

Fbgkkl\_jklhgZmdbb\kr\_]hh[jZahZgbyJhkkbckdhcN\_^jZpbb  
N\_^jZevgh\_]hkmZjkl\ggh\_[x^]gh\_h[jZahZl\_evgh\_mqi\_^gb\_  
\_kr\_]hh[jZahZgby  
Kfhe\_gkdbc]hkmZjkl\ggucmgb\\_jkl\_l^a

DZn\_fZZg]ebckdh]hyaudZ

«*Утверждаю*»

Ijhj\_dlhj ihmq\_[gh -f\_lh\q\_kdhc jZ[hl\_  
\_\_\_\_\_ Mklbf\_gdhX:  
©3^ k\_gly[jy 2021 ]

.01

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~~1~~ ijhnbev :

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Dmjk± 1

K\_f\_klj± 1

k\_]haZq\_lguo\_\gbp± 2qZkh± 72

NhjfZhlq\_lghklbaZq\_l ± 1 k\_f\_klj

Ijh]ZffmjZajZ[hlZe :

dZg\Zli\_\Z]h]bq\_kdbogZmd\p\_g\FZkludbgZEX

Hh[j\_gZ gZaZk\_\ZgbbdZn\_f]uZg]ebckdh]hyaudZ

©16^ k\_gly[jy 2021 ]hZijhlhdhe< 1

AZ\\_m\sbcdZn\_f]cBBBBBBBBBBBBBBBB

Kfhe\_gkd  
2021



Bklhjbq\_kdb\_nZdlhju b h[klhyl\_evklZ ħagbdgh\gby f\_đmevlmjghc dhffmgbdZpbb  
KlZghē\_gb\_f\_đmevlmjghc dhffmgbdZpbb \KR: ?jhi\_b Jhkkbb H[t\_dl b ij\_f\_l  
bkke\_ħZgby kh^jZgb\_mq\_[ghc ħkpbiebg F\_klh\_l\_hjbb f\_đmevlmjghc  
dhffmgbdZpbb \kkl\_f\_gZmd h q\_ēh\đ\_Kyav f\_đmevlmjghc dhffmgbdZpbb k  
Zgljhiēh]b\_c khpbēbg]kklbdhc kljZgh^gb\_f b ēbg]kkljZgh^gb\_f  
dmevlmjēh]b\_cJhevnghghuagZgbcf\_đmevlmjghcdhffmgbdZpbb

Ihgylb\_bkmsghklv dmevlmju We\_f\_glu dmevlmju Nmgdpbb dmevlmju Hkghgu\_fh^ēb  
dmevlmjguo jZēbqbc bZfbdZ dmevlmju bklhqbdb b f\_oZgbafu baf\_g\_gbc dmevlmju  
DmevlmjgZyki\_pbnbdZKbkl\_fZāZbfhhlghr\_gbcbgħmZebklkdb\_bdhee\_d lbkklkdb\_  
dmevlmjuKhpZēvgZykljmdlmjZūkhhdhgl\_dklmZēvgu\_bgbadhdhgl\_dklmZēvgu\_dmevlmju  
bfiebplgZy g\_āj[ZēvgZy dmevlmjZ b wfiebplgZy \j[ZēvgZy dmevlmjZ Fh^ēb  
ħkijbylby j\_f\_gb ēbg\_cgZy ]b[dZy djm]hZy DhffmgbdZlbgZy ħklZgpy  
b\_jZjobq\_kdZy b ^fhdjZlbg\_kdZy ;Zjv\_ju \f\_đmevlmjghf āZbfh^cklħ Dhgēbd  
dmevlmj

Ihgylb\_ @mevlmjgZy b^glbqghklv^ H[t\_dlbgu\_hkghZgby fgh]hh[jZaby dmevlmj  
Ijh[e\_fZ @m\_jhghklb^dmevlmju I\_j\_bZgb\_bgħħf @mh]h^b @h\_jh^ijb  
dhglZdl\_kij\_klZbl\_eyfb]m]hcdmevlmju

IjbhZ b p\_ēb dhffmgbdZpbb Hkghgu\_nhju dhffmgbdZpbb f\_ēbqghklgZy  
ljmiihZy fZkkhZy fhghdmevlmjgZy b f\_đmevlmjgZy \j[ZēvgZy b g\_āj[ZēvgZy  
Hkghgu\_ ħgbpu \j[Zēvgc dhffmgbdZpbb DhffmgbdZlbguc Zdl b \_]h kljmdlmjZ  
Hkghgu\_oZjZdl\_jbklbdb dhffmgbdZglh\wlgbq\_kdZy gZpbhgZēvgZy l\_jjblhjbZēvgZy b  
khpZēvgZy ijbZē\_ghklv Ebqghklgu\_oZjZdl\_jbklbdb dhffmgbdZglh\ihe ħajZkl  
mjh\gv h[jZ ahZgby oZjZdl\_j Nmgdpbb dhffmgbdZpbb Hij\_ē\_gb\_f\_đmevlmjghc  
dhffmgbdZpbb Nhju f\_đmevlmjghc dhffmgbdZpbb dhk\ggZy g\_īhkj\_kl\ggZy beb  
hīhkj\_ħZggZy NZdlhju kihkh[klmxsb\_b aZljmgyxsb\_f\_đmevlmjgm  
dhffmgbdZpbx ≥\_jfbgZglu f\_đmevlmjgh c dhffmgbdZpbb hlghr\_gb\_d ijbh^  
j\_f\_gbijhkljZgklmh[s\_gbēbgqghckh[h^ijbh^q\_ēh\đZ

DZjlbZ fbjZ ihgylb\_nhju kms\_klhZgby hkghgu\_oZjZdl\_jbklbdb ijh[e\_fu  
hljZ\_gby dZjlbgu fbjZ\yauđ\_YauđhZy b dhgp\_ ilmZēvgZy dZjlbZ fbjZ Dhgp\_il dZd  
hkghZ yauđhēc dZjlbgu fbjZ F\_lhħdZ hibkZgby dhgp\_ilZ Bkke\_ħZgb\_dhgp\_īlh\  
[Zāhūo wfhpbc WdħZe\_glgklv keh\ihgylb j\_Zēbc J\_Zēbb bo hkghgu\_q\_jlu  
deZkkbnbdZpby wlg]jZnbq\_kdb\_]\_h]jZnbq\_kdb\_hghfZklb q\_kdb\_b jHljZ\_gb\_\  
yauđ\_baf\_g\_gbc b jZāplby h[s\_kl\ggc dmevlmju Hkh[\_gghklv ħkdmjkbghc  
^yl\_evghklv ghkbl\_e\_c jZāguo dmevlmj gZqZēh b aZ\jr\_gb\_[\_k\_ū ħimklbfu\_b  
g\_ħimklbfu\_l\_fu h[t\_f\ukdZauZgby bkiēvahZgb\_fheqZgby dZd dhffmgbd Zlbg]h  
ijb\_fZZ^dZlgh\_bkiēvahZgb\_g\_āj[Zēvguokj\_kl]h[s\_gbyb]

**:dZjlbZ fbjZ ihgylb\_nhju kms\_klhZgby hkghgu\_oZjZdl\_jbklbdb ijh[e\_fu**  
**hljZ\_gby dZjlbgu fbjZ\yauđ\_YauđhZy b dhgp\_ ilmZēvgZy dZjlbZ fbjZ Dhgp\_il dZd**  
**hkghZ yauđhēc dZjlbgu fbjZ F\_lhħdZ hibkZgby dhgp\_ilZ Bkke\_ħZgb\_dhgp\_īlh\  
[Zāhūo wfhpbc WdħZe\_glgklv keh\ihgylb j\_Zēbc J\_Zēbb bo hkghgu\_q\_jlu**  
**deZkkbnbdZpby wlg]jZnbq\_kdb\_]\_h]jZnbq\_kdb\_hghfZklb q\_kdb\_b jHljZ\_gb\_\**  
**yauđ\_baf\_g\_gbc b jZāplby h[s\_kl\ggc dmevlmju Hkh[\_gghklv ħkdmjkbghc**  
**^yl\_evghklv ghkbl\_e\_c jZāguo dmevlmj gZqZēh b aZ\jr\_gb\_[\_k\_ū ħimklbfu\_b**  
**g\_ħimklbfu\_l\_fu h[t\_f\ukdZauZgby bkiēvahZgb\_fheqZgby dZd dhffmgbd Zlbg]h**  
**ijb\_fZZ^dZlgh\_bkiēvahZgb\_g\_āj[Zēvguokj\_kl]h[s\_gbyb]**

**KZjlbZ fbjZ ihgylb\_nhju kms\_klhZgby hkghgu\_oZjZdl\_jbklbdb ijh[e\_fu**  
**hljZ\_gby dZjlbgu fbjZ\yauđ\_YauđhZy b dhgp\_ ilmZēvgZy dZjlbZ fbjZ Dhgp\_il dZd**  
**hkghZ yauđhēc dZjlbgu fbjZ F\_lhħdZ hibkZgby dhgp\_ilZ Bkke\_ħZgb\_dhgp\_īlh\  
[Zāhūo wfhpbc WdħZe\_glgklv keh\ihgylb j\_Zēbc J\_Zēbb bo hkghgu\_q\_jlu**  
**deZkkbnbdZpby wlg]jZnbq\_kdb\_]\_h]jZnbq\_kdb\_hghfZklb q\_kdb\_b jHljZ\_gb\_\**  
**yauđ\_baf\_g\_gbc b jZāplby h[s\_kl\ggc dmevlmju Hkh[\_gghklv ħkdmjkbghc**  
**^yl\_evghklv ghkbl\_e\_c jZāguo dmevlmj gZqZēh b aZ\jr\_gb\_[\_k\_ū ħimklbfu\_b**  
**g\_ħimklbfu\_l\_fu h[t\_f\ukdZauZgby bkiēvahZgb\_fheqZgby dZd dhffmgbd Zlbg]h**  
**ijb\_fZZ^dZlgh\_bkiēvahZgb\_g\_āj[Zēvguokj\_kl]h[s\_gbyb]**

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Ihgylb\_ kl\_j\_hlbiZ DeZkkbnbdZpby kl\_j\_hlbih\ kl\_j\_hlbiu -ih\^gby kl\_j\_hlbiu -  
ij\_klZe\_gby kl\_j\_hlbiu -kblmZpbb kl\_j\_hlbiu -h[jZau :lhkl\_j\_hlbiu b  
]\_l\_jhkl\_j\_hlbiu Kl\_j\_hlbiu gZpbhgZevgu\_ b wlgbq\_kdb\_ Ihgylb\_ gZpbhgZevgh]h  
oZjZdl\_jZKl\_j\_hlbigu\_ij\_klZe \_gbyhgZpbhgZevghfoZjZdl\_j\_:ljb[mlukl\_j\_hlbih\  
NmgdpbhgbjhZgb\_kl\_j\_hlbih\ Ij\_jZkkmdbf\_đmevlmjghcdhffimgbdZpbb

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4.

i	ձեռ լի	Կ Կ	Ուճ		
			edp	աճ աճ	Կաճ Կ
1		9	4	2	3
2	-	9	4	2	3
3		7	2	2	3
4	.	5	2	1	2
5		7	4	1	2
6		8	4	2	2
7		9	4	2	3
8		9	4	2	3
9		9	4	2	3
<b>Ի</b>		72	32	16	24

5

Կաճ

1. Կ
2. Կ
3. Կ
4. Կ

(4 )



1. f\_ðmevlmjghcdhffmgbdZpbb"
 

DZdmx jhev kuljZeb a]eyt < . nhg mf[hevZ \jZablbb fgh]bo gZijZë\_gbc \ yaudhagZgbbbebg]hdmevlm j heh]bb"

<q\_f aZdexqZ\_lky @hl\_aZ ebg]þklbq\_kdhc hlghkbl\_evghkbl a W K\_ibjZ b ;MhjnZ ?

Dlhyey\_lkyhkgZl\_e\_fl\_hjbbf\_ðmevlmjghcdhffmgbdZpbb"

5. ¶\_f aZdexqZ\_lkykmlvdhgp\_ipbb@mevlmjghc]jZffZ l bdbWOheeZ"

Q lh bamqZ\_l\_hjbyf\_ðme vlmjghcdhffmgbdZpbb"DZdj ZæbqZxlkyh[ t\_dlbij\_ ^f\_l bkke\_ ^hZgby"

7. Qlhg ZauZ\_lkyþkdm jkhf ?

8. DZdb\_ih ð h^ubkihevamx l þkke\_hZgbyof\_ðmevlmjghcdhffmgbdZpbb"

Qlh bamqZ\_l ebg]hdmevl mjheh]bybdZdhZ\_\_ j hev]Za\ blbb\_l\_hjbbf\_ðmevl mjghc dhffmgbdZpbb"

Qlh bamqZ\_l w l ghebg]þklbdZ b dZdhZ\_\_ jhev ]Zablbb l\_hjbb f\_ðmevlmj ghc dhff ngbdZpbb"

DZdb \_\_s\_h[ eZk by audhagZgbykyaZgukl\_hjb\_cf\_ðmevlmjghcdhffmgbd Zpbb?

eZ?@hpy b izlbdZ\_ðmevlmjghc dhffmgbdZpbb mgh\_ikhk[b\_ ± F  
 NHJMF ± K -19.  
 E\_hglhþq H: Jmkkdb\_ b Zf\_jbdZgpu iZjZhdku f\_ðmevlmjgh]h h[s\_gby ± F  
 ghabkK -24.  
 FZkehZ:Ebglhdmevlmjheh]by ± FBaP\_glj@Z^fby^a  
 KZhdobg:IF\_ðmevlmjgZydhffmgbdZpbymq\_[gh\_ikhk[b\_ ± F:evnZ -FBGNJ : -  
 FK -16.  
 L\_j -FbgZkhZK¥audbf\_ðmevlmjgZydhffmgbdZpby ± FKEHKK . 18-32.

Bgl\_jg\_l -j\_kmjku :

- [http://newman.baruch.cuny.edu/info\\_resources/subjects/communications/intercultural\\_links.htm](http://newman.baruch.cuny.edu/info_resources/subjects/communications/intercultural_links.htm)
- <http://www.june29.com/hlp/>
- <http://hsc.csu.edu.au/pta/scansw/intcult.html>
- [http://en.wiki.pedia.org.wiki/Cross-cultural\\_communication](http://en.wiki.pedia.org.wiki/Cross-cultural_communication)
- <http://novaonline.nvcc.edu/eli/spdll/Otd/interper/culture/cultnation.html>
- <http://www.odu/webroot/instr/AL/wbhart.nsf/pages/histIKK>

2.

Q lZh dmevlmjghcdhffmgbdZpbb fhl\_h[tykgblv kmsklhgb\_lZh]h dhebklZ  
 hiþgbcwlh]h ihgylbyDZh\_ba hiþgbc dmevlmjgZa]ey^gZ[hevrc  
 kligbhlZmsghklvbihfm"

DZdhü jZæbqby f\_m ]ghk\_heh]bq\_kdbf b Zgljhihp\_gljbq\_kdbf ihðhZfb d  
 jZkkfhlj\_gbx dmevlmjju"

¶\_faZdexqZ\_lkyki\_pbnbdZdmevlmjjudZdhkh[hcnhjfuq\_eh\_q\_kdh]h[ulby"

DZdmx jhevüihegy\_l dmevlmjZ\_bag\_ ^yl\_evghkblq\_eh\_dZ" DZdü ihgbfZ\_l  
 ml\_j^gb\_ h lhf qlh @dmevlmjZ gZihegy\_l bagv q\_eh\_dZ kfukehfm GZkdhevdh  
 ijZh\_f\_jgh i\_j\_ghkblv lbiheh]bq\_kdb\_ oZjZdl\_jbklbdb hij\_ ^e\_gghc dmevlmjju gZ \_\_  
 dhgdj\_lgh]hij\_RlZbl\_ey"

5. DZdb\_iZjZf\_lju iheh`gu \hkghm lbiheh]bb dmevlmj" Ijb\dl\_ ijb f\_ju b  
 jZkdjhcl\_kmsgghklvlZdboiZjZf\_ljh\  
 Qlh h[s\_ b jZaebqgh\_ fhgh u^eblv \ ijhp\_kkZo khpbZebaZpbb b  
 bgdmevlmjZpbb"  
 DZdb\_[Zjv\_jufh]mlhagbdZlvijhp\_kk\_f\_dmevlmjgh]hZbfh^cklby"  
 Qlhfh`lkemblvijbqbgchagbdgh\gbydhgnebdZ dmevlmj"DZd\_]hba[\_Zlv"

1. :g]ebckdbc gZpbhgZevguc oZjZdl\_j K[hjgbd klZl\_c b baq\_q\_gbc ba jZ[h] h[  
 Zg]ebckdhf yaud\_ b dmevlmj\_ gZ Zg]ebckdhf b jmkkdhf yaudZo KhklZbl\_ev FF  
 NbebiihZ Ihkh[b\_ ey klm^glh\mfZgblZjguo mah\ai . 2. ± F BaZl\_evkdbc hf  
 h^p^a ± k
2. ;\_eZy ?G L\_hjby b ijZdlbdZ f\_dmevlmjghc dhffmgbdZpbb mq\_[gh\_ ihkh[b\_ ± F  
 NHJMF ± K 22-27.
3. ;heuj\_`k^gb\_ \\_hjbx f\_dmevlmjghc dhffmgbdZpbb Dmjk e\_dpbc ± F  
 JmkkdbcyaudDmjku ± K -91.  
 F\_evghdhZ?DmevlmjZbljZpbbgZjh\fbjZwlgghikboeh]bq\_kdbcZki\_dl ± F  
 bZeh]dmevlmj ± k  
 5KZfhobg:IF\_dmevlmjgZydhffmgbdZpbymq\_[gh\_ ihkh[b\_ ± F:evnZ -FBGNJ: -  
 FK -16.  
 6KZfh obgZLKHgbbfu:f\_jbdZ:g]ebcJhkkby ± FGZpbhgZevgucdgbgucp\_glj  
 2012. ± k
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*Intercultural Communication: A reader* (4<sup>th</sup> ed., p. 32). Belmont, CA: Wadsworth.

3.

*QihgbfZlihfghf@mevlmjZbglbqhkiv"*  
 DZdhuh[t\_dlbgu\_hkghZgbykms\_klhZgby[hevhr]hdhehq\_klZdmevlmjfbj\_"  
 3. < q\_faZdexqZ\_lky jhevdmevlmjghcb^glbnbdZpbb bhiihabpbbhc -qmhc`ijhp\_kk\_  
 Zbfh^cklby ij\_klZbl\_e\_c jZaguo dmevlmj" DZdb\_nbehkhkdb\_ b khpbZevgh -  
 ikboeh]bq\_kdb\_iZjZf\_lju`kihhabpbbhc -qmhcZfba\klgu"  
 DZdh`kljZl\_]bb khaZgby h[jZaZ`c^qmhc`n]hc^kljZgu \khj\_f\_gghe  
 ij\_kk\_"

*heuj\_`k^gb\_ \\_hjbx f\_dmevlmjghc dhffmgbdZpbb Dmjk e\_dpbc ± F*  
 JmkkdbcyaudDmjku ± K -89.  
 jbrZ\_`EB PmjbdhZ`E^gb\_ \\_hjbx f\_dmevlmj ghc dhffmgbdZpbb mq\_[  
 ihkh[b\_ ey klm^ebg]nZd`ukr mq\_[ aZ\^gbc ± 5- ba^ ± F BaZl\_evkdbc p\_glj  
 @Z^fby^a ± K -140.  
 bkihaby hc -qmhc^ \ dmevlmj\_ fhgh]jZnby ± kjhg` BaZl\_evkdh -  
 iheb]jZnbq\_kdbcp\_gljkhg\_kdh]h]hk mZjkl\ggh]hmgbl\_jkbl\_lZ ± k  
 KZfhobg:IF\_dmevlmjgZydhffmgbdZpbymq\_[gh\_ ihkh[b\_ ± F:evnZ -FBGNJ: -  
 FK . 8-16.

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4.

1. QlhlZdh\_dhffmgbdzpby"< q\_faZdexqZ\_lkydhffmgbdzlbgZynmgdpbydmevlmju"

Q\_fhij\_ey\_lkydexq\_Zyjhevdhffmgbdzlbg^yl\_evghklbbagbq\_eh\_dZ"

3. GZahbl\_hkghgu\_we\_f\_gluijhp\_kkZdhffmgbdzpbbq\_faZdexqZxlkyij\_bfms\_klZ

bg\_hklZldbhf^e\_cdhffmgbdzpbbEZkmwe eZbR\_gghgZ -Mb\_jZ"

4. GZahbl\_fhblu dhffmgbdzlbg^yl\_evghklb DZd kyaZgu fhblu b ihlj\_[ghklb

q\_eh\q\_kdhcbag\_yl\_evghklb"

QlhagZqZxlhgylyby@ki\_jZglbafb@h]hyauqb\_ "

6DZdhv hkh[\_gghklb\_j[Zevguobg\_\j[Zevguokj\_Rldhffmgbdzl

bg^yl\_evghklb"

eZ?Ehpy b iZlbdZdmevlmg^hc dhffmgbdzpbb mgh\_ikh[b\_

± F

NHJMF

E\_hglhbq H: Jmkkdb\_ b Zf\_jbdZgpu iZjZhdku f\_dmevlmjgh]h h[s\_gby

± F

ghabk

KZhgobg :IF\_dmevlmjgZydhffmgbdzpbymq\_[gh\_ikh[b\_

± F:evnZ -FBGNJ: -

F

L\_j -FbgZkhZKYauidf\_dmevlmjgZydhffmgbdzpby

± FKEHKK

. 18-32.

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5.

QlZhdhZgZpZdh\_hkghguoZlklbdbbbu"

DZmxjhevb]Z

dZgZkipybbqhdhfdjnz]hfbZ

q\_faZdexqZxlkyhlebyyauhdhcbdhgp\_ilmZevghcdZjlbgbjZ"

3GZahbl\_ihdujZfdZodhlhjuoijhbkohbllhkfuke\_gb\_ihgylyby@ngp\_ilDZd

jZkkfZljbZ\_lkydhgp\_ilkdh]gblbgchlqdbaj\_gby"Kebg]hdmevlmjheh]bq\_kdhc"K

ikbohebg]bklbq\_kdhc"

4QlhlZdh\_nj\_cf"

5QlhlZdh\_ZkxhpbZpby"

6DZdhij\_ey\_lkyp\_ggh klv"

7DZdb\_dhfihg\_glu\_dexqZ\_Inj\_cf[Zahuwfhpbq\_eh\_dZ"

heu?g\_b\_vhpx\_f\_dmevlmg^hc dhffmgbdzpbb Dmk\_edpbc

± F

JmkkdbcyaudDmjku ± K -121.

jbrZ\_ZEB PmjbdhZ\_E^gb\_\\_hjbx\_f\_dmevlmjghc dhffmgbdzpbb mq\_[

ikh[b\_ey\_klm^bg]nZd\_lkr mq\_[aZ^gbc

± 5-\_ba^ ± FBaZl\_evkdbc\_p\_glj

@Z^fby^a ± K -116.

DZjZkdbBYaudhhdjmebqghklvdhgp\_ilu

kdmjk ± Fghabk



EboZq\\_K Dhgp\\_ilhkn\\_jZ jmkkdh]h yaudZ JmkkdZy keh\\_kghklv Hl l\\_hjb  
 keh\\_kghklvdkljmdlmj\\_l\\_dklZ:glheh]by ± F : Academia, 1997. ± C. 280-287.  
 5. FZkehZ: Dh]gblbgZyebg]bklbdZ ± FbgkdL\\_ljZKbkl\\_fk  
 6. Brislin, R. (1993). Forth Worth, TX: Harcourt  
 Brace Jovanovich.

6.

*Qlhdh dmevlmjghc dhffmgbdZpbb Zbkl]bb dmevlmjghc kmsklxnl Qlhdh\_*  
*Kbfbey pbyf]bg Zba]byki]bybgl]by DZkl]by dmevlmjghc*  
*kbl]ygl]hewndlbghc"*  
 QlhagZqZ\\_lihgylb\\_dmevlmjghc dhffmgbdZpbb "DZdh]hkgghu\_  
 ijbqbguhagbdgh\\_gbydmevlmjghc]hrhdZ"  
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4. Bates, D.G., & Plog, F. (1990). *Cultural anthropology*. 3<sup>rd</sup> ed. New York: McGraw-Hill.

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4. Why is it important to assess the interconnectedness between roots and routes?
5. Can you think of additional ways to approach the idea of communicating interculturally?

**Role-play:**

Discuss the central position of culture as the foundation of human behavior, consequences arising from the meeting of cultures. Define the concept of America as a potpourri of cultures. Discuss cultural warrants and their functions. Understand worldview and our perception of self and others. Discuss the social implications of intercultural communication and relations.

Independent work

1. Develop a roots and routes chart showing how these two concepts influence your intercultural interactions with others. For example, you might identify your attitudes concerning family, equality, and happiness, chart in how such attitudes have changed over the years based on your intercultural development. How many different factors are present in your cultural system? What facts about your culture do they reflect? What do they indicate about the possibility of change?
2. Interview two persons who are members of another culture. Ask these individuals what changes they have observed in their specific cultures. These may be changes in family relationships, belief systems, customs, or relationships toward nature. Next, ask the individuals what further changes are likely to occur and why.
3. The interaction between technology and people influence our intercultural roots and routes. Using some cultural innovation such as the automobile, television, medicine, or the alphabet, demonstrate how this invention has shaped our intercultural roots. For instance, the discovery of the bicycle make it easier for women to communicate with people in nearby villages and towns. The discovery of the bicycle, in turn, altered women's perception of independence.

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Communication interactions are guided by contexts. This is to say that the contexts within which human beings communicate influence significantly the quality and quantity of the communication, the process that takes place during the interaction, and the eventual outcome of the encounter. In this chapter, we focus our attention on the need to understand contexts within intercultural communication settings by examining the constituent elements of the communication process. We also discuss how misunderstanding or misconstruing contexts can lead to communication breakdown. Through anecdotes, and our discussion of each element of the communication process, we look at ways of reducing the possibilities for breakdown in communication.

**ROOTS AND CONTEXT**

Contexts are particularly important in intercultural communication processes because of the mere fact that people from different cultural backgrounds have different notions of "context," which in turn dictate how they perform as the intercultural communication encounter progresses.

Because various cultures emerge from different roots, as communicators within an intercultural context, we should pay attention to the overriding importance of the fact that we do not all spring from the same cultural roots and that we go through several routes as we learn about the rules of the game in our cultures. We journey through life constantly learning about the cultural environment within which we survive daily. The learning takes place consciously and at times unconsciously. We obtain formal cultural training in institutions such as the family, schools, social clubs, churches, mosques, synagogues, temples, and other religious bodies that contribute to our upbringing. When we consider our roots and the routes that we take in learning about our culture, we should recognize the importance context has in intercultural communication settings.

## SIGNIFICANCE OF CONTEXT

The significance of context is recognized by scholars who observe various cultures and develop classification systems of cultural behavior based on the nature of the context of given cultures. For instance, Edward T. Hall (1976) provides us an insight into his observations on two types of cultures he refers to as "high" and "low" contexts cultures. Among some of the differences between people from cultural contexts are that: people from high context cultures are less verbal, hence are more inclined to communicate nonverbally. People from low context cultures, on the other hand, value verbal expressions and are more talkative. For example, people from both contexts handle silence during intercultural encounters differently. Low context people usually feel uncomfortable, anxious to break the silence and continue to talk. High context people usually consider silence as a normal part of the communication interaction. In some African and Asian countries, when silence occurs during a conversation, people do not get edgy and try to break it. The conversation picks up naturally after the phase of silence. Hall classifies countries of Europe, North America, Australia, and New Zealand as low context cultures, whereas countries in Africa, Asia, and other non-Western areas of the world as high context cultures.

When we view culture within the above perspective, we can discern how "context" features during intercultural communication. It serves as a basis for explaining our attitudes when communicating, shaping our perceptions, and dictating our relationships within and outside of our respective cultures. As we engage in intercultural communication contexts, what we have learned about our culture provides the context and background for our interactions. People from other cultures with whom we interact also enter the communication context with all the information and knowledge they have also acquired about their culture, which provides for them the context within which they communicate. The challenge that we have in intercultural communication with regard to context is the extent to which we recognize the significance context plays in our interactions and the willingness to try as hard as possible to understand others who do not share our roots and have not used the same routes. Here is an anecdote that shows the importance of context in intercultural contacts and communication.

### *Having a Party*

Take for instance a situation in which students at a university from various ethnic, national, and racial backgrounds are gathered at a party celebrating an event. A student from Israel walks up to an African American student at the party and observes that he is not dancing according to the rhythm of the Israeli music that is playing. In fact, he observes that the African American is completely off beat. He approaches him and makes a comment about his observations. The African American becomes very angry, thinking that the Israeli student is making assumptions based on stereotypes that portray African Americans as "good dancers." The Israeli student is surprised and tries to explain that paradoxically, he only wants to show the African American student how to dance to that particular Israeli song and that his comments have nothing to do with stereotyping. This anecdote shows how what we intend to communicate can result in unintentional messages as well.

### *What a Life!*

Let us examine briefly another situation. A student from Mexico is relating how she feels about the death of her father and her deep sense of loss and emptiness following her father's passing. She states: "My dad used to tell me what to do. He made me feel needed. Now he is not here ..." She stresses in her story the problems she encounters in her close-knit family when a caring father figure dies suddenly and there is no such figure anymore to "guide" the rest of the family. Her sentiments, she explains, are shared by the rest of her siblings and her mother.

Rooted in a culture that is dominated by a father figure, this student travels to the United States and attends a university. She has a sociology teacher who condemns outright patriarchal systems as

"sexist" and "chauvinist." The student at first respects this teacher as a "source" with authority. She is the "receiver" of messages from a "source" that is becoming increasingly difficult to handle. The student becomes belligerent and confronts the teacher constantly, pointing out to her that she comes from a background that respects "patriarchal" systems.

Eventually, the exchanges between the student and the teacher become bitter. The student loses the battle and gets a failing grade because she could not bring herself to accept the approach of the teacher in the course, which in her view, is anti-Mexican and anti-male, having nothing to do with why she came to America to study.

#### *Elements in Motion*

We can discern several elements in the communication encounter between the Israeli student and the African American. There are animate (human) and inanimate elements in the communication context. The human elements are the two students who are involved in the interaction. Both represent the "source" and "receiver" interchangeably in the context. There are also inanimate elements such as the Israeli music.

In the case of the student and the professor interchanging their roles as "source" and receiver," they experience serious intercultural communication difficulties even though there is "feedback" going on consistently between the two. Neither manifests *openness* and *willingness* to empathize, which would have enabled them to understand why they relate to each other the way they do. Both parties come from different roots and have gone through different routes to the university. The context, therefore, requires a lot of willingness, openness, and empathy. Without the willingness to be open and to empathize, source and receiver cannot benefit from feedback. We have used several terms in the two examples given above, such as source, message, receiver and feedback.

### **ACTIVITIES**

1. Do you agree that routes should be viewed as "interconnections, back-and-forth passages, or exchanges linking past to present and future interactions with others"?
2. Can you think of ways that your own roots have interfered with your ability to communicate interculturally?
3. How do the concepts of locally focused and globally focused individuals help to explain the complexity of intercultural communication?
4. Why is it important to assess the interconnectedness between roots and routes?
5. Can you think of additional ways to approach the idea of communicating interculturally?

#### **Independent work**

1. Develop a roots and routes chart showing how these two concepts influence your intercultural interactions with others. For example, you might identify your attitudes concerning family, equality, and happiness, charting how such attitudes have changed over the years based on your intercultural development. How many different factors are present in your cultural system? What facts about your culture do they reflect? What do they indicate about the possibility of change?
2. Interview two persons who are members of another culture. Ask these individuals what changes they have observed in their specific cultures. These may be changes in family relationships, belief systems, customs, or relationships toward nature. Next, ask the individuals what further changes are likely to occur and why.
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nearby villages and towns. The discovery of the bicycle, in turn, altered women's perception of independence.

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There is some need to size up the other individuals in the social episode. Trenholm and Jensen (1996) suggest four factors to consider: personal constructs, implicit personality theory, self-fulfilling prophecies, and cognitive complexity. Let's briefly examine each one. Personal constructs are the mental yardsticks for evaluating objects, events, and people. These constructs are of four types (Duck, 1976):

Physical constructs (tall-short, ugly-beautiful)<sup>2</sup> These are generally the constructs we use to form first impressions.

Role constructs (buyer-seller, student-teacher)<sup>2</sup> We try to understand each person's position in the social situation.



Interaction constructs (friendly-hostile, polite-rude)<sup>2</sup> We try to understand the other person's style of communication.

Psychological constructs (motivated-lazy, kind-cruel)<sup>2</sup> We use all the other three constructs to understand what kind of people the other interactants are.

Implicit personality theory suggests we organize our individual perceptions into a cluster, filling in missing data. Thus, individual traits are related to other traits and when we "see" an individual trait, we assume the person possesses the other traits in the cluster. For example, Kelley (1950) conducted research that suggests that "intelligent," "quiet," and "friendly" cluster together. So, if we view someone as friendly, we also view them as quiet and intelligent. Interestingly, once we've formed an impression of someone (which is formed during the first four minutes of interaction [Zunin, 1972]), we ignore other cues that are not consistent with our original first impression. This relates to another perceptual tendency<sup>2</sup> the self-fulfilling prophecy. One of the most famous examples of self-fulfilling prophecy occurred in classrooms. In their research, Rosenthal and Jacobson (1968) randomly labeled some elementary school children as high achievers and others as low achievers. This information was given to teachers. Students who were labeled as high achievers had raised their IQ scores significantly from the beginning of the school year to the end. Rosenthal and Jacobson suggest the role nonverbal communication may have played:

*We may say that In/ what she [the teacher] said, by how and when she said it, her facial expressions, postures, and perhaps her touch, the teacher may have communicated to the children of the experimental group that she expected improved intellectual performance. Such communication may have helped the child learn.*

This finding is substantial in research study after research study (Cooper, 1995). A self-fulfilling prophecy occurs when one person (the observer) believes something to be true about another person (the target). The observer behaves toward the target as if the belief is fact. This behavior prompts the target to behave as the observer expected. For example, if a teacher believes all Japanese are hard working and studious, he or she will treat them as such (call on them more often, ask them higher level questions) and they will behave intelligently in that classroom. They will self-fulfill the prophecy for them.

Finally, we differ in the complexity of our cognitions. We differ in both the number (differentiation) and quality (abstraction) as well as the ways we integrate these cognitions in evaluating others. If we are cognitively complex, we use a larger number of personal constructs, use more abstract psychological constructs, and have more elaborate ways of relating these constructs. In contrast, if we are less cognitively complex, we use fewer constructs, less

### QUESTIONS

1. How do perceptions of race and gender hinder effective intercultural communication?
2. In what sense can one say that men and women live in two different worlds?
3. If you were invited to give a talk to a group of futurists on the topic "Under Cherry Trees There Are No Strangers: Improving Race Relations in the Twenty-First Century," where would you begin? What themes would you include? Why? What solutions would you suggest?

### ACTIVITIES

1. Collect a list of terms (vocabulary) that African Americans from all walks of life use that relate specifically to the Black Church and the urban community. What is the importance of these terms in understanding African American culture and history? What facts about the creative nature of black talk do these terms reflect? What do such terms indicate about African Americans' relationship to the larger society?
2. Author John Gray (1994) uses the phrase, "Men are from Mars and women are from Venus" to highlight linguistic and cultural differences between men and women. Interview a person who is

accustomed to interacting with both males and females. Ask this person what changes he or she has observed in language usage between males and females. These may be changes in terminology (vocabulary) or changes in patterns of speaking (who speaks to whom, different topics of conversation) accounts for these changes?

3. Analyze the interaction between race and gender, using your television program or movie as a model. What assumptions does the writer or director make about the nature of interactions between race gender? Note the attitudes that are reflected in the characters. How well does the writer's perspective accord with your own perspective?

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gZhagZbqhdZlh hkiylbhdjZs]hfbZ  
QlhlZdh\_@audhZyihebdmevlmjgZyebqghklv"DZdhZ\_\_kljmdljZ"  
QlhlZdh\_ghfbgZlbg\_u\_bj\_q\_u\_kljZl\_]bb"DZdbfh[jZahfhgbihyeyxlky\jhp\_kk\_  
f\_ðmevlmjghcdhffmgbdZpbb"  
QlhlZdh\_dhffmgbdZlbgZyebqghklv" f\_hkghgu\_hlebqbyhlyaudhñcebqghklb"  
QlhihgbfZxlihgZeh]hfdmevlmj"  
DZdh\hkhghgu\_ijZbeZwnn\_dlbghcf\_ðmevlmjghcdhffmgbdZpbb"*

1. Restore the omitted parts of the text, translate into Russian and discuss the points stated.

#### EXPATRIATES ABOUT RUSSIANS

When in Russia, do as Russians do

- a. It is considered disrespectful to shake hands while (1) \_\_\_\_\_.
- b. When (2) \_\_\_ a cigarette for yourself, always be sure to offer one to those around you.
- c. Never cross your legs in the American style (ankle resting on knee) as this is considered rude, especially if the (3) \_\_\_ is visible.
- d. Russians tend to be excellent (4) \_\_\_\_, so when entering a Russian household, always stop inside the entranceway and remove your shoes. You will be (5) \_\_\_\_\_.
- e. When invited to someone's home, bring a gift ± the standard is (6) \_\_\_\_\_.

(The Fresh Guide to St. Petersburg)

2. Are Russians really like this? Discuss the peculiarity of national character.

A Russian will ask flat out how much you earn a year and how much your parents earn, and KRZPXFQRXUFDUFRVWVDQGKRZIDVWLWJRHVVDQGZKRXUZLIHLVQWWSUHJQDQWHW such questions himself.

(Matt Bivens, Spb Times 18/07/1997)

3. Is that observation of a foreigner of Russia correct?

#### OF UNMARRIED WOMEN IN RUSSIA

There is some strange conspiracy afoot to get married in Russia. You may be a conscientious citizen, quiet neighbour, animal lover, patron of the arts or generally happy person ± no matter. No amount of do-goodery will save you from the single odious fact that you have failed to make yourself part of a larger equation. Society will forgive you nothing until you can demonstrate that you are capable of joining in that time-honored contract that's making everyone else so miserable.

(YHQEHLQJGLYRUFHGLVEHWWHUWKDQVDLQJRX\HQHYHUEHHQPDUULHG

(Daisy Sindelar, Spb Times 06/07/1999)

I

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@ZjlbGZ fbjZ^a @ddmevlmjZpby^a@mevlmjZ^a@mevlmjguc rhd^a @ngnebdl  
dmevlmj^a

ZhiqgbkefmxsbfDhpyfbihgylyf  
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@mevlmjgZyb^glbqghklv@e\_j Zglghklv^a

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@ebldhjj\_dlgklv^a @\_jZkkmhd^a @Zj]bgZebaZpby^a @Zeh] dmelmj^a  
@kijbylb\_ ^a

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@dmevlmjgZy dhffmgbdZpby^a @ ijhdk\_fbdZ^a @hffmgbdZpby^a @\_p\_^glguc  
l\_dkl@hkl\_j\_hlbi^a

*Шкала оценивания терминологического диктанта*

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II

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AZf\_qZebebqlhij\_@lZbl\_ebjZaguodmevlmjmeu[Zxlkyih -jZaghfm"@\_f  
aZdexqZxlkywlbhleqbqybqlhklhblaZgbfb"Fh\_lebmeu[dZijb\klbddhgnebdm  
dmevlmj"Ijb\bl\_ijbf\_ju  
DZdb\_h[jZs\_ gby lbibqgu\_ @y jZaguo dmevlmj u agZ\_l\_" DZdb\_kihkh[u h[jZs\_gbc  
ijbgylu@r\_@ebg]hdmevlmjghch[sghklbb@Zg]ehyauqghffbj\_"DZdmxbgnhjfZpbx  
h[hkh[\_gghklyodmevlmjjuZxlh[jZs\_gby"  
Ijb\bl\_ijbf\_ju dmevlmjgh]h rhdZ dhlhjuc u beb @rb agZdh fu\_dh]Z -eb[h  
bkiulZeb ijb h[s\_gbb k ij\_@lZbl\_eyfb fm]hc dmevlmju q\_f djhxlky \_]h ijbqbgu"  
Fhgheb[ueh\_]hba[\_Zlv"  
@\_faZdexqZ\_lkykmsgghklvh[jZlgh]hdmevlmjgh]hrhdZ"@ihegbl\_aZZgb\_gZklj  
ba mq\_[gh]h ihkh[by @brZ\_@c EB P mjbdh@c E<@gb\_ \ l\_hjbx  
f\_dmevlmjghcdhffmgbdZpbb^a  
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ba\klgu\_@fihgZmqghcbbobom^kl\_gghcebl\_jZlmj\_ij\_kk\_im[ebpbklbd\_DZdhfm  
bklhqqbmd bgnhjfZpbb\ u kdeggu \hevr\_c kl\_i\_gb h\_jylv" Ihq\_fm" @kh]eZkgu k  
l\_f qlh\_klv lbibqgu\_ ij\_@lZbl\_eb kh\_c dmevlmju ih dhlhjuf fhgh [ueh [u  
hgghagZqghhahagZlvbodmevlmjgmxijbgZ@\_ghklv":j]mf\_glbjmc\_l\_@rmlhqdmaj\_gby

DZdb\_gZpbhgZevgu\_kl\_j\_hlbiu\ uagZ\_l\_"aihegbl\_aZZgb\_gZkljba  
mq\_[gh]hihkh[byjbrZ\_hcEBPmjbdhhcE@gb\_l\_hjbx\_f\_dmevlmjghc  
dhffmgbdZpbb<sup>a</sup>

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gZkljbamq\_[gh]hi hkh[byjbrZ\_hcEBPmjbdhhcE@gb\_l\_hjbx  
f\_dmevlmjghcdhffmgbdZpbb<sup>a</sup>

10. Nbehkhkndhf wgpbdchi\_bq\_kdhf kehZj\_°)hhjblky h g\_h[ohbfhklb jZaebqZlv  
dmevlmj b pbbebaZpbx ihkdhevdn @mevlmjZ ± wlh \ujZ\_gb\_ b j\_amevlZl  
kZfhij\_^e\_gby heb gZjhZ beb bgbbZ @netlmjguc<sup>a</sup>q\_eh\d \lh j\_fy dZd  
pbbebaZpby ± wlh khhdmighklv hklb`gbc l\_ogbdb b kyaZggh]h k gbfb dhfnhjZ

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akdZbl\_khx lhqdm aj\_gby hlghkbl\_evgh p\_e\_khh[jZaghklb

jZa\_^gby dmevlmju b



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 g\_\j[Zevghcdhffmgbdzpbb\jhp\_kk\_f\_ðmevlmjghcdhffmgbdzpbb  
 €\_faZdexqZ\_lkykmsgghklvihgylby\ZjZ\_\j[ZevgZydhf fmgbdZpby"  
 DZdhù hkghgu\_dhfhg\_gluiZjZ\_\j[Zevghcdhffmgbdzpbb"

**Проблема понимания в межкультурной коммуникации**

1. €\_faZdexqZ\_lkyZghklvijhp\_kkZñkijbylbyèyf\_ðmevlmjghc  
 dhffmgbdzpbb"  
 DZdhùhkghgu\_^l\_jfbgZgluijhp\_kkZñkijbylby"  
 DZdkhhlghkylkyihgylbyðmevlmjZñkijbylby"  
 €\_faZdexqZ\_lkyZghklv f\_èbqghklghcZlljZdpbb èyf\_ðmevlmjghc  
 dhffmgbdzpbb"  
 DZdb\_hkghgu\_ we\_f\_gluf\_èbqghklghcZlljZdpbb\^eyxlkykhj\_f\_gghc  
 dmevlmjheh]bbbdhffmgbdzlbbklbd\_"  
 QlhlZdh\_Zlj[mpbybdZdhZ\_\_jhev\ f\_ðmevlmjghcdhffmgbdzpbb"  
 DZdb\_klj\_qZxlkyhrb[dbZlj[mpbbbqlhfh]Z\_lboba[\_Zlvjhp\_kk\_  
 f\_ðmevlmjghcdhffmgbdzpbb"  
 DZdhùhkghgu\_ijbqbguf\_ðmevlmjguodhgnebdlh"  
 DZdb\_kms\_klñxklkikh[uij\_hñe\_gbyf\_ðmevlmjguodhgnebdlh"

**Стереотипы и предрассудки в межкультурной коммуникации**

1. [Symbol]
2. [Symbol] kl\_j\_hlbihf\_ðmevlmjghcdhffmgbdzpbb"
3. [Symbol]
4. [Symbol] [Symbol]
5. [Symbol]
6. [Symbol]

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 2. €\_fhkh[\_ggghklvkhhlghr\_gbyf\_ñj\_Zevguffbjhfbyaudhf"  
 3. Ihq\_fmimlvhlj\_Zevgh]hfbjZdihgylbxbZè\_\_ - dkehñ jZaebq\_gmjZaguo  
 gZjhñ"  
 4. dZdbolj\_onhjfZoj\_klZè\_ghdjmZxsbcq\_eh\dZ fbj"Zcl\_hij\_^e\_gb\_  
 dZñcbawlbonhjf  
 5. €\_fki\_pbnbdZdmevlmjghcdZjlbgufbjZ"  
 6. €\_fkohklñbjZaebqb\_f\_ñdmevlmjghcbyaudhñc dZjlbGZfbfbjZ"  
 DZdhZjhevihgylbcaudhñc dmevlmjghcdZjlbgufbjZ ijbbamq\_gbbbghkljZgguo  
 yaudh"  
 8. €\_fijhyèy\_lkyba[ulhqghklvbg\_ñklZlqghklvkeh\_kgh]hùjZ\_gbyhðh]hb  
 lh]h\_ihgylbyjZaguoaudZo"  
 9. [Symbol] [Symbol]  
 Qlh\_iañey\_l\_yaudm hkms\_klèylv dZd\_gmljbdmevlmjgh\_ lZd b f\_ðmevlmjgh\_  
 h[s\_gb\_"  
 11. DZdj\_rZ\_lkyijh[e\_fZhlkmlklbylhqgh]h\_wdbZè\_glZèy \ùjZ\_gbylh]h\_bebgh]h  
 ihgylbybebhlkmlklbykZfh]hihgylby"  
 12. DZdb\_dhfh\_g\_glu\_ijbkmlklmxl\_hñhj\_f\_ggh dZd\ðmevlmj\_lZd b\yaud\_dZñ]h  
 gZjhZ"  
 13. €\_fkmlve\_dkbdh -njZa\_heh]bq\_kdboh]jZgbq\_gbcj\_]mebjmxsboihevahZgb\_yaudhf"

14. DZdhZlhjZykadjulZyljmghklvj\_q\_ijhbañkZbdhf fmgbdZpbb"
15. Ihq\_fmg\_evay]hh jblvh[Z[khexlgchf\_ityaudhhcwdbZe\_glgkklbkeh'
16. q\_faZdexqZ\_lkydmevlmjheh]bq\_kdbcZki\_dlwdbZe\_glgkklbkehjZaguoyaudh'
17. QlkhkhlblaZwdbZe\_glgkklvxihgylbcke'\ jZaguoyaudh'
18. q\_fg\_ñklZlhdjZðpbhggh]h^e\_gbydmevlmju gZfZl\_jbZevgmxbñmohgmx"
19. DZdb\_kn\_ju dmevlmju ù^eyxlky \khj\_f\_gghc dmevlmjheh]bb" HoZjZdl\_jbamcl\_dZñxbagbo
20. DZdb\_Zki\_dlu dmevlmju ù^eyxlky \khj\_f\_gghc dmevlmjheh]bb" HoZjZdl\_jbamcl\_dZùcbagbo
21. DZdb\_Zki\_dlu fhghù^ebl vkn\_j\_yaudZ"
22. GZdZdhfmjhg\_fh`lkms\_klhZlvihegZywdbZe\_gl ghklvbihq\_fm"
23. <q\_f p\_gghklv kb^l\_evkl\[bebg]h\`ieZg\_ ùyè\_ gby ijhlbj\_qbc f\_ñ j\_ZevghklvxfbjZyaudZkdhlh jh]hi\_j\_hylybyaudhfi\_j\_hZ"
24. DZdb\_ljb fh^ebi\_j\_hZbljbkhh\lklmxbomjhg ywdbZe\_glhù^eyxlky \khj\_f\_gghfi\_j\_hñ^gbb"

**"Отлично"** ùklZylky klmglm dhlhjc fhgklbjnl ip hll\_ kklhgg\_ kbklf\_ ßkdh\_b jem[hdh\_agZb\_mjgh -ijh]jZffgh]h fZl\_jbZeZ mf\_gb\_ kh[hgh ùihegylv aZZgby ij\_ñkfhlj\_ggu\_ ijh]jZffhc Kk[hgh h j\_b\_glbjm\_lky \hkgghc b ùihegbl\_evghc ebl\_jZlmj\_j\_dhf\_gñZg ghc ijh]jZffhc Z lZd`\_ ihdZauZ\_l mkh\_gb\_ ùZbfhkÿab hk ghguo ihgylbc ðkpbiebg b bo agZq\_gbc èy ijbh]j\_ lZ\_fhc ijhn\_kkbb ijhyèy\_l lhjq\_kdb\_ kihkh[ghklb \ihgbfZgbb baeh`gbb b bkihevahZgbb mq\_[gh ijh]jZffgh]hfZl\_jbZeZ

**"Хорошо"** ùklZylky klmglm dhlhjc fhgklbjnl ip hll\_ohjr\_agZb\_ mjgh -ijh]jZffgh]h fZ l\_jbZeZ mki\_rgh ùihegbe ij\_ñ kfh]j\_ggu\_ aZZgby mkhbe hkghgmxebl\_jZlmjmj\_dhf\_gñZggmx`ijh]jZff\_IhdZauZ\_lkkl\_fZl\_bq\_kdbcOZjZdl\_j agZgbcihðkpbiebg\_bkihkh[\_gdbokZfhklhyl\_ev ghfmihiehg\_gbxbh[ghè\_gbx`ph^ Zevg\_cr\_cmq\_[ghcjZ[hlubijhn\_k kbhgZevghc^yl\_evghklb

**"Удовлетворительно"** ùklZylkyklmglmh[gZabxfm agZbhkggh]hmjgh]h fhZZ h[tf\_gh[ohbfhf èy Zvgcrc mfu b ùlhysc`ñlu ih ijñkkbbki`ZyxsbfkykùiheggbfuZ Zgbcijñkfhlgguoij]fhcagZhfuc khkgghc ebl`ñhc\_ijhfgñZghc ij]fhc ùimklb`bfih]jghklb`hll\_ ghh[eZZ\_xsbfg\_h[ohbfufbagZgbyfbèybomkljZg\_gbyih]mdhhkñhfij\_ihZVl\_ey

**"Неудовлетворительно"** *выставляется студенту обнаружившему пробелы в нания* основного учебно-ijh]jZffgh]h fZl\_jbZeZ ùimklb`fm ijbgbpibZevgu\_ hrb[db \ ùiheg\_gbb ij\_ñkfhlj\_gguo ijh]jZffhc aZZgbc g\_hagZdhfb`fmky k hkghgc ebl\_jZlmjhc ij\_ñkfhlj\_gghc ijh]jZffhc b g\_hèZ^r\_fm [Zahuf b agZgbyfb ij\_ñkfhlj\_ggufbihZggghcðkpbiebg\_bhij\_èzggufbij\_f\_lgufbmf\_gbyfb

#### IV.

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[ dh]ZpgleZkygZñhdmevlmZeylky ijhmdlhfklhjbh[s\_klZbjZabZ\_lkyiml\_f i\_j\_Zqbijbh[j\_lZ\_fh]hq\_èh`dhfhiulZhl

ihdhe\_gbydihdhe\_gbx

3.khpbheh]bq\_kdb\_\

kh]eZkghdhlhju fkh^jZgb\_dmevlmju  
ghjfubijZbeZj\_eZf\_glbjmxsb\_bagvex^c

**Wzyk**

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5. ikboheh]bq\_kdb\_

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6. bklhjbq\_kdb\_

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^yl\_ev ghklbq\_eh\\_q\_kdh]hh[s\_klZhk\_okn\_jZo  
bagbb k\_onZdlhjh^c\\_jhZgbch[uqZ\_  
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i\_jbh\_f\_gb

Zxsboh]jZa

## II

1. j\_ZevgZydZjlbZfbjZZb^ZevgZyh[t\_dlbghkms\_klmxsZykljmdlmjZ

ihqbg\_y\_lk\_[\_hj]Zgbam\_lhkijbylb\_fbjZ\_lh  
ghkbl\_eyfb

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dZjlbZfbjZhdjmZxsbcq\_eh\\_dZ

wlhfbj

yaudhZydZjlbZfbjZ

khdmighklvjZpbhgZevguoagZgbc  
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f\_glZeb\_l\_kh[kl\\_gghcdmevlmjubdmevlmj  
fm]bogZjh^

Zki\_dludmevlmjuZbkdmkklh[Zjl\_nZdlujZh]yaud

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bih\\_^gb\_dj\_eb]by

6. hj]ZgbaZpbyyaudZdexqZ\_I

kehZbijhqb\_yaudh\_nhjf\  
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kj\_kl\_Zbli

boamdh^cb

7. Zjl\_nZdluyaudZdexqZxl[

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bkihevahZgbyyaudZbg\_nhjfZpbhgguop\_eyo  
mklgZybi\_qZlgZyij\_kkZbfgh]h\_f m]h\_

8. ih\\_^gq\_kdbcZki\_dl\  
kn\_j\_yaudZdexqZ\_l :

mkljhcklkhZfh]hyaudZk\_fZglbq\_kdbc Zki\_dl  
yaudh\_\onhjf^]eyZoh[s\_klZgZk^cyaud



9. b^heh]byyauDZdexqZ\_l]

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bmkehbyo b h[sb\_l\_g^gpbbdhgklZgluyaudh  
h]hjh\^gbydhlhju\_ ijhyeyxlky g\_aZbkbfbh  
hldmevlmjghckn\_ju

g\_\j[Zevgu\_kj\_#lZZ  
dhffmgbdZpbb  
iZjZ\j[Zevgu\_kj\_#lZ  
dhffmgbdZpbb

dbg\_kbdZ[ wdkljZebg]bklbdZ\ k\_gkhjbdZ  
] ijhkh^ bdZ^ ijhdk\_fbdZ\_ojhg\_fbdZ  
' lZd\_kbdZ

12. wdkljZebg]bklbdZZ

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13. dbg\_kbdZjmdhiehZlbyihp\_embih]eZbZgbyihoehiuZgbyb

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14. ijhdk\_fbdZkhhdmighklvqmkl\

\_gguo`kijbylbchkgghuZxsboky  
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15. ojhg\_fbdZ]kikh[ubkihevahZgbyijhkljZgklZijhp\_kk\_  
dhffmgbdZpbb

16. k\_gkhjbdZkikh[ubkihevahZgbyj\_f\_gb\

ijhp\_kk\_dhffmgbdZpbb

ijhkhbdZ

lfjlfj\jkhle]jfdhklv]hehkZ

18. lZd\_kbdZiZmaudZr\_evahobkf\_obieZql\_a\mdbdhlhju\_fu  
hkijhba`bfkihfsvx]hehkZ

### III

#### ~~hfhghgh~~

Jsjbkebg Dkelhg ; WfnZjLOhee

2. HkghgZyaZZqZij\_ihZZgbybgkljZgguyaudhgZ

klhys\_j\_fywlh

h[mq\_gb\_yaudmdZdj\_Zevghfmbiheghp\_gghfm kj\_#l\mh[s\_gby ql\_gb\_l\_dklh\  
ihki\_pbZevghklb ql\_gb\_omh`kl\gghcebl\_jZlm ju

<del>hfhghgh</del>		<del>hfhghgh</del>
	86% ± 100%	<del>hfhghgh</del>
	69% - 84%	<del>hfhghgh</del>
	50% - 68%	<del>hfhghgh</del>
<del>hfhghgh</del>		<del>hfhghgh</del>

;Zeeuihemq\_ggu\_aZl\_klmqbluZxlkyijhp\_kk\_l\_dms\_cbijhf\_mlhqghchp\_gdb  
agZgbcijh]jZffgh]hfZl\_jbZeZ

## 6.2

\ 1 k\_f\_klj\_`klZey\_lky i h\_j\_amevlZIZf jZ[hlu \l\_q\_gb\_k\_f\_kljZ ?keb  
klm^glaZk\_b0jZ[hlugZ[jZeg\_f\_g\_[Zeeh\hhghiemqZ\_l@Zql\_gh^a keb b  
f\_g\_ ± @\_aZql\_gh^a

agZ\_1 hij\_^e\_gby hkghguo ihgylbc \h[eZklb f\_ðmevlmjghe dhffmgbdZpbb  
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ij\_ñlZbl\_eyfbbghyauqguodmevlmj

mf\_1 ~~gZ^1~~ ~~ihgylbcguf~~ ~~b~~ ~~l\_jfbgheh]bq\_kdbf~~ ~~ZiiZjZlhf~~ ~~bamqZ\_fhc~~ ~~ðkpbiebg~~  
~~kbkl\_fhc~~ ~~ij\_ñlZè\_gbc~~ ~~h~~ ~~kyab~~ ~~yaudZ~~ ~~b~~ ~~dmevlmju~~ ~~gZjhZ~~ ~~gZudZfb~~ ~~khpbhdmevlmjghe~~ ~~b~~  
f\_ðmevlmjghe dhffm gbdZpbb wlgbq\_kdbfb b gjZkl\ggufb ghjfZfb ih\^gby  
ijbgylufbbghdmevlmjghfkhpbmf\_ .

~~gZ^1~~ ~~ihgylbcguf~~ ~~b~~ ~~l\_jfbgheh]bq\_kdbf~~ ~~ZiiZjZlhf~~ ~~bamqZ\_fhc~~ ~~ðkpbiebg~~  
~~kbkl\_fhc~~ ~~ij\_ñlZè\_gbc~~ ~~h~~ ~~kyab~~ ~~yaudZ~~ ~~b~~ ~~dmevlmju~~ ~~gZjhZ~~ ~~gZudZfb~~ ~~khpbhdmevlmjghe~~ ~~b~~  
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l\_fZf  
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[Zeeh\ ± klm^glg\_ijgbfZ\_lmZklbyùkdmkbbbebhkmlklm\_lgZaZgylbb

1. ~~gZ^1~~
2. ~~ihgylbcguf~~
3. ~~b~~
4. ~~l\_jfbgheh]bq\_kdbf~~
5. ~~ZiiZjZlhf~~
6. ~~bamqZ\_fhc~~
7. ~~ðkpbiebg~~
8. ~~kbkl\_fhc~~
9. ~~ij\_ñlZè\_gbc~~

-qmhc<sup>a</sup>

10. **h**
11. **h** -MhjnZ
12. **h**
13. **h**
14. **h**
15. **h** **h**
16. **h**
17. **h**
18. **h**
19. **h**
20. **h**
21. **h**
22. **h** **h**
23. **h**
24. **h** b mb **h** **h**
- h**
25. **h**
26. **h** **h**
27. **h**
28. **h**
29. **h**
30. **h**
31. **h**
32. **h**
33. **h** **h**
34. **h**
35. **h**
36. **h**
37. **h**
- h**
38. **h** **h**
39. Lbiheh]bq\_kdb\_oZjZdl\_jbklbdbdmevlmju:g]ebb
40. **h**

7



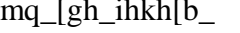

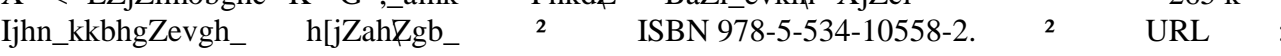

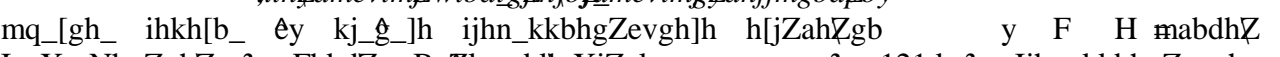

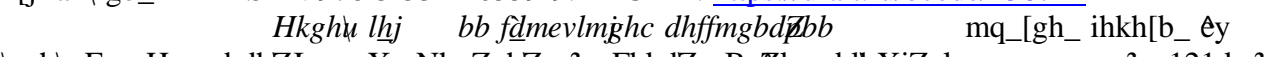
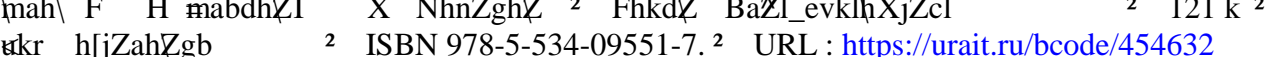
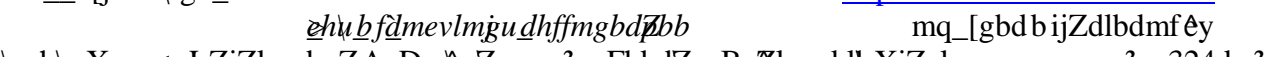
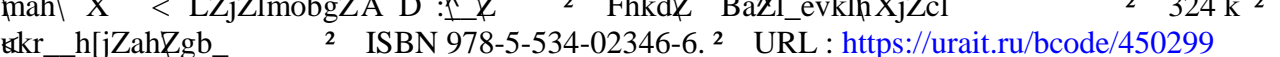
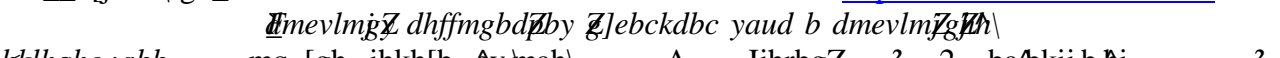
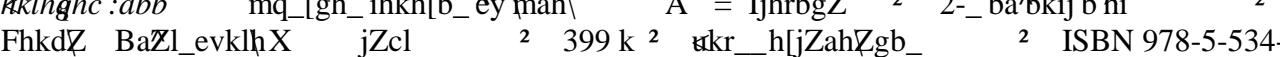
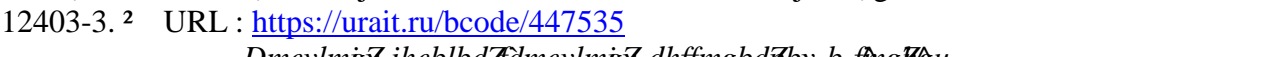
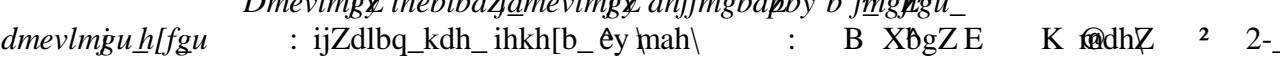
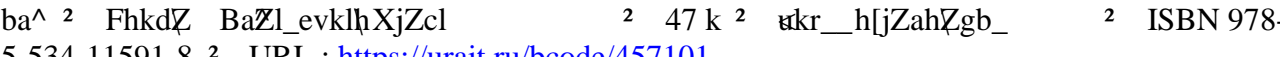
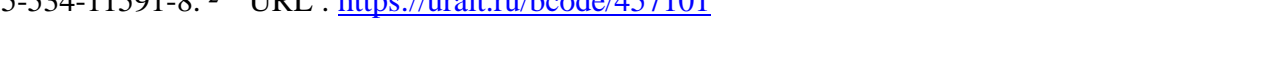





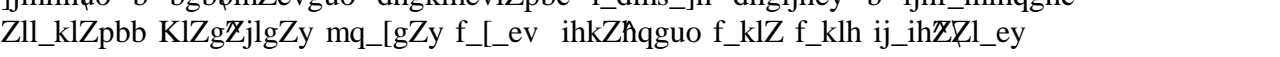
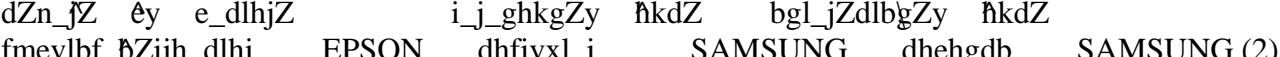
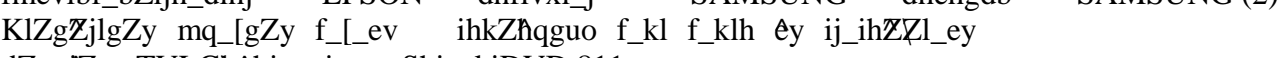
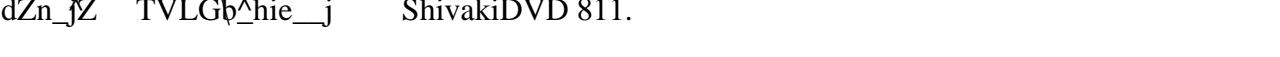
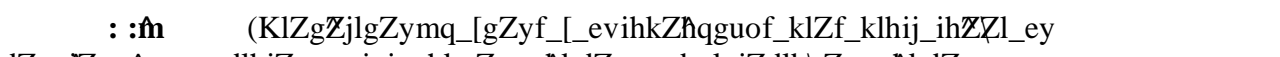
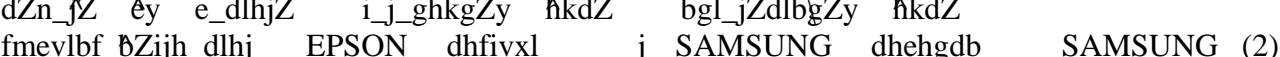
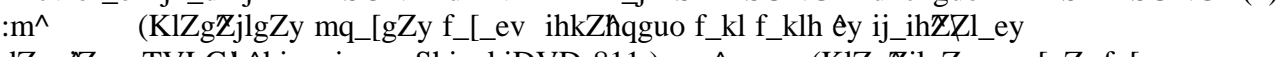
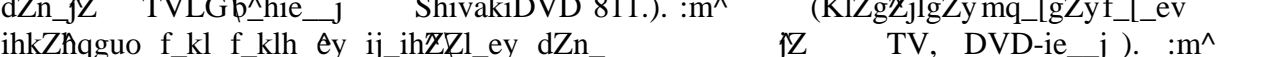
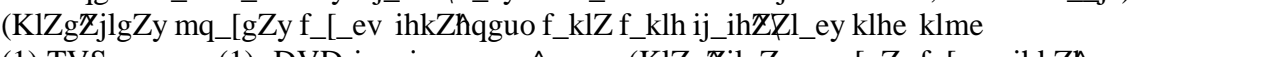
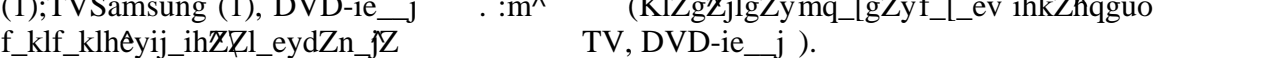






7.1

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



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**h**mevlmgZ dhffmgbdZby **h**h**h**l**h**dbc ih**h**^ mq\_[gbd b  
 ijZdlbdf ey \mah\ X < LZjZlmobgZE : Pu]ZghZ 2 FhkdZ BaZl\_evklh XjZcl  
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**7.2**                                         

7.3

1.                            

H[mqZxsbfky h[\_ki\_q\_g ħklmi d W;K ØjZcl<sup>a</sup> W;K ©5ERRNV<sup>a</sup> ħklmi \  
we\_dljhggmx bgnhjfZpbhggh -h[jZahZl\_evngx kj\_fm mgb\jkb\_lZ Z lZd` ħklmi d  
khj\_f\_ggufijhn\_kkbhgZevguf[ZaZfZgguobbgnhjfZpbhgufkijZhqgufkkl\_fZf

