**Міністерство освіти і науки України**

**Національний авіаційний університет**

**Навчально-науковий Гуманітарний інститут**

 **Кафедра англійської філології і перекладу**

**Методичні рекомендації**

**з виконання контрольних робіт**

**для студентів заочної форми навчання**

з дисципліни **«Основи теорії міжкультурної комунікації»**

за напрямом 6.020303 «Філологія»

Укладач:

канд. філол.н. Галій Л.Г.

Методичні рекомендації розглянуті та схвалені на засіданні кафедри англійської філології і перекладу

Протокол № \_\_\_\_ від «\_\_\_»\_\_\_\_\_2016 р.

Завідувач кафедри \_\_\_\_\_ Сидоренко С.І.

**Методичні рекомендації**

**з виконання контрольних робіт для студентів заочної форми навчання**

У 7 семестрі студентом має бути виконана *контрольна робота*, у ході виконання якої студент повинен опрацювати основну та додаткову літературу з модуля №1. Контрольна робота складається з 4-х частин: 1) відповідь на ппитання тоеретичного характеру; 2) завдання творчого характеру; 3) завдання на перевірку компетентності; 4) завдання відкритого типу (тестове). Студент обирає варіант контрольної роботи відповідно до номеру залікової книжки (останні дві цифри у номері залікової книжки мають збігатися із варіантом контрольної роботи).

Виклад тексту контрольної роботи повинен свідчити про відповідне опрацювання студентом рекомендованої з даної теми літератури – він повинен бути осмисленим, логічним, аргументованим. Контрольна робота не може мати суто компілятивний характер. Потрібно уникати повторів та речей, які не стосуються теми. Студент повинен володіти термінами, використаними в роботі, та вміти пояснити їх.

Заповнення бланку модульної контрольної роботи здійснюється особисто, від руки, розбірливо, користуючись спеціально відведеним для цього місцем на бланку. Тестові завдання виконуються одразу на бланку.

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Напрям 6.020303 «Філологія»

##### Дисципліна “Основи теорії міжкультурної комунікації”

**Модульна контрольна робота**

**варіант № 1**

1. Plunging into Theory: **Vocalics as a Form of Nonverbal Communication**

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1. Problem Solving: **What Would You Do? Why?**

You are a Korean language teacher who lived in the Philippines for two years and then moved to Japan where you lived for 5 years. You have just returned to the Philippines for a new teaching position and an old Filipino friend meets you at the airport. After you greet your friend (you bowed and then shook hands), your friend seems to get angry. You are not sure why your friend is angry, but you need to find out.

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3. Practical Quiz: **Matching Values and Behavior**

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| --- |
| **Match each value or belief on the left side with a behavior, which someone who holds that value is likely to exhibit.** |
| 1. | Being direct |  | Use of understatement |
| 2. | Centrality of family |  | Asking people to call you by your first name |
| 3. | Fatalism |  | Taking off from work to attend the funeral of a cousin |
| 4. | Saving face |  | Not asking for help from 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. | Being indirect |  | Inviting the teaboy to eat lunch with you in your office |
| 9. | Self-reliance |  | Asking the boss’s opinion of something you’re the expert on |
| 10. | Egalitarianism |  | Accepting without question, that something cannot be changed |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
|  | Ethnocentrism |  | the degree of directness and intensity of interaction between the sender and the receiver of a linguistic message |
|  | Sensitivity and adaptability |  | the relevant constraints of the communicative situation that influence language use, variation, and discourse |
|  | Ethnic identity |  | the ability to look at someone’s social behavior from our own culture’s view |
|  | Connotation |  | study of relationship between nonlinguistic body motions and communication |
|  | Context |  | all messages except words used in communication |
|  | Nonverbal communication |  | sameness of a band or nation of people who share common customs, traditions, historical experiences, and in some instances geographical residence |
|  | Olfatics |  | the study about communication through space |
|  | Chromatics |  | indicates how something is being said rather than what is being said |
|  | Vocalics |  | a process of intentionally stimulating meaning in other humans through the use of symbols |
|  | Proxemics |  | the study about the role of eye and eye contact |
|  | Chronemics |  | internal process of becoming aware of, knowing, or identifying by means of senses, by which we select, evaluate or organize the stimuli of the outside world |
|  | Oculesics |  | a collection of beliefs about life and the universe held by an individual or a group |
|  | Haptics |  | studies the sense of smell and its role in communication |
|  | Kinesics |  | studies communication of messages through colors and color use in affecting people’s mood, emotions, and impression of others |
|  | Verbal immediacy |  | predisposition to view the world mainly from the perspective of one’s own culture |
|  | Immediacy behaviors |  | the study of perceptions, functions, and meanings of touching as communicative behavior across cultures |

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**комплексна контрольна робота**

**варіант № 2**

1. Plunging into Theory: **Appearance** **as a Form of Nonverbal Communication**

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1. Problem Solving: **What Would You Do? Why?**

You live in a polychronic culture. One of your colleagues is an immigrant from a monochrome culture and he is having prob­lems adjusting to what he calls “unprofessionalism” in the work­place. He complains about how inefficient people are: they don’t come to meetings on time; they come very late to appointments with him or they make him wait a long time when he has an appointment with them; when he is meeting with someone, that person will take telephone calls or talk to people who drop by and interrupt the conversation. “This is not the way to do busi­ness,” he told you yesterday. Apparently he has complained to other people in your office as well, for just today some of them have come to you to complain about him.You are his closest friend in the office.

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1. Practical Quiz: **Kinds of Behaviors**

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| **Put a *U*, *C*, or *P* in the blank depending on whether you think the behavior is *Universal*, *Cultural*, or *Personal*.** |
|  |  | Sleeping with a bedroom window open |
|  |  | Running from a dangerous animal |
|  |  | Considering snakes to be “evil” |
|  |  | Men opening doors for women |
|  |  | Respecting older people |
|  |  | Learning one’s native language |
|  |  | Speaking Arabic |
|  |  | Speaking Arabic as a foreign language |
|  |  | Eating regularly |
|  |  | Eating with a knife, fork, and spoon |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
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**комплексна контрольна робота**

**варіант № 3**

1. Plunging into Theory: **Immediacy Behaviors in Intercultural Communication**

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1. Problem Solving: **What Would You Do? Why?**

You come from a universalist culture, but you live and work in a particularist one. You have been asked to fill a vacancy in the division you manage, and you have been reviewing the qualifi­cations of various candidates. You intend to select Mr. Chu, a man who has worked his way up through the organization. He scores the highest on all the criteria against which the candi­dates are being measured, namely, education, work experience, technical skills, and knowledge of the job and the organization. You are surprised and disappointed to learn that your boss, who has final approval, wants to hire the nephew of a certain well-connected family who may be in a position to steer a large government contract to your company. You believe this is very unfair to Mr. Chu and that it is not good in the long run for the company to hire someone who does not have the skills to do the job.

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1. Practical Quiz: **Individualist vs. Collectivist**

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| --- |
| **Put an *I* next to those behaviors more consistent with individualism and a *C* next to those more consistent with collectivism.** |
|  | 1. Companies give employee-of-the-year awards.
 |
|  | 1. Harmony and saving face are highly valued.
 |
|  | 1. Friendships tend to be somewhat opportunistic; people have many friends.
 |
|  | 1. Promotion is based on output, measurable results.
 |
|  | 1. There is less of a need for signed contracts in business.
 |
|  | 1. Friendships are for life; people have one or two close friends.
 |
|  | 1. It’s okay to stand out.
 |
|  | 1. A mother asks her four-year-old what he or she wants to wear today.
 |
|  | 1. Self-help books are popular.
 |
|  | 1. Consensus decision making is the norm.
 |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
|  | Ethnocentrism |  | the degree of directness and intensity of interaction between the sender and the receiver of a linguistic message |
|  | Sensitivity and adaptability |  | the relevant constraints of the communicative situation that influence language use, variation, and discourse |
|  | Ethnic identity |  | the ability to look at someone’s social behavior from our own culture’s view |
|  | Connotation |  | study of relationship between nonlinguistic body motions and communication |
|  | Context |  | all messages except words used in communication |
|  | Nonverbal communication |  | sameness of a band or nation of people who share common customs, traditions, historical experiences, and in some instances geographical residence |
|  | Olfatics |  | the study about communication through space |
|  | Chromatics |  | indicates how something is being said rather than what is being said |
|  | Vocalics |  | a process of intentionally stimulating meaning in other humans through the use of symbols |
|  | Proxemics |  | the study about the role of eye and eye contact |
|  | Chronemics |  | internal process of becoming aware of, knowing, or identifying by means of senses, by which we select, evaluate or organize the stimuli of the outside world |
|  | Oculesics |  | a collection of beliefs about life and the universe held by an individual or a group |
|  | Haptics |  | studies the sense of smell and its role in communication |
|  | Kinesics |  | studies communication of messages through colors and color use in affecting people’s mood, emotions, and impression of others |
|  | Verbal immediacy |  | predisposition to view the world mainly from the perspective of one’s own culture |
|  | Immediacy behaviors |  | the study of perceptions, functions, and meanings of touching as communicative behavior across cultures |

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##### Дисципліна “Основи теорії міжкультурної комунікації”

**комплексна контрольна робота**

**варіант № 4**

1. Plunging into Theory: **Proxemics as a Form of Nonverbal Communication**

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1. Problem Solving: **What Would You Do? Why?**

You are from a particularist culture, but you have emigrated recently to another country (a more universalist culture), where your good friend Mrs. Thompson lives and where you have been offered a job in the company where her husband works. You started work a few months ago, and everything went well until recently when you started having trouble with the day-care arrangements for your daughter. Because of this problem, you have been arriving an hour or more late to work at least twice a week. Yesterday Mr. Thompson, who manages the division you work in, complained to you about your tardiness and explained that you could not continue to come in late or you would get a reprimand in your personnel file.

You asked Mr. Thompson to do what he could to help you, but he explained that this is the standard policy and that to treat you differently would not be fair to the other employees. You are very hurt to be treated just like every other employee. After all, you are not just any employee; you are the friend of Mrs. Thompson and her husband. Friends make exceptions for friends, and other people understand this. You would certainly help them out if they were in trouble.

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1. Practical Quiz: **Individualist vs. Collectivist**

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| **Read all the items and decide, which are more consistent with individualism (put an *I* in the box) and which with collectivism (put a *C*).** |
|  | 1a | Managers should be hired from within the organization, based mainly on their seniority. |
|  | 1b | Managers should be hired on the basis of their skills 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 present employer might lose face. |
|  | 4a | I expect people to judge me by my achievements. |
|  | 4b | I expect people to judge me by the groups I belong to. |
|  | 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. |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
|  | Ethnocentrism |  | the degree of directness and intensity of interaction between the sender and the receiver of a linguistic message |
|  | Sensitivity and adaptability |  | the relevant constraints of the communicative situation that influence language use, variation, and discourse |
|  | Ethnic identity |  | the ability to look at someone’s social behavior from our own culture’s view |
|  | Connotation |  | study of relationship between nonlinguistic body motions and communication |
|  | Context |  | all messages except words used in communication |
|  | Nonverbal communication |  | sameness of a band or nation of people who share common customs, traditions, historical experiences, and in some instances geographical residence |
|  | Olfatics |  | the study about communication through space |
|  | Chromatics |  | indicates how something is being said rather than what is being said |
|  | Vocalics |  | a process of intentionally stimulating meaning in other humans through the use of symbols |
|  | Proxemics |  | the study about the role of eye and eye contact |
|  | Chronemics |  | internal process of becoming aware of, knowing, or identifying by means of senses, by which we select, evaluate or organize the stimuli of the outside world |
|  | Oculesics |  | a collection of beliefs about life and the universe held by an individual or a group |
|  | Haptics |  | studies the sense of smell and its role in communication |
|  | Kinesics |  | studies communication of messages through colors and color use in affecting people’s mood, emotions, and impression of others |
|  | Verbal immediacy |  | predisposition to view the world mainly from the perspective of one’s own culture |
|  | Immediacy behaviors |  | the study of perceptions, functions, and meanings of touching as communicative behavior across cultures |

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**варіант № 5**

1. Plunging into Theory: **Haptics as a Form of Nonverbal Communication**

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1. Problem Solving: **What Would You Do? Why?**

You are working in a culture where people tend to be more collectivist, especially in the sense that group harmony and saving face are highly valued. You, on the other hand, feel that while harmony and saving face are good things in general, they can sometimes be more trouble than they’re worth. You’ve noticed, for example, that people tend to tell you what they think you want to hear rather than the truth, especially if the truth isn’t particularly pleasant. This bothers you because you take people at their word; you assume they mean what they say, or they wouldn’t say it. You’re not sure anymore if you can trust what people are telling you, if you can act on what they say.

At the same time, you’re beginning to sense that you may be rubbing some people the wrong way by “telling it like it is.” Today, any doubts you had about this were removed when your manager called you into his office. He said several colleagues had complained that you weren’t “very careful” in how you spoke, that you said things “more strongly” than was necessary, and that you didn’t take people’s feelings into account.

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1. Practical Quiz: **Universalist vs. Particularist**

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| **Read each of twelve specific examples of behavior and put a *U* next to those behaviors more consistent with universalism and a *P* next to those more consistent with particularism.** |
|  |  | A deal is a deal, whatever happens. |
|  |  | You don’t compromise on principles. |
|  |  | Friends expect preferential treatment; friends protect friends. |
|  |  | Consistency is desirable and possible. |
|  |  | Justice is blind. |
|  |  | Situational ethics prevail. |
|  |  | Reason and logic prevail over feelings. |
|  |  | Exceptions to the rule should be minimized. |
|  |  | Principles are bent once in a while. |
|  |  | Life is neat (as opposed to messy). |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
|  | Ethnocentrism |  | the degree of directness and intensity of interaction between the sender and the receiver of a linguistic message |
|  | Sensitivity and adaptability |  | the relevant constraints of the communicative situation that influence language use, variation, and discourse |
|  | Ethnic identity |  | the ability to look at someone’s social behavior from our own culture’s view |
|  | Connotation |  | study of relationship between nonlinguistic body motions and communication |
|  | Context |  | all messages except words used in communication |
|  | Nonverbal communication |  | sameness of a band or nation of people who share common customs, traditions, historical experiences, and in some instances geographical residence |
|  | Olfatics |  | the study about communication through space |
|  | Chromatics |  | indicates how something is being said rather than what is being said |
|  | Vocalics |  | a process of intentionally stimulating meaning in other humans through the use of symbols |
|  | Proxemics |  | the study about the role of eye and eye contact |
|  | Chronemics |  | internal process of becoming aware of, knowing, or identifying by means of senses, by which we select, evaluate or organize the stimuli of the outside world |
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**варіант № 6**

1. Plunging into Theory: **Eye Contact as a Form of Nonverbal Communication**

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1. Problem Solving: **What Would You Do? Why?**

You come from a culture where people prefer to work in teams and where the success of the team guarantees the well-being of the individual members. But in the culture where you now live and work, most of your colleagues prefer to work on their own, to succeed or fail based on their own individual actions, and they expect you to depend on yourself as well.

One day you confronted one of your col­leagues on this issue. You pointed out that you helped her a few days ago when she was behind on a project, but this week when you asked for her help, she said she was too busy. You asked her why she thought it was okay to take help but not to give it in return. She looked surprised and said, “But I never asked for your help. I thought you were just being kind. I certainly don’t expect that kind of help.”

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1. Practical Quiz: **Universalist vs. Particularist**

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| **Decode which items are more consistent with universalism (put a *U* in the box) and which with particularism (put a *P*).** |
|  | 1a. | In hiring someone, I want to know about his or her technical skills and educational/professional back­ground. |
|  | 1b. | In hiring, I want to know who the person’s family and friends are, who will vouch for this person. |
|  | 2a. | In society, we should help those who are the neediest. |
|  | 2b. | In society, we should help the neediest of those who depend on us. |
|  | 3a. | I would be very hurt if my neighbor, a policeman, gave me a ticket for speeding. |
|  | 3b. | I would not expect my neighbor, the policeman, to jeopardize his job and not give me a speeding ticket. |
|  | 4a. | The courts should mediate conflicts. |
|  | 4b. | People should solve their own conflicts; it’s embarrassing if people have to go to court. |
|  | 5a. | In general, people can be trusted. |
|  | 5b. | My closest associates can be trusted absolutely, everyone else is automatically suspect.  |

1. **Match the notion with the definition**

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|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
|  | Ethnocentrism |  | the degree of directness and intensity of interaction between the sender and the receiver of a linguistic message |
|  | Sensitivity and adaptability |  | the relevant constraints of the communicative situation that influence language use, variation, and discourse |
|  | Ethnic identity |  | the ability to look at someone’s social behavior from our own culture’s view |
|  | Connotation |  | study of relationship between nonlinguistic body motions and communication |
|  | Context |  | all messages except words used in communication |
|  | Nonverbal communication |  | sameness of a band or nation of people who share common customs, traditions, historical experiences, and in some instances geographical residence |
|  | Olfatics |  | the study about communication through space |
|  | Chromatics |  | indicates how something is being said rather than what is being said |
|  | Vocalics |  | a process of intentionally stimulating meaning in other humans through the use of symbols |
|  | Proxemics |  | the study about the role of eye and eye contact |
|  | Chronemics |  | internal process of becoming aware of, knowing, or identifying by means of senses, by which we select, evaluate or organize the stimuli of the outside world |
|  | Oculesics |  | a collection of beliefs about life and the universe held by an individual or a group |
|  | Haptics |  | studies the sense of smell and its role in communication |
|  | Kinesics |  | studies communication of messages through colors and color use in affecting people’s mood, emotions, and impression of others |
|  | Verbal immediacy |  | predisposition to view the world mainly from the perspective of one’s own culture |
|  | Immediacy behaviors |  | the study of perceptions, functions, and meanings of touching as communicative behavior across cultures |

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##### Дисципліна “Основи теорії міжкультурної комунікації”

**комплексна контрольна робота**

**варіант № 7**

1. Plunging into Theory: **Kinesics** **as a Form of Nonverbal Communication**

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1. Problem Solving: **What Would You Do? Why?**

Yours is a monochrome culture. A nurse in an elderly-care home where you are the nursing supervisor comes from a more polychronic society, and her works habits are beginning to bother a lot of people, including several physicians and numerous resi­dents. The latter complain that she is always late for her tasks, whether it’s bathing them, helping them to the toilet, or taking them down to the dining room at mealtime. They say she’s too friendly, by which they mean she spends too much time chat­ting with people (who nevertheless appreciate it a lot), and this puts her behind schedule. Physicians and other nurses complain that she’s late to meetings and often reports late to work, which means someone on the shift before hers has to stay on until she arrives. Everyone likes this woman – she’s outgoing and very compassionate – but she can be exasperating when it comes to managing her time.

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1. Practical Quiz: **Monochronic vs. Polychronic**

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| **Put an *M* next to those behaviors more consistent with monochronic time and a *P* next to those more consistent with polychronic.** |
|  |  | Time is money. |
|  |  | To be late is rude. |
|  |  | The focus is on the task, getting the job done. |
|  |  | Having to wait is normal. |
|  |  | Interruptions are life. |
|  |  | Plans are fixed, once they are agreed upon. |
|  |  | The focus is on the person, establishing a relation­ ship. |
|  |  | Everything depends on the circumstances. |
|  |  | People follow an internal clock. |
|  |  | Plans are always changing. |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
|  | Ethnocentrism |  | the degree of directness and intensity of interaction between the sender and the receiver of a linguistic message |
|  | Sensitivity and adaptability |  | the relevant constraints of the communicative situation that influence language use, variation, and discourse |
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|  | Proxemics |  | the study about the role of eye and eye contact |
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**варіант № 8**

1. Plunging into Theory: **Posture as a Form of Nonverbal Communication**

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1. Problem Solving: **What Would You Do? Why?**

You are an activist working in a fatalistic society. The company you work for has hired you to help its expand its business and get new customers. You have designed a campaign that should result in a 5 percent increase in market share in six months if you can get all the resources you need. You have been spending the last few weeks drumming up enthusiasm and support for your master plan, but to be honest, colleagues and upper management haven’t been responding the way you would like. They’re quite pessimis­tic about your estimates; to get that kind of increase, they say, will take a lot longer than six months. “Things just don’t happen that fast here,” you were told by one manager. Your reply was that things can happen as fast (or slow) as people want them to; they just have to make the necessary effort.

Everyone seems to have a reason why the plan won’t work, why the potential stumbling blocks are more serious than you think. You realize there will be some obstacles, of course, but you have faced these kinds of obstacles before and know that if people rise to the occasion, they can overcome them. If the company isn’t serious, however, if it doesn’t commit the personnel and other resources required, this expansion won’t happen in six years, much less six months.

You’re starting to doubt whether these people are really com­mitted to this effort or if they’re just making the right noises. And you weren’t encouraged today when your boss told you that some department heads have been complaining about the demands you’re making of them, saying that you’re not being very realistic.

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1. Practical Quiz: **Monochronic vs. Polychronic**

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| **Decide which statements are more consistent with monochronic time (put an *M* in the blank) and which with polychronic (put a *P*)** |
|  | 1a. | People should stand in line so they can be waited on one at a time. |
|  | 1b. | There is no need to stand in line, since people will be waited on as they are ready for service. |
|  | 2a. | Interruptions can usually not be avoided and are often quite beneficial. |
|  | 2b. | Interruptions should be avoided wherever possible; they are inefficient. |
|  | 3a. | It is ore efficient if you do one thing at a time. |
|  | 3b. | You can get just as much done working on two or three things at the same time. |
|  | 4a. | It is more important to complete the transaction (if a meeting has gone beyond the scheduled time). |
|  | 4b. | It is more important to stick to the schedule (and continue the meeting at another time). |
|  | 5a. | Unanticipated events are hard to accommodate and should be avoided when possible. |
|  | 5b. | Unexpected things happen all the time; that’s life. |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
|  | Ethnocentrism |  | the degree of directness and intensity of interaction between the sender and the receiver of a linguistic message |
|  | Sensitivity and adaptability |  | the relevant constraints of the communicative situation that influence language use, variation, and discourse |
|  | Ethnic identity |  | the ability to look at someone’s social behavior from our own culture’s view |
|  | Connotation |  | study of relationship between nonlinguistic body motions and communication |
|  | Context |  | all messages except words used in communication |
|  | Nonverbal communication |  | sameness of a band or nation of people who share common customs, traditions, historical experiences, and in some instances geographical residence |
|  | Olfatics |  | the study about communication through space |
|  | Chromatics |  | indicates how something is being said rather than what is being said |
|  | Vocalics |  | a process of intentionally stimulating meaning in other humans through the use of symbols |
|  | Proxemics |  | the study about the role of eye and eye contact |
|  | Chronemics |  | internal process of becoming aware of, knowing, or identifying by means of senses, by which we select, evaluate or organize the stimuli of the outside world |
|  | Oculesics |  | a collection of beliefs about life and the universe held by an individual or a group |
|  | Haptics |  | studies the sense of smell and its role in communication |
|  | Kinesics |  | studies communication of messages through colors and color use in affecting people’s mood, emotions, and impression of others |
|  | Verbal immediacy |  | predisposition to view the world mainly from the perspective of one’s own culture |
|  | Immediacy behaviors |  | the study of perceptions, functions, and meanings of touching as communicative behavior across cultures |

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Напрям 6.020303 «Філологія»

##### Дисципліна “Основи теорії міжкультурної комунікації”

**комплексна контрольна робота**

**варіант № 9**

1. Plunging into Theory: **Chronemics as a Form of Nonverbal Communication**

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1. Problem Solving: **What Would You Do? Why?**

You work for an advertising firm in an activist culture to which you emigrated two years ago. While you like your adopted home­land very much, it has been difficult to adjust your more fatalist inclinations to the prevailing mindset, especially at work. You work as hard as anyone else, but you have been accused of giving up on prospective new accounts when you might have won them with more effort. You feel that after you have pitched to and courted clients for a certain period, the rest is up to them, that beyond a certain point there’s nothing more you can do. You have even been accused of being defeatist for saying that certain goals were unrealistic.

Last week your boss called you in for your yearly perfor­mance review. He pointed out that you needed to be more ag­gressive in pursuing business and not be so eager to adopt a wait-and-see stance after you have pitched to clients. “Things happen because you make them happen,” he said, “not because they’re meantto happen.” You don’t necessarily agree, but you obviously need to adjust your style if you’re going to succeed in this organization.

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1. Practical Quiz: **Internal vs. External**

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| --- |
| **Put an *I* next to those behaviors more consistent with an internal orientation to control and an *E* next to those more consistent with an external locus.**  |
|  |  | The laws of nature can be discovered and manipu­lated. |
|  |  | Progress is inevitable. |
|  |  | Every problem has a solution. |
|  |  | Some things are a matter of luck or chance. |
|  |  | Where there’s a will, there’s a way. |
|  |  | Unhappiness is your own fault. |
|  |  | There is nothing automatic about progress. |
|  |  | The laws of nature are ultimately unknowable and cannot be manipulated. |
|  |  | You make your own luck. |
|  |  | Some problems do not have solutions. |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
|  | Ethnocentrism |  | the degree of directness and intensity of interaction between the sender and the receiver of a linguistic message |
|  | Sensitivity and adaptability |  | the relevant constraints of the communicative situation that influence language use, variation, and discourse |
|  | Ethnic identity |  | the ability to look at someone’s social behavior from our own culture’s view |
|  | Connotation |  | study of relationship between nonlinguistic body motions and communication |
|  | Context |  | all messages except words used in communication |
|  | Nonverbal communication |  | sameness of a band or nation of people who share common customs, traditions, historical experiences, and in some instances geographical residence |
|  | Olfatics |  | the study about communication through space |
|  | Chromatics |  | indicates how something is being said rather than what is being said |
|  | Vocalics |  | a process of intentionally stimulating meaning in other humans through the use of symbols |
|  | Proxemics |  | the study about the role of eye and eye contact |
|  | Chronemics |  | internal process of becoming aware of, knowing, or identifying by means of senses, by which we select, evaluate or organize the stimuli of the outside world |
|  | Oculesics |  | a collection of beliefs about life and the universe held by an individual or a group |
|  | Haptics |  | studies the sense of smell and its role in communication |
|  | Kinesics |  | studies communication of messages through colors and color use in affecting people’s mood, emotions, and impression of others |
|  | Verbal immediacy |  | predisposition to view the world mainly from the perspective of one’s own culture |
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**комплексна контрольна робота**

**варіант № 10**

1. Plunging into Theory: **Sensitivity and Adaptability as Personal Perceptions within Culture**

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1. Problem Solving: **What Would You Do? Why?**

You are a team leader in the technical support division of a large manufacturing company in a low power distance culture. Your company is famous for its informal and flat organizational culture: there are few layers of management and your engineers work for the most part on their own, only coming to you when they have a problem or a question. Your company has recently entered into an agreement with an offshore partner (in a high power distance culture) to provide you with software program­mers for one of your important projects. These programmers will be with you for an eighteen-month period, and now, after the arrival of the first group, there are some problems.

The programmers do not seem willing or able to work with­out very close supervision and, in fact, seem unwilling to take responsibility for their work. They expect you to make even the most routine decisions, and they always check with you before undertaking even moderately important tasks. In dealing with internal clients (divisions that you and these foreign program­mers are developing software for), they always defer to you and do not give these clients answers to their questions or responses to their requests on the spot, although it is well within their job description to do so. All this means you have to spend a lot more time with these people than you should, so much that you have almost no time for your other employees.

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1. Practical Quiz: **Internal vs. External**

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| **Which items are more consistent with an internal locus of control (put an *I* in the blank) and which with an external orientation (put an *E*).** |
|  | 1a. | I tend to be an optimist, to take a positive view of life. |
|  | 1b. | I tend to be a realist, to see life as neither better nor worse than it is. |
|  | 2a. | If I’m unhappy, I should do something about it. |
|  | 2b. | Nothing’s wrong if I’m unhappy; it’s just part of life’s ups and downs. |
|  | 3a. | The external world is complex, dynamic, and mys­terious. It cannot ultimately be understood or ma­nipulated. |
|  | 3b. | The external world is a mechanism like other mechanisms; its workings can be discovered, predicted, even manipulated. |
|  | 4a. | If I try hard enough and want something badly enough, there is nothing to stop me from getting what I want. |
|  | 4b. | Some things are beyond my reach, no matter what I do |
|  | 5a. | If a friend is depressed, there is no need for me to do anything. |
|  | 5b. | If a friend is depressed, I try to cheer him/her up. |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
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**комплексна контрольна робота**

**варіант № 11**

1. Plunging into Theory: **Ethnocentrism as a Personal Perception within Culture**

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1. Problem Solving: **What Would You Do? Why?**

You have been posted overseas with a nonprofit foreign aid or­ganization. Your area of expertise is environmental cleanup, and the country in which you work is trying to recover from decades of abusing its natural resources, especially water. You are in charge of setting up a demonstration water-filtering plant in a certain district, but you are encountering strong resistance from the district supervisor. He wants to know if this technique has been tried anywhere else in his country, and when you say *no*, he asks why he should let you “experiment at [his] expense.”

You point out that it’s very important to see if this tech­nique will work in his country. If it doesn’t, then how much better it will be to know that now before going ahead and in­stalling these plants in every district. He will be a hero for spon­soring this trial.

He says he will lose his job if this high-profile experiment fails and asks you why you can’t know ahead of time if the plant is going to work. If you’re not sure it’s going to work, then you should spend more time perfecting the technology. “When the technology is perfect, then you can try it out in my district,” he says.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. Practical Quiz: **Direct vs. Indirect Communication**

|  |
| --- |
| **Put *I* next to those behaviors more consistent with indirectness and a *D* to those more consistent with directness.** |
|  |  | This is like the communication between siblings. |
|  |  | This is like the communication between two casual acquaintances. |
|  |  | People are reluctant to say *no*. |
|  |  | You may have to read between the lines to under­ stand what someone is saying. |
|  |  | It’s best to tell it like it is. |
|  |  | *Yes* means *yes*. |
|  |  | *Yes* means *I hear you*. |
|  |  | There is no need to read between the lines. |
|  |  | Who attends your meeting is an indication of how important you or the topic is |
|  |  | Who attends your meeting is an indication of who is available to attend. |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
|  | Ethnocentrism |  | the degree of directness and intensity of interaction between the sender and the receiver of a linguistic message |
|  | Sensitivity and adaptability |  | the relevant constraints of the communicative situation that influence language use, variation, and discourse |
|  | Ethnic identity |  | the ability to look at someone’s social behavior from our own culture’s view |
|  | Connotation |  | study of relationship between nonlinguistic body motions and communication |
|  | Context |  | all messages except words used in communication |
|  | Nonverbal communication |  | sameness of a band or nation of people who share common customs, traditions, historical experiences, and in some instances geographical residence |
|  | Olfatics |  | the study about communication through space |
|  | Chromatics |  | indicates how something is being said rather than what is being said |
|  | Vocalics |  | a process of intentionally stimulating meaning in other humans through the use of symbols |
|  | Proxemics |  | the study about the role of eye and eye contact |
|  | Chronemics |  | internal process of becoming aware of, knowing, or identifying by means of senses, by which we select, evaluate or organize the stimuli of the outside world |
|  | Oculesics |  | a collection of beliefs about life and the universe held by an individual or a group |
|  | Haptics |  | studies the sense of smell and its role in communication |
|  | Kinesics |  | studies communication of messages through colors and color use in affecting people’s mood, emotions, and impression of others |
|  | Verbal immediacy |  | predisposition to view the world mainly from the perspective of one’s own culture |
|  | Immediacy behaviors |  | the study of perceptions, functions, and meanings of touching as communicative behavior across cultures |

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**комплексна контрольна робота**

**варіант № 12**

1. Plunging into Theory: **Attitude as a Personal Perception within Culture**

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1. Problem Solving: **What Would You Do? Why?**

You are an expatriate adviser working in an AIDS education program in a developing country. Your sponsoring organization has designed a peer teaching project that involves training high school seniors in basic AIDS prevention techniques, which they then teach to younger teenagers in special after-school work­shops. Research in your own culture has shown that when teens get this particular message from other, older teens, they pay much more attention than when an adult lectures them on this topic.

Your organization has conducted a number of training ses­sions around the country for the seniors, a cadre of whom have already begun to hold the after-school workshops. At a meeting with an official from the Ministry of Health today, you heard that there have been numerous complaints about these work­shops from teachers around the country. The teachers maintain that to have high school seniors holding classes undermines the teachers’ respect and credibility. Apparently, there have already been discipline problems in some schools. “We put teachers on a pedestal in our culture,” this official explained to you, “because of the high regard we hold for knowledge and a sound educa­tion. To have students teaching other students makes our teachers look bad.”

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1. Practical Quiz: **The Stages of Cultural Awareness**

|  |
| --- |
| **Write the number of the stage (1, 2, 3, 4, which mean: 1 – Unconscious Incompetence, 2 – Conscious Incompetence, 3 – Conscious Competence, 4 – Unconscious Competence). Some of the statements could possibly go in more than one stage (but no more than two).** |
|  | 1. I understand less than I thought I did.
 |
|  | 1. These people (“foreigners” you have contact with) really aren’t so different.
 |
|  | 1. There is a logic to how these people behave.
 |
|  | 1. Working with these people is like walking on egg­ shells.
 |
|  | 1. These people have no trouble understanding me.
 |
|  | 1. It’s possible to figure these people out if you work at it.
 |
|  | 1. I wonder what they think of me.
 |
|  | 1. I know what they think of me.
 |
|  | 1. It’s nice to be able to relax and be myself around these people.
 |
|  | 1. Ill never figure these people out.
 |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
|  | Ethnocentrism |  | the degree of directness and intensity of interaction between the sender and the receiver of a linguistic message |
|  | Sensitivity and adaptability |  | the relevant constraints of the communicative situation that influence language use, variation, and discourse |
|  | Ethnic identity |  | the ability to look at someone’s social behavior from our own culture’s view |
|  | Connotation |  | study of relationship between nonlinguistic body motions and communication |
|  | Context |  | all messages except words used in communication |
|  | Nonverbal communication |  | sameness of a band or nation of people who share common customs, traditions, historical experiences, and in some instances geographical residence |
|  | Olfatics |  | the study about communication through space |
|  | Chromatics |  | indicates how something is being said rather than what is being said |
|  | Vocalics |  | a process of intentionally stimulating meaning in other humans through the use of symbols |
|  | Proxemics |  | the study about the role of eye and eye contact |
|  | Chronemics |  | internal process of becoming aware of, knowing, or identifying by means of senses, by which we select, evaluate or organize the stimuli of the outside world |
|  | Oculesics |  | a collection of beliefs about life and the universe held by an individual or a group |
|  | Haptics |  | studies the sense of smell and its role in communication |
|  | Kinesics |  | studies communication of messages through colors and color use in affecting people’s mood, emotions, and impression of others |
|  | Verbal immediacy |  | predisposition to view the world mainly from the perspective of one’s own culture |
|  | Immediacy behaviors |  | the study of perceptions, functions, and meanings of touching as communicative behavior across cultures |

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**варіант № 13**

1. Plunging into Theory: **Smell as a Form of Nonverbal Communication**

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. Problem Solving: **What Would You Do? Why?**

You are a Filipino picking your Korean friend up at the airport. Your friend lived in the Philippines for 2 years. You used to be great friends but you haven’t seen him in 5 years so you expect a warm welcome. However, your friend arrives all you get is a cold bow and a quick handshake. You were expecting an embrace and then a little chat with your friend’s arm around your shoulders.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

3. Practical Quiz: **High vs. Low Power Distance**

|  |  |  |
| --- | --- | --- |
|  |  | The chain of command is mainly for convenience. |
|  |  | Workers prefer precise instructions from superiors. |
|  |  | Subordinates and bosses are interdependent. |
|  |  | Bosses are interdependent; subordinates are dependent. |
|  |  | Elitism is more common and more easily tolerated; those in power have special privileges. |
|  |  | The chain of command is sacrosanct.  |
|  |  | Authoritarian and paternalistic management style is more common. |
|  |  | Consultative and democratic management style is more common. |
|  |  | Interaction between boss and subordinate is formal. |
|  |  | Interaction between boss and subordinate is more informal. |

**4. Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
|  | Ethnocentrism |  | the degree of directness and intensity of interaction between the sender and the receiver of a linguistic message |
|  | Sensitivity and adaptability |  | the relevant constraints of the communicative situation that influence language use, variation, and discourse |
|  | Ethnic identity |  | the ability to look at someone’s social behavior from our own culture’s view |
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**варіант № 14**

1. Plunging into Theory: **Uncertainty and Anxiety as Personal Perceptions within Culture**

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1. Problem Solving: **What Would You Do? Why?**

You are a Korean language teacher who lived in the Philippines for two years and then moved to Japan where you lived for 5 years. You have just returned to the Philippines for a new teaching position and an old Filipino friend meets you at the airport. After you greet your friend (you bowed and then shook hands), your friend seems to get angry. You are not sure why your friend is angry, but you need to find out.

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3. Practical Quiz: **High vs. Low Power Distance**

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|  |  | People are less likely to question the boss; students don’t question teachers. |
|  |  | Expressing your ideas openly could get you into trouble. |
|  |  | Expressing your ideas openly is encouraged. |
|  |  | The chain of command is mainly for convenience. |
|  |  | Workers prefer precise instructions from superiors. |
|  |  | Subordinates and bosses are interdependent. |
|  |  | Bosses are interdependent; subordinates are dependent. |
|  |  | Elitism is more common and more easily tolerated; those in power have special privileges. |
|  |  | The chain of command is sacrosanct.  |
|  |  | Authoritarian and paternalistic management style is more common. |

**4. Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
|  | Ethnocentrism |  | the degree of directness and intensity of interaction between the sender and the receiver of a linguistic message |
|  | Sensitivity and adaptability |  | the relevant constraints of the communicative situation that influence language use, variation, and discourse |
|  | Ethnic identity |  | the ability to look at someone’s social behavior from our own culture’s view |
|  | Connotation |  | study of relationship between nonlinguistic body motions and communication |
|  | Context |  | all messages except words used in communication |
|  | Nonverbal communication |  | sameness of a band or nation of people who share common customs, traditions, historical experiences, and in some instances geographical residence |
|  | Olfatics |  | the study about communication through space |
|  | Chromatics |  | indicates how something is being said rather than what is being said |
|  | Vocalics |  | a process of intentionally stimulating meaning in other humans through the use of symbols |
|  | Proxemics |  | the study about the role of eye and eye contact |
|  | Chronemics |  | internal process of becoming aware of, knowing, or identifying by means of senses, by which we select, evaluate or organize the stimuli of the outside world |
|  | Oculesics |  | a collection of beliefs about life and the universe held by an individual or a group |
|  | Haptics |  | studies the sense of smell and its role in communication |
|  | Kinesics |  | studies communication of messages through colors and color use in affecting people’s mood, emotions, and impression of others |
|  | Verbal immediacy |  | predisposition to view the world mainly from the perspective of one’s own culture |
|  | Immediacy behaviors |  | the study of perceptions, functions, and meanings of touching as communicative behavior across cultures |

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Напрям 6.020303 «Філологія»

##### Дисципліна “Основи теорії міжкультурної комунікації”

**комплексна контрольна робота**

**варіант № 15**

1. Plunging into Theory: **Worldview as an Obstacle of Perception**

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1. Problem Solving: **What Would You Do? Why?**

You come from a universalist culture, but you live and work in a particularist one. You have been asked to fill a vacancy in the division you manage, and you have been reviewing the qualifi­cations of various candidates. You intend to select Mr. Chu, a man who has worked his way up through the organization. He scores the highest on all the criteria against which the candi­dates are being measured, namely, education, work experience, technical skills, and knowledge of the job and the organization. You are surprised and disappointed to learn that your boss, who has final approval, wants to hire the nephew of a certain well-connected family who may be in a position to steer a large government contract to your company. You believe this is very unfair to Mr. Chu and that it is not good in the long run for the company to hire someone who does not have the skills to do the job.

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1. Practical Quiz: **Description vs. Interpretation**

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| **Put a *D* next to the description and an *I* next to the interpretation.** |
|  | 1a | That worker never does anything until he is told. |
|  | 1b | That worker is lazy. |
|  | 2a | He lies to me. |
|  | 2b | He said yes when the answer to my question was no. |
|  | 3a | She wasn’t listening to me. |
|  | 3b | She didn’t look me in the eye when I was talking to her. |
|  | 4a | He stood very close and gestured a lot when talking to me. |
|  | 4b | He’s very aggressive. |
|  | 5a | That man is afraid of his boss. |
|  | 5b | That man never contradicts his boss in public. |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
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**варіант № 16**

1. Plunging into Theory: **Values as Obstacles of Perception. Types of Values**

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1. Problem Solving: **What Would You Do? Why?**

You are an activist working in a fatalistic society. The company you work for has hired you to help its expand its business and get new customers. You have designed a campaign that should result in a 5 percent increase in market share in six months if you can get all the resources you need. You have been spending the last few weeks drumming up enthusiasm and support for your master plan, but to be honest, colleagues and upper management haven’t been responding the way you would like. They’re quite pessimis­tic about your estimates; to get that kind of increase, they say, will take a lot longer than six months. “Things just don’t happen that fast here,” you were told by one manager. Your reply was that things can happen as fast (or slow) as people want them to; they just have to make the necessary effort.

Everyone seems to have a reason why the plan won’t work, why the potential stumbling blocks are more serious than you think. You realize there will be some obstacles, of course, but you have faced these kinds of obstacles before and know that if people rise to the occasion, they can overcome them. If the company isn’t serious, however, if it doesn’t commit the personnel and other resources required, this expansion won’t happen in six years, much less six months.

You’re starting to doubt whether these people are really com­mitted to this effort or if they’re just making the right noises. And you weren’t encouraged today when your boss told you that some department heads have been complaining about the demands you’re making of them, saying that you’re not being very realistic.

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1. Practical Quiz: **Internal vs. External**

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| **Decide which items are more consistent with an internal locus of control (put an *I* in the blank) and which with an external orientation (put an *E*).** |
|  | 1a. | If I try hard enough and want something badly enough, there is nothing to stop me from getting what I want. |
|  | 1b. | Some things are beyond my reach, no matter what I do |
|  | 2a. | If a friend is depressed, there is no need for me to do anything. |
|  | 2b. | If a friend is depressed, I try to cheer him/her up. |
|  | 3a. | There is a solution for every problem, if you look hard enough. |
|  | 3b. | Some problems don’t have a solution. |
|  | 4a. | I tend to be a stoic. |
|  | 4b. | I tend to be proactive and a doer. |
|  | 5a. | My success is a personal achievement. |
|  | 5b. | My success is my good fortune. |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
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|  | Connotation |  | study of relationship between nonlinguistic body motions and communication |
|  | Context |  | all messages except words used in communication |
|  | Nonverbal communication |  | sameness of a band or nation of people who share common customs, traditions, historical experiences, and in some instances geographical residence |
|  | Olfatics |  | the study about communication through space |
|  | Chromatics |  | indicates how something is being said rather than what is being said |
|  | Vocalics |  | a process of intentionally stimulating meaning in other humans through the use of symbols |
|  | Proxemics |  | the study about the role of eye and eye contact |
|  | Chronemics |  | internal process of becoming aware of, knowing, or identifying by means of senses, by which we select, evaluate or organize the stimuli of the outside world |
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##### Дисципліна “Основи теорії міжкультурної комунікації”

**комплексна контрольна робота**

**варіант № 17**

1. Plunging into Theory: **Thought Patterns as Obstacles of Perception**

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1. Problem Solving: **What Would You Do? Why?**

You work for an advertising firm in an activist culture to which you emigrated two years ago. While you like your adopted home­land very much, it has been difficult to adjust your more fatalist inclinations to the prevailing mindset, especially at work. You work as hard as anyone else, but you have been accused of giving up on prospective new accounts when you might have won them with more effort. You feel that after you have pitched to and courted clients for a certain period, the rest is up to them, that beyond a certain point there’s nothing more you can do. You have even been accused of being defeatist for saying that certain goals were unrealistic.

Last week your boss called you in for your yearly perfor­mance review. He pointed out that you needed to be more ag­gressive in pursuing business and not be so eager to adopt a wait-and-see stance after you have pitched to clients. “Things happen because you make them happen,” he said, “not because they’re meantto happen.” You don’t necessarily agree, but you obviously need to adjust your style if you’re going to succeed in this organization.

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1. Practical Quiz: **Individualist vs. Collectivist**

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| **Put an *I* next to those behaviors more consistent with individualism and a *C* nest to those more consistent with collectivism.** |
|  |  | Friendships tend to be somewhat opportunistic; people have many friends. |
|  |  | Promotion is based on output, measurable results. |
|  |  | There is less of a need for signed contracts in business. |
|  |  | Friendships are for life; people have one or two close friends. |
|  |  | It’s okay to stand out. |
|  |  | A mother asks her four-year-old what he or she wants to wear today. |
|  |  | Self-help books are popular. |
|  |  | Consensus decision making is the norm. |
|  |  | The language has one word for “mother’s brother,” another for “father’s brother.” |
|  |  | Arranged marriages are common. |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
|  | Ethnocentrism |  | the degree of directness and intensity of interaction between the sender and the receiver of a linguistic message |
|  | Sensitivity and adaptability |  | the relevant constraints of the communicative situation that influence language use, variation, and discourse |
|  | Ethnic identity |  | the ability to look at someone’s social behavior from our own culture’s view |
|  | Connotation |  | study of relationship between nonlinguistic body motions and communication |
|  | Context |  | all messages except words used in communication |
|  | Nonverbal communication |  | sameness of a band or nation of people who share common customs, traditions, historical experiences, and in some instances geographical residence |
|  | Olfatics |  | the study about communication through space |
|  | Chromatics |  | indicates how something is being said rather than what is being said |
|  | Vocalics |  | a process of intentionally stimulating meaning in other humans through the use of symbols |
|  | Proxemics |  | the study about the role of eye and eye contact |
|  | Chronemics |  | internal process of becoming aware of, knowing, or identifying by means of senses, by which we select, evaluate or organize the stimuli of the outside world |
|  | Oculesics |  | a collection of beliefs about life and the universe held by an individual or a group |
|  | Haptics |  | studies the sense of smell and its role in communication |
|  | Kinesics |  | studies communication of messages through colors and color use in affecting people’s mood, emotions, and impression of others |
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**комплексна контрольна робота**

**варіант № 18**

1. Plunging into Theory: **Monochronic vs. Polychronic Time Systems**

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1. Problem Solving: **What Would You Do? Why?**

Yours is a monochrome culture. A nurse in an elderly-care home where you are the nursing supervisor comes from a more polychronic society, and her works habits are beginning to bother a lot of people, including several physicians and numerous resi­dents. The latter complain that she is always late for her tasks, whether it’s bathing them, helping them to the toilet, or taking them down to the dining room at mealtime. They say she’s too friendly, by which they mean she spends too much time chat­ting with people (who nevertheless appreciate it a lot), and this puts her behind schedule. Physicians and other nurses complain that she’s late to meetings and often reports late to work, which means someone on the shift before hers has to stay on until she arrives. Everyone likes this woman – she’s outgoing and very compassionate – but she can be exasperating when it comes to managing her time.

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1. Practical Quiz: **Universalist vs. Particularist**

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| **Decode which items are more consistent with universalism (put a *U* in the box) and which with particularism (put a *P*).** |
|  | 1a. | In hiring someone, I want to know about his or her technical skills and educational/professional back­ground. |
|  | 1b. | In hiring, I want to know who the person’s family and friends are, who will vouch for this person. |
|  | 2a. | In society, we should help those who are the neediest. |
|  | 2b. | In society, we should help the neediest of those who depend on us. |
|  | 3a. | I would be very hurt if my neighbor, a policeman, gave me a ticket for speeding. |
|  | 3b. | I would not expect my neighbor, the policeman, to jeopardize his job and not give me a speeding ticket. |
|  | 4a. | The courts should mediate conflicts. |
|  | 4b. | People should solve their own conflicts; it’s embarrassing if people have to go to court. |
|  | 5a. | In general, people can be trusted. |
|  | 5b. | My closest associates can be trusted absolutely, everyone else is automatically suspect.  |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
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**комплексна контрольна робота**

**варіант № 19**

1. Plunging into Theory: **Perception and Its Categories**

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1. Problem Solving: **What Would You Do? Why?**

You have been posted overseas with a nonprofit foreign aid or­ganization. Your area of expertise is environmental cleanup, and the country in which you work is trying to recover from decades of abusing its natural resources, especially water. You are in charge of setting up a demonstration water-filtering plant in a certain district, but you are encountering strong resistance from the district supervisor. He wants to know if this technique has been tried anywhere else in his country, and when you say *no*, he asks why he should let you “experiment at [his] expense.”

You point out that it’s very important to see if this tech­nique will work in his country. If it doesn’t, then how much better it will be to know that now before going ahead and in­stalling these plants in every district. He will be a hero for spon­soring this trial.

He says he will lose his job if this high-profile experiment fails and asks you why you can’t know ahead of time if the plant is going to work. If you’re not sure it’s going to work, then you should spend more time perfecting the technology. “When the technology is perfect, then you can try it out in my district,” he says.

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1. Practical Quiz: **Description vs. Interpretation**

|  |
| --- |
| **Put a *D* next to the description and an *I* next to the interpretation.** |
|  | 1a. | That man is very angry. |
|  | 1b. | That man is talking quite loudly. |
|  | 2a. | My boss doesn’t trust his subordinates. |
|  | 2b. | My boss doesn’t delegate responsibility. |
|  | 3a. | That woman stands three feet away when she speaks to me. |
|  | 3b. | That woman is cold and reserved. |
|  | 4a. | That man is afraid of his boss. |
|  | 4b. | That man never contradicts his boss in public. |
|  | 5a. | She doesn’t have strong opinions. |
|  | 5b. | She never speaks up in the meetings. |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
|  | Ethnocentrism |  | the degree of directness and intensity of interaction between the sender and the receiver of a linguistic message |
|  | Sensitivity and adaptability |  | the relevant constraints of the communicative situation that influence language use, variation, and discourse |
|  | Ethnic identity |  | the ability to look at someone’s social behavior from our own culture’s view |
|  | Connotation |  | study of relationship between nonlinguistic body motions and communication |
|  | Context |  | all messages except words used in communication |
|  | Nonverbal communication |  | sameness of a band or nation of people who share common customs, traditions, historical experiences, and in some instances geographical residence |
|  | Olfatics |  | the study about communication through space |
|  | Chromatics |  | indicates how something is being said rather than what is being said |
|  | Vocalics |  | a process of intentionally stimulating meaning in other humans through the use of symbols |
|  | Proxemics |  | the study about the role of eye and eye contact |
|  | Chronemics |  | internal process of becoming aware of, knowing, or identifying by means of senses, by which we select, evaluate or organize the stimuli of the outside world |
|  | Oculesics |  | a collection of beliefs about life and the universe held by an individual or a group |
|  | Haptics |  | studies the sense of smell and its role in communication |
|  | Kinesics |  | studies communication of messages through colors and color use in affecting people’s mood, emotions, and impression of others |
|  | Verbal immediacy |  | predisposition to view the world mainly from the perspective of one’s own culture |
|  | Immediacy behaviors |  | the study of perceptions, functions, and meanings of touching as communicative behavior across cultures |

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**комплексна контрольна робота**

**варіант № 20**

1. Plunging into Theory: **Gestures as a Form of Nonverbal Communication**

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1. Problem Solving: **What Would You Do? Why?**

You are a team leader in the technical support division of a large manufacturing company in a low power distance culture. Your company is famous for its informal and flat organizational culture: there are few layers of management and your engineers work for the most part on their own, only coming to you when they have a problem or a question. Your company has recently entered into an agreement with an offshore partner (in a high power distance culture) to provide you with software program­mers for one of your important projects. These programmers will be with you for an eighteen-month period, and now, after the arrival of the first group, there are some problems.

The programmers do not seem willing or able to work with­out very close supervision and, in fact, seem unwilling to take responsibility for their work. They expect you to make even the most routine decisions, and they always check with you before undertaking even moderately important tasks. In dealing with internal clients (divisions that you and these foreign program­mers are developing software for), they always defer to you and do not give these clients answers to their questions or responses to their requests on the spot, although it is well within their job description to do so. All this means you have to spend a lot more time with these people than you should, so much that you have almost no time for your other employees.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. Practical Quiz: **The Stages of Cultural Awareness**

|  |
| --- |
| **Write the number of the stage (1, 2, 3, 4, which mean: 1 – Unconscious Incompetence, 2 – Conscious Incompetence, 3 – Conscious Competence, 4 – Unconscious Competence). Some of the statements could possibly go in more than one stage (but no more than two).**  |
|  | 1. These people (“foreigners” you have contact with) really aren’t so different.
 |
|  | 1. There is a logic to how these people behave.
 |
|  | 1. Working with these people is like walking on egg­ shells.
 |
|  | 1. These people have no trouble understanding me.
 |
|  | 1. It’s possible to figure these people out if you work at it.
 |
|  | 1. I wonder what they think of me.
 |
|  | 1. I know what they think of me.
 |
|  | 1. It’s nice to be able to relax and be myself around these people.
 |
|  | 1. Ill never figure these people out.
 |
|  | 1. Why did people say working with foreigners would be so difficult?
 |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
|  | Ethnocentrism |  | the degree of directness and intensity of interaction between the sender and the receiver of a linguistic message |
|  | Sensitivity and adaptability |  | the relevant constraints of the communicative situation that influence language use, variation, and discourse |
|  | Ethnic identity |  | the ability to look at someone’s social behavior from our own culture’s view |
|  | Connotation |  | study of relationship between nonlinguistic body motions and communication |
|  | Context |  | all messages except words used in communication |
|  | Nonverbal communication |  | sameness of a band or nation of people who share common customs, traditions, historical experiences, and in some instances geographical residence |
|  | Olfatics |  | the study about communication through space |
|  | Chromatics |  | indicates how something is being said rather than what is being said |
|  | Vocalics |  | a process of intentionally stimulating meaning in other humans through the use of symbols |
|  | Proxemics |  | the study about the role of eye and eye contact |
|  | Chronemics |  | internal process of becoming aware of, knowing, or identifying by means of senses, by which we select, evaluate or organize the stimuli of the outside world |
|  | Oculesics |  | a collection of beliefs about life and the universe held by an individual or a group |
|  | Haptics |  | studies the sense of smell and its role in communication |
|  | Kinesics |  | studies communication of messages through colors and color use in affecting people’s mood, emotions, and impression of others |
|  | Verbal immediacy |  | predisposition to view the world mainly from the perspective of one’s own culture |
|  | Immediacy behaviors |  | the study of perceptions, functions, and meanings of touching as communicative behavior across cultures |

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**комплексна контрольна робота**

**варіант № 21**

1. Plunging into Theory: **Facial Expressions as a Form of Nonverbal Communication**

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1. Problem Solving: **What Would You Do? Why?**

You come from a culture where people prefer to work in teams and where the success of the team guarantees the well-being of the individual members. But in the culture where you now live and work, most of your colleagues prefer to work on their own, to succeed or fail based on their own individual actions, and they expect you to depend on yourself as well.

One day you confronted one of your col­leagues on this issue. You pointed out that you helped her a few days ago when she was behind on a project, but this week when you asked for her help, she said she was too busy. You asked her why she thought it was okay to take help but not to give it in return. She looked surprised and said, “But I never asked for your help. I thought you were just being kind. I certainly don’t expect that kind of help.”

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. Practical Quiz: **Direct vs. Indirect Communication**

|  |
| --- |
| **Put *I* next to those behaviors more consistent with indirectness and a *D* to those more consistent with directness.** |
|  |  | People are reluctant to say *no*. |
|  |  | You may have to read between the lines to under­ stand what someone is saying. |
|  |  | It’s best to tell it like it is. |
|  |  | *Yes* means *yes*. |
|  |  | *Yes* means *I hear you*. |
|  |  | There is no need to read between the lines. |
|  |  | Who attends your meeting is an indication of how important you or the topic is |
|  |  | Who attends your meeting is an indication of who is available to attend. |
|  |  | Silence may mean disapproval or dissatisfaction. |
|  |  | People tell you what they think you want to hear. |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
|  | Ethnocentrism |  | the degree of directness and intensity of interaction between the sender and the receiver of a linguistic message |
|  | Sensitivity and adaptability |  | the relevant constraints of the communicative situation that influence language use, variation, and discourse |
|  | Ethnic identity |  | the ability to look at someone’s social behavior from our own culture’s view |
|  | Connotation |  | study of relationship between nonlinguistic body motions and communication |
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**варіант № 22**

1. Plunging into Theory: **Diversity and Identity in Society**

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1. Problem Solving: **What Would You Do? Why?**

You are working in a culture where people tend to be more collectivist, especially in the sense that group harmony and saving face are highly valued. You, on the other hand, feel that while harmony and saving face are good things in general, they can sometimes be more trouble than they’re worth. You’ve noticed, for example, that people tend to tell you what they think you want to hear rather than the truth, especially if the truth isn’t particularly pleasant. This bothers you because you take people at their word; you assume they mean what they say, or they wouldn’t say it. You’re not sure anymore if you can trust what people are telling you, if you can act on what they say.

At the same time, you’re beginning to sense that you may be rubbing some people the wrong way by “telling it like it is.” Today, any doubts you had about this were removed when your manager called you into his office. He said several colleagues had complained that you weren’t “very careful” in how you spoke, that you said things “more strongly” than was necessary, and that you didn’t take people’s feelings into account.

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1. Practical Quiz: **Internal vs. External**

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| **Decide which items are more consistent with an internal locus of control (put an *I* in the blank) and which with an external orientation (put an *E*).** |
|  | 1a. | If I try hard enough and want something badly enough, there is nothing to stop me from getting what I want. |
|  | 1b. | Some things are beyond my reach, no matter what I do |
|  | 2a. | If a friend is depressed, there is no need for me to do anything. |
|  | 2b. | If a friend is depressed, I try to cheer him/her up. |
|  | 3a. | There is a solution for every problem, if you look hard enough. |
|  | 3b. | Some problems don’t have a solution. |
|  | 4a. | I tend to be a stoic. |
|  | 4b. | I tend to be proactive and a doer. |
|  | 5a. | My success is a personal achievement. |
|  | 5b. | My success is my good fortune. |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
|  | Ethnocentrism |  | the degree of directness and intensity of interaction between the sender and the receiver of a linguistic message |
|  | Sensitivity and adaptability |  | the relevant constraints of the communicative situation that influence language use, variation, and discourse |
|  | Ethnic identity |  | the ability to look at someone’s social behavior from our own culture’s view |
|  | Connotation |  | study of relationship between nonlinguistic body motions and communication |
|  | Context |  | all messages except words used in communication |
|  | Nonverbal communication |  | sameness of a band or nation of people who share common customs, traditions, historical experiences, and in some instances geographical residence |
|  | Olfatics |  | the study about communication through space |
|  | Chromatics |  | indicates how something is being said rather than what is being said |
|  | Vocalics |  | a process of intentionally stimulating meaning in other humans through the use of symbols |
|  | Proxemics |  | the study about the role of eye and eye contact |
|  | Chronemics |  | internal process of becoming aware of, knowing, or identifying by means of senses, by which we select, evaluate or organize the stimuli of the outside world |
|  | Oculesics |  | a collection of beliefs about life and the universe held by an individual or a group |
|  | Haptics |  | studies the sense of smell and its role in communication |
|  | Kinesics |  | studies communication of messages through colors and color use in affecting people’s mood, emotions, and impression of others |
|  | Verbal immediacy |  | predisposition to view the world mainly from the perspective of one’s own culture |
|  | Immediacy behaviors |  | the study of perceptions, functions, and meanings of touching as communicative behavior across cultures |

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##### Дисципліна “Основи теорії міжкультурної комунікації”

**комплексна контрольна робота**

**варіант № 23**

1. Plunging into Theory: **Preconceptions and Their Subdivisions**

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1. Problem Solving: **What Would You Do? Why?**

You are from a particularist culture, but you have emigrated recently to another country (a more universalist culture), where your good friend Mrs. Thompson lives and where you have been offered a job in the company where her husband works. You started work a few months ago, and everything went well until recently when you started having trouble with the day-care arrangements for your daughter. Because of this problem, you have been arriving an hour or more late to work at least twice a week. Yesterday Mr. Thompson, who manages the division you work in, complained to you about your tardiness and explained that you could not continue to come in late or you would get a reprimand in your personnel file.

You asked Mr. Thompson to do what he could to help you, but he explained that this is the standard policy and that to treat you differently would not be fair to the other employees. You are very hurt to be treated just like every other employee. After all, you are not just any employee; you are the friend of Mrs. Thompson and her husband. Friends make exceptions for friends, and other people understand this. You would certainly help them out if they were in trouble.

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1. Practical Quiz: **Internal vs. External**

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| **Put an *I* next to those behaviors more consistent with an internal orientation to control and an *E* next to those more consistent with an external locus.**  |
|  |  | Every problem has a solution. |
|  |  | Some things are a matter of luck or chance. |
|  |  | Where there’s a will, there’s a way. |
|  |  | Unhappiness is your own fault. |
|  |  | There is nothing automatic about progress. |
|  |  | The laws of nature are ultimately unknowable and cannot be manipulated. |
|  |  | You make your own luck. |
|  |  | Some problems do not have solutions. |
|  |  | Where there’s a will, there may or may not be a way. |
|  |  | Unhappiness is a natural part of life. |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
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|  | Chromatics |  | indicates how something is being said rather than what is being said |
|  | Vocalics |  | a process of intentionally stimulating meaning in other humans through the use of symbols |
|  | Proxemics |  | the study about the role of eye and eye contact |
|  | Chronemics |  | internal process of becoming aware of, knowing, or identifying by means of senses, by which we select, evaluate or organize the stimuli of the outside world |
|  | Oculesics |  | a collection of beliefs about life and the universe held by an individual or a group |
|  | Haptics |  | studies the sense of smell and its role in communication |
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**комплексна контрольна робота**

**варіант № 24**

1. Plunging into Theory: **Constrains Influencing Verbal Language Competency**

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1. Problem Solving: **What Would You Do? Why?**

You live in a polychronic culture. One of your colleagues is an immigrant from a monochrome culture and he is having prob­lems adjusting to what he calls “unprofessionalism” in the work­place. He complains about how inefficient people are: they don’t come to meetings on time; they come very late to appointments with him or they make him wait a long time when he has an appointment with them; when he is meeting with someone, that person will take telephone calls or talk to people who drop by and interrupt the conversation. “This is not the way to do busi­ness,” he told you yesterday. Apparently he has complained to other people in your office as well, for just today some of them have come to you to complain about him.You are his closest friend in the office.

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1. Practical Quiz: **Monochronic vs. Polychronic**

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| **Decide which statements are more consistent with monochronic time (put an *M* in the blank) and which with polychronic (put a *P*)** |
|  | 1a. | You shouldn’t take a telephone call or acknowledge a visitor when you are meeting with another per­son. |
|  | 1b. | It would be rude not to take a phone call or to ignore a visitor who drops by. |
|  | 2a. | You shouldn’t take deadlines too seriously; anything can happen. What’s a deadline between friends? |
|  | 2b. | Deadlines are like a promise; many other things depend on them, so they should not be treated lightly. |
|  | 3a. | It’s important, in a meeting or a conversation, not to become distracted or digress. You should stick to the agenda. |
|  | 3b. | Digressions and distractions are inevitable. An agenda is just a piece of paper. |
|  | 4a. | You’re never too busy to see someone; he or she would never understand if turned away. |
|  | 4b. | Sometimes you’re just too busy to see people; they will understand. |
|  | 5a. | Personal talk is part of the job. |
|  | 5b. | Personal talk should be saved for after hours or during lunch. |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
|  | Ethnocentrism |  | the degree of directness and intensity of interaction between the sender and the receiver of a linguistic message |
|  | Sensitivity and adaptability |  | the relevant constraints of the communicative situation that influence language use, variation, and discourse |
|  | Ethnic identity |  | the ability to look at someone’s social behavior from our own culture’s view |
|  | Connotation |  | study of relationship between nonlinguistic body motions and communication |
|  | Context |  | all messages except words used in communication |
|  | Nonverbal communication |  | sameness of a band or nation of people who share common customs, traditions, historical experiences, and in some instances geographical residence |
|  | Olfatics |  | the study about communication through space |
|  | Chromatics |  | indicates how something is being said rather than what is being said |
|  | Vocalics |  | a process of intentionally stimulating meaning in other humans through the use of symbols |
|  | Proxemics |  | the study about the role of eye and eye contact |
|  | Chronemics |  | internal process of becoming aware of, knowing, or identifying by means of senses, by which we select, evaluate or organize the stimuli of the outside world |
|  | Oculesics |  | a collection of beliefs about life and the universe held by an individual or a group |
|  | Haptics |  | studies the sense of smell and its role in communication |
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|  | Verbal immediacy |  | predisposition to view the world mainly from the perspective of one’s own culture |
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Напрям 6.020303 «Філологія»

##### Дисципліна “Основи теорії міжкультурної комунікації”

**комплексна контрольна робота**

**варіант № 25**

1. Plunging into Theory: **Hierarchy as an Obstacle of Perception**

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1. Problem Solving: **What Would You Do? Why?**

You are an expatriate from a low power distance culture living in a high power distance country. You were about to return to your home culture when a large corporation in the overseas country hired you. They were looking in particular for the kind of marketing expertise your company is famous for. Now that you have been on board for a few months, you’re not having a good time. Although these people say they hired you for your marketing know-how, whenever you try to make suggestions or changes in the way your new company does business, you meet with resistance.

Today your boss has had an unusually frank discussion with you, laying out the reasons for the trouble you’re having. He says your problem is that you are too outspoken and don’t know your place. You disagree with your superiors in front of others and sometimes correct them in front of others when they say something wrong. You also make too many decisions without checking with other people, even though, as your boss admits, you know more about the subject than those people do.

Now you’re confused. You thought you’d been hired for what you know, but whenever you try to put what you know into practice, your supervisors seem offended.

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1. Practical Quiz: **Monochronic vs. Polychronic**

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| **Put an *M* next to those behaviors more consistent with monochronic time and a *P* next to those more consistent with polychronic.** |
|  |  | The focus is on the task, getting the job done. |
|  |  | Having to wait is normal. |
|  |  | Interruptions are life. |
|  |  | Plans are fixed, once they are agreed upon. |
|  |  | The focus is on the person, establishing a relation­ ship. |
|  |  | Everything depends on the circumstances. |
|  |  | People follow an internal clock. |
|  |  | Plans are always changing. |
|  |  | Having to wait is an insult. |
|  |  | People are sometimes too busy. |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
|  | Ethnocentrism |  | the degree of directness and intensity of interaction between the sender and the receiver of a linguistic message |
|  | Sensitivity and adaptability |  | the relevant constraints of the communicative situation that influence language use, variation, and discourse |
|  | Ethnic identity |  | the ability to look at someone’s social behavior from our own culture’s view |
|  | Connotation |  | study of relationship between nonlinguistic body motions and communication |
|  | Context |  | all messages except words used in communication |
|  | Nonverbal communication |  | sameness of a band or nation of people who share common customs, traditions, historical experiences, and in some instances geographical residence |
|  | Olfatics |  | the study about communication through space |
|  | Chromatics |  | indicates how something is being said rather than what is being said |
|  | Vocalics |  | a process of intentionally stimulating meaning in other humans through the use of symbols |
|  | Proxemics |  | the study about the role of eye and eye contact |
|  | Chronemics |  | internal process of becoming aware of, knowing, or identifying by means of senses, by which we select, evaluate or organize the stimuli of the outside world |
|  | Oculesics |  | a collection of beliefs about life and the universe held by an individual or a group |
|  | Haptics |  | studies the sense of smell and its role in communication |
|  | Kinesics |  | studies communication of messages through colors and color use in affecting people’s mood, emotions, and impression of others |
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**комплексна контрольна робота**

**варіант № 26**

1. Plunging into Theory: **Face as an Obstacle of Perception**

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1. Problem Solving: **What Would You Do? Why?**

You are a Canadian man. You are having your first date with a Korean exchange student. You took her to a diner. Your hamburger and coke come to about 10 dollars so you take out 13 dollars. Your date ordered spaghetti and meatballs, garlic bread, and a coke. That comes to 14.00 so you ask your date for 17.00. She should actually put in 17.50, but you want to seem like a nice guy, not a cheap guy. This should improve your chances of getting to kiss your date good night. When you ask her for the money, it seems to upset her.

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1. Practical Quiz: **Universalist vs. Particularist**

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| **Decode which items are more consistent with universalism (put a *U* in the box) and which with particularism (put a *P*).** |
|  | 1a. | In general, people can be trusted. |
|  | 1b. | My closest associates can be trusted absolutely, everyone else is automatically suspect.  |
|  | 2a. | Performance reviews should not take personal feelings into account. |
|  | 2b. | Performance reviews inevitably take personal feelings into account. |
|  | 3a. | You of ten have to make exceptions for people because of circumstances. |
|  | 3b. | Exceptions should be very rare; otherwise, you open the floodgates. |
|  | 4a. | Contracts aren’t necessary between friends. |
|  | 4b. | Contracts guarantee that friends stay friends. |
|  | 5a. | What is ethical in a given situation depends on whom you are dealing with. |
|  | 5b. | Ethics are ethics no matter whom you are dealing with. |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
|  | Ethnocentrism |  | the degree of directness and intensity of interaction between the sender and the receiver of a linguistic message |
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**комплексна контрольна робота**

**варіант № 27**

1. Plunging into Theory: **Collectivism vs. Individualism as Obstacles of Perception**

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1. Problem Solving: **What Would You Do? Why?**

You are a Filipino picking your Korean friend up at the airport. Your friend lived in the Philippines for 2 years. You used to be great friends but you haven’t seen him in 5 years so you expect a warm welcome. However, your friend arrives all you get is a cold bow and a quick handshake. You were expecting an embrace and then a little chat with your friend’s arm around your shoulders.

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1. Practical Quiz: **Universalist vs. Particularist**

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| --- |
| **Put a *U* next to those behaviors more consistent with universalism and a *P* next to those more consistent with particularism.** |
|  | 1. Friends expect preferential treatment; friends protect friends.
 |
|  | 1. Consistency is desirable and possible.
 |
|  | 1. Justice is blind.
 |
|  | 1. Situational ethics prevail.
 |
|  | 1. Reason and logic prevail over feelings.
 |
|  | 1. Exceptions to the rule should be minimized.
 |
|  | 1. Principles are bent once in a while.
 |
|  | 1. Life is neat (as opposed to messy).
 |
|  | 1. There is a tendency to hire friends and associates.
 |
|  | 1. A deal is a deal, until circumstances change.
 |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
|  | Ethnocentrism |  | the degree of directness and intensity of interaction between the sender and the receiver of a linguistic message |
|  | Sensitivity and adaptability |  | the relevant constraints of the communicative situation that influence language use, variation, and discourse |
|  | Ethnic identity |  | the ability to look at someone’s social behavior from our own culture’s view |
|  | Connotation |  | study of relationship between nonlinguistic body motions and communication |
|  | Context |  | all messages except words used in communication |
|  | Nonverbal communication |  | sameness of a band or nation of people who share common customs, traditions, historical experiences, and in some instances geographical residence |
|  | Olfatics |  | the study about communication through space |
|  | Chromatics |  | indicates how something is being said rather than what is being said |
|  | Vocalics |  | a process of intentionally stimulating meaning in other humans through the use of symbols |
|  | Proxemics |  | the study about the role of eye and eye contact |
|  | Chronemics |  | internal process of becoming aware of, knowing, or identifying by means of senses, by which we select, evaluate or organize the stimuli of the outside world |
|  | Oculesics |  | a collection of beliefs about life and the universe held by an individual or a group |
|  | Haptics |  | studies the sense of smell and its role in communication |
|  | Kinesics |  | studies communication of messages through colors and color use in affecting people’s mood, emotions, and impression of others |
|  | Verbal immediacy |  | predisposition to view the world mainly from the perspective of one’s own culture |
|  | Immediacy behaviors |  | the study of perceptions, functions, and meanings of touching as communicative behavior across cultures |

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Напрям 6.020303 «Філологія»

##### Дисципліна “Основи теорії міжкультурної комунікації”

**комплексна контрольна робота**

**варіант № 28**

1. Plunging into Theory: **Etic vs. Emic Approach in Intercultural Communication**

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1. Problem Solving: **What Would You Do? Why?**

You are a Canadian man. You are having your first date with a Korean exchange student. You took her to a diner. Your hamburger and coke come to about 10 dollars so you take out 13 dollars. Your date ordered spaghetti and meatballs, garlic bread, and a coke. That comes to 14.00 so you ask your date for 17.00. She should actually put in 17.50, but you want to seem like a nice guy, not a cheap guy. This should improve your chances of getting to kiss your date good night. When you ask her for the money, it seems to upset her.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. Practical Quiz: **Individualist vs. Collectivist**

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| --- |
| **Decide which items are more consistent with individualism (put an *I* in the box) and which with collectivism (put a *C*).** |
|  | 1a. | I’m embarrassed by individual recognition. |
|  | 1b. | If a do a good job, I feel I have earned individual recognition. |
|  | 2a. | Making sure people don’t lose face is more important than always being completely honest. |
|  | 2b. | Being honest with people is always best in the end. |
|  | 3a. | If my brother did wrong, I would admit it to other people. |
|  | 3b. | If my brother did wrong, I would defend him to other people. |
|  | 4a. | Confrontation is sometimes necessary to clear the air. |
|  | 4b. | Confrontation almost always causes more problems than it solves. |
|  | 5a. | In the end, you can only rely on other people. |
|  | 5b. | In the end, you can only rely on yourself. |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
|  | Ethnocentrism |  | the degree of directness and intensity of interaction between the sender and the receiver of a linguistic message |
|  | Sensitivity and adaptability |  | the relevant constraints of the communicative situation that influence language use, variation, and discourse |
|  | Ethnic identity |  | the ability to look at someone’s social behavior from our own culture’s view |
|  | Connotation |  | study of relationship between nonlinguistic body motions and communication |
|  | Context |  | all messages except words used in communication |
|  | Nonverbal communication |  | sameness of a band or nation of people who share common customs, traditions, historical experiences, and in some instances geographical residence |
|  | Olfatics |  | the study about communication through space |
|  | Chromatics |  | indicates how something is being said rather than what is being said |
|  | Vocalics |  | a process of intentionally stimulating meaning in other humans through the use of symbols |
|  | Proxemics |  | the study about the role of eye and eye contact |
|  | Chronemics |  | internal process of becoming aware of, knowing, or identifying by means of senses, by which we select, evaluate or organize the stimuli of the outside world |
|  | Oculesics |  | a collection of beliefs about life and the universe held by an individual or a group |
|  | Haptics |  | studies the sense of smell and its role in communication |
|  | Kinesics |  | studies communication of messages through colors and color use in affecting people’s mood, emotions, and impression of others |
|  | Verbal immediacy |  | predisposition to view the world mainly from the perspective of one’s own culture |
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**комплексна контрольна робота**

**варіант № 29**

1. Plunging into Theory: **High-context vs. Low-context Cultures**

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. Problem Solving: **What Would You Do? Why?**

You are a Korean exchange student. You are on your first date in Canada. You’ve just enjoyed a great dinner, but the meals in Canadian diners are too big and you couldn’t finish. Your date helped you by eating one of your two large meatballs and one of your 3 pieces of garlic bread.

Now he’s asking you for 17.00 but you don’t understand why he asked you out on a date and is unwilling to pay for your meal, especially on the first date. He should pay for the meal and you should buy coffee afterwards. Plus he wants you to pay for everything you ordered, even though he had one of your meatballs and one piece of garlic bread. Is he cheap or is there some cultural conflict at work here?

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. Practical Quiz: **Individualist vs. Collectivist**

|  |
| --- |
| **Put an *I* next to those behaviors more consistent with individualism and a *C* nest to those more consistent with collectivism.** |
|  |  | Friendships tend to be somewhat opportunistic; people have many friends. |
|  |  | Promotion is based on output, measurable results. |
|  |  | There is less of a need for signed contracts in business. |
|  |  | Friendships are for life; people have one or two close friends. |
|  |  | It’s okay to stand out. |
|  |  | A mother asks her four-year-old what he or she wants to wear today. |
|  |  | Self-help books are popular. |
|  |  | Consensus decision making is the norm. |
|  |  | The language has one word for “mother’s brother,” another for “father’s brother.” |
|  |  | Arranged marriages are common. |

1. **Match the notion with the definition**

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
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|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
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**варіант № 30**

1. Plunging into Theory: **Sapir–Whorf’s Theory. Restricted vs. Elaborated Code in Speech**

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1. Problem Solving: **What Would You Do? Why?**

You are an expatriate from a low power distance culture living in a high power distance country. You were about to return to your home culture when a large corporation in the overseas country hired you. They were looking in particular for the kind of marketing expertise your company is famous for. Now that you have been on board for a few months, you’re not having a good time. Although these people say they hired you for your marketing know-how, whenever you try to make suggestions or changes in the way your new company does business, you meet with resistance.

Today your boss has had an unusually frank discussion with you, laying out the reasons for the trouble you’re having. He says your problem is that you are too outspoken and don’t know your place. You disagree with your superiors in front of others and sometimes correct them in front of others when they say something wrong. You also make too many decisions without checking with other people, even though, as your boss admits, you know more about the subject than those people do.

Now you’re confused. You thought you’d been hired for what you know, but whenever you try to put what you know into practice, your supervisors seem offended.

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1. Practical Quiz: **Kinds of Behaviors**

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| --- |
| **Put a *U*, *C*, or *P* in the blank depending on whether you think the behavior is *Universal*, *Cultural*, or *Personal*.** |
|  |  | Speaking Arabic |
|  |  | Speaking Arabic as a foreign language |
|  |  | Eating regularly |
|  |  | Eating with a knife, fork, and spoon |
|  |  | Liking the novels of Charles Dickens |
|  |  | Calling a waiter with a hissing sound |
|  |  | Regretting being the cause of an accident |
|  |  | Feeling sad at the death of your mother |
|  |  | Wearing white mourning robes for thirty days after the death of your mother |
|  |  | Disliking having to wear mourning clothes for thirty days after the death of your mother |

1. Match the notion with the definition

|  |  |  |  |
| --- | --- | --- | --- |
|  | Communication |  | subjective cultural or emotional coloration in addition to the explicit or denotative meaning of any specific word or phrase in a language. |
|  | Attribution |  | studies the use of time when communicating |
|  | Perception |  | a judgment made by another society solely on the basis of ethnic of other group |
|  | Stereotype |  | series of verbal and nonverbal actions that create a feeling of psychological closeness |
|  | Worldview  |  | the processes where the communicators learn to mutually adapt to each other’s behaviors appropriately and flexibly by respectfully observing and reacting to other’s communication process |
|  | Ethnocentrism |  | the degree of directness and intensity of interaction between the sender and the receiver of a linguistic message |
|  | Sensitivity and adaptability |  | the relevant constraints of the communicative situation that influence language use, variation, and discourse |
|  | Ethnic identity |  | the ability to look at someone’s social behavior from our own culture’s view |
|  | Connotation |  | study of relationship between nonlinguistic body motions and communication |
|  | Context |  | all messages except words used in communication |
|  | Nonverbal communication |  | sameness of a band or nation of people who share common customs, traditions, historical experiences, and in some instances geographical residence |
|  | Olfatics |  | the study about communication through space |
|  | Chromatics |  | indicates how something is being said rather than what is being said |
|  | Vocalics |  | a process of intentionally stimulating meaning in other humans through the use of symbols |
|  | Proxemics |  | the study about the role of eye and eye contact |
|  | Chronemics |  | internal process of becoming aware of, knowing, or identifying by means of senses, by which we select, evaluate or organize the stimuli of the outside world |
|  | Oculesics |  | a collection of beliefs about life and the universe held by an individual or a group |
|  | Haptics |  | studies the sense of smell and its role in communication |
|  | Kinesics |  | studies communication of messages through colors and color use in affecting people’s mood, emotions, and impression of others |
|  | Verbal immediacy |  | predisposition to view the world mainly from the perspective of one’s own culture |
|  | Immediacy behaviors |  | the study of perceptions, functions, and meanings of touching as communicative behavior across cultures |