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«Практический курс перво-
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речевого общения 1-го
иностранного языка»**

Авторы
Рябцева И. Г.,
Симонова К. Н.

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Аннотация

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Авторы



к.фил.н., доцент кафедры
«Мировые языки и культуры»
Рябцева И.Г.,



к.фил.н., доцент кафедры
«Мировые языки и культуры»
Симонова К.Н.



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INTERCULTURAL COMMUNICATION

MODULE I. COMMUNICATION AND CULTURE

UNIT I. COMMUNICATION

WARM UP

1. Study the situation. What happened here? What did the guard with the gun say that triggered this reaction from the Mexican? And what in the Mexican visitor's behavior and those three Spanish words instantly changed the Peruvian guard's attitude and demeanor?

A well-dressed Mexican pulled up in a taxi to the Palacio de Justicia in Lima, Peru. Armed guards were standing on the steps ascending to the building. The passenger paid and thanked the driver and opened the door of the cab, intent on the information he had come to get. As he leaned forward and put one foot onto the pavement, a cold rifle muzzle jabbed him in the temple and jerked his attention to matters at hand. The Peruvian guard holding the rifle shot two harsh words at him. The Mexican reddened, emerged from the taxi, and drew himself erect. With a sweep of his arm, he retorted three words: "¡Que! ¿Nos conocemos?" (What! Do we know each other?) With a half bow the guard lowered the rifle and courteously gestured the man up the steps, speaking in deferential tones.

(from Intercultural Communication. A Practical Guide by Tracy Novinger)

READING I

1. Study the text. Why is communication interrelated with culture?
2. Give a summary of the text.

CONCEPT OF COMMUNICATION

Communication is a system of behavior. And because different

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cultures often demand very different behaviors, intercultural communication is more complex than communication between persons of the same culture. All communication takes place in the matrix of culture; therefore difference in culture is the primary obstacle to intercultural communication.

Communication specialists estimate that two-thirds to three-fourths of all communication is nonverbal. The average varies from culture to culture, but what this statistic essentially means is that a person communicates in great part by nonverbal behavior, behavior being gestures, facial expressions, tone of voice, dress, body language, the rituals (such as courtesies) one observes, etc. Our culture teaches us our behavior from birth, and most of our behavior is unconscious.

Although our verbal language comes to us naturally, only the most ethnocentric can believe that their own is a "natural" language and that other societies speak some distortion of it. Yet, when it comes to the nonverbal language of behavior, most people believe that their own is a natural form of communication that foreign people have learned badly, not evolved to, or lost. If we understand that we need to translate verbal language, we should be able to understand that we also need to translate nonverbal language.

Our behavior is taught to us from birth, and it is taught to us so that we will conform to the culture in which we live. We learn when to speak up and when to keep quiet. We learn that certain facial expressions meet with approval and others provoke a reprimand. We are taught which gestures are acceptable and which are not, and whether we can publicly unwrap a gift; we learn where to put our hands when at the table, whether or not we can make noise with our mouths when we eat, which utensils to use or not use, whether toothpicks are acceptable and, if so, in what fashion we may use them. We learn how to address people in a manner approved by our culture, what tone of voice to use, what posture is censored and what is praised, when and how to make eye contact and for how long, and countless other things that would be impossible to consciously remember and use all at the same time when interacting socially.

(from Intercultural Communication. A Practical Guide by Tracy)

Novinger)

READING II

1. Study the text. Does your culture belong to a low- or high-context culture? Give your reasons.

CONTEXT

From culture to culture the proportion of nonverbal behavioral communication varies relative to the verbal communication that is used. Communication styles that focus relatively more on words to communicate and less on behavior—the context in which the words are used—are said to be “**low-context**.” “**High-context**” cultures, in contrast, rely relatively more on nonverbal context or behaviors than they rely on abstract, verbal symbols of meaning. This dissimilarity in communication styles between low- and high-context cultures creates frequent, significant obstacles to intercultural communication.

A **high-context** message is one in which more of the information is contained in the physical context or internalized in the person receiving it, and less in the coded, explicit, transmitted verbal part of the message. A **low-context** communication is just the opposite. The focus is on vesting more of the information in the explicit verbal code.

North Americans have a low-context communication style and intend to transmit their messages primarily in words spoken, which are amplified or overridden relatively less than in many other cultures by non-verbal signals such as gestures, silence, eye contact, or ritual. Thus a low-context person consciously focuses on words to communicate, but a high-context person is acculturated from birth to send and receive a large proportion of messages through behavioral context, both consciously and unconsciously. When this high-context person receives a verbal message from a low-context person, misunderstanding is necessarily created when the high-context person erroneously attributes meaning to nonverbal context when such meaning is not intended. This same high-context person will then, in turn, communicate much by context along with a verbal message. The low-context

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person may not apprehend, much less understand, much of the contextual nonverbal message that is being expressed. The low-context person relies primarily on words themselves for meaning when, in fact, the context probably contains the real message.

The distinction between high- and low-context cultures does not mean that context is meaningless in low-context cultures. It means that culture dictates a large variation in degree of importance of the context to communicative meaning.

In many societies with a high-context communication style, such as Japan or Mexico, it is considered impolite to respond with “no” to a request. The courteous response of “maybe” or “I will try” is clearly understood as “no” to a person familiar with that culture and contextual ritual. A person from a low-context culture will typically ignore the ritual (context) because he is accustomed to focusing on the words. He takes the words spoken literally and treats them as being information specific. This low-context person is then offended when he does not get what he expects. If he protests, the high-context person cannot understand why the low-context person wants to force a rude response, or why the low-context person is being rude by insisting.

When an Occidental moves to French Polynesia, she may be frustrated at receiving what appears to be no response at all when asking a question of a Polynesian. It may be days or months (or never), before she realizes that the person addressed has just responded “yes” by an almost imperceptible raising of the eyebrows. Though she would understand the nodding of the head that by convention signals assent in many Western cultures, she relies on words and does not even see the subtle, unfamiliar nonverbal reply. Moreover, before she becomes familiar with Polynesian culture, she would not know how to interpret the answer correctly if she did notice it. In Greece, for example, the same eyebrow “flash” means no. Even so, some nonverbal messages are obvious. Clearly a dif-

ferent message is sent and received by the delivery of a bouquet of roses than by the delivery of a person's severed ear.

One cannot rely on the similarity of communication styles between two Western cultures, nor even on the similarity of styles between two Spanish-speaking countries. There are, for example, many differences between Colombian and Venezuelan cultures. Colombia is very formal; hierarchy (class) is paramount. In comparison, Venezuela is more informal. Venezuelans make a point of being equal to persons in high or important positions. They more commonly use the familiar *tu* form to address each other than do many other Spanish-speakers. This difference may have evolved because of Venezuela's oil production, which raised living standards and afforded more public education, making the general public here less class conscious than that in Colombia.

Today we come into contact with cultures that are foreign to us more than ever before. Technology has expanded contact between cultures in the postmodern world beyond traditional boundaries, thereby creating an urgent need to focus on intercultural communication.

The word "intercultural" is used to indicate one or several differences between communicators relating to language, national origin, race, or ethnicity.

(from Intercultural Communication. A Practical Guide by Tracy Novinger)

LANGUAGE WORK

1. Transcribe and pronounce correctly the words given below:

Mexico-Mexican, Peru-Peruvian, Occidental, Polynesia-a Polynesian, Colombia – Colombian, Venezuela – Venezuelan, Japan – Japanese, Greece – Greek, bouquet, deferential, sever, subtle, imperceptible, eyebrows, explicit, accultur- ate, erroneous, hierarchy, courte-

sies.

2. Find in the text the English equivalents for the following Russian words and phrases:

почтительный тон, сосредоточиваться на словах, повышать голос, различия в стилях коммуникации, создавать значительные препятствия, (не) придавать значение, варьироваться от культуры к культуре, ясно (четко) выраженные вербальные коды, передавать смысл словами, ошибочно приписывать значение чему-либо, полагаться главным образом на слова, быть разочарованным в ч-л, навязывать грубый ответ, едва заметный подъем бровей, тонкий (искусный, трудноуловимый), доставка букета, иерархия очень важна, сделать упор на ч-л, вступать в контакты, расширять контакты, за пределы привычных границ, поднять уровень жизни, сделать образование доступным.

3. Give synonyms by matching the pairs of words:

1. estimate	a) to send messages
2. primary	b) unfamiliar, imperceptible
3. understand	c) rude
4. is taught from birth	d) distinction
5. to focus on	e) concentrate
6. dissimilarity	f) comes natural, accustomed from birth
7. impolite	g) apprehend, comprehend
8. misunderstanding	h) distortion
9. subtle	i) essential

10. transmit messages	j) consider, believe
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4. Translate from Russian into English

1. Разные культуры требуют разные системы поведения, поэтому разница в культурах является главным препятствием в межкультурной коммуникации.
2. Невербальная коммуникация выражается в жестах, выражении лица, интонации, одежде, в соблюдаемых ритуалах.
3. Наша культура обучает нас поведению с рождения, что приходит к нам естественным путём, практически бессознательно.
4. Представитель низкоконтекстной культуры делает акцент на передаваемых словах, в то время как человек высококонтекстной культуры отправляет и получает информацию посредством поведенческого контекста как сознательно, так и бессознательно.
5. Во многих высококонтекстных культурах считается невежливым отвечать отказом на просьбу.
6. Представитель низкоконтекстной культуры воспринимает слова буквально и часто обижается, когда не получает то, что он ожидает.
7. Сегодня все чаще и чаще мы вступаем в контакт с культурами, которые являются чуждыми нам.
8. Сегодня технологии расширили контакты между странами и вышли далеко за пределы привычных границ, побуждая нас фокусироваться на принципах межкультурной коммуникации.

5. Agree or disagree with the following statements. Give your reasons.

1. Different systems of behavior do not necessarily create an obstacle to intercultural communication.
2. The most ethnocentric people believe that their own language is a "natural" language and that other societies speak some distortion of it.
3. A low-context person consciously focuses on words to communicate.
4. A high-context person is acculturated from birth to send and receive messages through behavioral context, both consciously and unconsciously.

- 6. Intercultural communication has proved to be a flop in Western countries. Give antonyms by adding negative affixes (suffixes and prefixes):**

conscious, understanding, vernal, approval, acceptable, perceptible, approve, possible, similarity, explicit, necessary, meaningful, polite, familiar, interpret, formal.

7. Insert the missing prepositions where necessary.

1. The passenger paid and thanked the driver, intent ... the information he had come to get.
2. He jerked his attention ... matters ... hand.
3. The passenger addressed...the guard speaking....deferential tones.
4. Difference in culture is the primary obstacle ... intercultural communication.
5. Thus a low-context person consciously focuses ... words to communicate, but a high-context person is acculturated birth to send and receive a large proportion of messages behavioral context.
6. Our behavior is taught to us birth, and it is taught to us so that we will conform ... the culture in which we live.
7. A person from a high-context culture may be frustrated.....receiving a rude answer.
8. When you become familiar.... a different culture you begin to understand how different you are.
5. A person from a low-context

UNIT II. CULTURE

WARM UP

1. Study the situation. What happened here? Why did Annie Nimos get embarrassed? How would such a question be considered in the West? Why did the young Japanese man ask the about her age? Why was it important for him in communicating with the American partner?

The plane finally landed in Tokyo, after the long flight from the West Coast of the United States. Annie Nimos had changed into fresh business clothes before arrival, because she would be met by the owner of the firm with whom she had corresponded for a year for her import business. She had placed several orders by correspondence, and business had gone smoothly, but this would be the first time she and the owner would meet. After finally getting through customs, she saw a gentleman with a sign in his hand that said "Mrs. Nimos" and made her way toward him. Tanaka-San, the owner of the firm, as well as another man and woman who were employees, had come to meet her. There were bows and herros, and the younger man stepped forward to offer to carry her laptop computer. She started slightly when he greeted her: "Hello. Welcome to Tokyo. How old are you?"

(from Intercultural Communication. A Practical Guide by Tracy Novinger)

2. **Do you agree that intercultural differences present greater obstacles to communication than do linguistic differences? Find the examples of communi-**

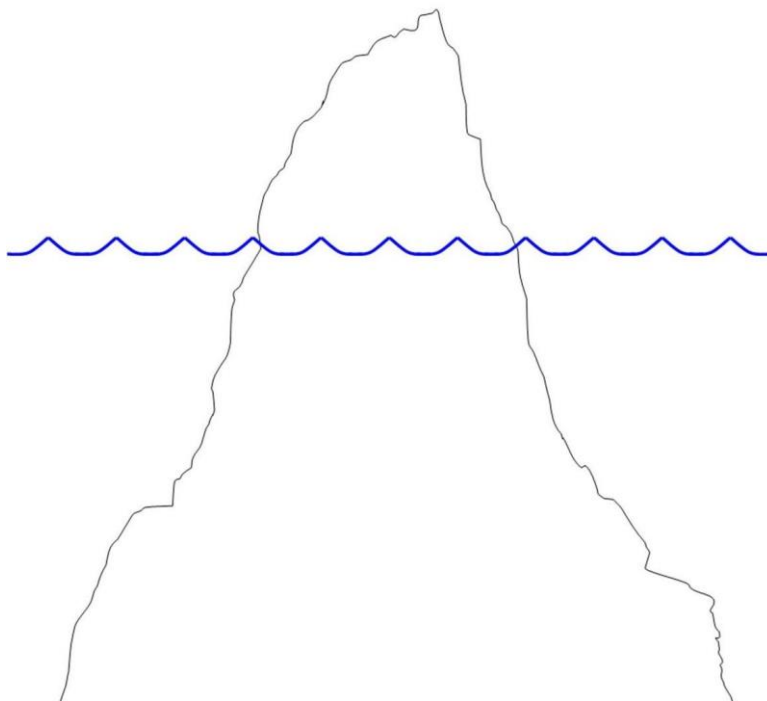
cation barriers. Share them with your group mates.

ACTIVITY

1. *Culture* has been aptly compared to an *iceberg*. Just as an iceberg has a visible section above the waterline, and a larger, invisible section below the water line, so culture has some aspects that are observable and others that can only be suspected, imagined, or intuited. Also like an iceberg, that part of culture that is visible (observable behavior) is only a small part of a much bigger whole. The numbered items that appear below are all features of culture. In the drawing of the iceberg on the opposite page, write above the waterline the numbers for those features you consider observable behavior; write the remaining numbers beneath the line.

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1. facial expressions	13. concept of beauty
2. religious beliefs	14. child raising beliefs
3. foods	15. music
4. religious rituals	16. concept of leadership
5. eating habits	17. styles of dress
6. importance of time	18. gestures
7. understanding of the natural world	19. general world view
8. paintings	20. holiday customs
9. concept of self	21. concept of personal space
10. values	22. concept of fairness
11. work ethic	23. rules of social etiquette
12. literature	24. nature of friendship
	25. notions of modesty



Comments

You can see that there is a relationship between those items that appear above the waterline and those that appear below it. In most cases, the invisible aspects of culture influence or cause the visible ones. Religious beliefs, for example, are clearly manifest in certain holiday customs, and notions of modesty affect styles of dress.

In the iceberg exercise, you saw how certain aspects or features of culture are visible—they show up in people's behavior—while many other aspects of culture are invisible, existing only in the realms of thought, feeling, and belief. The examples in this exercise show how these two realms, the visible and the hidden, are related to each other, how the values and beliefs you cannot see affect behavior.

To understand where behavior comes from — to understand why people behave the way they do — means learning about **values** and **beliefs**. The behavior of people from another culture may seem strange to you, but it probably makes sense to them, and vice versa. The reason any behavior makes sense is simply because it is consistent with what a given person believes in or holds dear. Con-

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versely, when we say that what someone has done “makes no sense,” what we mean is that that action contradicts what we believe that person feels or wants.

2. Match the value or belief in the column on the left to a behavior in the column on the right.

1. Directness	___ Use of understatement.
2. Centrality of family	___ Asking people to call you by your first name.
3. External control	___ Taking off from work to attend the funeral of an aunt.
4. Saving face	___ Not helping the person next to you on an exam.
5. Respect for age	___ Disagreeing openly with someone at a meeting.
6. Informality.	___ Not laying off an older worker whose performance is weak
7. Deference to authority.	___ At a meeting, agreeing with a suggestion you think is wrong
8. Indirectness	___ Inviting the teaboy to eat lunch with you in your office.
9. Self-reliance	___ Asking the headmaster’s opinion of something you’re the expert on.
10. Egalitarianism	___ Accepting, without question, that something cannot be changed.

(from Culture Matters. The Peace Corps Cross-Cultural Workbook)

3. Look up the definitions of culture in the dictionary. Write them out. Which definition appeals to you? Why?

‘Culture’

READING I

- 1. Study the text. Exemplify the difference between the informational aspect and the relational aspect of interpersonal communication. Which one in your opinion is more important for intercultural communication? Why?**
- 2. Why does the difference in the situational units of a culture create communication obstacles in the process of verbal and nonverbal interaction between persons?**

CONCEPT OF CULTURE

There are many concepts of culture, ranging from the simple to the complex. **Culture** refers to “knowledge, experience, meanings, beliefs, values, attitudes, religions, concepts of self, the universe and self-universe, relationships, hierarchies of status, role expectations, spatial relations, and time concepts” accumulated by a large group of people over generations through individual and group effort. Culture manifests itself both in patterns of language and thought, and in forms of activ-

ity and behavior.”

Anthropologist Edward T. Hall, in his work *The Silent Language*, states that culture is not one thing, but rather a complex series of interrelated activities with origins deeply buried in our past. He treats **culture** as *a form of communication*. Culture is communication and communication is culture. In a living, dynamic circle, culture governs communication and communication creates, reinforces, and re-creates culture.

Human **communication** contains two kinds of messages. The first can be referred to as the new **informational aspect**. The other is the **relational aspect** of interpersonal communication. The conveyance of new information is no more important than the relational aspect of communication, because the latter keeps the communication system in operation and regulates the interaction process. Communication in the broadest sense is the active aspect of cultural structure. The **information content** of communication often takes the form of a *low-context verbal message*, and the **relational aspect** is more often communicated *nonverbally* as a *contextual metamessage*.

To understand how humans adapt to their society, we can conceptually break down the social system of a culture into units of prescribed behavior for given situations. Hall characterizes these units as situational frames in society. A situational frame is the smallest viable unit of a culture that can be “analyzed, taught, transmitted, and handed down” as a complete entity. Examples of such units might be “greeting,” “gift-giving,” “introductions,” “eye contact,” and “table manners.” As children, we start learning in units the behavior for each situation that is considered appropriate for our culture. These situational units are culture’s building blocks, and they contain social, temporal, proxemic, kinesic, linguistic, personality, and other components. Since we can more easily learn a new culture by using manageable analytic units, looking at common cultural “situa-

tions”— the units that differ from culture to culture and constitute potential obstacles — can aid us in achieving effective intercultural communication. Difference in the situational units of a culture creates communication obstacles in the process of verbal and nonverbal interaction between persons.

But since culture as a whole gives rise to obstacles of perception, it is also imperative to broadly consider cultural information such as history, religion, form of government, pre-conceptions, and values.

Culture gives humans their identity. It is the total communication framework for words, actions, body language, emblems (gestures), intonation, facial expressions, for the way one handles time, space, and materials, and for the way one works, makes love, plays, and so on. All these things and more are complete communication systems. Meanings can only be read correctly if one is familiar with these units of behavior in their cultural context.

Culture organizes the psyche, how people look at things, behave, make decisions, order priorities, and even how they think. To communicate across cultures, we need formal training not only in the language but also in the history, government, and customs of the target culture, with at least an introduction to its nonverbal language.

(from Intercultural Communication. A Practical Guide by Tracy Novinger)

LANGUAGE WORK

1. Transcribe and pronounce correctly the words given below:

facial, ethic, etiquette, realms, affect, effect, accumulate,

bury, dynamic, reinforce, conveyance, proxemic, psyche.

2. Find in the text the English equivalents for the following Russian words and phrases:

видимый, наблюдаемый, четко проявляться в ч-л (2 варианта), царство мысли, воздействовать на поведение, быть привычным (характерным), прямота, самополагание, увольнение, уходить глубоко в прошлое, передача новой информации, в широком смысле слова, верования и ценности, минимально значимая единица культуры, представлять потенциальные барьеры, способствовать возникновению препятствий в понимании, предвзятость, придавать человеку чувство идентичности, принимающая страна.

3. Give synonyms by matching the pairs of words:

1. visible	a) prejudices
2. show up	b) typical of
3. affect	c) to ruin, dismantle
4. realm	d) transmission
5. to make sense	e) stop employing
6. to lay off	f) be meaningful
7. conveyance	g) kingdom
8. break down	h) influence, regulate
9. appropriate for	i) manifest
10. preconceptions	j) observable

4. Give antonyms:

visible, directness, respect, external, appropriate, respect, beliefs, strange, consistent, make sense, complete, agreeing openly.

5. Insert the missing prepositions where necessary.

1. Certain aspects or features of culture show _____ in people's behavior, while others exist only in the realms _____ thought.
2. This iceberg diagram shows how the visible and hidden aspects of culture are related _____ each other.
3. Not laying _____ an older worker whose performance is weak means respect _____ age.
4. You look down and out. I think you should take _____ work and go somewhere.
5. To understand how humans adapt _____ their society, we can conceptually break _____ the social system of a culture _____ units of prescribed behavior for given situations.
6. Sport is not his cup of tea. He prefers reading a book _____ playing soccer.
7. Communication _____ the broadest sense is the active aspect of cultural structure.
8. Feeling sad _____ the death of your relative is quite typical _____ any human.
9. _____ occasions when the mother-in-law was irritated _____ Teresa, she complained that Teresa obviously didn't like her.
10. Since we belonged to different cultures it gave rise _____ a lot of obstacles in our relationships.

6. Translate from Russian into English

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1. В американской специальной литературе известен один визуальный прием, который демонстрирует видимую (осознаваемую) и невидимую (неосознаваемую) составную культуры.
2. Это прием «айсберг-анalogии», согласно которому любая культура может быть представлена в форме айсберга, имеющего надводную и подводную части.
3. Подводная (имплицитная) часть скрывает ценности, нормы, мировоззрение представителей данной культуры.
4. Надводная (эксплицитная) часть выражается в многообразной деятельности людей и произведенных ими продуктах, таких как искусство, еда, игры, музыка, языки, внешность.
5. Существует множество определений культуры, различающиеся от простых до сложных.
6. Культура в широком смысле слова понимается как комплексное целое, включающее в себя знания, опыт, веру, искусство, мораль, право, обычаи, накапливаемые группой людей через поколения.
7. Человеческая коммуникация содержит информационный аспект и реляционный аспект межличностной коммуникации.
8. Передача новой информации не менее важна, чем реляционный аспект, так как именно последний регулирует процесс взаимодействия.

7. To sum up the information answer the questions below.

1. What sections does "an iceberg" consist of and what do they represent?
2. What should we know in order to understand why people

behave the way they do?

3. What does culture manifest itself?
4. How does Edward T. Hall treat culture in his work "The Silent Language"?
5. Is culture the only category or dimension of human behavior?
6. What are the two other dimensions and why are they so important?

READING II

1. Study different types of behavior. UNIVERSAL, CULTURAL OR PERSONAL BEHAVIOUR

Culture is only one category or dimension of human behavior, and it is therefore important to see it in relation to the other two dimensions: the universal and the personal. The three can be distinguished as follows:

- **universal** refers to ways in which all people in all groups are the same;
- **cultural** refers to what a particular group of people have in common with each other and how they are different from every other group;
- **personal** describes the ways in which each one of us is different from everyone else, including those in our group.

Because of **universal** behavior, not everything about people in a new culture is going to be different; some of what you already know about human behavior is going to apply in your host country.

Because of **personal** behavior, not everything you learn about your host culture is going to apply in equal measure, or at all, to every individual in that culture.

Two people looking upon the same reality, the same example of behavior see two entirely different things. Any behavior observed across the cultural divide, therefore, has to be interpreted in two ways:

- the meaning given to it by the person who **does** the action;
- the meaning given to it by the person who **observes** the action.

Only when these two meanings are the same do we have successful communication, successful in the sense that the meaning that was intended by the doer is the one that was understood by the observer.

(from Culture Matters. The Peace Corps Cross-Cultural Workbook)

2. This exercise contains a list of behaviors. In the underlined space preceding each of them, put a "U" if you think the behavior is universal, "C" if it is cultural, or "P" if it is personal.

1. _____ Sleeping with a bedroom window open.
2. _____ Running from a dangerous animal.
3. _____ Considering snakes to be "evil."
4. _____ Men opening doors for women.
5. _____ Respecting older people.
6. _____ Liking spicy food.
7. _____ Preferring playing soccer to reading a book.
8. _____ Eating regularly.
9. _____ Eating with knife, fork, and spoon.
10. _____ Being wary of strangers.

11. _____ Calling a waiter with a hissing sound.
12. _____ Regretting being the cause of an accident.
13. _____ Feeling sad at the death of your mother.
14. _____ Wearing white mourning robes for 30 days
after the death of your mother.
15. _____ Not liking wearing mourning robes for 30
days after the death of your mother.

SECTION III

CULTURE CLASHES

WARM UP

1. **What is a culture clash? Suggest your definition of the concept. A 'culture clash'**

is _____

_____.

2. **Study the situation. What happened here? Dwell upon Antonina and Teresa' greeting behavior. What aspects are considered negative? Give your tips to the women to improve their relationships.**

Teresa, raised in South America, married a man with a French father and a Russian mother, Antonina. The newlyweds lived with the husband's parents early in the marriage. Every morning the young woman would greet her father- and mother-in-law and kiss them on the cheek, as she was accustomed to greeting her own family. On occasions when the mother-in-law was irritated with Teresa, she complained that Teresa obviously didn't like her—that she "disgusted" and "repulsed" Teresa. Teresa was surprised by the choice of words and could not identify the basis for Antonina's complaint.

Several years later Teresa realized that she was accustomed to giving a Latin-style "kiss" good-morning—a kiss on the cheek—or more accurately, a brushing of cheeks. But all of her life, in the various countries in which she lived, Antonina kissed family and friends, both men and women, in Russian fashion. This was a kiss full on the mouth, and most people with whom she interacted accommodated her style. Antonina interpreted Teresa's turning of her head and the "cheek-kiss" as avoidance because of dislike and a critical attitude. The only person Teresa kissed on the mouth was her husband. Before her realization, Teresa had not connected Antonina's accusation of "disgust" with her morning greeting and its style.

(from Intercultural Communication. A Practical Guide by Tracy Novinger)

- 3. Work out the definitions of the notions 'stereotype' and 'generalisation'. Write the similarities and differences between them. Give examples of stereotypes.**

Stereotype	Generalization
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READING I

- 1. Study the text. Prepare your talk on cultural differences falling back on your own experience or on the experience shared by other people.**

CULTURAL DIFFERENCES

The opportunity to live in and learn about a different society helped shatter the preconceived stereotypes that each had about the other. Most of the travelers were champions of their own culture with an inability to appreciate any country but their own or to accept another society on its own terms. Simple

exposure to another culture does not guarantee better intercultural communication. Such encounters may result only in culture clashes and the reinforcement of negative stereotypes.

Cultural differences cause difficulties in intercultural communication. We automatically treat what is most characteristic of our own culture (that of our youth) as though it were innate. We are automatically ethnocentric—we are thoroughly trained to be so—and we therefore think and react to anyone whose behavior differs as if that person were impolite, irresponsible, inferior, etc. We experience the behavior of another that deviates from our own unconscious cultural norms as an uncontrollable and unpredictable part of ourselves. For example, many nations characterize a cultural difference such as the killing of one's sister for adultery as an uncivilized deviation from cultural norms. Differences as extreme as this example signal very fundamental differences in cultural patterns. In non-Westernized Arab settings the sister is a sacred link between families, and culture justifies such an act as preserving the central family institution, without which the society would perish or be radically altered.

Without accepting, condoning, or participating in practices unacceptable to our own cultures, understanding a different practice nonetheless aids in intercultural communication. It is true, however, that significant and fundamental cultural differences make communication difficult at best and, on some points, impossible.

*(from Intercultural Communication. A Practical Guide by
Tracy Novinger)*

READING II

1. Read the article. Summarise it.
2. Compare the cultures described with your own culture.

THE CULTURE CLASH SOME REFUGEES FACE IN LUXEMBOURG

The growing number of Arab and Muslim refugees coming from Middle East (ME) countries to Luxembourg face a number of barriers, as they start new lives here.

But what many people in the west often don't realise is there are other important cultural differences, which are worth bearing in mind next time you meet a refugee from Iraq, Syria or Afghanistan.

Iraqi journalist Ennas Al Sharifi shares a few of the general differences she has observed in the eight months she has been in Luxembourg.

Larger-than-life status of leaders

In eastern cultures, the leader assumes supreme status. He has a great bearing on the general public. This comes from the fact that in eastern cultures, leaders are often given God-like status, irrespective of his worth. While in western cultures, the concept of equality is taken more seriously and a leader is just one among the rest. He is not looked as above and over the general public.

Relationships

Family is at the centre of relationships in eastern cultures. Couples, for example, need family approval before taking the step towards something as personal and important as marriage. This

is also one of the reasons why arranged marriages are still very common in eastern societies. In western civilization, the self is given preference over family and hence the individual makes decisions about relationships. This is in fact one of the major differences between eastern and western cultures.

Friends relationship

In the ME, people usually tend to cherish a relationship with anyone they shared something for a period of time with, whether it's food, bed, pain, road. They say "Hey com'on, there's bread and salt between us", and that's enough reason to disregard and forget about anything else and do this person a favour. Betraying this sort of friendship is considered a serious form of treason and cause of shame.

Less touchy-feely

Kissing is not just the reserve of Europeans. When two male friends meet and one is an Arab, they will usually shake hands and hug or kiss on the cheek (depending on different variations of the ritual from each part of the Arab country). Some may even rub their noses or pat one another on the shoulder. But, it is a different matter for women, who would not shake a man's hand or kiss a man in greeting. At receptions, women will usually sit in a separate place to men and for women it is important that men in the west respect those boundaries.

Food as a pillar of culture

Food in the Arab culture is a pillar. It's extremely important and it speaks about the love of hospitality with people often competing to make a better dish than their neighbour. Western food tends to contain fewer herbs and spices and therefore the flavours may seem bland to the palates of people coming from the ME.

Travel and holidays

In the West, holiday and travel are an indispensable part of peoples' lives. While holidays are awaited just as eagerly by those living in the Eastern world, the luxury of taking one depends very much on the workplace approvals, nature of the individuals and mindset of the society. Often it is years before a long break is taken by people in these countries. Perhaps it is something to do with the labouring mindset pertinent in the east.

Individual worth

The individual is given more worth in western society, while it is the community and the family that tops the priority list in eastern societies. Both have their sets of pros and cons as the importance given to family forms a support system always available in times of need; the same might not be present to those in the west. However, the vital decisions of one's life are often forced on an individual by the family or community in the east while this is hardly ever the case in the west.

Independence

The idea of independence in its true context exists only in the western culture. In the east, independence comes with "ifs" and "buts" or laden with various other conditions. No individual can be truly independent in the east where the bond with the family precedes anything related to the self. Something as basic as children moving out of the parents'house after a certain age which is very common and sanctioned in the western culture is seen as blasphemous to family in the east.

Spirituality

Religion in eastern society is given more importance than perhaps in the west. The im- portance of religion in the east

can be gauged by the events related to religion that still stir societies in this part of the world. To this day there are riots and killings in the name of faith. Although religion is present in the west, it has not been stretched to the extent of intolerance like in the east.

Status of women

In the east women are still expected to sacrifice professional life and career in favour of child rearing and taking care of the family. This is one of the psyches of the East that is less prevalent in the West. A female in the west is generally free to decide her priorities and something as basic as when to marry or even bear children. The same luxury or right has to be fought for and is often not granted to women in the East.

Being a Jack of all trades

If an Arab is working in IT then he has to know EVERYTHING about IT. We tend to start general and then narrow down our interest rather than being narrow since the beginning. That way, we gain a more general understanding. Whereas in parts of the western world, people tend to specialise early on working in the same sector they studied.

Forthrightness

The West is known for its openness and the ease with which several topics are discussed across generations. Discussing something as basic and important as child birth or sex is still a taboo in the East while it is done with much candour in the West. The lack of openness and conservative outlook is in fact one of the hurdles in making sex education a must in the East while it is taught almost without any hindrance in the West

Attitude:

When it comes to attitudes, the West could be thought of as analytical and detailed. The focus on the problem at hand and arrive at an outcome based of the pros and cons of that particular problem. The East, however, is known for its holistic view. The preference of the latter is to come to a well-rounded and all-inclusive solution which applies across the table.

Rigid Beliefs:

It has been seen that more often than not people from the East are rigid in their ideologies and beliefs. For them the truth is what has been there for thousands of years and not to be challenged irrespective of its fading validity in modern times. However, things are looked at from a rational perspective in the West, and decisions and actions are not emotionally driven.

(By Ennas Al Sharifi Published on Wednesday, 1 June, 2016 at 09:55 <https://www.wort.lu/en/community/when-east-and-west-meet-the-culture-clash-some-refugees-face-in-luxembourg-574e94f6ac730ff4e7f61454>)

LANGUAGE WORK

1. Transcribe and pronounce correctly the words given below:

appreciate, expose – exposure, inferior, deviate, adultery, innate, ethnocentric, refugees, prefer - preference, pertinent, riots, Arab, Muslim, Luxembourg, Iraq – Iraqi, Syria, Afghanistan, supreme, treason, indispensable, priority, pros, cons, vital, blasphemous, psyche, sacrifice, prevail – prevalent, candour, hindrance, holistic, inclusive, ideology, taboo, valid – validity, compete – competition, competitive.

2. Find in the text the following words and phrases and provide Russian equivalents for them:

to shatter the preconceived stereotypes, exposure to another culture, to be innate, adultery, to justify such an act, to perish, to be worth bearing in mind, to assume supreme status, to have a great bearing on smb./smth., irrespective of smb's worth, to need family approval, to cherish a relationship, to do smb. a favor, to be given preference over smb., to betray friendship, to pat smb. on the shoulder, a pillar of culture, to be pertinent, sets of pros and cons, to laden with smth., blasphemy – blasphemous, to be gauged by the events, to stir society, riot in the name of faith, to be stretched beyond the extent of tolerance, to sacrifice professional life, child rearing, forthrightness, candour, more often than not, well-rounded and all-inclusive solution, Jack of all trades.

3. Match the definitions with the appropriate words and word combinations.

1. to shatter	a) the state of being sincerely honest or truthful
2. innate	b) without regard to
3. to perish	c) have connection with or influence on smth.
4. to bear in mind	d) an example of disrespectful language about God
5. to have a great bearing on smth.	e) to be completely destroyed
6. irrespective of	f) qualities which someone was born with
7. to be pertinent to	g) to break suddenly into small pieces, to smash
8. blasphemy	h) take into account, not to forget

9. candour	i) to judge the worth of smth.or smb's actions
10. to gauge	j) to be connected directly, relevant

4. Insert the missing prepositions where necessary.

- Simple exposure _____ another culture does not guarantee better intercultural communication.
- We experience the behavior of another that deviates _____ our own unconscious cultural norms as an uncontrollable and unpredictable part of ourselves.
- There are a lot of other important cultural differences that we should bear _____ mind.
- His ideas had a great bearing _____ the general public.
- I felt someone patting me _____ the shoulder.
- Nobody can justify riots and killings _____ the name of God.
- The lack _____ openness and conservative outlook is _____ fact one _____ the hurdles in making education available to everybody.
- In the east women are still expected to sacrifice professional life and career _____ favour _____ child rearing and taking care _____ the family.
- Although religion is present in the west, it has not been stretched _____ the extent _____ intolerance like in the east.

5. Translate the sentences into English.

- Чем больше мы узнаем о чужой культуре, тем больше это помогает нам разрушать привычные стереотипы о ней.

«Практикум по межкультурной коммуникации», «Практический курс первого иностранного языка», «Практикум по культуре речевого общения 1-го иностранного языка»

2. Когда мы сталкиваемся с человеком, чьё поведение существенно отличается от нашего, мы воспринимаем его как невежливого, безответственного и непредсказуемого.
 3. Он всегда был лидером и имел большое воздействие на толпу.
 4. В восточных странах зачастую лидеру приписывают наивысший статус несмотря на его внутреннюю сущность.
 5. Во многих обществах семья является столпом культуры.
 6. Отдых и путешествие являются неотъемлемой частью человеческой жизни.
 7. В восточных странах существенные решения в жизни человека часто навязываются семьей или обществом.
 8. Идея независимости человека на Востоке обременена многими условиями, не позволяющими ему разрывать семейные узы.
 9. Запад известен своей открытостью и легкостью в обсуждении некоторых вопросов, которые все еще являются табу на Востоке.
 10. На Востоке все еще предполагается, что женщина должна жертвовать своей профессиональной жизнью и карьерой ради воспитания ребенка и заботы о семье.
- 6. To sum up the information answer the questions below:**
1. How do people normally treat the behavior of others who do not belong to their cultures?
 2. Account for the fact that refugees face a number of difficulties in European countries?

3. What is the status of leader in eastern cultures?
4. What kind of relations are at the centre of relationship in the East?
5. Why do people in the ME Cherish friends relationship so much?
6. Are eastern cultures tactil?
7. What is considered to be a pillar in the Arab countries?
8. In what cultures travel and holiday are an indispensable part of people's lives?
9. How is the idea of individual worth and independence treated in different cultures?
10. What do you make of the phrase "Jack of all trades"?

READING III

1. **Read the article. How does your own culture compare with the cultures presented in the story?**
2. **Retell the story.**

WHEN EAST MEETS WEST: CULTURE CLASH, DATING AND MARRIAGE

How can you get the best of both worlds?

Imagine meeting a boy or girl you really like and wanting to get to know them better. Everything goes exactly as planned: no playing games, no "talking" phase, no constant confusion, and no need to ever have the "what are we" conversation because you already have utter assurance that you are going to spend the rest of your life with this wonderful person. You don't ever have to be scared of getting your heart broken.

Sounds crazy but magical, doesn't it?

Last week, as I was talking to a friend of mine who comes from Egypt, I found myself in the midst of an interesting conversation. He curiously asked me about dating culture in the United States and admitted that he can't seem to make sense of how it works. He asked about the concept of casual dating and what purpose it serves. He then explained to me how things work a lot differently in his culture, as he has been engaged for two years and plans to marry his fiancée and start a family upon completion of his graduate degree. His story is very romantic and touching, but there's a catch: he and his fiancée have never actually dated. No, this was not an arranged marriage either. Well, not exactly.

Arranged marriages were a commonly accepted practice all the way till the 18th century. Some countries, especially in Asia and the Middle East, continue this tradition till today, but with some adjustments. In certain cases, instead of forcefully setting up their sons and daughters who have never previously met one another, the boy's family sets up a date to visit the girl's house and "asks for her hand in marriage." This way, both parties and their families can actually get a say in whether or not they want to marry the person in mind. Basically, families play matchmaker and if both parties agree, the next step is engagement.

Wait, what?! Engagement already?! How are two people going to skip months of dating, getting to know one another, and all the other big things that go into building a strong relationship to jump into marriage? How does one go straight to engagement and skip everything that comes before?

Well, it turns out that it is most common for such engagements to last at least a year or two before the couple actually gets married. During that period, they will have time to get to know each other and do all other things normal Western couples would do, with the minor difference that they are assured it is going to go somewhere serious.

As a young adult living in 21st century America, hearing this honestly didn't sound too bad to me. Today, many of us face an extremely unpromising dating scene, taken over by a selfish hookup culture in which compassionate long-term relationships have been replaced with an irrational fear of commitment. Most Americans have the goal to discover their likes and dislikes by dating various kinds of people, rather than placing marriage and creating a family as their main priority. This isn't necessarily a bad thing but it can be taken way too far at times.

Such vast differences between eastern and western dating cultures arise from a difference in social norms and priorities. Historically, Eastern cultures are known to be collectivist and family oriented. It's all about us, what we want and how we feel. Survival of the tribe or family is always the essential goal, even if it involves sacrificing one's personal preferences every once in awhile. Western cultures, on the other hand, tend to be centered around the individual. It's all about me, how I feel, what I want, and how I want to go about it.

Each culture is praised in its own way: the first, lays emphasis on synergy and strong kinships, whereas the second lauds personal happiness and success over all else. What happens when the two cultures clash? Many Easterners have immigrated to the United States with the hope to have a better life and live the American dream. However, their cultural identity

sticks with them as they enter an entirely different community with a unique set of rules and priorities. Their children continue to learn the same traditions within their diasporas while they attend school with regular American kids and get exposed to Western society at the same time. Though practicing arranged marriages tends to be quite uncommon within such diasporas, the same core idea of placing value on marriage and family continues to be encouraged by parents and the older generations.

As a first generation Iranian-American immigrant, this is a fascinating dilemma for me. Though I do not come from a very traditional family, my parents have reiterated the importance of potentially having a serious, committed relationship and building a strong family.

Having been exposed to both ends of the spectrum, I believe that both types of cultures make some great points, so the smart thing to do would be to take the best pieces of advice from both and employ it into an improved version of rules to look up to. Western cultures teach the importance of unleashing your maximum potential, figuring out exactly who you are, and becoming the happiest you could ever be. However, Eastern cultures teach us that maybe, to do so we wouldn't have to disregard close personal relationships and that our happiest moments could be shared alongside a life partner. I understand how the concept of a quick engagement or an arranged marriage is not quite fitting in Western society, but neither is a self-ish, apathetic dating culture in which having feelings is considered taboo and wanting a more serious relationship is strange. Yes, focusing on yourself and your career path is absolutely amazing, but maybe as a society, we can learn to also appreciate the beauty of lasting relationships and wipe away the apa-

thy and lack of communication that surrounds our dating culture as well.

(May 2, 2016 // At UC Irvine Roxana Akbari

<https://www.theodysseyonline.com/east-meets-west-culture-clash-dating-marriage-28/08/2017>)

ACTIVITY

- 1. A) In the first part of this exercise, read the description of the eight instances of behavior given below and write down your immediate response to or interpretation of that behavior in terms of your own cultural values, beliefs, or perception. The first one has been done for you.**

1. A person comes to a meeting half an hour after the stated starting time.

Your interpretation: This person is late and should at least apologize or give an explanation.

2. Someone kicks a dog.

Your interpretation:

3. At the end of a meal, people belch audibly.

Your interpretation:

4. Someone makes the OK gesture at you.

Your interpretation:

«Практикум по межкультурной коммуникации», «Практический курс
первого иностранного языка», «Практикум по культуре речевого обще-
ния 1-го иностранного языка»

5. A woman carries a heavy pile of wood on her back while her husband walks in front of her carrying nothing.

Your _____ interpretation:

6. A male guest helps a hostess carry dirty dishes into the kitchen.

Your _____ interpretation:

7. A young man and a young woman are kissing each other while seated on a park bench.

Your _____ interpretation:

8. While taking an exam, a student copies from the paper of another student.

Your _____ interpretation:

B) In the second part of this activity, you are asked to imagine how these same eight behaviors would be perceived or interpreted by someone from a culture different than your own. The particular cultural difference is described in each case. Read each behavior and the description of the culture, and then write in the space provided how you think a person from such a culture would interpret that be-

havior.

1. A person comes to a meeting half an hour after the stated starting time. How would this act be interpreted:

by someone from a culture where people always arrive half an hour after the stated starting time

Interpretation:

—

by someone from a culture where meetings never start until at least an hour after the stated time

Interpretation:

2. Someone kicks a dog. How would this act be interpreted:

by someone from a country where dogs always carry disease

Interpretation:

by someone from a country where most dogs are

wild and vicious

Interpretation:

3. At the end of a meal, people belch audibly. How would this be interpreted:

by someone from a culture where belching is the normal way to compliment the food

Interpretation:

4. Someone makes the OK gesture at you. How would this be interpreted:

by someone in whose culture this gesture is obscene Interpretation:

Interpretation:

by someone in whose culture this gesture has romantic connotations

Interpretation:

5. A woman carries a heavy pile of wood on her back while her husband walks in front of her

carrying nothing. How would this be interpreted:

*by someone from a culture where women are proud
of their strength and ability to work hard*

Interpretation:

6. A male guest helps a hostess carry dirty dishes
into the kitchen. How would this act be interpreted:

*by men from a culture where men never clean up
after a meal*

Interpretation:

by the hostess from that same culture

Interpretation:

7. A young man and a young woman are kissing
each other while seated on a park bench. How
would this act be interpreted:

*by someone from a culture where men and women
never touch in public*

Interpretation:

8. While taking an exam, a student copies from the paper of another student. How would this act be interpreted:

by someone from a culture where exams are not fair and are designed to eliminate students at various stages of the education system

Interpretation:

by someone from a culture where it is shameful not to help your friend if you are able to

Interpretation:

(from Culture Matters. The Peace Corps Cross-Cultural Workbook)

LANGUAGE WORK

Phonetic Text Drills

○ Exercise 1

Transcribe and pronounce correctly the words given below.

Assurance, magical, Egypt, midst, curious(ly), casual, fiancée, complete/ completion, matchmaker, engagement, com-

passionate, irrational, commitment, survival, synergy, kinship, laud, diasporas, core, fascinating, reiterate,, spectrum, (un)leash, apathetic.

Lexical Drills

Exercise 2

Find in the text the following words and phrases and provide Russian equivalents for them.

To have utter assurance, to be scared of getting your heart broken, the concept of casual dating, fiancée, completion of one's graduate degree, there's a catch, to (forcefully) set up sons and daughters, to set up a date, to play matchmaker, to build strong relationships, to be taken over by a selfish hookup culture, compassionate, long term relationships, an irrational fear of commitment, to be collectivist and family oriented, to involve sacrificing one's personal preference, to lay emphasis, kinship, the core idea of placing value on marriage, a fascinating dilemma, to reiterate the importance, to look up to smb/smth., to unleash one's maximum potential, to wipe away the apathy.

Exercise 3

Fill in the gaps with an appropriate word or phrase

1. When everythingas planned you may havethat your life will be a success.
2. When you meet the wrong person you naturally get scared ofbroken.
3. That house is very cheap; there must be a..... in it somewhere.
4. The nurse showed herattitude to the patients.
5. I don't want to get married because I don't want

- any.....
6. She.....all her personal.....because of her political ideas.
 7. Each culture is praised.....: the first,on strong kinships, whereas the second personal happiness and success over all else.
 8. My parents have alwaysthe importance of having a serious,relationship with my fiancée.
 9. I've alwaysto my elder brother It helped me tomy maximum
 10. We must learn to also the beauty of relationships and the apathy and lack of communication among people.

Exercise 4

Paraphrase the following sentences

1. Maria is a woman I have promised to marry.
2. The idea of not serious or thorough relationships never appealed to me.
3. I've never understood people who encourage people to marry each other.
4. Taking this job will result in moving to another city.
5. I've been grateful to him foraway the apathy and boredom from our relationships.
6. Some cultures place value on personal happiness.
7. The citizens of the country have repeated several times their demands for independence.

Exercise 5

Translate from Russian into English.

«Практикум по межкультурной коммуникации», «Практический курс первого иностранного языка», «Практикум по культуре речевого общения 1-го иностранного языка»

1. Если все пойдет так, как запланировано, то ему удастся получить степень бакалавра.
2. Их взаимоотношения просто восхитительны, но там есть какая-то загвоздка.
3. Терпеть не могу, когда свахи сводят парней и девушек, которые раньше не видели друг друга.
4. Как можно построить крепкие взаимоотношения, минуя годы свиданий, и торопясь с женитьбой.
5. Когда ты лучше узнаешь человека, тебе нечего бояться, что когда-нибудь он разобьет тебе сердце.
6. Выживание племени или семьи всегда было главной целью первобытного человека.
7. Каждая культура хвалит себя по-своему: одна превозносит крепкие родственные узы, другая – ценит личное счастье.
8. Когда люди оказываются в совершенно другом сообществе с уникальным набором правил и предпочтений, их культурная идентичность все-таки остаётся с ними.

Exercise 6

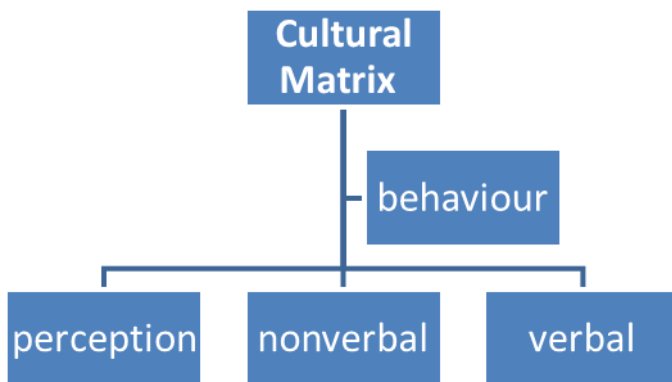
To sum up information answer the following questions:

1. What does the idea of “everything goes as planned” mean in the text? What do you think of it”
2. Is it easy for a newcomer to make sense of how dating cultures in the US works”? And what makes it difficult?
3. How does dating culture work in Egypt and in your own culture?
4. What is the essence of “arranged marriages” and what do you make of it?
5. What factors have made a dating scene extremely unpromising?

6. What do differences in dating cultures arise from?
7. Is it easy for an immigrant to get fairly set in a different cul-
ture (that is in the USA)?
8. What kind of relationships are important for many Eastern-
ers?
9. How can they contribute to one another?

MODULE II. OBSTACLES IN INTERCULTURAL COMMUNICATION

Culture is the matrix in which **perception** and **verbal** and **nonverbal** communication processes develop. Factors in these three general communication groupings in turn affect culture as well as each other. The interrelationships are complex but can be usefully diagrammed.



UNIT I THE CATEGORY OF PERCEPTION

WARM UP

1. **Imagine the situation. You were invited to dinner by your friend. When parting you knocked a painting off the wall onto the tile floor. Unfortunately, the fall onto the tile had damaged the frame. How would you react? Write it down and compare with your group mate.**

2. Study the following situation and compare your reaction to Madame Dubois's. Explain these reactions by revealing the cultural differences between your own culture and French behavior.

Monsieur and Madame Bertrand had invited a few good friends to dinner at their Paris home. It was a crisply cold winter night. After dining sumptuously and finishing late, Monsieur Bertrand was helping Madame Dubois into her coat. The hosts and several guests were standing in the foyer. Madame Dubois raised an arm to get it into the sleeve of her coat and knocked a painting off the wall onto the tile floor. She and the hostess bent down to examine the painting. Unfortunately, the fall onto the tile had damaged the frame. Madame Dubois fingered the damage. She said "It's damaged. I'm so sorry." Straightening up, she adjusted her coat and commented, "What an awkward place to hang a painting. I couldn't avoid it." After good-byes and effusive compliments about the wonderful delicacies of the dinner and the selection of wines, Madame Dubois and her husband departed.

(from Intercultural Communication. A Practical Guide by Tracy Novinger)

READING I

**1. Read the text. Summarise it.
PERCEPTION**

Perception is the internal process by which we select, evaluate, and organize the stimuli of the outside world. From the time we are born, we learn our perceptions and the resulting behaviors from our cultural experiences. Behaviors “natural” to different cultures do not necessarily conflict, but when they do, the conflict frequently causes communication problems.

When we attempt to communicate with another culture, it is of great help to start out with an awareness of the principal types of cultural differences that can potentially impede communication—the arrival at acceptable shared meaning. We can classify these disparities as differences in perception and as differences in the verbal and nonverbal processes of communication.

The categories of **perception** that commonly cause difficulties in intercultural communication are

CULTURALLY SHAPED PERCEPTIONS:

- Preconceptions
- Collectivism vs. Individualism
- Face
- Hierarchy
- History and Experience
- Master Symbols
- Power
- Role
 - Gender
 - Social Class
- Rules
- Social Organization
 - Family
 - Government

- Thought Patterns
- Values
- Worldview

PERSONAL PERCEPTIONS WITHIN A CULTURAL FRAMEWORK:

- Uncertainty
- Attitude
- Ethnocentrism
- Adaptability

READING II

1. Read the text.

a) Why do you think preconceptions greatly affect intercultural communication?

b) Think of your own preconceptions about a certain culture.

c) Describe a typical representative of your own culture.

PRECONCEPTIONS

Preconceptions greatly affect intercultural communication. Culture engenders preconceptions in each and every one of us, in training us from birth in the behavior patterns to which we are expected to conform and which each of us in turn expects from others. We then carry these preconceptions into cross-cultural encounters, until we learn to suspend at least some of them because they may not be relevant to successful communication with a specific foreign culture. **Prejudices** and **stereotypes** are preconceptions.

If **stereotypes** are hardy, it is not because they necessarily contain some grain of truth. It is because they express the culture of the person who espouses the stereotype. A French person who says that North American children are rude refers to the French concept of child rearing, and the North American who maintains that the French are rude because they don't let you get a word in edgewise refers to the implicit rules of turn-taking in North American conversation. Negative judgment or evaluation of a foreign culture fosters dislike and avoidance.

People who use stereotypes make reality fit their preconceptions. People tend to see what they expect to see and, furthermore, to discount that which conflicts with these preconceptions, stereotypes, or prejudices toward persons.

Preconceptions can be positive or negative, but a significant problem they present in intercultural communication is that preconceptions often lie outside of awareness.

Even though preconceptions are frequently misleading, there is nonetheless a wealth of evidence provided by anthropologists, sociologists, psychologists, and others that a culture does shape national character traits. That the general public perceives "national" characteristics is summed up with good humor by a sign posted in an Italian restaurant. *"Heaven is where the police are British, the chefs Italian, the mechanics German, the lovers French, and it is all organized by the Swiss. Hell is where the police are German, the chefs British, the mechanics French, the lovers Swiss, and it is all organized by the Italians."*

There are *reasons* for these perceived identities:

1. Members of a culture share common early experiences.
2. These experiences produce similar personality profiles.
3. Since the early experiences of individuals differ from culture to culture, personality characteristics and values differ from culture to culture.
4. This does not mean that all members of a culture behave the same, because there is a wide range of individual differences. Even so, most members of a given culture share many aspects of behavior to varying degrees.

Therefore, profiles of **national character** can be compiled without being stereotypes, and even though these profiles do not apply to every individual of a nation, they will apply to most. **Stereotypes**, on the other hand, apply to only a few people of a culture but are attributed to most. A stereotype can be called a cultural caricature.

(from Intercultural Communication. A Practical Guide by Tracy Novinger)

READING III

1. **Study the text. Is your own culture individualistic or collective? Give your reasons.**

COLLECTIVISM VERSUS INDIVIDUALISM

One of the most fundamental ways in which cultures differ is in the dimensions of collectivism versus individualism. **Individualists** tend to be more distant in their personal interactions with others, and they must go through the process

of acquiring affective relationships; **collectivists**, on the other hand, interact closely and are interdependent. **Individualists** tend to be self-motivated and can be stimulated to achieve by individual competition. **Collectivists**, on the other hand, are better encouraged by appealing to their group spirit and by requesting cooperation.

In studying cultural differences, French anthropologist Raymonde Carroll, who is married to a North American anthropologist, observes that a North American cultural premise is that "I" exist outside all networks. This does not mean that social networks do not exist or have no importance for the North American, but that I make or define myself—I myself create the fabric of my identity. This premise is evoked in a limited way by the expression a "self-made person." But in French collective culture, I am always a product of the networks that give me my identity, which can be questioned by anyone from the same French network. Hence Sartre's *l'enfer, c'est les autres*. But others are not always or only hell, because my network of relationships feeds, supports, defines and makes me significant, just as it can trap, stifle, and oppress me.

Because in North America I am responsible for my identity, I have no reason to hide humble origins, for example. If I am successful, I can be proud. And if I come from high society, I am responsible for staying there and am myself responsible for any fall. This is why North Americans are not embarrassed by questions that French people find personally intrusive, such as "What do your parents do?" and why the biographies of North American public figures are not secret. If in the United States the brother of a national president is an alcoholic, this has no bearing on the president. The identity of the person in a

collective culture, on the other hand, is defined much more by the person's social network than a social network defines a person in an individualistic culture. To ask a French person whom you meet "What do you do?" is "none of your business."

Collective cultures place less value on relationships with out-groups (strangers, casual acquaintances) than do individualistic cultures. Therefore, persons of a collective culture, such as the Japanese, tend to focus most of their appropriately positive behavior on persons in their in-group, in order to maintain group cohesion, cooperation, and harmony. Persons in out-groups are much less important. Individualistic cultures like the United States do not differentiate as much between out-groups and in-groups and therefore do not differentiate as much in their "friendly" behavior. This may partially explain the perception by other cultures that North Americans are overly or inappropriately familiar with strangers, or that their friendliness is shallow or insincere.

Collective cultures are less tolerant of variation in culturally prescribed behavior than are individualistic cultures.

(from Intercultural Communication. A Practical Guide by Tracy Novinger)

ACTIVITY

- 1. Look at the list of behaviors or characteristics given below. If you decide the statement is more likely to apply to people living in an individualist culture, write "I" in the underlined blank space; if you think it is characteristic of a collectivist culture, write "C."**

«Практикум по межкультурной коммуникации», «Практический курс первого иностранного языка», «Практикум по культуре речевого общения 1-го иностранного языка»

1. ____ People answer the phone by giving the name of the organization.
2. ____ People give cocktail parties.
3. ____ Intergroup rivalry is strong.
4. ____ Employee-of-the-year awards are offered.
5. ____ People adhere to tradition.
6. ____ People are promoted based on production and results.
7. ____ Contracts in business are used frequently.
8. ____ There is a need for autonomy.
9. ____ People change jobs frequently.
10. ____ People believe that conflict clears the air.
11. ____ There is a need for affiliation.
12. ____ Short-term relationships are common.
13. ____ It's okay to stand out.
14. ____ Face saving is important.
15. ____ It's common for mothers to ask their pre-schoolers what they want to wear today.
16. ____ Self-help books are popular.
17. ____ Decisions are made by consensus.
18. ____ The language has one word for mother's

brother, another for father's brother.

19. ____ Marriages are arranged.

20. ____ People have potluck dinners.

*(from Culture Matters. The Peace Corps Cross-Cultural Work-
book)*

2. You now have a chance to think of your own behavior in the context of individualism or collectivism. Before reading further, take a moment to decide whether you think of yourself as more *individualist* or *collectivist*.

Below are a number of paired statements. Read each pair (a. and b.) and circle the one that best describes the action you would take or the way you feel about the particular topic. Please choose one or the other even if you think both are true. Try to be as honest as you can by answering quickly and not analyzing your response.

1a. Managers should be hired from within the organization, based mainly on their seniority.

1b. Managers should be hired on the basis of the skills they have and previous experience in similar jobs.

2a. It takes a long time to make a new friend.

2b. Friends can be made relatively quickly.

3a. If I took a job with a new company, I would expect my old employer to wish me well.

3b. If I took a job with a new company, I would be

afraid that my employer might lose face.

4a. I expect people to judge me by my achievements.

4b. I expect people to judge me by my affiliations.

5a. Before making a decision, it is best to make sure everyone agrees with it.

5b. Before making a decision, you should get at least half of the people to agree with it.

6a. I am embarrassed by individual recognition.

6b. If I do a good job, I feel I have earned individual recognition.

7a. Making sure people don't lose face is more important than always being completely honest.

7b. Being straight with people is always best in the end.

8a. If my brother or sister did wrong, I would admit this to other people.

8b. If my brother or sister did wrong, I would defend them to other people.

9a. Confrontation is sometimes necessary to clear the air.

9b. Confrontation almost always causes more problems than it solves.

10a. In the end, you can always rely on other people.

10b. In the end, you can only rely on yourself.

(from Culture Matters. The Peace Corps Cross-Cultural Workbook)

READING IV

THE CONCEPT OF THE SELF

- 1. Read the story told by a PEACE CORPS volunteer. What impressed the volunteer? How can you account for the natives' behavior?**

THE ELECTRICIAN

The electrician turned out to be a young newlywed who lived just down the street. He showed up at my door late one afternoon with a screwdriver and a roll of electrical tape, and started taking things apart. That evening he could not find or fix the flaw, but he came back early the next day. When he was done I asked him, "How much do I owe you?"

The reply was standard. "Nothing. Just your thanks." No money. No goods in trade. Not even a beer or a soda. This is something I have experienced many times here in Alubaren, and it always leaves me stumped. Doesn't he realize what he just did for me is considered work? Doesn't he know that his time and effort have value? Doesn't he need every penny he can get to provide for his new wife and baby?

I think over some of the other times when I've experienced this same phenomenon: the bus driver who hauled my furniture over from the next village when the Volunteer there left; the seamstress who took in the waist of my shorts; the carpenter who carried my new bookshelf down the mountainside on his

back. And there are more. What is it with all of these people who are so kind and do so much for me but never accept any payment or ask for anything in return? Is it because I'm the "gringa," an outsider, and they want to give a good impression of their people and their country?

That's what I thought at first, but now I've been in Alubaren long enough to have a truer perspective on how things work here [...].

(PCV Honduras)

(from Culture Matters. The Peace Corps Cross-Cultural Workbook)

2. Read the ending of the story. Was your guess right or wrong?

"It's their sense of community, the great importance they attach to looking after each other. There's something very special about a place where the primary value placed on goods and services is the people's regard for one another".

READING V

1. Study such categories of perception as *face* and *hierarchy* that commonly cause difficulties in intercultural communication. Give a talk on them.

Face

Face is the value or standing a person has in the eyes of others. This standing can be a source of the person's sense of personal pride or self-respect. In many cultures maintaining face is of great importance, and one must take great care in disagreeing, criticizing, or competing. Europeans are often

amazed by the North American media's relentless exposure of U.S. problems and by the amount of self-criticism that takes place within the nation.

Hierarchy

In a culture, differences can be accorded to the order of birth, order of arrival, and order of status. Hall states that societies will order people, situation, or station—but not all three simultaneously. As a consequence, depending on the culture, people requiring a service might be attended to according to their age, in the order of their arrival, or in keeping with their perceived social rank.

Hierarchical organization of a culture affects people on a daily basis. “**Flat**” hierarchical organization affords an open and mobile society, whereas a **steep** hierarchy constricts social advancement. The acceptance of hierarchy in a society is, by definition, an acceptance of inequality.

In 1998 a twenty-four-year-old French citizen was appointed director of U.S. operations for a computer network-systems firm in San Francisco. Even though he is a graduate of one of France's most prestigious business schools, he maintains he would never have this kind of responsibility working for a French company. He explains that in the United States people will listen to you because of what you can do, not because of your age or where you learned to do it. But in France, age combined with knowledge are still not enough. Even when you are fifty years old and experienced, the status conferred by your school is the overriding factor in job opportunity. Your school ultimately determines your professional station in life, good or bad. Christian Saint-Etienne, a consultant and economics professor at the University of Paris–Dauphine, says that the rigid hierarchical system pushes bright and ambitious young people to leave for environments where their opinions will carry more weight.

The difference in the hierarchical organization of cultures is a significant factor in intercultural communication. A decentralized and democratic society encourages participatory communication, while a centralized, authoritarian society discourages it. Japanese tradition, for example, is based on classification, rank, order, and harmony, in contrast to North American tradition, which is based on declassification, equality, exploration, and adventure (although there is, of course, some overlap). Gender and minority statuses can affect one's position in the hierarchy of a culture.

There are contrasts between two civilizations – Europe and North America. Europe is aristocratic in its culture and politics, with the upper classes demanding deference from those considered social inferiors. North Americans, in contrast, strive

for impeccable democracy and egalitarianism in relating to others and as a result employ a far more informal style of communication.

Communication style in a **steep hierarchical society** serves to reinforce or create hierarchical difference between persons. Individuals will use forms of address that maintain social distance. In recognition of the hierarchy, they will tend to display positive emotions or behavior to persons who have higher status and negative emotions or behavior to persons who rank lower in status.

An individual's communication style in a **flatter hierarchical society** decreases hierarchical differences. In a "flat" hierarchy, a speaker will use forms of address that demote the rank of persons at higher echelons and promote persons at lower ones, in an attempt to democratically minimize status differences and create equality. In the flatter hierarchy, there will be a tendency to display negative behavior toward higher-status persons to lower them to one's own status, and to display positive behavior toward lower-status persons to elevate them, because all persons should be equal. Learned behavior is the opposite of that for cultures with a steep hierarchy.

(from Intercultural Communication. A Practical Guide by Tracy Novinger)

Language Work

Phonetic Text Drills

○ **Exercise 1**

Transcribe and pronounce correctly the words given below.

Sumptuous(ly), comment, awkward, effusive, delicacies,

«Практикум по межкультурной коммуникации», «Практический курс первого иностранного языка», «Практикум по культуре речевого общения 1-го иностранного языка»

stimulus - stimuli, awareness, impede, disparity, hierarchy, engender, espouse, anthropologists, sociologists, profile, caricature, versus, acquire, premise, humble, bearing, appropriate(ly), acquaintances, cohesion, shallow, insincere, intrusive, affiliation, newlywed, prestigious, impeccable, reinforce, premise, deference.

Lexical Drills

Exercise 2

Find in the text the following words and phrases and provide English equivalents for them.

морозный вечер, пообедать роскошно, помочь к-л надеть пальто, обильные комплименты, начать со знакомства с ч-л, препятствовать коммуникации, достичь приемлемого кода общения, классифицировать различия, порождать предубеждения, модели поведения, содержать зерно правды, поддерживать стереотипы, вставить слово, негласные правила говорить по очереди, негативное суждение, стимулировать, поощрять неприязнь, сбрасывать со счетов, лезть за пределами знания, огромное количество свидетельств, формировать национальные черты характера, приписывать стереотипы большинству, иметь склонность к большей отстраненности в общении, тесно взаимодействовать, взывать к духу команды, предположение, создать структуру своей идентичности, не иметь причины скрывать свое скромное происхождение, смущать к-л вопросами, находить к-л навязчивым, назойливым, (не) иметь влияния на к-л, придавать меньше значения, поддерживать целостность группы, сохранение лица, беспощадное разоблачение, выявление проблем, соотносить трудности с ч-л, в результате (как следствие), ограничивать (сдерживать) социальное продвижение вперед, существенный фактор, иметь большой вес, пересекаться, требовать уважения, почтения, стремиться к безупречной демократии, проявлять позитив-

НЫЕ ЭМОЦИИ.

Exercise 3

Complete the phrases with the verbs below and recall the situations with them.

To knock off, to finger, to organize, to start out with, classify, get in, foster, to espouse, to share, acquire, to create, to be evoked, to hide, to maintain, to afford, to constrict, to determine, to strive for

- | | |
|-----------------------|--------------------------------|
| 1. stereotypes | 10. affective relationship |
| 2. a painting | 11. professional station |
| 3. the stimuli | 12. advancement |
| 4. the disparities | 13. the fabric |
| 5. the damage | 14. an open and mobile society |
| 6. a word | 15. in a limited way |
| 7. avoidance | 16. impeccable democracy |
| 8. an awareness | 17. humble origin |
| 9. common experiences | 18. group cohesion |

Exercise 4

Paraphrase the following sentences

- After the lavish dinner and expansive compliments they left.
- Cultural differences can potentially make communication difficult.
- Culture generates preconceptions and develops dislike and avoidance.
- Americans maintain that the French are rude because they don't give you a chance to speak when someone else is speaking.

5. He tends to put questions that make me blush.
6. I'm proud of the fact that I have no reason to conceal that I'm not of noble blood.
7. American media ruthlessly criticize the policy of their President.
8. "Flat" hierarchical organization provides an open society, while a steep hierarchy impedes social development.

Exercise 5

Translate the following sentences from Russian into English

1. Культурная матрица включает в себя три коммуникативные группы: восприятие, вербальное и невербальное поведение.
2. Восприятие это внутренний процесс, с помощью которого мы отбираем, оцениваем и организуем стимулы, поступающие из внешнего мира.
3. Когда мы пытаемся общаться с другой культурой, лучше начинать с осознания принципиальных типов культурных различий, которые могут потенциально помешать общению.
4. Стереотипы представляют собой весьма обобщенное и не всегда правильное представление о народе. Люди часто видят то, что хотят видеть.
5. Хотя наши предубеждения зачастую вводят нас в заблуждение, есть доля правды в том, что культура все-таки формирует черты национального характера.
6. С другой стороны, стереотипы применимы только к небольшому количеству людей, но приписываются многим.
7. Представители коллективистских культур тесно взаимодействуют и апеллируют к духу команды в це-

лом.

8. Индивидуалистские культуры, наоборот, склонны к дистанцированию, самомотивации и к достижению личного успеха.

Exercise 6

Answer the following questions:

1. What are the three communication groupings that in turn affect culture as well as each other?
2. What is perception?
3. In what way do preconceptions affect intercultural communication?
4. What do preconceptions imply?
5. What are the reasons of people's preconceptions?
6. What are the differences between collective and individualistic cultures?
7. Give examples of individualistic and collective cultures.

WRITING

1. **Write your comment on the following saying**
"Another culture can be different, without being defective" (150-200 words).

UNIT III GENDER

WARM UP

1. **What rules are acceptable for emotional display for the Russian male and female?**
2. **How would you interpret the behavior of two men walking arm in arm in your country?**

READING

1. Study the text.

- a) **Compare your response with the response of Arabs or Latin men. How important is it to know gender behavior cross culturally?**
- b) **What is understood by the "stiff upper lip"?**

Text

Cultures regard some behaviors as **masculine** or **feminine**, and behavior associated with one sex is usually considered inappropriate for the other. Society allocates patterning of gendered temperaments. Anglo-Saxon social convention, for example, discourages men from bringing aesthetic or nurturing feelings to consciousness, just as it took away men's tears in the nineteenth century. Social systems even control what should be thought and felt. This structures the psyches of both sexes to reproduce the society's desired ideal types.

In fact, the rules for acceptable emotional display for the Arab male and female are the reverse of the rules for the North American male and female. The North American male is culturally trained to be stoic and undemonstrative. The cultural-

ly inculcated “stiff upper lip” of the male of Anglo-Saxon heritage appears cold and unfeeling in the Middle East, where the open weeping and uninhibited display of emotion of an adult male confirms a culturally approved sensitivity. A male exhibiting such open emotional display loses face in a North American environment. In the United States, emotional displays are considered more acceptable for females, whereas the Middle Eastern female is trained to be more undemonstrative than males of the same culture. But cultures are relative. The span of accepted emotional display is toward the more controlled end of the spectrum in Asian societies. North American males and females both seem uncontrolled and embarrassingly demonstrative to many Asians.

Cultural differences in prescribed gender behavior can cause contempt or confusion in interacting. When an Arab holds the hand of another man to walk down the street, or when Latin men walk arm in arm, this behavior can be confusing to North Americans and Northern Europeans, to whom these signs of friendship carry homosexual overtones. Further, cultures also dictate how males and females interact with each other.

A domestic employee told a Dutch woman living in Pakistan that, because she was a woman, she had no authority either to direct her employee’s housework or to fire him, and that only her husband had authority.

Annie Nimos moved from Brazil to the United States. She felt that something was not quite right when she walked in public places. After a month or two, she realized that she felt invisible. No one looked at her. Then she realized that she felt that no men looked at her. In Brazil, a man would stop on the street and watch a woman walk by, visually following her for a full 180 degrees. His eyes would take her in from head to toe. The woman would not acknowledge the presence of the man, although she was quite aware of it. In the United States, such an overt demonstration of interest would be considered threatening or inappropriate. The cues for expression of appreciation between the sexes were different in the two countries, and after Annie became accustomed to the different roles and cues she no longer felt like she had "disappeared."

(from Intercultural Communication. A Practical Guide by Tracy Novinger)

A. GENDERED IDENTITIES

WARM UP

- 1. Are women discriminated against in your culture? What fields are predominantly occupied by men and women in Russia?**

READING

- 1. Study the text. How have gender roles changed in modern society?**

In many cultures there has been a fundamental change in the roles and images of women and men over the last fifty years. In particular, women have realised that they have in general been discriminated against and their talents have been undervalued. And they have fought back. As an example, there are now far more women members of parliament and company

directors in Britain than there used to be. However, women still remain a minority in leading positions of society, even if a substantial one, and women still generally earn less than men in the same position even if equally qualified.

There are countless differences in the way the roles of men and women are regarded in different cultures even within Europe. Sometimes these differences are so subtle that they are very hard to notice. In addition, some of these issues are often considered either taboo or at least awkward to discuss. As you go through this unit, try to reflect on how your own culture tends to regard gender roles and then discover some of the intercultural differences in this area with the help of the readings and activities.

(from Mirrors and windows. An intercultural communication textbook by Martina Huber-Kriegler, Ildikó Lázár, John Strange)

2. Here are some statements about gender differences. Which of the above statements have an element of truth in your opinion? Can you explain why? What is the general attitude to these issues in your culture?

"If women had as much influence in the world as men now do, it would be a much more peaceful and more pleasant place."

"A woman's place is in the home, where her contribution to bringing up and nurturing children is indispensable. It's impossible for a woman to have a successful career and bring up children satisfactorily."

"A woman's talents are wasted if she remains just a housewife and mother."

"Women should earn the same as men for the same work."

"Behind every successful man there's a supportive woman."

"A woman has to look like a girl, talk like a lady and work like a horse."

"Men and women are genetically programmed for their different roles. Men do the modern equivalent of hunting and defending their territory. Women gather food and care for the children."

"Whatever women do, they must do twice as well as men to be thought half as good. Luckily, this is not difficult." (Charlotte Whitton)

(from Mirrors and windows. An intercultural communication textbook by Martina Huber-Kriegler, Ildikó Lázár, John Strange)

3. Discover other culture differences in handling gender differences.

Gender differences are clearly so fundamental to human existence, and yet the way this question is treated and reacted to seems to vary very widely from culture to culture. On perhaps a rather trivial but highly symbolic level, a British man was seen as rather ill-mannered because of walking through a door in front of a Polish woman, while receiving a slightly sarcastic comment from one of his Dutch female students for holding the door open for her, "I can manage that myself, thank

you!” Quite what would be expected in an internationally mixed group remained unclear to him.

On a much less trivial level, many Muslim women and men are happy to have their marriages arranged for them. This is impossible to accept by many “Western” oriented people. It is a good case, though, where acceptance is necessary. If women are bought and sold, however, or kept at home and forbidden to go out, then this is a violation of human rights, and beyond acceptance. Also, when women are repressed for economic or religious reasons (usually connected) then women’s potential is not realised. The core question is what society gains or loses if women are not allowed equal rights and opportunities in it.

Gender roles in Hungary

Although men and women are equal by law in eastern Europe, there are countless problems from wage differentials to sexual harassment at work, and from the unfair division of labour at home to domestic violence. There are women's organizations to help solve these problems, but "feminist" is still an ugly word. Feminists are seen as a bunch of militant man-hating masculine women who fight for something that 42 most Hungarian women think they already have: equality. The new values imposed upon the traditional division of labour by the communist regimes in eastern Europe meant that women kept their traditional roles, but were suddenly expected to also work eight hours a day outside the home. Thus were the problems of "emancipation" solved in Hungary in the 1950s. Meanwhile, women were made to believe that driving tractors meant that they had achieved equality with the stronger sex.

As fathers are still not expected to stay at home with their children as primary caregivers, women's careers suffer. Women still do all the housework in most homes, thereby teaching children traditional roles. Although with the women's movements this has started to change, old values still surface, such as sexist jibes, gentlemanly courtesy, odd looks if a woman enters a bar alone, and macho attitudes at home, at work and in the street.

In Hungary, gentlemanly courtesy means that opening doors for women, carrying their heavy bags and giving up your seat on the bus are regarded as obligatory. On the other hand, sexist remarks about women's looks are almost expected at work and in the street.

*(from Mirrors and windows. An intercultural communication
 textbook
 by Martina Huber-Kriegler, Ildikó Lázár, John Strange)*

Answer the questions:

1. Is gentlemanly courtesy only superficial?
2. Do you notice a contradiction in Hungarian (and British, Italian, etc.) men's behaviour?
3. What do you think of sexist jibes or comments on a woman's appearance?
4. Would you advise women to make the same sorts of remarks in return?
5. How should they react – to both sexism and "gentlemanly courtesy"?
6. Who has to walk through a door first in your culture and other cultures you know? (In Austria and Hungary, for example, it is always the woman who has to enter first except in restaurants or bars where gentlemanly courtesy requires that the man enter first in order to protect the woman from flying knives and other annoying experiences.)
7. Which other fundamental rules of politeness in male-female relationships in other cultures have you heard of or experienced?
8. What would you do if someone from another culture broke your rules of politeness?
9. Where would you draw the line between oppressing women and tolerating cultural traditions?

B. SEXUAL HARASSMENT

1. Read the text. Answer the questions:

1) What is sexual harassment?

2) What penalties are imposed in cases of serious sexual harassment in the workplace in your culture?

The impression is that in Britain, cases of sexual harassment at work or in education which are brought to law are quite common. In Britain, women have even complained formally about “pin-ups” in men’s lockers and work places in factories.

In the Netherlands, these cases are relatively rare. In Hungary, they are practically non-existent because, except for rape, sexual harassment is usually not regarded as an offence.

NB: Sexual harassment works both ways! In England, a young man who was working in an office in a bank with three women recently brought legal action against them and against his employers, and won.

(from Mirrors and windows. An intercultural communication textbook by Martina Huber-Kriegler, Ildikó Lázár, John Strange)

B. PHYSICAL DISPLAY

2. Read the text. Answer the questions:

Do you think women who feel obliged to cover themselves are conforming to a repressive culture?

1. Do you feel that women who show lots of their bodies are exploiting sexuality to attract attention or to gain an advantage?

There is a profound difference between cultures when it comes to showing bodies – both male and female, but particularly the latter. In hot weather in many parts of Europe now,

you can see women totally covered apart from their eyes and others wearing the minimum to maintain decency – in public, everyday situations, that is. These women may be colleagues or fellow students, working happily together. The two extremes are clearly conforming to culturally determined forms of behaviour, at a very deep level. This raises some questions, to which there are no easy answers.

*(from Mirrors and windows. An intercultural communication textbook
by Martina Huber-Kriegler, Ildikó Lázár, John Strange)*

C. THE GLASS CEILING AND HOUSEHOLD CHORES

1. Read the text. Answer the questions:

- 1) Is there a glass ceiling in your culture and other cultures you are familiar with?
- 2) Who typically does the dishes, the cleaning and all the other chores in a family in your culture?
- 3) Is there a difference between the division of labour in young and old couples' homes?

The phrase "glass ceiling" is used to describe the phenomenon that even if women in managerial work are sometimes formally accorded opportunities and salaries equal to men's, they often seem unable to reach the very top. They can see the top, but it is unattainable. They bump into a glass ceiling that prevents them from going higher. The existence of this glass ceiling is regularly confirmed by surveys.

Similarly, research regularly shows that, on average, women do much more of the household chores in most families. Cleaning, shopping and cooking are routinely done by women, while men often reserve their skills in this area for "special occasions". The image of the man of the house in an

apron, running the barbecue for a happy crowd is stereotypical, but none the less real for that. Preparing the two or three ordinary meals on an ordinary day to sustain a family is usually still the domain of the women.

(from Mirrors and windows. An intercultural communication textbook by Martina Huber-Kriegler, Ildikó Lázár, John Strange)

D. FEMALE SOLDIERS

1. Read the text. Answer the questions:

- 1) Even though we do not exactly know in which positions the women mentioned above were serving in the Navy (soldiers or cooks, cleaners and maids), do you think the percentage of women in traditionally masculine professions will grow, or remain fairly small in your culture in the future?
- 2) Do you think it is a good idea for women to drive tractors or fly fighter-bombers?

Recently, a woman in the infantry of the British army gained all the qualifications which entitled her to serve in the front line: that is, to engage in hand-to-hand fighting and kill people (or be killed). She applied for transfer to a fighting unit, but was turned down on the grounds that her fellow soldiers' emotions would not allow her unit to function effectively, and that she would probably not be able to cope with the noise, carnage and violence of real battle. The army suggested that the only way to find out about this would be to try an experiment in real battle, but this would obviously be too risky. Conversely, about 10% of the crew on most Royal Navy ships has consisted for the last fifteen years of women, and officers are convinced they have a "civilising" (a curious word choice) effect

on the men, and “raise the levels of discipline”. There are a number of women pilots in the Royal Air Force, some of whom fly the latest fighter-bombers. They are regarded as men’s equals in their skills.

However telling the effect of women’s participation in such traditionally masculine roles is, they remain a tiny minority.

*(from Mirrors and windows. An intercultural communication textbook
by Martina Huber-Kriegler, Ildikó Lázár, John Strange)*

Language Work

1. Mr, Mrs, Miss and Ms

1. When do you change from a “girl” to a “woman”? (Or “young lady”?) From a “boy” to a “man”?
2. In what situations do you use these words or “lady” and “gentleman”?
3. In what situations do you use “Sir” and “Madam” as forms of address?

Look for evidence in literature and non-fiction and discuss it with your group! This is very different in most forms of English from the custom in other languages. Be careful. The phrase “Excuse me!” is very often a completely acceptable alternative to what in many other languages is realised as the equivalent of “Sir” or “Madam”. There is no “intermediate” level of formality: using first names, such as “Mr John”, “Mrs Martina” in English would sound very odd. “Mister” or “Miss” by themselves sound either vulgar or aggressive. “Ms” is a relatively new addition indicating that women do not necessarily want to let the world know whether they are married or not just as

“Mr” does not reveal this information.

4. How do you address girls and boys, men and women in your culture and other cultures you are familiar with?
5. Do forms of address or titles reveal whether a person is married or not in the languages you speak?

2. Slang and informal terms

This is a very significant phenomenon. English (unlike Polish, for example) has literally no positive slang terms for women, while men do much better, as the table shows. It is probably significant that many of the negative slang terms for women have to do with prostitution. In Polish, the most common – and very powerful – general term for disapproval is the equivalent of “prostitute”, and in English, slang terms for intercourse and sexual parts are the most powerful.

It is absolutely not certain that people using such terms mean to be “sexist”. They (mostly men) use them without thinking of the concepts referred to as if these were 46 idioms or linking words. But the fact remains that they are indicative of people’s viewson gender differences and power relations.

Male Female

Formal, standard	Slang, negative	Slang, positive
“man”, “gentleman”, “boy”	“bastard”, “son of a bitch” (!)	“fellow”, “chap”, “guy”, “geezer”, “lad”, “mate”
“woman”, “lady”, “girl”	“bitch”, “slut”, “scrubber”, “cow”, “slag”, “whore”, “tart”	

Would this table be similarly one-sided in your language? (Be careful how and when you use these negative slang terms if you use them at all. They are very vulgar and can be extremely offensive.)?

3. Labelling

1. In the languages you know, is gender generally marked with terms like "actor/actress", French "étudiant/étudiante", or German "Wirt/Wirtin"? Is there any tendency to use neutral terms like "chairperson"? Is this important? Why (not)? Would you prefer all terms like "man" and "woman" to be replaced by "person"?

It might sound odd in English if words like "actress", "nun", and "ballerina" were replaced by "female actor", "female member of a religious order", and "female ballet dancer". But large numbers of words like "driver", "manager", or "teacher" are unmarked. (Though it is not so long since "manageress" and "(bus-) conductress" was common and "chairman" was used for both genders: even "Madam Chairman", can you believe?)

2. Collect more examples of marked and unmarked terms in English and in any other languages you know and see if the mental image of an unmarked term is male or female.

4. Feminine and masculine qualities, or just sim-

ple sexism?

Here is how English uses the terms “man”, “woman”, “father” and “mother” in some idiomatic phrases:

"A man of his word."

"A man of property."

"Mankind."

"As one man, they cheered."

"To the last man, they cheered."

"Who's going to man the office while I'm away?"

1. In virtually no case can “man” be replaced with “person” or any other neutral term, though “humankind” is used, if rather awkwardly. Collect similar phrases in your language or any other languages you know.

2. Are there differences between the languages you know in what gender different things in nature are allotted? For example, “mother earth” and “father time” in English. But “la luna” (feminine) versus “der Mond” (masculine) – the moon in Italian and German respectively.
(from Mirrors and windows. An intercultural communication textbook by Martina Huber-Kriegler, Ildikó Lázár, John Strange)

Study the rules how to avoid sexist language

Sexist language is the use of single gender nouns and pronouns to refer to both men and women. This was standard

usage in the past, but writers today avoid such language.

Study the examples of sexist and acceptable language

Sexist language	Acceptable
fireman	firefighter
businessman	businesswoman
chairman	chairperson
stewardess	flight attendant
common man	average person
mankind	humanity

The teacher is an important man.

He can influence the lives of many children Teachers are important people. They can influence the lives of many children.

There are four ways to avoid sexist language:

Everybody should bring his composition next week.

1. Revise the sentence using plural pronouns and plural antecedents.

All students should bring their compositions next week.

2. Change the pronoun to an article.

Everyone should bring the composition next week.

3. Change the sentence into the passive.

All the compositions should be brought next week.

4. Use both a feminine and a masculine pronoun connected by or:

Everyone should bring his or her composition next week.

Rewrite the following sentences correcting each

gender error in different ways:

1. Everybody in the office will be asked to submit his holiday plans.
2. Anyone who is late will have to pay extra for his ticket.
3. Each customer will be asked to express his opinion.
4. A police officer must be prepared to risk his life when on duty.
5. Any student will pass the exam if he takes careful notes and reviews the material.
6. It makes sense for a doctor to know a little about his patients' lives/

LANGUAGE WORK

1. Transcribe and pronounce correctly the words given below:

Masculine, feminine, allocate, temperament, aesthetic, nurture, stoic, uninhibited, spectrum, inculcated, threaten, minority, indispensable, genetically programmed, trivial, sarcastic comment, core, gentlemanly courtesy, wage differentials, militant, caregivers, obligatory, harassment, non-existent, offence, legal, profound, colleague, glass ceiling, managerial, salaries, domain, apron, infantry, conversely, fighter-bombers, MS, literally.

2. Find in the text the following words and phrases and provide English equivalents for them:

взявшись за руки, предназначать/распределять, воспитывать/выращивать, внушать/внедрять мысль, не терять мужества, несдерживаемое проявление эмоций, быть более

«Практикум по межкультурной коммуникации», «Практический курс первого иностранного языка», «Практикум по культуре речевого общения 1-го иностранного языка»

сдержанным, вызывать презрение и замешательство, увольнять к-л, оглядеть к-л с головы до ног, открытая демонстрация ч-л, недооценивать таланты, дать отпор, размышлять над ч-л, воспитывать и лелеять детей, человек в дурными манерами, на менее тривиальном уровне, находиться под давлением по экономическим и религиозным причинам, нарушение прав человека, главный вопрос, джентельменская вежливость, разница в заработной плате, несправедливое распределение труда дома, домашнее насилие, горстка враждебно настроенных женщин, уступить место в автобусе, сексуальное домогательство, обида/мелкое преступление, сохранять приличия, получить преимущества, недостижимо, в среднем, образ хозяина дома, и тем не менее, содержать семью, прерогатива женщин, пехота, уполномочить/ давать право, летать на бомбардировщиках.

3. Complete the phrases with the verbs below and recall the situations with them.

1. to be trained	a) the noise
2. to cause,	b) on the grounds
3. to direct	c) to be stoic and undemonstrative
4. to take in	d) homosexual overtones
5. to be seen as	e) a family
6. to hold	f) an advantage
7. to drive	g) employees' housework
8. to impose	h) a minority
9. to be regarded as	i) rather ill-mannered
10. to conform	j) the door open for smb.
11. to attract	k) tractors
12. to gain	l) attention
13. to sustain	m) a repressive culture
14. to be turned down	n) penalties
15. to cope with	o) contempt and confusion
16. to carry	p) from head to toe

4. Translate the following sentences from Russian into English.

1. Является ли качество «не терять мужество» культурно привитым?
2. В некоторых культурах считается, что мужчина, открыто проявляющий эмоции, теряет свое лицо.
3. Культурные различия в гендерном поведении могут вызвать презрение и замешательство в межкультурном взаимодействии.
4. В латиноамериканских культурах вполне приемлемо провожать женщину взглядом и оглядывать ее с ног до головы.
5. В других же культурах такое откровенное проявление интереса будет рассматриваться как угрожающее и неприемлемое.
6. Вклад женщины в воспитание и развитие детей абсолютно необходим.
7. Гендерные различия настолько фундаментальны для человеческого существования, что их нельзя недооценивать.
8. Разница в зарплате и несправедливый выбор при приеме на работу между мужчинами и женщинами считается нарушением прав человека.
9. На западе любой, кто испытал сексуальное домогательство, может подать в суд и выиграть дело.
10. Фраза «стеклянный потолок» означает, что женщина, несмотря на равные зарплаты и возможности, не всегда может добиться наивысшего.

5. To sum up information answer the following questions.

1. How important is it to know gender behavior in different cultures?
2. What does the phrase "stiff upper lip" mean and is it culturally inculcated?
3. Why do culturally different gender behaviours often cause contempt and confusion?
4. What made women fight back?
5. How does your own culture regard gender differences?
6. Do you agree that some proverbs and sayings about the role of women really have an element of truth?
7. Can you prove that lawsuits for sexual harassment are sometimes a way to attract attention and gain an advantage?

MODULE III. OBSTACLES IN VERBAL COMMUNICATION

Exercise

Study the text. Speak on the Sapir-Whorf hypothesis. Do you agree that language builds up the real

world we live in? Why? Why not?

Text

Verbal processes in intercultural communication refer to verbal language as just “language.” Language perfectly represents cultural idiosyncrasies. There is no reason why, other than cultural convention, in English we should say “*dog*” to represent the mammal we know that this word represents, and that in Portuguese we should be required to articulate the sounds for the word *cao* to mean the same animal. And there is nothing in the sounds or in the appearance of the letters that we write to form each of these two words that somehow sounds or looks like a dog. The linguistic convention for how to verbally symbolize a dog is purely arbitrary and culture specific.

Language should be considered a mirror of its culture. It reflects the culture’s content and nature. Not only, however, is language a product of culture, but culture is a product of language, as well. In fact, the Sapir-Whorf hypothesis essentially states that language is a guide to social reality and builds up the real world by the language habits of a group. Consequently, one must learn the culture to learn its verbal language well. Languages differ in what they allow one to say and in what they require one to say. In the Navajo language, grammar requires that one define whether something is animate or inanimate, presumably according to what one has been taught to believe—or which one believes because one is so taught by language convention. Irish Gaelic does not possess equivalents of “yes” or “no,” which seems unhandy to persons accustomed to this conciseness. Consequently, when speaking Irish Gaelic, people must construct circumlocutions such as “I think not” and

“this is so” in place of these two words. So, language affects our thought processes and how we perceive reality.

VERBAL COMMUNICATION

Speech behavior is one aspect of interactional communicative social behavior. Language is not only a technical communication code, but nonverbal codes and other features of thought and behavior patterns stem from the structure and modes of a particular language.

Language communicates in a context. Low-context cultures focus on explicit verbal codes. High-context cultures do not rely in the same way on verbal communication. They communicate relatively more by the context of nonverbal behavior, and the verbal content of their communication often is not meant to contain specific information but rather to be ritual behavior.

In many languages people will say, “How are you?” in greeting someone. For the person responding to describe exactly how they are doing or feeling is a surprising reply and not often welcome. The ritual response for North Americans, as for most Western cultures, is some form of “Fine, thank you,” except in special circumstances.

Regarding language, the principal areas in which obstacles arise in the **verbal process of communication** are as follows:

- Competency
 - Accent
 - Cadence

- Connotation
- Context
- Idiom
- Polite Usage
- Silence
- Style
- Literacy/Orality

COMPETENCY

A person may have different competencies in writing and in speaking a language. Language competency is positively correlated to “attractiveness” in intercultural communication. People tend adequate command of a language (*from Intercultural Communication. A Practical Guide by Tracy Novinger*)

Language work

1. Informal spoken language

It is important as a second language learner to realise that conversation is a very different sort of language from all others. It is a text created by two or more speakers, and it has very different rules and conventions from other types of text. Can you think of any differences before reading on?

Features of informal conversation:

1. It has a different grammar. Some examples:

"Me, I like a hot bath in the morning. Can't do without it, can I? Know what I mean? Showers I hate."

2. Stress and intonation play a crucial role in making the meaning and the speaker's attitude clear. Compare:

*"I thought he said he was going to drive to **town**."*

*"I thought he said **he** was going to drive to town."*

*"I thought he said he was going to **drive** to town."*

3. Fillers like "well", "you know" and "sort of" are common.

4. Vague language like "lots of", "about" and "... or so" are common.

5. Hyperbole is common:

"There were millions of people at the party."

"I was absolutely devastated when he didn't turn up."

6. "Asking for agreement", with question tags, rising intonation and phrases like "right?", "know what I mean?" are common.

7. At any time, non-speakers are expected to show they are listening, by nodding, or making noises like "Mmm", "Yeah", etc.

8. Incompleteness is quite acceptable:

"So what did he ..."

"He ... you know, he sort of looked ..."

"Oh, I know. That's him all over."

This is only a short summary of some conversational features of English. None of these normally occur in texts like lectures, news broadcasts and formal interviews. Most of them

do not occur in representations of conversation in soap operas, plays, films and English language course books.

Which of these features are common in any other cultures and languages you know?

2. Proverbs and sayings

Here are some English proverbs and sayings about talk. They seem mostly based on the assumption that people talk too much, or that people that talk a lot are not so wise or clever. Is this really true? Do other cultures make the same judgment? Are there equivalents in other languages and cultures?

"Talk is cheap."

"Actions speak louder than words."

"Silence is golden."

"We have one mouth and two ears."

"Still waters run deep."

"Empty vessels make the most noise."

"Easier said than done."

(But ... "Money talks.")

3. How a language changes

The language of conversation changes very quickly. Fashions come and go. Using the latest expressions confirms your membership of a particular group. Here are a few current English expressions.

By the time you read this, they may have disappeared, but they are typical.

"Whatever." (That kind of thing)

"Tell me about it." (I have had the same experience and I know how you feel.)

"Don't go there." (I think it is too difficult a subject to discuss.)

"I know." (I agree.)

Of course, these sorts of expressions are introduced by young people and older speakers may not even be aware of them. Do other cultures or languages you know about have similar phenomena?

*(from Mirrors and windows. An intercultural communication textbook
by Martina Huber-Kriegler, Ildikó Lázár, John Strange)*

LANGUAGE WORK

1. Transcribe and pronounce correctly the words given below:

Hypothesis, consciousness, circumlocution, cadence, pejorative, equivocate, analogue, insult, discernible, Navajo, Gaelic, emulation, jargon, exaggeration, undesirable, barriers, hyperbole, vague, crucial,

1. Find in the text the following words and phrases and provide Russian equivalents for them:

Linguistic convention, to build up the real world, presumably, accustomed to this conciseness, behavior patterns, to stem from, to emulate the native accent, discernible accent, mother tongue, to arise out of experience, to carry a different shade of meaning, to cause misunderstanding, undesirable confusion, to be cultivated and appreciated, to be committed to, to span a wide culture gap, adequate command of a language,, a host country.

APPENDIX I

I. Социальные аспекты языка, барьеры в коммуникации и способы их преодоления.

1. Стили вербальной коммуникации. Понятие коммуникативного стиля.
2. Контекстуальность вербальной коммуникации
3. Барьеры в коммуникации, обусловленные нарушением семантических, синтаксических норм в языке. Скрытые трудности речепроизводства и коммуникации.

Коммуникативный стиль представляет собой совокупность устойчивых и привычных способов поведения, присущих данному человеку, которые используются им

при установлении отношений и взаимодействия с другими людьми (Садохин, 2010, 145).

Коммуникативный стиль представляет собой индивидуальную стабильную форму коммуникативного поведения человека, проявляющуюся в любых условиях взаимодействия с другими людьми.

Согласно Wilson Learning Corporation (1990) выделяются четыре основных стиля коммуникации:

1. *Стиль «драйвер»:* характеризуется высокой степенью достижения результата, напористостью и контролируемыми эмоциями;
2. *Аналитический стиль:* характеризуется высокой степенью самоутверждения и низкой эмоциональностью, большим вниманием к деталям и стремлением выполнить задание;
3. *Экспрессивный стиль:* характеризуется высокой степенью экспрессивности и убежденности; вместе с тем наблюдается тенденция как контролировать других, так и реагировать эмоционально и импульсивно;
4. *Благожелательный, приветливый стиль:* характеризуется высокой степенью экспрессивности и чувствительности по отношению к

другим и минимумом самоуверенности.

Кроме этого, стили вербальной коммуникации обусловлены контекстуальностью общения в разных культурах. По Э. Холлу все культуры в зависимости от степени информированности участников коммуникации подразделяются на *высококонтекстные* и *низкоконтекстные культуры*. Для *низкоконтекстных* культур акцент делается на вербальном аспекте коммуникации – все значения должны быть выражены вербально, все необходимое должно быть оговорено в ходе общения. В *высококонтекстных* культурах очень важен невербальный аспект, помогающий интерпретировать вербальные сигналы, дополнительная информация, а также такие факторы общения, как время, место, статус и др. Тип культуры, к которому принадлежат участники коммуникации, обуславливают особенности их коммуникативного поведения. У. Гудикунст свел все национальные особенности коммуникации к четырем стилям (Gudykunst, Ting-Toomey 1990):

- прямой (direct) vs непрямой (indirect);
- вычурный (elaborate) vs точный и сжатый (succinct);
- личностный (personal) vs ситуационный, контекстуальный (contextual);
- инструментальный (instrumental) vs аффективный (affective) (см. более подробно Садо-

хин, 2010, 148).

К **барьерам**, препятствующим процессу коммуникации (межличностной, межкультурной), можно отнести следующие семь моделей.

1. Модель, когда общающиеся пользуются (1) разными словами, придавая им один и тот же смысл, и (2) одинаковыми словами, придавая им разные смыслы (by-passing).

Одно и то же понятие имеет разные формы языкового выражения в разных языках. Слова разных языков, обозначающие одно и то же понятие, могут различаться семантической емкостью, могут покрывать разные кусочки реальности. Носители русского языка называют одним словом целый ряд конкретных предметов, для которых в английском языке есть различные обозначения: существует несколько обозначений для каждой части того, что в русском обычно целое: рука—hand/arm; нога—foot/leg; пальцы на руках—fingers, а на ногах—toes.

С другой стороны, в английском языке нет слов, которые передают различие между свекровью и тещей, и оба эти понятия обозначаются только как mother-in-law или «жениться» и «выйти замуж»—to marry. Некоторые переводчики указывают на невозможность подобрать точное соответствие английскому слову privacy, take care, have fun, make love, efficiency, challenge и т.д. Для “New

Englander”, который учится на среднем Западе (США), могут возникнуть трудности в использовании таких слов как *soda*, *grinder*, *sneakers*, *bubbler*. Выходец из Новой Англии может заказать *soda* и получить *an ice cream float*, попросить *a bubbler*, но житель Среднего Запада не поймет, что он хочет просто *water*.

Чем специфичнее и уникальнее то или иное явление в языке, тем труднее решаются проблемы, которые видный американский переводчик Р.Лурье считал поиском «эквивалентов культур». Он так обрисовал эту проблему: переводчик падает духом, когда ему приходится переводить такие слова как «коммуналка», которое он обязан переводить как «communal apartment». Но английское «communal apartment» напоминает американцу о кухне в городке Беркли, где группа хиппи развлекается тем, что варит рис для вкусного вегетарианского обеда, в то время как у нас это слово вызывает совсем другие ассоциации (цит. по Линн Виссон, 2001, 46).

Предполагается, что большинство слов в разных языках эквивалентны, в их основе лежит межъязыковое понятие, т.е. они содержат одинаковое количество понятийного материала. Однако, если мы сравним русс. прилагательное *позитивный* с английским *positive*, мы увидим, что в каждом из языков это прилагательное имеет свой круг зна-

чений и употреблений . В предложениях «*I have been in a positive state of excitement*» (B.Shaw) и «Я был по-настоящему взволнован» ясно обнаруживается семантическая неэквивалентность английского *positive* и русского *позитивный*. Сравним русский глагол «увольнять/ся» и английские глаголы *to resign; to fire; to sack; to make redundant; to retire*, русское прилагательное «актуальный» и английское *topical, pressing, relevant, immediate, important*; «общественная жизнь» подразумевает разные виды гражданской и государственной деятельности, в то время как в Америке *social life* означает всякие отношения с людьми и т.д.

Эти примеры свидетельствуют о том, что семантика слова в значительной степени обусловлена лексико-фразеологической сочетаемостью слова, различными социолингвистическими коннотациями, культурой, обычаями, традициями разных говорящих коллективов (не говоря уже о зависимости от места, времени, целей и прочих обстоятельств коммуникации). У каждого слова своя лексико-фразеологическая сочетаемость. Она национальна, а не универсальна. Лексическая сочетаемость подрывает основы перевода; здесь кроется опасность употребления иностранных слов в привычных контекстах родного, что приводит к непониманию, а зачастую и к комическим эффектам.

Безэквивалентная лексика наиболее ярко иллюстрирует идею отражения языком действительности, хотя ее удельный вес в лексическом составе языка невелик: в русском языке по данным Верещагина и Костомарова —6—7% (Верещагин, Костомаров, 1990, 55). Безэквивалентная лексика может быть представлена следующими группами слов: географические и этнографические реалии, особые виды местности и растительности (taiga, tundra, прерии, джунгли, казак), бытовые реалии. Особую группу составляют наименования пищи, напитков, утвари, посуды, названия музыкальных инструментов, танцев и т.д. (верста, былина, изба, тройка, бренди, виски).

Особую группу составляют политические реалии (ударник, субботник, пафос созидания), названия учреждений и услуг, для которых нет безупречных аналогов в английском языке: ЗАГС, Дворец бракосочетания, Дворец культуры, Дом отдыха и т.д. (Л. Виссон).

- 2.** Поляризация - метод, когда общающиеся описывают и оценивают реальную действительность с позиции двух экстремальностей: черное-белое, хорошо-плохо, упуская при этом многочисленные оттенки событий и явлений, искажая при этом окружающую действительность.
- 3.** Неумение отличить факт от умозаключения.

4. Тенденция использовать язык «универсальностей», чрезмерных обобщений, не принимающий во внимание индивидуальные различия и вариации (allness).
5. Статическая оценка действительности – игнорирование изменчивой природы мира и неумение приспособить мышление к изменениям.
6. Неумение увидеть индивидуальные, уникальные особенности отдельных личностей, событий, явлений.
Стереотипизирование – это условные, слишком упрощенные обобщения о группе, событии, явлении.
7. Использование языка субкультур (sublanguage of a subculture: argot, cant, jargon, slang), клише, коллоквиализмов, эвфемизмов, чрезмерное использование слов с абстрактным значением (*"Please, extinguish all smoking materials" instead of "No smoking"*).

Арго это (франц. argot — жаргон) язык отдельных деклассированных социальных групп, сообществ, искусственно создаваемый с целью языкового обособления (иногда "потайной" язык), отличающийся главным образом наличием слов, непонятных людям непосвященным (арго картежников, воровское арго, арго наркодилеров и т.д.) Например, *college (meaning prison), stretch (jail sentence), to mouse (to escape from prison), lifeboat (to pardon)*.

Кант это специализированный язык любой непрофессиональной (но некриминальной) группы (водители такси, солдаты, операторы и.т.д.). Например, (*dog meaning a motor vehicle inspector; kidney buster – hard-riding truck; sweatshop – bulletproof cab with poor ventilation*).

Жаргон это язык профессиональных групп – профессоров колледжей, врачей, писателей, юристов. Например, *perceptual accentuation, inflationary spiral, behavioural objectives*.

Под **сленгом** традиционно понимают, прежде всего, разговорную речь, неапробированную установленными языковыми нормами (Э.Парtridge); разговорный язык определенного класса людей, не имеющий общего признания, и часто рассматриваемый как язык неизысканный, неправильный и даже вульгарный; слова, неапробированные нормами письменной речи, но делающие речь яркой и живой. Например, *psyco, off the wall (crazy person, mad), to knock off (to quit work), booze, brass (impudence), groovy (excellent, wonderful). "That's a kickin do" (that's an attractive hairdo); or "You really dissed him" (you really disrespected him)*.

Клише - стандартные образцы словоупотребления, типовые схемы словосочетаний и синтаксических кон-

струкций, а также общие модели речевого поведения в конкретных ситуациях (*a golden opportunity, dead as a doornail, mightier than the sword*).

Эвфемизм - нейтральное по смыслу и эмоциональной нагрузке слово или описательное выражение, обычно используемое в текстах и публичных высказываниях для замены других, считающихся неприличными или неуместными, слов и выражений. В политике эвфемизмы часто используются для смягчения некоторых слов и выражений с целью введения общественности в заблуждение и фальсификации действительности. Например, *liquidation, pacification (murder); collateral damage (civilian casualties during the war); a negative patient care outcome (patient died); inequitable distribution of wealth (to account for the poor); unsheltered (for homeless); sub-standard living (for horrors of starvation)*.

Появление эвфемизмов в языке обусловлено рядом прагматических причин: 1) принципом вежливости (при создании эвфемизмов, смягчающих различные виды физических и умственных недостатков); 2) принципом табуирования (при образовании эвфемистических замен прямых наименований явлений болезней и смерти); 3) в силу регулятивного принципа воздействия на массового читателя

(при создании эвфемизмов в политической области); 4) из прагматической установки засекретить свою деятельность (при создании эвфемизмов внутри социолектов различных нелегальных групп) (Заботкина, 1989).

Выделяются *четыре* основные функции подязыков субкультур: (1) увеличивать эффективность коммуникации; (2) способствовать идентификации членов субкультуры; (3) обеспечить приватность коммуникации; (4) произвести впечатление и затруднить общение для тех, кто не является членом группы (субкультуры).

В прагматическом плане явление эвфемии справедливо ассоциируется с нарушением *максимы образа действия* – четкости и ясности изложения. Именно поэтому эвфемия и вытекающее из нее явление «политкорректности» (например, в политическом дискурсе) представляет собой стратегию камуфлирования нежелательной информации, стратегию сглаживания острых углов, то, что Н. Хомский называл “soft ideology”. Другие исследователи также подчеркивают лицемерность и фальшивость этого явления (Тимофеевский, www.russ.ru/politics/20020116-tim.htm). Е.А. Земская подчеркивает его контрпродуктивность: «политическая корректность стала в американском и канадском обществе средством получения выгод и рождения неспра-

ведливости» (Земская, 1996:23-31).

В этом отношении весьма показателен пример, приводимый Дж. Оруэллом: “Thus political language has to consist largely of euphemisms, question-begging, and sheer cloudy vagueness. Defenseless villages are bombarded from the air, the inhabitants driven out into the countryside, the cattle machine-gunned, the huts set on fire with incendiary bullets: this is called *pacification*. <> People are imprisoned for years without trial, or shot in the back of the neck or sent to die of scurvy in Arctic lumber camps: this is called *elimination of unreliable elements*. Such phraseology is needed when one wants to name things without calling up mental pictures of them” (Orwell, 1990:118).

Рассмотрим качественные характеристики (стратегии), определяющие эффективность межличностной (межкультурной) коммуникации:

- *открытость* по отношению к партнеру по коммуникации;
- *эмпатия* – умение поставить себя на место партнера и попробовать пережить то, что он переживает в данный момент;
- *взаимоотношения поддержки*: (1) опишите свои ощущения, вместо того, чтобы давать оценку действиям других; (2) будьте спонтанны и прямолинейны в своих ответах; (3) будьте гибким и непредвзя-

тым по отношению к партнеру, не занимайте позицию «знаю все»;

- проявляйте *положительный настрой* относительно самих себя и всей ситуации общения;
- создавайте атмосферу равноправия, а не превосходства;
- пользуйтесь словами, которые будут выражать вашу подлинную заинтересованность в партнерах по общению, будут подчеркивать уникальность ситуации общения (***confirming responses***: direct acknowledgment, agreement about judgements; ***supportive responses***: clarifying responses, expression of positive feeling, compliment);
- избегайте моделей, которые обескураживают, намеренно игнорируют чье-либо присутствие, важность того, что говорит собеседник (***disconfirming responses***: interrupting responses, irrelevant responses, impersonal responses, incoherent responses) (Joseph DeVito, 1991, 128).

Вопросы к размышлению и практические задания

1. Назовите стили вербальной коммуникации и дайте определение коммуникативному стилю.
2. Как вы понимаете *контекстуальность* вербальной коммуникации. Насколько важен контекст общения в различных культурах?
3. Дайте определение *высококонтекстным* и *низкоконтекстным* культурам.

«Практикум по межкультурной коммуникации», «Практический курс первого иностранного языка», «Практикум по культуре речевого общения 1-го иностранного языка»

4. Назовите четыре стиля коммуникации, обусловленные типом культуры.
5. Назовите барьеры в коммуникации, обусловленные нарушением семантических и синтаксических норм в языке.
6. В чем заключаются скрытые трудности речепроизводства и коммуникации.
7. Почему безэквивалентная лексика наиболее ярко иллюстрирует идею отражения языком реальной действительности. Какие реалии представляет безэквивалентная лексика? Приведите примеры.
8. Назовите, какие причины осложняют коммуникацию вообще, а на иностранном языке в особенности?
9. Приведите примеры, иллюстрирующие действие 4-х функций подъязыков субкультур.
10. Какой стиль общения (или комбинация стилей) повышает эффективность коммуникации?
11. Приведите стратегии эффективности коммуникативного общения.
12. Классифицируйте характер реплик в следующих примерах (confirming/disconfirming or supportive responses):
Майкл делится с родителями своей радостью по поводу хороших оценок в семестре:

"I really tried very hard to get my grades up this semester".

Родители отвечают:

- *Going out every night hardly seems like trying very hard.*
- *What should we have for dinner?*
- *Keep up the good work.*
- *That's great.*
- *I can remember when I was at school; I got all Bs without ever opening a book.*

Практические задания

1. Составьте ситуации, в которых проявлялись бы разные стили общения. Какой стиль общения присущ вам (в учебной аудитории или с коллегами)?

2. Каждая пара слов имеет подобное денотативное значение. Определите, какие из них положительные, а какие отрицательные. Составьте ситуации, иллюстрирующие их значения.

Unimaginative – practical
-- reckless

Cautious – cowardly

Fat heavy
acknowledge

Gullible – trusting
- racket

Proud – conceited

Adventurous

tight - thrifty
come clean -

noise

obese

– overweight

3. Определите, какой барьер для коммуникации

представляют следующие ситуации:

(1) You always criticize me in front of your friends. You never do what I want. You're always nagging me.

(2) A woman meets a friend whom she hasn't seen for ten years.

The woman says: "Is this your little boy?"

"Yes, I got married six years ago" – her friend replies.

The woman asks the child: "What's your name?"

"Same as my father's".

"Oh," said the woman, "then it must be Peter."

4. Выучите политически корректные (PC) и некорректные (NonPC) варианты слов в английском языке.

Non PC

PC

Wife, husband, spouse

partner

Old age pensioner

senior citizen

Policeman/woman

constable

Chairman

chairperson

Actress

actor

Jewess

jew

Air hostess, stewardess

steward

Negro, nigger, wog

black

Half-cast

mixed race

Queer (homosexual)

gay

Dike (lesbian)

gay

Mongul

down syn-

drome

Living in sin	co-habiting
Begger, vagrant	homeless
Pain	discomfort
Dole, state support	income support
Blind	visually impaired
Deaf	hearing im-
paired	
Bald	folically im-
paired	
Retirement home	sheltered accom-
modation	

5. Составьте список ключевых терминов по теме.

II. Принципы коммуникативно-прагматического конструирования английской диалогиче- ской речи

Понимая диалог как форму речевой деятельности, остановимся на анализе существующих правил, которые организуют и регулируют речевое общение. Участие в диалоге двух собеседников предполагает точную адресацию реплик, которые быстро следуют друг за другом, продолжая и порождая одна другую. Однако, не всегда последующая реплика адресата продолжает смысловую линию предшествующей реплики адресанта, что нарушает единую

смысловую цепь, предполагаемую адресантом. В зависимости от восприятия адресатом реплики-высказывания адресанта, от его коммуникативной установки, диалог может пойти в незапланированном адресантом направлении или вообще прерваться. Для достижения участниками диалога своих коммуникативных целей от них требуется знание и соблюдение определенных коммуникативно-прагматических принципов построения диалогической речи.

Принцип Сотрудничества

Основной принцип, а также постулаты (максимы) коммуникации были сформулированы Г.П. Грайсом (Grice, 1975; Грайс, 1985) и дополнены Дж. Личем и другими исследователями (Leech, 1985; Баранов, 1993; Михайлов, 1994; Падучева, 1997 и др.). Успех коммуникации зависит не только от того, о чем говорят собеседники, но и от их общего подхода к взаимодействию.

Основной принцип (по П.Грайсу), соблюдение которого ожидается от участников диалога: «Твой коммуникативный вклад на данном шаге диалога должен быть таким, какого требует совместно принятая цель (направление) этого диалога. Этот принцип можно назвать принципом Сотрудничества (TheCooperativePrinciple, Грайс, 1985: 221-222).

Для того чтобы цели и задачи диалога были успешно выполнены, участники диалога должны следовать правилу коммуникативного Сотрудничества. Каждому из собеседников следует быть готовым к сообщению достаточного объема информации и, в то же время, постараться избежать ее избыточности. Сообщаемые ими сведения должны быть достаточно достоверными, должны излагаться четко и ясно. Оба собеседника должны обладать достаточными лингвистическими знаниями в области коммуникативной грамматики, а именно знать и уметь употреблять в речи наиболее типичные для диалога формы предложения. Таким образом, постулат коммуникативного Сотрудничества включает следующие основные принципы: принцип экономии языковых средств, принцип вежливости, принцип воздействия и взаимодействия, принцип истинности, принцип иронии и языковой игры. Несоблюдение данных принципов может привести к непониманию и негативной реакции одного из собеседников и даже к прекращению разговора. Рассмотрим действие этих принципов на примерах.

[1]

«She said to me, "Aren't you going to speak to her?"

"Who?"

"That girl."

"I don't know what you mean," I said...

Cary said furiously, "I must be off. I can't keep Philippe waiting. He's so sensitive" (Gr. Green, Loser Takes All, 83).

[2]

"...*What's London like, Fortitude? I never been there but once.*"

"*Just exactly heaven. Shops and all.*"

"*What are the men like, Fortitude?*"

"*Say, don't you never think of nothing but men, Chastity?*"

"*I should say I do. I was only asking.*"

"*Well, they ain't much to look at, not after the shops. But they has their uses.*"

"*What, shops?*"

"*No, silly, men.*"

"*Men. That's a good one, I should say*" (E.Waugh, *Vile Bodies*, 29-30).

Следующий диалог, развивающийся в атмосфере подозрения и страха, является иллюстрацией явной коммуникативной неудачи, поскольку все попытки одного из собеседников, инициирующего диалог, получить информацию в ответ на его вопросы, наталкиваются на нежелание его партнерши по коммуникации вести беседу в подобном русле.

[3]

- "*What's his name?*" he said. "*The author's. Goethe. Who is he?*"
- "*It is not important.*"
- "*What's his unit? Firm? Postbox number? Ministry? Laboratory? Where's he working? We haven't time to fool around.*"
- "*I don't know.*"

«Практикум по межкультурной коммуникации», «Практический курс первого иностранного языка», «Практикум по культуре речевого общения 1-го иностранного языка»

- *"Where's he stationed? You won't tell me that either, will you?"*
- *"In many places. It depends where he is working."*
- *"How did you meet him?"*
- *"I don't know. I don't know what I may tell you."*
- *"What did he tell you to tell me?"*
- *She faltered, as if he had caught her out. She frowned. "Whatever is necessary. I should trust you. He was generous. It is his nature"* (John le Carru, The Russia House, 196).

Попытка мужчины изменить линию разговора полным сарказма вопросом *"What did he tell you to tell me?"* не вывела ее из равновесия и не заставила изменить манеру речевого поведения, о чем свидетельствует продолжение диалога-допроса:

[4]

"So what's holding you up?"

"Nothing."

"Why do you think I'm here?"

"Nothing."

"Do you think I enjoy playing cops-and-robbers in Moscow?"

"I don't know" (John le Carru, The Russia House, 197-198).

Следующий пример является иллюстрацией того, как несоблюдение таких постулатов принципа Сотрудничества, как «искренность» и «щедрость/благородство», приводит к коммуникативной неудаче в речи, которая высвечивает неудачу человеческих отношений – окончательный крах семьи:

[5]

«She said, "I'm leaving you."

"Pat, sweetheart, what is going on? You've obviously worked yourself into a state." He glanced at the floor, the empty bottles of booze. "Please tell me you didn't... You've been doing so well..."

"I am doing well. But then, what do you care? You're the one who brings home the booze."

"Pat! What's gotten into you? We're going to Europe."

"Running away, that's what it was, except I was too stupid to see it. You got a note too, didn't you, Harp? That you get what you deserve."

He stiffened, his handsome features shuttering in answer. She finally found her strength bringing up her chin...

"Good-bye Harper," she said simply, and yanked out of his grasp to head upstairs.

"Everything is in my name," he cried out behind her. "Walk out of the door and I'll cancel your gold cards, your bank cards, everything. Within ten minutes I'll have reduced you to nothing!"

She said, "I don't care," and five minutes later, armed with only one suitcase, she sailed out the front door (Gardener, The Other Daughter, 323-325).

Следующей категорией, сформулированной Г.П. Грайсом, является категория Качества, к которой относится

общий постулат «Старайся, чтобы твое высказывание было истинным», а также два более конкретных постулата:

1. «Не говори того, что ты считаешь ложным».
2. «Не говори того, для чего у тебя нет оснований».

Языковыми средствами, способствующими словесному выражению значения истинности здесь вполне уместно считать такие реплики, как *as far as I know..., but..., I'm not absolutely sure but..., I think..., ...possible, ...may/could*, а также реплики *I know, I'm sure, ...certain, ...must*, которые требуют более веских доказательств истинности.

Например:

[6]

"I *think* you know as well as I do, O'Donnell, that my own son hates me more than ever. I *would think* that would make you happy."

"No," Jamie said honestly. "It doesn't" ((Gardener, The Other Daughter, 217);

[7]

"I *assumed* it was due to stress, but what if it's not? Melanie hasn't had a migraine in ten years, not even when she split with William. So why now? Unless it's more than just stress. Unless it's her memories."

“It *could* be. It *could* be” ((Gardener, The Other Daughter, 217).

Таким образом, несовпадение интересов участников вышеприведенных диалогов, пренебрежение ими принципом Сотрудничества ведет в каждом отдельном случае к коммуникативной неудаче.

Одной из наиболее характерных особенностей коммуникативного поведения носителей английского языка является их приверженность *принципу вежливости*. С точки зрения представителей британской культуры, вежливость предполагает две основные линии поведения, которые можно условно назвать двумя «не» британской вежливости: 1) не будьте прямолинейны и негативны и 2) не молчите (см. подробнее Кузьменкова, 2001, 52 - 61).

Данный эффект достигается с помощью следующих стратегий: дистанцирование (distancing), предположение (presupposition: understatement и overstatement), смягчение (softening devices).

Дистанцирование предполагает использование целого ряда языковых структур (определенные временные глагольные формы, модальные глаголы), придающие высказыванию некую кажущуюся удаленность от реальности и делающие их более вежливыми, обеспечивают удобное для собеседников умозрительное расстояние, позволяющее чув-

ствовать комфортность при общении.

Временные формы. Чтобы придать инструкциям, распоряжениям или приказам вид вежливой просьбы, облечь в тактичную форму вопросы личного характера, выражения намерения и т.д. уместнее употреблять *Past* или *Future Simple* вместо *Present Simple*.

Will you join us in ten minutes.?

Shall we start working?

I wondered if you could.

Will you be leaving this afternoon?(ср. Are you going to leave this afternoon? (pressing for a decision).

Модальные глаголы *could, would, might* традиционные способы выражения вежливой просьбы, предложения, пожелания и пр.

Could/would you do that for me?

Would you be able to complete this work by noon?

Предположение (преуменьшение или преувеличение) нейтрализует эмоции говорящего по отношению к высказыванию и достигается с помощью использования определенных слов и структур: наречия минимизирующего значения (*just, only, a bit /a little*), выражения типа (*kind of, sort of, so to speak, more or less, somewhat, somehow*).

She could give a little more attention to the details.

I've got a bit of a problem.

Your previous report is somewhat incomplete.

**Типы отрицательных конструкций как способ
 уменьшения значимости высказывания**

Отрицание как способ уменьшения значимости высказывания встречается в конструкциях трех типов: *прямое, скрытое и двойное.*

Прямое отрицание относится, как правило, к глаголу или перенесено на глагол мышления (*I don't suppose it's right*). В рамках принципа вежливости к этому приему смягчения обращаются, когда необходимо ослабить эмоциональное воздействие стилистически окрашенных слов, выражающих критичное отношение, несогласие и т.д. Или эмоционально окрашенному слову подбирается нейтральный синоним в утвердительной конструкции (*I am not amused - I'm bored/ displeased/tired; She can't help watching TV—She is a TV addict; We are not on speaking terms—We are enemies*).

Что касается отрицательной частицы “not”, то ее лучше использовать как средство отрицания, а не как средство *уклонения*. Поэтому зачастую лучше выразить отрицательную идею в положительной форме. Сравните следующие конструкции:

He was not very often on time – He was usually late;

I didn't remember - I forgot;

I didn't have much confidence in him – I distrusted him;

Don't take it close to heart – take it lightly/easy;

He has no equal – he is second to none;

He didn't take it into account – he disregarded it.

Использование наречий степени типа *very, too, particularly, quite*, снижающих отрицательный эффект (*I'm not particularly fond of wild life; I don't quite see what you mean*).

Такого рода фразы незаменимы при выражении негативно-го отношения, жалоб, извинений и т.д.

Скрытое отрицание может передаваться имплицитно в утвердительных предложениях путем замены прямого отрицания наречиями минимизирующего значения (*few, little*), наречиями негативного значения (*hardly, barely, scarcely*), или соответствующими глаголами *fail, lack* (*He barely touched the food; He failed to mention this fact.*).

Двойное отрицание возникает, когда слова с негативной коннотацией или отрицательными аффиксами употребляются в отрицательном предложении (*This fact proved that this problem is not a negligible one*).

Говоря о принципе вежливости в английской коммуникативной культуре, необходимо упомянуть такой, на первый взгляд, второстепенный, но на самом деле довольно значимый принцип, связанный со сферой проявления чувств, эмоций, этических и эстетических оценок, как прин-

цип Иронии и Языковой Игры. Суть этого принципа заключается в обыгрывании формы для достижения юмористического эффекта, поскольку иронии изначально присуще противоречие между сказанным и подразумеваемым, между истинными эмоциями и чувствами и между вербальной формой их проявления.

Проанализируем следующий разговор отца с сыном:

[8]

"What time did you get in this morning?" Jimmy shrugged. "What difference does it make? Four, five. Who keeps track?"

"Sometime, Jimmy," Strand said, a touch of irony in his voice, "you must tell your old man what you find to do till five o'clock in the morning."

"I'm searching for the new sound, Pops," Jimmy said. "I play or I listen to music."

"I understand they stop the music at Carnegie Hall well before five o'clock in the morning."

Jimmy laughed, stretched under the sweatshirt. "Carnegie Hall isn't where it's at this year. Haven't you heard?" (I. Shaw, Bread upon the Water, 18).

Из содержания этого диалога можно сделать вывод, что благодаря иронии отца, спрашивающего своего уже взрослого сына о том, когда он приходит домой и чем он занимается до утра, разговор не превращается в ссору, а становится привычной для обоих пикировкой, разговор

вполне дружелюбен, поскольку явно доминирующим здесь является все же принцип Сотрудничества:

Итак, диалог как форма речевого общения, является одной из разновидностей целенаправленного поведения, подчиняющегося определенным коммуникативно-прагматическим принципам, таким, как: принцип Сотрудничества, принцип Экономии Языковых Средств, принцип Вежливости, принцип Воздействия, принцип Взаимодействия, принцип Иронии и Языковой Игры.

Вопросы к размышлению и практические задания

1. Назовите основной постулат коммуникации и принципы его составляющие.
2. Каковы основные особенности британского коммуникативного поведения?
3. Назовите основные стратегии принципа вежливости.
4. Приведите примеры отрицания как способа уменьшения значимости высказывания в английском языке.
4. Проанализируйте следующие примеры и определите прагматическую функцию отрицательных конструкций:
 - *"It's not... I'm not picturing Russell Lee Holmes's shack?"*
 - *"Absolutely not"* (Gardener, *The Other Daughter*, 185);
 - *"He asked me to step outside, when I told him the truth."*

"And did you?" "Certainly not" (A. Christie, *Why didn't they ask Evens?*, 100).

*"She gave him no hint as to what their matter might be?"
"Unfortunately, no"* (A. Christie *Mysterious affair at Styles*, 55);

*"...I don't think you want to have this discussion then."
"Oh"* (Gardener, *The Other Daughter*, 89);

*"I might live in France one day."
"Oh? Who with? The hungry student?"* (Gr. Green, *Loser Takes All*, 100);

*"Damn it, Carry," I said, "I'm not as old as that."
"Oh yes, you are," she said, "puberty begins at fourteen"* (Gr. Green, *Loser Takes All*, 37);

*"I wish you'd forget him".
"Oh, I'm not a bit interested in him darling. I don't like young men..."* (Gr. Green, *Loser Takes All*, 37);

*"...Any complaint you might have – the service, the wine...?"
"Oh, I've no complaint. No complaint at all"* (Gr. Green, *Loser Takes All*, 62)

5. Составьте список ключевых терминов по теме.

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