МИНИСТЕРСТВО НАУКИ И ВЫСШЕГО ОБРАЗОВАНИЯ РОССИЙСКОЙ ФЕДЕРАЦИИ
МИНИСТЕРСТВО ОБРАЗОВАНИЯ И НАУКИ РЕСПУБЛИКИ ТАДЖИКИСТАН
МЕЖГОСУДАРСТВЕННОЕ ОБРАЗОВАТЕЛЬНОЕ УЧРЕЖДЕНИЕ ВЫСШЕГО ОБРАЗОВАНИЯ
«РОССИЙСКО-ТАДЖИКСКИЙ (СЛАВЯНСКИЙ) УНИВЕРСИТЕТ»

Факультет иностранных языков

Кафедра теоретического и прикладного языкознания

«УТВЕРЖДАЮ»
«28» августа 2025 г.
И.о. зав. кафедрой _____
к.ф.н., доцент Курбонова Х.Х.

ФОНД ОЦЕНОЧНЫХ СРЕДСТВ

По учебной дисциплине **«Межкультурные коммуникации»**
Направление подготовки – 51.03.01 Культурология
Профиль подготовки «Культуроведение и социокультурные проекты»
Форма подготовки – очная
Уровень подготовки – бакалавриат

Душанбе - 2025 г.

ПАСПОРТ
ФОНДА ОЦЕНОЧНЫХ СРЕДСТВ
по дисциплине (модулю): **«МЕЖКУЛЬТУРНЫЕ КОММУНИКАЦИИ»**

№ п/п	Контролируемые разделы, темы, модули	Формируемые компетенции	Оценочные средства		
			Количество тестовых заданий	Другие оценочные средства	
				Вид	Количество
1	**Unit 1** Intercultural Learning: Definition and Main Objectives Different Contexts for Intercultural Learning Viewpoints for IL Cultural Relativism History of the Study of Intercultural Communication Development of Intercultural Communication Studies in the USA Development of Intercultural Education in Europe Interdisciplinary Approach to the Study of Intercultural Communication Questions, Exercises and Activities	УК – 5 ПК-1	3	презентация, комментарий, эссе, рабочая тетрадь, глоссарий	1 1 1
2	**Unit 2** Views on the Communication Process Ingredients of Communication Breadth of the Communication Field Forms of Intercultural Communication Questions, Exercises and Activities	УК – 5 ПК-1	4	презентация, комментарий, эссе, рабочая тетрадь, глоссарий	1 1 1

№	Unit		Hours		
3	**Unit 3** Defining the Term "Culture" Dominant culture, mainstream culture Concepts of Culture Metaphors of U.S. Cultural Diversity Questions, Exercises and Activities	УК – 5 ПК-1	5	презентация, комментарий, эссе, рабочая тетрадь, глоссарий	1 1 1
4	**Unit 4** Kluckhohn and Strodtbeck Framework E. Stewart's Cultural Patterns G. Hofstede's Cultural Patterns E.T. Hall's Cultural Patterns H.C. Triandis' Cultural Patterns Questions, Exercises and Activities	УК – 5 ПК-1	22	презентация, комментарий, эссе, рабочая тетрадь, глоссарий	1 1 1
5	**Unit 5** Beliefs Values Norms Attitudes WorldView Questions, Exercises and Activities	УК – 5 ПК-1	4	презентация, комментарий, эссе, рабочая тетрадь, глоссарий	1 1 1
6	**Unit 6** Perception Attribution Theory Ethnocentrism Stereotypes Prejudice The Fear of the Foreign Causes of Xenophobia Consequences of Xenophobia	УК – 5 ПК-1	12	презентация, комментарий, эссе, рабочая тетрадь, глоссарий	1 1 1
	Questions, Exercises ar d Activities				
7	**Unit 7** Language and Culture Language and Perception Cultural Attitudes toward Verbal Message Verbal Communication Styles and Culture Turn-taking Overlapping and Interrupting Code Switching Questions, Exercises and Activities	УК – 5 ПК-1	17	презентация, комментарий, эссе, рабочая тетрадь, глоссарий	1 1 1
8	**Unit 8** Problems of Communication Causes of Miscommunication in Intercultural Encounters Pronunciation Words and meanings Grammar Pragmatics Speech Acts Intercultural Pragmatic Failure Questions, Exercises and Activities	УК – 5 ПК-1	11	презентация, комментарий, эссе, рабочая тетрадь, глоссарий	1 1 1
9	**Unit 9** Culture Shock Cultural Adaptation Developmental Approaches to Cultural A U-curve and W-curve Models of Cultural Reverse Culture Shock Critique of "Curves" Models Individual Influences on Adaptation	УК – 5 ПК-1	12	презентация, комментарий, эссе, рабочая тетрадь, глоссарий	1 1 1

Context and Adaptation Modes of Adaptation Questions, Exercises and Activities				
Всего:		90	5	27

Примерный перечень оценочных средств

№ п/п	Наименование оценочного средства	Характеристика оценочного средства	Представление оценочного средства в ФОС
1.	презентация	Задание, выполняемое по окончанию разделов дисциплины, направленное на самостоятельное изучение информации. Состоит из элементов имеет разветвленную структуру, реализуется, с использованием элементов гипертекста и заметок обучающегося.	
2.	комментарий	На завершающем этапе работы над тематическим блоком студенты пишут комментарий по предлагаемой цитате. Данный вид работы позволяет студентам творчески применить полученные знания в ходе изучения материала и высказать личный взгляд на проблему. Задания контролируют понимание и усвоение студентами новой информации. При составлении комментария учитываются факты, причины, мотивы, тенденции и закономерности, которые про-являются в комментируемом событии.	
3.	эссе	На завершающем этапе работы над тематическим блоком студенты пишут эссе по предлагаемой теме. Данный вид работы позволяет студентам творчески применить полученные знания в ходе изучения материала и высказать личный взгляд на актуальную социальную, Эссе – это сочинение в свободной форме, которое выражает точку зрения на проблему и аргументирует позицию обучающегося по какому-либо вопросу, состоит из трёх частей – вступления, основной части и заключения.	
4.	глоссарий	Составление глоссария, выборка узкоспециализированных терминов изучаемой дисциплины способствует развитию навыка самостоятельной работы, актуально для письменного и устного перевода. Позволяет избежать неточности и разночтения в трактовке определённых терминов.	
5.	рабочая тетрадь	Дидактический комплекс, предназначенный для самостоятельной работы обучающегося и позволяющий оценивать уровень усвоения им учебного материала.	

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по дисциплине «Межкультурные коммуникации»
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Уровень подготовки - бакалавриат

1. The European Federation for Intercultural Learning – EFIL.
2. Co-cultures/countercultures.
3. Ideal culture.
4. Not all people are happy with and prepared for the increase in intercultural contact.
5. 2. The cultural screen that we develop and through which we view the world around us is not always accurate.
6. Discrimination and racism in the labor market.
7. Crimes motivated by ethnocentrism and racism
8. The Internet plays a special role in disseminating racial hatred.
9. Anti-Muslim xenophobia.
10. Models of cultural adaptation.

Критерии оценки:

– оценка «отлично» выставляется студенту, если задание полностью выполнено и оформление выполнено в соответствии с требованиями;
– оценка «хорошо» - задание выполнено, и в целом, отвечает предъявляемым требованиям, имеются отдельные замечания и ошибки в оформлении работы;
– оценка «удовлетворительно» - задание выполнено на 50%, работа не в полной мере соответствует требованиям;
– оценка «неудовлетворительно» - задание выполнено менее, чем на 50%, работа переписана (скачана) из других источников, не проявлена самостоятельность при выполнении задания;

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Уровень подготовки – бакалавриат

1. "Fundamental to ethnorelativeness is the assumption that cultures can only be understood relative to one another. There is no absolute standard of " rightness"or " goodness"that can be applied to cultural behavior. Cultural difference is neither good nor bad. It is just different. One's own culture is not any more central to reality than any other culture, although it may be preferable to a particular individual or group".
2. "Culture learning is the process of acquiring the culture-specific and culture-general knowledge, skills, and attitudes required for effective communication and interaction with individuals from other cultures. It is a dynamic, developmental, and ongoing process which engages the learner cognitively, behaviorally, and affectively".
3. "Morality differs in every society, and is a convenient term for socially approved habits."
4. Communication is a " systemic process in which individuals interact with and through symbols to create and interpret meanings".
5. "Most social scientists today view culture as consisting primarily of the symbolic, ideational, and intangible aspects of human societies. The essence of a culture is not its artifacts, tools, or other tangible cultural elements but how the members of the group interpret, use, and perceive them. It is the values, symbols, interpretations, and perspectives that distinguish one people from another in modernized societies; it is not material objects and other tangible aspects of human societies. People within a culture usually interpret the meaning of symbols, artifacts, and behaviors in the same or in similar ways."
6. "Culture: learned and shared human patterns or models for living; day-to-day living patterns. These patterns and models pervade all aspects of human social interaction. Culture is mankind's primary adaptive mechanism".
7. "Culture is the collective programming of the mind which distinguishes the members of one group or category of people from another."
8. " Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, and on the

other as conditioning elements of further action."

9. 'Culture is the composite set of patterns of behavior, language, mores, history, philosophy, values, belief structures, and religion that guide day-to-day relations between inhabitants of a given community. Not only do the above facets facilitate human relations, they dictate to a significant extent people's relationship with their environment. Culture involves a diverse set of attributes that forms the foundation of human interactions. One important characteristic feature of culture is *patterned behavior*. This is to say that people in a given culture develop a pattern of behaving and responding to their environments. The pattern emerges out of consistent and repeated past actions and reactions and becomes a guideline for our behavior."

10. "Culture is the deposit of knowledge, experiences, beliefs, values, attitudes, meanings, religion, timing, roles, spatial relations, concepts of the universe, and the material objects and possessions acquired by a large group of people in the course of generations. Culture manifests itself in patterns of language and in forms of activity and behavior that act as models for both the common adaptive acts and the styles of communication that enable us to live in a society within a given geographic environment at a given state of technical development at a particular moment in time. It also specifies and is defined by the nature of material things that play an essential role in common life."

11. "Culture is at once a shared and a learned pattern of beliefs and perceptions that are mutually intelligible and widely accessible. It is also a site of struggle for contested meanings".

12. "Teachers in masculine cultures praise their best students because academic performance is rewarded highly. Similarly, male students in these high-MAS cultures strive to be competitive, visible, successful, and vocationally-oriented. In feminine culture, teachers rarely praise individual achievements and academic performance because social accommodation is more highly regarded. Male students try to cooperate with one another and develop a sense of solidarity, they try to behave modestly and properly, they select subjects because they are intrinsically interesting rather than vocationally rewarding, and friendliness is much more important than brilliance".

13. The Easterners believe that silence often sends a better message than words, and anyone who needs words does not have the information. As the Indonesian proverb states, " Empty cans clatter the loudest."

14. The life-history of the individual is first and foremost an accommodation of the patterns and standards traditionally handed down in his community through generations. From the moment of his birth the custom into which he is born shapes his experience and by the time he is able to take part in its activities, its habits are his habits, its beliefs are his beliefs, its impossibilities are his impossibilities. Every child that is born into this group will share them and no child born into one of the opposite side of the globe can ever achieve the one thousandth part.

Приложение 3
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Уровень подготовки – бакалавриат

1. Why Thoughtful People May Be Reluctant to Criticize Other Cultures?
2. Working on Common Cross-cultural Communication Challenges (by Marcelle E. DuPraw and Marya Axner). - *http://www.pbs.org/ampu/crosscult.html*.
3. My concept of culture.
4. Russian culture.
5. Many cultural values are ideals and they do not precisely describe the real life.
6. House of Sand and Fog.
7. Participants' communication styles.
8. My family migration history.
9. My global nomad experience of studying/living abroad.
10. Traveling is the best way to learn about oneself and others.

- оценка «хорошо» - задание выполнено, и в целом, отвечает предъявляемым требованиям, имеются отдельные замечания и ошибки в оформлении работы;
- оценка «удовлетворительно» - задание выполнено на 50%, работа не в полной мере соответствует требованиям;
- оценка «неудовлетворительно» - задание выполнено менее, чем на 50%, работа переписана (скачана) из других источников, не проявлена самостоятельность при выполнении задания;

1. Intercultural Learning: Definition and Main Objectives
2. Different Contexts for Intercultural Learning
3. Viewpoints for IL
4. Cultural Relativism
5. History of the Study of Intercultural Communication
6. Development of Intercultural Communication Studies in the USA
7. Development of Intercultural Education in Europe
8. Interdisciplinary Approach to the Study of Intercultural Communication
9. Views on the Communication Process
10. Ingredients of Communication
11. Breadth of the Communication Field
12. Forms of Intercultural Communication
13. Defining the Term "Culture"
14. Dominant culture, mainstream culture, subculture/co-culture, counterculture, idioculture
15. Concepts of Culture
16. Metaphors of U.S. Cultural diversity
17. Kluckhohn and Strodtbeck Framework
18. E. Stewart's Cultural Patterns
19. G. Hofstede's Cultural Patterns
20. E.T. Hall's Cultural Patterns
21. H.C. Triandis' Cultural Patterns
22. Beliefs
23. Values
24. Norms
25. Attitudes
26. Worldview
27. Perception
28. Attribution Theory
29. Ethnocentrism
30. Stereotypes
31. Prejudice
32. The Fear of the Foreign
33. Causes of Xenophobia
34. Consequences of Xenophobia
35. Language and Culture
36. Language and Perception
37. Cultural Attitudes toward Verbal Message
38. Verbal Communication Styles and Culture
39. Turn-taking
40. Overlapping and Interrupting
41. Code Switching
42. Problems of Communication
43. Causes of Miscommunication in Intercultural Encounters
44. Pronunciation
45. Words and meanings
46. Grammar
47. Pragmatics
48. Speech Acts
49. Intercultural Pragmatic Failure
50. Culture Shock
51. Cultural Adaptation
52. Developmental Approaches to Cultural A
53. U-curve and W-curve Models of Cultural
54. Reverse Culture Shock
55. Critique of "Curves" Models
56. Individual Influences on Adaptation
57. Context and Adaptation
58. Modes of Adaptation

Критерии оценки:
- оценка «зачтено» выставляется студенту, если
• наличие несущественных ошибок, которые уверенно исправлял обучающийся после дополнительных и наводящих вопросов;

- демонстрировал знания в объеме пройденной программы;
- четко излагал учебный материал.
- оценка «не зачтено»
- есть существенные ошибки в ответе, которые не были исправлены обучающимся;
- демонстрировал недостаточно полные знания по пройденной программе;
- не структурированно, не стройно излагал учебный материал при ответе.

REVISION TEST 1

1. The study of Intercultural Communication in the U.S. can be traced to:

a) the 19th century

b) the early 20th century

c) 1936

d) post- World War II

2. Cultural relativism is:

a) the principle for IL which means that there is no hierarchy of cultures;

b) an approach to addressing cultural conflict, encouraging awareness of conflicts and their cultural dimension;

c) a perspective to look at cultural diversity and intercultural encounters as a resource and as a potential enrichment;

d) learning from and with each other across cultural boundaries.

3. Fill in the gaps.

a) The Foreign Service Institute hired Edward T. Hall to develop "_____" courses for overseas workers.

b) The main goal of intercultural learning is the development of intercultural_____.

c) Intercultural competence is generally thought to require three components on the learner's side: a certain skill-set, culturally sensitive knowledge, and a motivated _____.

d) ILcan help tourists to cope with the _____they might experience while traveling abroad.

e) In intercultural communication cultural relativism is often associated with general tolerance and respect for_____.

f) Before 1950, the field of intercultural communication was in a _____era.

g) Intercultural communication began as a highly _____type of training.

h) E. Hall's book _____was the founding document of the new field of intercultural communication.

REVISION TEST 2

1. What type of communication is described by the following: " This term refers primarily to communication between nations and governments. It is communication of diplomacy and propaganda, and frequently involves both intercultural and interracial situations."

a) Intrapersonal

b) Interethnic

c) International

d) Interracial

2. Fill in the gaps.

a) _____ communication is communication with ourselves, or self-talk.

b) An internal activity in which a source creates a message through the selection of verbal and non-verbal symbols is called _____.

c) Information available to a source that allows the source to make judgments about the effectiveness of the communication situation is called _____.

d) The process of converting external energies to meaningful experience and attributing meaning to the source's behavior is called _____.

3. State whether the statement is true or false.

a) In early theories, the communication process was viewed as transactional.

b) The transactional model indicates that communication is not a one way but a two way process.

c) The transactional model is a more realistic representation of human communication.

d) The interactional model sees communication as a process where each person serves simultaneously as speaker and listener.

e) Noise is the interference that distorts a message and that is inevitable.

f) Feedback and response are the same notions.

4. Match the descriptions with the fields of communication:

1. Scholars focus mainly on principles of effective public speaking.	a. Group/team communication
2. Scholars focus mainly on such topics as leadership, member roles, group structure, task agenda, and conflict.	b. Public communication
3. Scholars study various aspects of work life such as interviewing, decision making, organizational structure and culture, personal relations in professional setting.	c. Performance
4. Scholars are interested in how individuals and groups perform identities in everyday life and how they use rituals and other communicative practices to reflect, sustain, and sometimes alter social relations.	d. Organizational communication

REVISION TEST 3
1. The oldest metaphor used for describing multiple cultures in the United States is
a) the salad bowl metaphor
b) he tributary metaphor
c) the melting pot metaphor
d) the pot of stew metaphor
2. The term "melting pot" came into general usage in
a) 1908
b) 1875
c) the 19th century
d) 1990
3. The _____ image implies that the U.S. culture is fixed and unchanging.
a) melting pot
b) tributary
c) tapestry
d) garden/tossed salad
4. An ethnic, regional, economic or social group exhibiting characteristic patterns of

behavior sufficient to distinguish it from others within an embracing culture or society is called
a) " mainstream culture"
b) " little c culture"
c) idioculture
d) co-culture
5. Fill in the gaps.
a) There are two types of culture: "big C" culture (objective/formal culture") and "little c" culture (or _____ culture).
b) When a way of life is shared by an entire society it is a culture; when it is limited to a distinguishable segment of that society it is a _____.
c) The sum total of features peculiar to the individual member of a given culture is called _____.
d) A _____ culture is one that is able, through economic or political power, to impose its values, religion, language, rituals, and ways of behaving on a subordinate culture or cultures.
e) Co-cultures whose members are largely alienated from the dominant culture and reject the values of the dominant culture are called _____.
f) The least unique but most basic is the _____ level of mental programming that is shared by all, or almost all, humankind.
6. State whether the statement is true or false.
a) In the 'Onion Diagram' symbols, values, and rituals are subsumed under the term practices.
b) According to Hofstede, symbols are the most superficial manifestations of culture.
c) The tributary image suggests that it is acceptable and desirable for cultural groups to maintain their unique identities. d) The salad bowl metaphor suggests an absence of firmness and stability.

REVISION TEST 4
1. What type of culture is described by the following: " one in which the meanings of a communication message are found in the situation and in the relationships of the communicators, or are internalized in the communicators 'beliefs, values, and norms" :
a) horizontal culture
b) loose culture
c) individualistic culture
d) high-context culture
2. Cultures with low UAI are cultures that:
a) prefer to avoid uncertainty, they demand consensus about societal goals and do not tolerate deviation in the behaviors of cultural members;
b) have a high tolerance for uncertainty and believe in minimizing the number of rules and rituals that govern social conduct and human behavior;
c) the collectivity's goals over those of the individual;
d) have many rules, norms, and ideas about what is correct behavior in each situation.
3. Cultures which accept hierarchy as a given are called
a) high-context cultures
b) vertical cultures
c) complex cultures
d) specific cultures
4. Cultures which believe more in the importance of life choices, value service to others and sympathy for the unfortunate; prefer equality between sexes and less prescriptive role behaviors associated with each gender are called
a) low-context cultures
b) individualistic cultures
c) feminine cultures

d) diffuse cultures

5. These cultures have many rules, norms and ideas about what is correct behavior in each situation.
a) collectivistic cultures
b) active cultures
c) cultures with high PDI
d) tight cultures

6. He originated the classification of high-context versus low-context cultures.
a) E. Hall
c) G. Hofstede
b) R. Ruffino
d) M. Erdheim

7. These cultures usually try to ensure certainty and security through an extensive set of rules and regulations.
a) cultures with low PDI
b) cultures with high PDI
c) cultures with low UAI
d) cultures with high UAI

8. According to G. Hofstede, these cultures tend to have an extensive system of laws and rules with which to resolve disputes, and they often embrace religions such as Catholicism and Islam which stress absolute certainties.
a) cultures with low UAI
Содержание
b) cultures with high UAI
c) individualistic cultures
d) masculine cultures

9. Ambiguity and obscurity characterize conversations in this culture. One purpose of communication is to avoid threatening the face of one's conversation partner, thus bringing shame upon oneself. What is not said (an unverbalized message) may be more important than what is said.
a) collectivistic cultures
b) low-context cultures
c) high-context cultures
d) feminine cultures

10. In these cultures, individuals try to change the environment to fit them. These cultures are competitive, action-oriented, and emphasize self-fulfillment.
a) masculine cultures
b) cultures with high UAI
c) individualistic cultures
d) active cultures

11. According to E. Stewart's classification, this is an activity orientation that values non-action and an acceptance of the status quo. These cultures believe that all events are determined by fate and are inevitable or fatalistic.
a) being
b) becoming
c) self-orientation
d) world orientation

12. Fill in the blanks
a) Cultures with _____ PDI think that hierarchy and inequality are appropriate and beneficial.
b) Cultures with _____ PDI believe in the importance of minimizing social and class

inequalities, reducing hierarchical organizational structures, and using power only for legitimate purposes.
c) According to E. Hall's classification, cultures in which the meanings of a communication message are stated clearly and explicitly are called _____ cultures.
d) According to E. Stewart's classification, a "_____" orientation sees humans as evolving and changing. People with this orientation think of ways to change themselves as a means to change the world.
e) Relatively high _____ cultures believe in achievement and ambition, in judging people on the basis of their performance, and in the right to display the material goods that have been acquired.
f) Verbal communication in a _____ culture leaves little to the imagination. A concern for clarity is highly valued, while a concern for hurting someone else's feelings or a concern for avoiding being perceived negatively by a communication co-participant is not highly valued.
g) Relatively high _____ cultures believe less in external achievements and shows of manliness. They believe more in the importance of life choices, they value service to others and sympathy for the unfortunate. They prefer equality between the sexes, less prescriptive role behaviors associated with each gender.
h) According to E. Stewart's classification, the "_____" culture is often a striving culture, in which people seek to change and control what is happening to them. This is an active culture, in which it is important to get things done.

13. Match the authors with the classifications:

1. E. Stewart	a. simple – complex tight – loose vertical – horizontal active – passive universalist – particularist
2. G. Hofstede	b. high context – low-context
3. E. Hall	c. activity orientation social relations orientation self-orientation world orientation
4. H. Triandis	d. power distance uncertainty avoidance individualism – collectivism masculinity – femininity

14. Match the type of culture with the description:

1. collectivistic culture	a. success depends on your surpassing others, competition is emphasized
2. passive culture	b. the group's goals are most important
3. individualistic culture	c. people change themselves to fit into the environment
4. loose culture	d. people are tolerant of many deviations from normative behavior

15. Match the definitions with the terms:

1. A striving culture, in which people seek to change and control what is happening to them. This is an active	a. role culture

culture, in which it is important to get things done.	
2. These cultures believe in achievement and ambition, in judging people on the basis of their performance, and in the right to display the material goods that have been acquired.	b. "doing" culture
3. In this culture people change themselves to fit into the environment.	c. passive culture
4. This is our social position that offers specialized communicative behavior.	d. masculine culture

16. Match the definitions with the terms:

1. These cultures accept equality as a given. People are basically similar, and if one is to divide any resource it should be done equally.	a. tight cultures
2. These cultures have many rules, norms, and ideas about what is correct behavior in each situation.	b. collectivistic culture
3. This culture is one in which the meanings of a communication message are stated clearly and explicitly, without depending on the context.	c. horizontal cultures
4. In this culture the collectivity's goals are valued over those of the individual.	d. low-context culture

17. Match the definitions with the terms:

1. These cultures prefer small power distances as a cultural value, they believe in the importance of minimizing social or class inequalities, questioning or challenging authority figures, reducing hierarchical organizational structures, and using power only for legitimate purposes.	a. High-context cultures
2. These cultures prefer to avoid uncertainty, they demand consensus about societal goals and do not tolerate deviation in the behaviors of cultural members.	b. Cultures with high uncertainty avoidance index (UAI)
3. These cultures prefer large power distances. They believe in a social order in which each person has a rightful and protected place. They also believe that the actions of authorities should not be challenged or questioned.	c. Cultures with low power distance index (PDI)
4. These are cultures in which the meanings of a communication message are found in the situation and in the relationships of the communicators, or are internalized in the communicators' beliefs, values, and norms.	d. Cultures with high power distance index (PDI)

18. Match identical types of cultures from G. Hofstede's and H. Triandis' classifications:

1. Cultures with low PDI	a. tight
2. Cultures with high PDI	b. vertical
3. Cultures with low UAI	c. loose
4. Cultures with high UAI	d. horizontal

19. Match the definitions with the terms:

1. In these cultures overlapping is considered to be a sign of bonding, showing rapport, even of helping the other speaker.	a. high UAI cultures
2. In these cultures the meanings of a communication message are found in the situation and in the relationships of the communicators, or are internalized in the communicators' beliefs, values, and norms	b. high PDI cultures
3. These cultures prefer to avoid uncertainty, they demand consensus about societal goals and do not tolerate deviation in the behaviors of cultural members.	c. high-context cultures
4. These cultures prefer large power distances. They believe in a social order in which each person has a rightful and protected place. They also believe that the actions of authorities should not be challenged or questioned.	d. high-involvement cultures

20. Match the definitions with the terms:

1. These cultures have a high tolerance for uncertainty and believe in minimizing the number of rules and rituals that govern social conduct and human behavior. These cultures are tolerant to people who behave in ways that are considered socially deviant.	a. low UAI cultures
2. These cultures prefer small power distances as a cultural value, they believe in the importance of minimizing social or class inequalities, questioning or challenging authority figures, reducing hierarchical organizational structures, and using power only for legitimate purposes.	b. low-context culture
3. In these cultures the meanings of a communication message are stated clearly and explicitly, without depending on the context of the communication.	c. low-involvement cultures
4. In these cultures overlapping is considered to be impolite, rude, an unacceptable violation of communication norms	d. low PDI cultures

21. Match the definitions with the terms:

1. This culture is one in which the meanings of a communication message are stated clearly and explicitly, without depending on the context of the communication.	a. horizontal cultures
2. In this culture people change themselves to fit into the environment.	b. low-context culture
3. These cultures accept equality as a given. People are basically similar, and if one is to divide any resource it should be done equally.	c. passive culture

4. In this culture the collectivity's goals are valued over those of the individual.	d. collectivistic cultures

22. State whether the statement is true or false.
a) Members of low-context cultures spend lots of time getting to know each other before any important transactions take place.
b) Florence Kluckhohn and Fred Strodtbeck put forward six value orientations based on how societies typically dealt with the core issues.
c) Relatively high feminine cultures believe in achievement and ambition, in judging people on the basis of their performance.

REVISION TEST 5
1. These beliefs come through direct experience.
a) inferential beliefs
b) informational beliefs
c) experiential beliefs
d) weak belief
2. Beliefs, which are formed on the basis of internal logic systems, are called
a) informational
b) inferential
c) experiential
d) contextual
3. Political values are
a) those around money
b) spiritual in nature
c) those you take for yourself
d) ideological beliefs about the best way to govern a country
4. A principal value of American culture is
a) preserving tradition
b) avoiding direct confrontation
c) individual achievement
d) belonging to a group
5. Fill in the gaps.
a) _____ provide rules for behavior in specific situations.
b) _____ values are those which put the rights of wider groups of people first.
c) _____ -generated beliefs are those we create ourselves.
d) _____ beliefs are formed on the basis of information provided by an outside source we choose to believe.
e) Examples of _____ values include: *happiness, salvation and prosperity.*
f) _____ is a settled way of thinking or feeling about someone or something, typically one that is reflected in a person's behavior.
4. State whether the statement is true or false.
a) Values are always consciously known.
b) Values are inundated with emotional feelings and are held with strong conviction.
c) Values are universal.
d) Values can easily be changed.
e) Attitudes are learned within a cultural context.
f) Internal logic systems differ from one culture to another.
g) Examples of end-state values include: *honesty, politeness and courage.*

REVISION TEST 6

1. Xenophobia is
a) the aversion to persons who represent the foreign
b) interpretation of the meaning of others' behaviors based on our past experience or history
c) an idealistic glorification of the foreign
d) irrational suspicion or hatred of a particular group, race, or religion
2. Xenocentrism is
a) the feeling that one's group has a mode of living, values, and patterns of adaptation that are superior to those of other groups
b) negative evaluations of dissimilar cultures
c) the assumption of the "centrality" of one's own culture
d) a culturally based tendency to value other cultures more highly than one's own.
3. Ethnocentrism is
a) the tendency to describe all other groups according to the categories and values of one's own culture
b) irrational suspicion or hatred of a particular group, race, or religion
c) the view held by members of a particular culture that the values and ways of one's own group are superior to others, and that all other cultures are judged inferior with reference to this view
d) the process by which an individual portrays him- or herself
4. Exoticism is
a) the aversion to persons who represent the foreign
b) interpretation of the meaning of others' behaviors based on our past experience or history
c) an idealistic glorification of the foreign
d) irrational suspicion or hatred of a particular group, race, or religion
5. The result of xenophobia can be _____, where the dominant group forces all those it perceives to be foreigners to live as a separate society
a) extermination
b) segregation,
c) genocide
d) assimilation
6. The deliberate and systematic extermination of a national, racial, political or cultural group is called
a) ethnopluralism
b) genocide
c) segregation
d) assimilation
7. A strategy for eliminating the foreign, forcing the minority to adopt the values, norms, patterns of behavior, language and lifestyle of the dominant group.
a) extermination
b) segregation,
c) genocide
d) assimilation
8. The term ethnocentrism was first used in 1906 by
a) E. Hall b) W.G.Sumner
c) G. Hofstede d) M. Erdheim
9. Fill in the gaps.
a) _____ means that we interpret the meaning of other's behaviors based on our past experience or history.
b) Over-generalized and oversimplified beliefs we use to categorize a group of people are called _____ .

c) Irrational suspicion or hatred of a particular group, race, or religion is called _____ .

d) _____ stereotypes refer to the extent to which a stereotype is shared by the members of a culture.

e) _____ stereotypes are simply any individual's beliefs about a group, regardless of whether that belief is shared by others.

f) A "_____ valence inaccuracy" occurs if you exaggerate the negative attributes of a culture while ignoring or devaluing its positive ones.

g) _____ is an action or policy favoring those who tend to suffer from discrimination, esp. in relation to employment or education.

h) _____ discrimination happens when there is a rule or policy that is the same for everyone but has an unfair effect on people of a particular race, colour, descent, national or ethnic origin or immigrant status.

10. State whether the statement is true or false.

a) The ultimate attribution error is used to describe entire groups of people, while the fundamental attribution error has to do with dispositional attributions that apply only to an individual.

b) Negative behaviors by out-group members are usually attributed to situational or external causes.

c) Stereotypes are not very stable. It is easy to change them or get rid of them.

d) " Out-group homogeneity effect" results in a tendency to ignore differences among the individual members of the group and regard all members of a particular group as much more similar to one another than they actually are.

e) "Hate groups" are not numerous in the United States.

f) According to Allport, the ultimate degree of violent expression of prejudice is extermination.

g) Ethnopluralism cannot also be reciprocal.

11. Match the terms with the definitions:

1. segregation	a. the deliberate and systematic extermination of a national, racial, political or cultural group
2. genocide	b. racial segregation, specifically: a policy of segregation and political and economic discrimination against non European groups in the Republic of south Africa
3. assimilation	c. the dominant group forces all those it perceives to be foreigners to live as a separate society
4. apartheid	d. forcing the minority to adopt the values, norms, patterns of behavior, language and lifestyle of the dominant culture

12. Match the terms with the definitions:

1. exoticism	a. overgeneralized and oversimplified beliefs we use to categorize a group of people
2. xenophobia	b. love and adoration of the foreign
3. stereotype	c. irrational suspicion or hatred of a particular group, race, or religion
4. prejudice	d. the aversion to persons who represent the foreign

REVISION TEST 7

1. Who suggested the term "languaculture"?
a) E. Hall
b) M. Agar
c) E. Sapir
d) M. Erdheim

2. What verbal communication style can be characterized by the phrases "Get to the point," "Don't beat about the bush"?
a) direct
b) succinct
c) elaborate
d) contextual

3. What verbal communication style prefers such words as "maybe", "probably", "somewhat", "perhaps"?
a) direct
b) indirect
c) elaborate
d) contextual

4. What verbal communication style is characterized by the use of rich, expressive language in everyday conversations?
a) exact
b) elaborate
c) succinct
d) personal

5. In what verbal communication style the speaker is expected to give neither more nor less information than is required? In:
a) indirect
b) succinct
c) elaborate
d) exact

6. What dimension of communication styles refers to the orientation of the message?
a) instrumental :: affective styles
b) personal :: contextual styles
c) direct :: indirect styles
d) elaborate :: exact :: succinct styles

7. What dimension of communication styles refers to the extent to which the speaker emphasizes the self as opposed to his or her role?
b) personal :: contextual styles
c) direct :: indirect styles
d) elaborate :: exact :: succinct styles

8. What dimension of communication styles refers to the quantity of talk that is valued in different cultures?
a) instrumental :: affective styles
b) personal :: contextual styles
c) direct :: indirect styles
d) elaborate :: exact :: succinct styles

9. What dimension of communication styles refers to the extent to which speakers reveal their intentions through explicit verbal communication?
a) instrumental :: affective styles
b) personal :: contextual styles
c) direct :: indirect styles
d) elaborate :: exact :: succinct styles

10. What verbal communication style can be characterized as follows: the speakers tend to stress informality and symmetrical relationship; they avoid titles and honorifics in interaction with others; they prefer a first-name basis?
a) direct
b) personal
c) elaborate

d) contextual

11. What verbal communication style can be characterized as follows: exaggerations figures of speech, and repetition are some of the ways this language lends itself to the exuberant use of words. The language itself has a power over listeners or readers; the words can have more impact and more reality than what they describe. So, words can be used for their own sake, not for the meaning they convey.
a) direct
b) succinct
c) elaborate
d) exact

12. For members of what cultures overlapping is considered to be a sign of bonding, showing rapport, even of helping the other speaker?
a) high PDI cultures
b) high-context cultures
c) high-involvement cultures
d) high UAI cultures

13. For members of what cultures overlapping is considered to be impolite, rude, an unacceptable violation of communication norms?
a) low PDI cultures
b) low-context cultures
c) low-UAI cultures
d) low involvement cultures

14. High-involvement culture is a culture in which:
a) the meanings of a communication message are found in the situation and in the relationships of the
communicators, or are internalized in the communicators 'beliefs, values, and norms
b) overlapping is considered to be impolite, rude, an unacceptable violation of communication norms
c) the meanings of a communication message are stated clearly and explicitly
d) overlapping is considered to be a sign of bonding, showing rapport, even of helping the other speaker

15. Fill in the gaps.
a) In 1921, the anthropologist and linguist E. _____ began to articulate a view of language, which said that language influenced or even determined the way in which people thought.
b) The theory of linguistic determinism has another name: "the Sapir - _____ hypothesis".
c) In the "_____" or deterministic version of the theory of linguistic relativity language functions like a prison – once people learn a language, they are irrevocably affected by its particulars.
d) A _____ communication style is one in which verbal messages reveal the speaker's true intentions, needs, wants, and desires.
e) An _____ communication style is one in which the verbal message is often designed to camouflage the speaker's true intentions, needs, wants, and desires.
f) In verbal personal style, linguistic devices are used to emphasize the "_____" identity.
g) In verbal contextual style, linguistic devices are used to emphasize the "_____" identity.
h) The _____ style is characterized as sender-oriented and goal-oriented.
i) The _____ style is characterized as receiver-oriented and process-oriented.
j) The _____ style values understatement, simple assertions, and silence.
k) The _____ style is characterized by the use of rich, expressive language in everyday conversation.
l) The way people manage conversations is affected by individualism-collectivism. _____ use verbal and nonverbal complementary expressions and repetition to support others when they speak.
m) The way people manage conversations is affected by individualism-collectivism. _____

tend to use feedback devices (e.g. questions, comments) to indicate that they are attentive.
n) The way people manage conversations is affected by individualism-collectivism. _____take long monologic
turns, distribute their turns unevenly, and the participant who initiated the topic takes the highest proportion of turns in that topic.
o) The way people manage conversations is affected by individualism-collectivism. _____ take short turns, distribute their turns relatively evenly regardless of who initiated the topic.
p) Cultures in which overlapping is considered to be impolite, rude, an unacceptable violation of communication norms are called _____ cultures.
q) Cultures in which overlapping is considered to be a sign of bonding, showing rapport, even of helping the other speaker are called _____ cultures.

16. Match the communication styles with the characteristic features:

1. succinct communication style	a. it is a style in which the verbal message is often designed to camouflage the speaker's true intentions, needs, wants, and desires.
2. instrumental communication style	b. it is a style in which the speaker is expected to give neither more nor less information than is required
3. indirect communication style	c. this style is characterized as sender-oriented and goal-oriented.
4. exact communication style	d. this style values understatement, simple assertions, and silence.

17. Match the communication styles with the characteristic features:

1. affective communication style	a. This style is individual-centered style in which linguistic devices are used to emphasize the "I" identity
2. personal communication style	b. this style is characterized by the use of rich, expressive language in everyday conversation.
3. direct communication style	c. this style is characterized as receiver-oriented and process-oriented.
4. elaborate communication style	d. it is a style in which verbal messages reveal the speaker's true intentions, needs, wants, and desires

REVISION TEST 8
1. J. Thomas calls errors which occur when speech strategies are inappropriately transferred from one language to another
a) grammatical
b) syntactic
c) pragmalinguistic
d) linguistic
Содержание
2. J. Thomas calls errors which stem from cross-culturally different perceptions of what constitute appropriate linguistic behavior
a) sociopragmatic
b) pragmatic
c) pragmalinguistic
d) linguistic
3. What error does a Russian speaker make when s/he says: "I congratulate you on the

International
Women's Day"?
a) sociopragmatic
b) grammatical
c) pragmalinguistic
d) linguistic

4. What error does a Russian speaker make when speaking over the phone:
- Can I talk to Dmitry? - I'm listening.
a) sociopragmatic
b) pragmalinguistic
c) pragmatic
d) linguistic

5. What error do Americans make when they invite Japanese guests to a social gathering and add to their
invitation the phrase "Come if you want to"?
a) sociopragmatic
b) pragmatic
c) pragmalinguistic
d) linguistic

6. What error do Chinese make if they forget to say "Thank you" when Americans give them gifts?
a) pragmatic
b)sociopragmatic
c)linguistic
d) pragmalinguistic

7. Who classified speech acts into locutionary, illocutionary and perlocutionary?
a) J. Searl
b) B. Whorf

c) J. Austin
d) M. Rosaldo

8. Arabic speakers may not understand the meaning of the phrase "Monday morning blues", because:
a) Monday is a day of rest and worship in Muslim cultures
b) Monday is the last day of the week before the holy day Tuesday
c) in English-speaking countries Monday is the first day of the week, after the weekend
d) in Arabic cultures the first day of the week is Saturday, after the holy day Friday; thus, the negative
connotation of "Monday"is not perceived by the Arabic speakers.

9. Fill in the gaps.
a) _____ is a simple disparity between the speaker's and hearer's semantic analysis of a given utterance.
b) _____ occurs when a NS or NNS avoids communicating with the other person.
c) Gass and Varonis divide problems of communication into two categories: non-engagement and _____ .
d) According to J. Thomas' definition, _____ errors are language specific errors that involve the pragmatic force of an utterance having different meanings in two languages. They occur when speech strategies are inappropriately transferred from one language to another.
e) Americans make a _____ error when they invite Japanese guests to a social gathering and add to the their invitation the phrase "Come if you want to."
f) Russian speakers make a _____ error when speaking over the phone they say: ("Can I talk to Mr. Ivanov?" - "I'm listening").

g) A Russian speaker makes a _____ error when s/he says: "I congratulate you with the New Year!"
h) Russian speakers make a _____ error when at the end of the presentation (public speech) they say: "That's all!"
i) A _____ act is an act of "saying something." It contains the speaker's verbalized message.
j) An _____ act indicates the speaker's purpose in saying something, specifying in what way she or he is using the locution (e.g. asking or answering questions; giving information; announcing an intention; etc.)
k) A _____ act produces sequential effects on the feelings, thoughts or actions of hearers.
l) An _____ speech act is one in which the form and function do not coincide.

10. Match the terms with the definitions (according to Gass & Varonis' classification).

1. misunderstanding	a. avoiding communication with the other person.
2. communication break-off	b. a simple disparity between the speaker's and hearer's semantic analysis of a given utterance.
3. non-communication	c. ending a conversation, the continuation of which is not in the speakers' best interests
4. incomplete understanding	d. recognition of a communication problem during the interaction

11. Match the terms with the definitions (according to John Austin's classification)

1. illocutionary act	a. it produces sequential effects on the feelings, thoughts or actions of hearers.
2. perlocutionary act	b. it is an act of "saying something." It contains the speaker's verbalized message.
3. locutionary act	c. it indicates the speaker's purpose in saying something, specifying in what way she or he is using the locution (e.g. asking or answering questions; giving information; announcing an intention).

REVISION TEST 9
1. Migrants who take this approach to cultural adaptation may hesitate to speak a language until they feel
they can get it right; they may watch others before they participate. This approach is called:
a) fight

b) crisis stage
c) reverse culture shock
d) flight

2. Anthropologist Kalervo Oberg notes that culture shock occurs in stages. Stage two is:
a) the crisis stage.
b) the adjustment
c) the recovery
d) the honeymoon

3. What stage, according to Kalervo Oberg, is the final stage of culture shock?
a) the recovery
b) the adjustment.
c) the honeymoon
d) the crisis stage

4. People may experience culture shock when they return to their original culture after living in a foreign culture. It is called:
a) reverse culture shock
b) adjustment
c) crisis stage
d) recovery

5. The scholar who first used the term culture shock was.
a) Edward Hall
b) Cora DuBois
c) Kalervo Oberg
d) Janet Bennett

6. In what mode of adaptation, the individual does not want to maintain an isolated cultural identity but wants to maintain relationships with other groups?
a) separation
b) assimilation
c) integration
d) marginalization

7. In what mode of adaptation, the individual or group expresses little interest in maintaining cultural ties with either the dominant culture or the migrant culture?
Содержание
a) separation
b) assimilation
c) integration
d) marginalization

8. In what mode of adaptation, the migrants have an interest in maintaining their original culture and also in maintaining daily interactions with other groups?
a) separation
b) assimilation
c) integration
d) marginalization

9. In what mode of adaptation, the migrants willingly choose to retain their original culture and at the same time avoid interaction with other groups?
a) separation
b) assimilation
c) integration
d) marginalization

10. Fill in the gaps.
a) Cultural adaptation depends in part on the individual. Each individual has a preferred way of dealing with new situations. Psychologists have found that most individuals prefer either "flight" or "_____" approach to unfamiliar situations.
b) The migrant who prefers a "_____" approach when faced with new situations tends to hang back and see how things work before taking the plunge and joining in.
c) Migrants who take a _____ approach use the trial-and-error method. They try to speak the new language, don't mind if they make mistakes, jump on a bus even when they aren't sure it's the right one, and often make cultural gaffes.
d) Anthropologist Kalervo Oberg notes that culture shock occurs in stages. The first stage is the _____, stage two is the *crisis stage*, the third period is the *recovery* and the final stage is the

adjustment.
e) Outcomes of Adaptation. There are at least three aspects, or dimensions, of adaptation: psychological health, _____ fitness, and intercultural identity (Kim, 1988).
f) There are four basic ways in which people adapt to new cultures. They can assimilate, remain separate, _____, or become marginalized.
g) In _____ mode, the individual does not want to maintain an isolated cultural identity but wants to maintain relationships with other groups.
h) In this mode of adaptation, which is called _____, migrants maintain their own way of life and identity and tend to avoid prolonged contact with other groups.
i) _____ occurs when the individual or group expresses little interest in maintaining cultural ties with either the dominant culture or the migrant culture.

11. State whether the statement is true or false.
a) The phrase "culture shock" was coined by Cora DuBois in 1964.
b) According to M. Bennett, people at the defense stage acknowledge the existence of differences in institutions and customs, but believe that such differences are superficial and overlay a basic similarity.
c) According to M. Bennett, people at the minimization stage emphasize human similarity in physical structure, psychological needs, and/or assumed adherence to universal values.
d) In M. Bennett's Developmental Model of Intercultural Sensitivity, there are three stages of ethnorelativism: acceptance, minimization, and integration.
e) In M. Bennett's Developmental Model of Intercultural Sensitivity, the acceptance stage is the first stage in which people begin to think about the notion of cultural relativity – that their own behavior and values are not the only good way to be in the world.
f) Individuals at the adaptation stage (DMIS) are able to expand their own worldviews to accurately understand other cultures and behave in a variety of culturally appropriate ways.
g) People at the acceptance stage (DMIS) have a definition of self that is "marginal" to any particular culture, allowing this individual to shift rather smoothly from one cultural worldview to another.

12. Match the terms with the definitions:

1. assimilation	a. In this mode of adaptation, the individual does not want to maintain an isolated cultural identity but wants to maintain relationship with other groups.
2. separation	b. This mode of adaptation occurs when the migrants have an interest in maintaining their original culture and also in maintaining daily interactions with other groups
3. integration	c. This mode of adaptation occurs when the individual or group expresses little interest in maintaining cultural ties with either the dominant culture or the migrant culture.
4. marginalization	d. This mode of adaptation occurs when migrants choose to retain their original culture and at the same time avoid interaction with other groups.

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