

Министерство просвещения Российской Федерации
федеральное государственное бюджетное
образовательное учреждение высшего образования
«Уральский государственный педагогический университет»
Институт иностранных языков

ГЛОБАЛЬНЫЙ КРОСС-КУЛЬТУРНЫЙ МЕНЕДЖМЕНТ

Материалы I международной
научно-практической конференции
30 мая 2023 г.
г. Екатеринбург, Россия

Екатеринбург 2023

УДК 811.111'27
ББК Ш143.21-006.3
Г54

Рекомендовано Ученым советом федерального государственного
бюджетного образовательного учреждения высшего образования
«Уральский государственный педагогический университет»
в качестве *научного* издания (Решение № 97 от 30.10.2023)

Ответственные за выпуск сборника:

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Г54 Глобальный кросс-культурный менеджмент : материалы I международной научно-практической конференции, 30 мая 2023 г., г. Екатеринбург, Россия / Уральский государственный педагогический университет. – Электрон. дан. – Екатеринбург : УрГПУ, 2023. – 1 CD-ROM. – Текст : электронный.

ISBN 978-5-7186-2221-8

Сборник материалов включает тексты докладов преподавателей иностранных языков, деятелей образования и науки в области лингвистики, методики обучения иностранным языкам и межкультурной коммуникации, студентов бакалавриата, магистратуры УрГПУ по вышеуказанным направлениям, прочитанных в рамках первой Международной научно-практической конференции в Уральском государственном педагогическом университете 30 мая 2023 г.

Для студентов и преподавателей филологических и педагогических специальностей высших учебных заведений.

Статьи сборника печатаются в авторской редакции.

УДК 811.111'27
ББК Ш143.21-006.3

ISBN 978-5-7186-2221-8

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PROBLEMS OF INTERCULTURAL COMMUNICATION AND CROSSCULTURAL MANAGEMENT

УДК 316.347

Н. В. Сандалова

ГЛОБАЛЬНОЕ НЕПОНИМАНИЕ: КАК СТЕРЕОТИПЫ ДЕЛАЮТ НАС СЛЕПЫМИ

Аннотация. Статья посвящена роли стереотипов в формировании мнения о других культурах, нациях. В статье приводится анализ вредного влияния стереотипов на отношение к конкретному человеку. Отношение к человеку зачастую формируется на основе стереотипов о его национальной принадлежности, а не только по его индивидуальным характеристикам, чертам характера. Даже несмотря на то, что есть явная разница между стереотипами и предрассудками, автор статьи склоняется к мысли о чрезмерном влиянии стереотипов и отсутствии прагматического разграничения между этими двумя понятиями. В современной ситуации всемирной настороженности границы между этими понятиями стерты. Статья направлена на продвижение идеи критического отношения к стереотипам и формирования собственного мнения, свободного от готовых и простых решений.

Ключевые слова: стереотипы, предрассудки, образ нации, национальные стереотипы, формирование собственного мнения.

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GLOBAL MISUNDERSTANDING: HOW STEREOTYPES MAKE US BLIND

Abstract. The article is devoted to the role of stereotypes in the formation of opinions about other cultures and nations. The article provides an analysis of the harmful effects of stereotypes on attitudes towards a particular person. The attitude to a person is often formed on the basis of stereotypes about his nationality, and not on his individual characteristics, character traits. Even though there is a clear difference between stereotypes and prejudices, the author of the article aims at promoting the idea that there is excessive influence of stereotypes and absence of a pragmatic distinction between these two concepts. In the current situation of global alertness, the boundaries between these concepts are erased. The article is aimed at promoting the idea of a critical attitude to stereotypes and the formation of one's own opinion, free from ready-made and simple solutions.

Keywords: stereotypes, prejudices, image of the nation, national stereotypes, formation of one's own opinion.

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When it comes to understanding of the notion of stereotypes, one faces a plethora of definitions. On the whole, scholars generally agree that they are schematic, standardized images, conceptions, or opinions of individual members of a culture (or group) as a whole about some social phenomenon or object, usually emotionally charged and having stability [9]. They express the attitude of a person to any phenomenon developed under the influence of social conditions and prior experience.

The term “stereotype” itself is believed to have been coined by a Pulitzer Prize-winning journalist Walter Lippmann, who defines the phenomenon as “the pictures in our heads” that we have of a specific group of people [7].

Further in the article we will consider several definitions of the term “stereotype”, paying special attention to connotations behind the interpretation.

The Britannica Dictionary states that a stereotype is an “often unfair and untrue belief that many people have about all people or things with a particular characteristic” [11]. The key lexical markers in this quotation are clearly connected with the meaning of negation (the repetition of prefix *un-* in *untrue* and *unfair*) and the generalizing character of stereotypes (the word combinations *many people* and *all people*).

A very close, yet even more critical interpretation of the term is given by the Meriam-Webster dictionary, which gives the following definition: “a standardized mental picture that is held in common by members of a group and that represents an oversimplified opinion, prejudiced attitude, or uncritical judgment” [8]. Alongside with

the above-mentioned feature of generalization, stated in this definition in the form of such words as *standardized* and *common*, one cannot help but notice the sequence of homogeneous adjectives, having negative connotations (*oversimplified, prejudiced, uncritical*).

Both Britannica and Meriam-Webster dictionaries focus only on the static, more or less descriptive approach to stereotypes, while Oxford Learner's Dictionary takes into consideration the dynamics of the notion: it states the hypothetical consequences of stereotyping, the probable influence they may have on society. The definition goes as "a fixed idea or image that many people have of a particular type of person or thing, but which is often not true in reality and may cause hurt and offence" [10]. The static features, semantic components, mentioned in this definition are the same – fixed, stable generalized ideas, that are untrue. The dynamic component clearly states the possible negative impact of the stereotypical thinking, as it may hurt and offend people.

As we see, dictionaries clearly expose the negative features of stereotypes, not indicating any positive outcomes whatsoever. However, most textbooks, books, monographs on the topic give stereotypes a chance to be positive.

One of the most renowned scholars in cross-cultural communication S.G. Ter-Minasova states that stereotypical ideas contain ready-made initial information about other people(s) and cultures, so they are able to prepare us for communication with strangers, making the impact of culture shock less devastating [5].

The team of authors (Grushevitskaya T.G., Popkov V.D., Sadokhin A.P) give the definition, which represents the most widely-accepted opinion about the notion of stereotype in modern theory and practice of communication. They define stereotypes as a socially-based schematic image of your own or other nation. This interpretation is totally neutral, lacking any connotation [1]. Further in their work the authors state the dubious nature of the stereotype, being on the one hand a generalized idea, the result of the desire to economize cognitive effort and give people a simple answer to a cross-cultural question; on the other hand, having a positive, effort-saving goal of preparing for communication.

So, the most frequent approach to defining the words "stereotype", "stereotypical" will still have a negative connotation in

Russian and English languages, as they are determined by the word template which is defined as “hackneyed, lacking originality and expressiveness.” However, as it is stated in modern theory and practice of communication, it is quite unfair to the word ‘stereotype’ in general, and particularly in the context of problems of cross-cultural communication. Being schematic and generalized, stereotypes about other peoples and other cultures prepare people for a confrontation with a foreign culture, weakening ‘the strike’ and reducing a cultural shock [4].

Stereotypes now are clearly compared to prejudices. The word “prejudice” is included into the Oxford dictionary definition of a stereotype; however, the contemporary approach mostly defines prejudices as negative stereotypes.

Stereotypes are ideas about the way of life, customs, manners, habits, i.e., about the system of ethno-cultural traits of a particular nation. Various terms can be found in the academic literature – national stereotypes, ethnic prejudice, ethnic representations, national images, and others, expressing the same phenomenon. Among other things, they cover racial groups (*Asians are good at math*), political groups (*Republicans are rich*), genders (*Women are bad at math*), demographic groups (*Florida residents are elderly*), and activities (*flying is dangerous*). As these and other examples illustrate, some stereotypes are roughly accurate (*the Dutch are tall*), while others much less so (*Swedes are blue-eyed blondes*) [3].

In different countries there are most stereotyped and thus disadvantaged social and ethnic groups. For Russia in particular there are multiple research papers, connected with stereotypes and prejudices, that some ethnicities face. For example, one can find a detailed analysis of prejudices and stereotypes about people of Dagestan in the article by Sarat G. Hiyasova, Maida G. Mustafaeva, Farid M. Mustafaev. The authors also suggest that “the analysis of research is of scientific and practical interest for training specialists of Mass Media, public relations, in the practice of usage of problematic-developing education technologies. A negative undertone of prejudices can be overcome by education and changes of public morality” [6].

Another representative research, written by Zavalishin A., Kostyurina N., deals with stereotypes in Khabarovsk region. The

authors provide the results of an empirical study of three ethnic groups in the Khabarovsk Territory: Indigenous Peoples, non-Russians and Russians. The article, as the authors state, “reveals a contradiction between the attitude towards other nations/ethnic groups, formed within a system of education/training in Russia, and hostility towards other ethnic groups existing at the level of the archetype” [2]. In these and many other research analyses scholars expose the global misunderstanding, caused by stereotypical thinking. Statistic data clearly reveals that still plenty of people rely on ready-made solutions, given by stereotypes, and it can lead to being blinded and hurting other people.

As a conclusion one can once again underline the complicated character of stereotypes, however we believe that they mostly have a negative impact, as they provide simple conclusions and make it easy for people to just judge without reckoning, switching off critical thinking. We strongly believe that stereotypes can have a positive impact only if we use them as a helpful tool, never as a ready-made opinion. It is of vital importance to form one’s own opinion, communicate, be open-minded, experience more, never generalize and never get blinded by stereotypes.

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**ПРИМЕНЕНИЕ МЕТОДА
ТРЕНИНГА ПРИ РАЗВИТИИ
МЕЖКУЛЬТУРНОЙ
КОМПЕТЕНЦИИ**

Аннотация. Данная статья посвящена роли тренинговых программ в развитии межкультурной компетенции. Современный мир глобализации требует от людей способности эффективно существовать в мультикультурной среде. Межкультурная компетенция становится необходимой для успешного взаимодействия, сотрудничества и взаимопонимания. Автор особо подчеркивает эффективность тренинга в развитии межкультурной компетенции. Тренинг представляет собой интерактивный метод или совокупность методов обучения и позволяет участникам сконцентрироваться на взаимодействии с группой, оценить свое состояние в группе, а также получить опыт межличностного и межкультурного общения. В статье представлена базовая структура программы межкультурного тренинга, а также примеры упражнений, которые можно использовать на различных этапах тренинга.

Ключевые слова: межкультурные тренинги, программы межкультурных тренингов, методы обучения, межкультурные компетенции, межкультурная коммуникация, межличностное общение, межкультурное общение, тренинговые занятия.

**APPLICATION OF THE
TRAINING METHOD
IN THE DEVELOPMENT
OF INTERCULTURAL
COMPETENCE**

Abstract. This article is devoted to the role of training programs in the development of intercultural competence. The modern world of globalization requires people to be able to effectively exist in a multicultural environment. Intercultural competence becomes a necessity for successful interaction, cooperation and mutual understanding. The author emphasizes the effectiveness of the training in the development of intercultural competence. The training is an interactive teaching method or a set of teaching methods and allows participants to concentrate on interacting with the group, assess their condition in the group, as well as gain experience in interpersonal and intercultural communication. The article presents the basic structure of the intercultural training program, as well as examples of activities that can be used at various stages of the training.

Keywords: intercultural trainings, intercultural training programs, teaching methods, intercultural competencies, intercultural communication, interpersonal communication, intercultural communication, training sessions.

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The growth of intercultural communication, international tourism, academic exchange and the widespread use of the Internet currently put us in the situation of contact with people whose cultural background is different from ours. Many people have to work in multicultural teams, participate in international negotiations or carry out projects in other countries. Hence, there is a need to develop competencies for working in an intercultural context.

Various authors propose studies of the elements that an intercultural competence should contain. The number of elements varies from 3 to 27, with the most frequently mentioned elements of flexibility, adaptability, empathy, tolerance and communication skills.

M. Byram, based on his experience, proposed a five-factor model of intercultural competence [6]:

1. The attitude factor, which includes curiosity, openness and readiness to suspend distrust of other cultures and believe in your own.

2. Knowledge of oneself and others – knowledge of the rules of individual and social interaction, social groups and their activities both in one culture and in another.

3. Skills of interpretation and relating, implying the ability of a person to interpret, explain and correlate events of another culture with their own culture.

4. Skills of discovery and interaction that help a person to acquire new knowledge about culture, including the ability to use existing knowledge and skills of intercultural interaction.

5. Critical cultural awareness – the ability to use different perspectives and experiences in one's own culture and in other cultures.

Due to the fact that the main part of intercultural competence consists of soft skills, the most effective way to develop this competence is the training method. According to B.D. Karvasarsky, training is a set of psychotherapeutic, psychocorrective and educational methods aimed at developing self-knowledge and self-regulation skills, learning and interpersonal interaction, communicative and professional skills [2].

E.V. Sidorenko adds two significant features. Firstly, during the training, the group together with the facilitator explores not socio-psychological phenomena in general, but those that are subjectively important to the participants. Secondly, training is not only an impact, but also an interaction, in other words, it changes not only the students, but also the facilitator [4]. The interactive form of the training is particularly emphasized, which is raised in two ways: as a participant's own activity and as an active interaction with other group members in order to receive feedback from them, information about their actions.

The interactive method implies a decrease in the activity of the facilitator and the dominance of the activity of the group [1]. The task of the facilitator is to create conditions for the initiative of participants, regulate the general direction, monitor compliance with the training plan and help in case of difficulties. During the training work, attention is focused on the relationships between the group members, which occur and are analyzed according to the principle of “here and now”. This principle draws attention to the processes tak-

ing place at the moment, which contributes to the development of introspection skills.

In the field of intercultural relations, the method of training as a way of developing of intercultural competence was first proposed by G. Triandis, who wrote that during the training, there is an acquaintance with another culture with the help of emotionally colored activities, working out situations and their analysis, as a result of which the existing and acquired knowledge can be transferred to new situations [7].

American psychologist R.W. Brislin identified several types of training in the field of intercultural communication [5]:

- Self-awareness training (cognition of oneself and one's cultural foundations);
- Cognitive training (acquisition of knowledge about other cultures);
- Attribution training (training in explaining the reasons for a situation and actions from the point of view of a different culture);
- Behavioral training (obtaining practical skills necessary for living in another culture);
- Situational training (development and analysis of specific cross-cultural contacts).

When preparing a group for intercultural communication, it is necessary to try to use different methods and different types of trainings. The training program on intercultural communication should make it possible to develop the most effective models of behavior in situations of intercultural interaction, which will contribute to the prevention or resolution of intercultural conflicts. Therefore, the main purpose of the training program for the development of intercultural competence is to introduce participants to the tools of intercultural interaction and teach how to use them, to activate thought processes that help overcome psychological barriers when interacting with representatives of different cultures, as well as to form the skills and abilities of an intermediary of cultures.

The training process itself can be divided into four stages with their own purposes and specifics [3].

The first stage is introductory. This is the preparation of the group for the upcoming work. At the beginning of the training, the facilitator announces the rules, which are then discussed and accept-

ed by all participants. This is one of the important procedures because it helps to adjust the members of the group to the upcoming changes in their self-awareness and communicative behavior. The second part of this stage is aimed at creating an atmosphere of trust in the training group, which is the basis of group cohesion, openness and sincerity and contributes to the activation of the internal potential of each of its participants. The facilitator can use any methods, games and activities suitable for this purpose. An example of such an icebreaker is the activity “Hello from...”. This activity is especially suitable for groups whose members come from different countries and cities. Everyone should introduce themselves and express their opinion about their hometown or where they live. This way everyone will get some basic information about the other members of the group.

The second stage of the training is to stimulate and develop the “communicative consciousness”. It is associated with the destruction of existing stereotypes and the correction of personal qualities of participants, which leads to a change of communicative attitudes, taking responsibility for the process and the result of communication. The most suitable methods for this are group discussions, where participants' knowledge is expanded due to the announcement of different points of view, as well as analysis of situations of multicultural interactions (case-method) based on non-evaluative feedback where communicative situations are prepared by facilitator or told by the participants of the training themselves.

The purpose of the third stage of the intercultural communication training is to acquire effective communication skills. Any skill can be developed according to this scheme: the presentation of the skill – the development of the skill – the inclusion of the skill in a communicative situation – the consolidation of the skill with the help of feedback from the facilitator or the analysis of the results of communication. For example, the “Unequal Dialogue” activity allows participants to understand the importance of creating equal conditions when communicating with other people. In this activity, the participants in pairs talk about the topic they have chosen or proposed by the facilitator. After some time, the facilitator changes the conditions of the dialogue: both participants of the dialogue are standing, both participants are sitting, one is standing – the second is

sitting, one is standing with his back to the second, one speaks in a whisper – the other shouts, one is spinning – the second is lying. After the activity, the participants describe their feelings during the conversation and discuss the most convenient conditions for effective communication.

The fourth stage is the inclusion of acquired knowledge and developed communicative attitudes and skills in the context of real behavior. At this stage special importance is attached to the ability to correctly use the acquired skills, tools and knowledge. The ability to choose the right communication strategy, to change it adequately to the situation and to the partner in the event of a change in the communicative situation is the main factor of intercultural competence. This skill can be formed with the help of role-playing games, where appropriate communicative techniques are used, followed by an analysis of the results achieved in the process of a given communicative situation.

Between the stages, it is advisable to take small breaks or hold warm-up games, the so-called energizers. Such games are aimed at increasing group activity and energy of participants, for example, the “Brownian Motion” activity. During this activity participants present themselves as atoms, randomly move in a certain space, and then, at the command of the facilitator, form molecules-groups of as many people as the facilitator said. The energizer also allows the facilitator to divide participants into small groups for further work.

Thus, the development of intercultural competence brings practical benefits in education and work, improves communication in the context of intercultural interaction and promotes adaptation in a multicultural environment. The use of the training method is one of the most effective practical means of developing intercultural competence, since it develops the ability to build an effective model of relationships with interlocutors, helps to overcome cultural stereotypes and forms interaction skills by reproducing specific situations, prepares for the transfer of emerging skills and knowledge to other situations of intercultural interaction.

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УДК 81'27

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**КОНЦЕПТ ВРЕМЕНИ
В РАЗНОКОНТЕКСТУАЛЬНЫХ
КУЛЬТУРАХ**

Аннотация. Данная статья представляет исследование отношения людей к концепту времени с точки зрения разноконтекстуальных культур: высококонтекстуальных, на примере Индии, Китая, Судана, и низкоконтекстуальных, на примере западных стран. Авторы приводят примеры ситуаций из личного опыта путешествий, пребывания в других странах и участия в межкультурных проектах. В результате исследования выведена следующая разница в восприятии времени: представители низкоконтекстуальной культуры воспринимают время как линейную субстанцию с началом и концом, и стремятся планировать и следовать плану с четкими временными рамками; тогда как представители высококонтекстуальных культур воспринимают время как нечто цикличное и бесконечное, и большую значимость видят в выполнении задания вообще, а не к какому-то определенному моменту. Учет этих особенностей позволит успешно участвовать в межкультурной коммуникации.

Ключевые слова: межкультурная коммуникация, международная коммуникация, высококонтекстуальные культуры, низкоконтекстуальные культуры, концептосфера,

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**CONCEPT OF TIME
IN CULTURES WITH
DIFFERENT CONTEXTUALITY**

Abstract. The article presents the research on peoples' attitude to the concept of time from the point of view of cultures with different contextuality: high contextuality as in case of India, China, Sudan, and low contextuality, as in case of Western countries. The authors give examples from their personal experience from traveling, living in other countries and participating in intercultural projects. As a result of the research the following difference in time perception was deduced: the representatives of low-context cultures perceive time as linear substance with beginning and end, and try to plan and follow the plan with strict deadlines; whereas the representatives of high-context cultures understand time as something cyclical and endless, and see big significance in doing the task in general rather than by any certain moment. Taking into account these specificities will allow participate successfully in intercultural communication.

Keywords: intercultural communication, international communication, high-context cultures, low-context cultures, concept sphere, concepts, time, perception of time

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Communication is key to build bridges or walls between two people or countries. Majority of the problems of the world today are due to lack of communication or poor communication between different parties. Factors that affect people's communication milieu are numerous: age, status and position, family, friends, neighbours, colleagues, peers, and, of course, cultural context, especially if speaking about intercultural communication, under which we, after Svetlana Ter-Minasova, understand communication between people representing different cultures [2]. There also exists another term – "international communication", a branch area of communication studies, concerned with the scope of "government-to-government", "business-to-business", and "people-to-people" interactions at a global level [8]. Most of the situations in business sphere, for example, are oriented into finding sources and reasons for agreement [9]. So there should be sources to encourage effective communication, understanding and mutual respect of the communicants.

Studying any culture, we first of all learn general laws, values acceptable in behaviour in a certain society [1]. Being part of

one's own culture we know exactly how to behave in this or that situation. That gives us comfort and security in life. But in some cases people may dehumanize representatives of other cultures, assuming that different behaviour is a deficiency in intelligence and personality [3].

The opinions or thoughts mentioned in this article are personal experiences of the authors and perspectives which are perceived through their interactions with representatives of other cultures, and are not intended to criticize anyone.

Anthropologist Edward T. Hall developed a framework for understanding different communication styles, creating a distinction between High and Low context cultures [4]. Cultures can be divided into high and low context ones, with low context cultures being those in which words stand for their exact meaning, communication is direct, and high context being those where the context of communication, intonation and the situation in which the words are said are more important than the words themselves.

So we can understand that context plays a pivotal role in intercultural communication. High context cultures tend to be more homogenous, the context is higher in places that have been developing their culture for thousands of years and haven't been strongly influenced by other cultures. It is interesting to note that high contextual communication countries like India, when an individual says something to someone and presumes the other person to understand that he is expecting an opposite or a different outcome. Let us imagine a high context communication person A is having a lunch meeting with a low context communication person B. While choosing preferences of restaurant menu the person A finalizes what B wants, however his expectation would be that B would ask A if he likes the same. B being a low context communicator may not even realize those expectations or thoughts of A. In addition, A feels it will be rude of him if he communicates his thoughts to B directly.

High contextual communication is very complicated as it is one of the outcomes of illusions created by the human mind. Most of the times, these communications lead of lot of confusion and inconclusive outcomes. This can majorly be seen in discussions between siblings or parents and children in high contextual communication countries. Parents have different aspirations about children, while

children have opposite plans sometimes. Both parties find it difficult to share or thrust their opinions as communication is very indirect and 'yes' means 'no' most of the times.

The concept of time is represented differently in these cultures as well, and whereas low context cultures can be similar, high context cultures are also different from one another, and there's no universal key to understanding all of them at once.

The stories we are sharing here are but a product of personal perception, they're based on instances that stood out the most to us, but cannot represent all people or possible situations in each of these countries.

Sudan is a country in the north east Africa, one of the biggest countries in Africa, but also mostly covered by desert. Sudan is also called the cradle of humanity, with the first humans supposedly living here millions of years back. It feels as though time has stopped here, with the weather being extremely hot throughout most of the year, and people barely rushing anywhere. In Sudan, it is normal to be asked by your boss for tea or breakfast five minutes before your working time. In Sudan, the salary may come late, and no one will feel bothered about it, because it will certainly come one day. In Sudan, setting a time for a reference tends to be very approximate in many situations.

In India, which has counted over 5000 years of history, time is a cyclical matter, with the cycle of rebirth being present in religion, but also an eternal matter, mysterious and larger than humans. In India time sometimes is unfathomable. At work and in life it sometimes means overplanning, and being left with too much to handle, which eventually leads to prioritising some tasks over others. Punctuality works in words but doesn't always work in practice. Making plans doesn't mean following them, plans can change, life isn't a certainty - these are some of the strongest characteristics of the Indian attitude towards time.

In another culture that's been there for about 5000 years, time is also seen as bigger than humans, but can be used to our advantage. I'm talking about China, where time is seen in multiple dimensions simultaneously. If you look at Europe, time is usually measured in years and centuries, and if we're talking about a historical event, we'd say "so and so happens in 13 AD". In China, you'd

say “so and so happened during Tang dynasty”, which at first can be very confusing because some of the Chinese dynasties ruled for hundreds of years, but it makes sense because it’s not even humanly possible to remember all the important dates all the way to 5000 years ago. Time is an instrument that can help development, and the collectivist culture in China influences that a lot. We can work harder today for our generations to live an even better life. You must work hard because after all your life in comparison to eternity and history isn’t that important, but the product of what you leave after yourself, is. So when your boss asks you to stay overtime in China, you stay, because it’s for the good of everyone.

In the west, in comparison, time is very precise, minutes, even seconds sometimes are important, time is money. If you live in the USA, you may catch yourself looking at the clock and keeping track of your appointments in a calendar [6]. “Time is money” in industrialized economies [5]. Workers are paid by the hour, lawyers charge by the minute, and advertising is sold by the second. Remarkably, the civilized mind has reduced time – the most obscure and abstract of all intangibles – to the most objective of all quantities: money. As Edward Hall was writing in his book “Beyond Cultures”, there are tremendous areas of conflict between Western man and his material, and nonmaterial extensions [4]. The instruments that we have created are sometimes like ill-fitting shoes. They don’t let humans develop some important psychic or physical potential. And it doesn’t concern only western people and cultures but the whole humankind. For example, probably without time counting instruments been invented we would have developed our inner timing procedures working for us more harmoniously.

In other words, we need to take into account how different cultures perceive time when we undertake some intercultural projects, we need to be sensitive to this perception of our partners. If the partners are from the west, their context dictated them the linear understanding of time which can be calculated. It has a definite beginning and end [7], so Western people structure their lives, especially business operations, by milestones and deadlines. Failure to meet them could be interpreted as having a poor work ethic or being incompetent. And if our partner is from the Eastern part with high contest culture, there time is perceived as cyclical and endless. More im-

portance is placed on doing things *right* and maintaining harmony, rather than worrying about getting things done “on time.” This doesn’t mean that deadline-oriented cultures aren’t concerned with doing a job well or maintaining good relationships, it just means that their perceptions are different and understanding that will help find solutions and agreements.

In conclusion, we’d like to say that keeping an open mind when facing a different culture is extremely important. It’s inevitable to face situations in which you’d feel lost, confused and even frustrated. It’s important to remind yourself that you don’t know everything yet, and that there’s a whole world of knowledge remaining for you out there.

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CULTURAL PECULIARITIES OF COUNTRIES ON AMERICAN CONTINENTS, IN OCEANIA AND AFRICAN COUNTRIES

УДК 574.1:39(72)

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НЕКОТОРЫЕ АСПЕКТЫ БИОКУЛЬТУРНОГО РАЗНООБРАЗИЯ МЕКСИКИ

Аннотация. Мексика богата природными ресурсами. Там обитает огромное разнообразие видов животных и растений, многие из которых являются эндемиками. В статье мы рассмотрели информацию о местах, где живут общины коренных народов, и описали, насколько они важны для биокультурного разнообразия Мексики. В особенности в статье подчеркнут тот факт, что взаимодействие между различными социальными и природными системами создает сложную систему, в которой культура и природа влияют друг на друга. Кроме того, Мексика обладает множеством возможностей использовать свой туристический потенциал в качестве инструмента для повышения ценности и актуализации внимания на своей неоднородности в восприятии туристов. Мы определили несколько мест, где путешественники со всего мира могут оценить природные и культурные богатства Мексики.

Ключевые слова: Мексика, неоднородность, биокультурное наследие, биокультурное разнообразие,

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SOME ASPECTS OF BIOCULTURAL DIVERSITY OF MEXICO

Abstract. Natural resources and biodiversity are abundant in Mexico. A great number of plant and animal species can be found there, many of which are unique to the planet. In this article we reviewed information about regions where indigenous communities are located, described their importance to Mexico's biocultural diversity, emphasized that multiple social and natural systems interact to create complex networks where culture and nature are both influenced. Moreover, Mexico possesses a lot of opportunities to use its tourism potential as a tool to enhance the value and focus attention on of its heterogeneity in the perception of visitors. We have highlighted a number of locations where tourists from all over the world can evaluate the cultural and natural wealth of Mexico.

Keywords: Mexico, heterogeneity, biocultural heritage, biocultural diversity, indigenous peoples, nature, natu-

коренные народы, природа, природные богатства, культурные богатства, туризм, туристические ресурсы

ral wealth, cultural wealth, tourism, tourism resources

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Mexico is a country full of culture, diversity and natural beauties. With its 32 states and more than 2000 municipalities, Mexico is a country that offers a wide variety of experiences for all tastes. In addition, it is surrounded by the Pacific Ocean to the west, the Gulf of Mexico and the Caribbean Sea to the east. This fact makes Mexico an ecologically heterogeneous country, from the rainforest to the desert, through the mountains, forests and beaches. The variety of climates and topographies has created a large number of tourist landscapes, and has allowed high endemism for plant and animal species to inhabit the Mexican territory [3].

Mexico is known for its beaches with crystal clear and warm waters. It has more than 450 beaches along its coasts, the most popular are Cancun, Acapulco, Puerto Vallarta and Los Cabos [1]. The Mexican gastronomy is rich and varied, with more than 100 typical dishes of which mole, tacos, chili en nogada and pozole stand out. Each state has its own culinary specialty, for example, in Oaxaca is the mole negro, in Puebla the chili en nogada and in Yucatan the cochinita pibil. The Traditional Mexican Cuisine was recognised as Intangible Cultural Heritage of Humanity in 2010, and, according to Humberto Thomé-Ortiz, Universidad Autónoma del Estado de México, it entails a significant chance to consider it as a strategic source to generate income [15].

Mexico is a country full of cultural diversity, with 68 recognized indigenous languages and more than 300 dialects [13]. In addition, it has a rich biodiversity, with more than 200,000 different species, many of them endemic to the Mexican territory, such as axolotl, jaguar and cactus. Nowadays native language is placed as “a central educational resource for culture, cognition, and historical memory and not as a transitive means toward Castilianization” [2]. In this article, besides bio- and geodiversity, we will explore some of the best-known and least-known indigenous cultures in Mexico.

The indigenous communities of Mexico (Table 1) are distributed in different regions of the country. Some of the most prominent regions are:

The Sierra Tarahumara, located in the state of Chihuahua, home of the Rarámuri ethnic group.

The Northern Highlands of Oaxaca, home to the Mixe, Zapotec and Chinanteca ethnic groups.

The Yucatan Peninsula, home of the Mayan ethnic group.

The Lacandon Jungle, located in the state of Chiapas, home to the Tzeltal and Tzotzil ethnic groups.

The Sierra Norte of Puebla, home of the Nahuatl ethnic group.

Studies examining the communities explain that they have several common features. We would like to focus on some of them. For example, the indigenous communities of Mexico cultivate tolerance for various cultural and religious beliefs that emphasize the need of care and protecting the environment. The same feature also

includes the idea of otherness, which refers to the recognition of the “different” from the “others”, in this case, nature and all living creatures should be treated with the same respect as people. In addition, the search for the common welfare also takes into account the importance of natural resources for human survival and concern of the community in general, which are components of the growth of ecological awareness. The social structures created by these rural ethnic communities in Mexico can be viewed as possibilities that could be implemented in human societies because they are founded on factors like “Ethics, the political exercise of a direct participatory Democracy, respect and inclusion of Plurality and care for the environment” [8].

Table 1. The Indigenous Communities of Mexico

Name of the Community	Characteristics
Well-known indigenous communities located in the territory of Mexico	
Maya	The Mayans live in the Yucatan Peninsula, as well as in Guatemala, Belize, Honduras and El Salvador. The Mayan civilization was one of the most advanced in Mesoamerica, and its legacy can still be appreciated in its buildings and monuments, such as the pyramids of Chichen Itza and Tikal.
Nahuas	The Nahuas are one of the largest indigenous communities in Mexico, and they inhabit much of the center of the country, including the states of Mexico, Hidalgo, Morelos, Puebla and Veracruz. The Nahuas have a rich cultural tradition, including their own language, Nahuatl, and a variety of festivals and celebrations, such as the Day of the Dead.
Lesser-known indigenous communities located in the territory of Mexico	
Huichols	The Huichols are an ethnic group that lives in the Sierra Madre Occidental, in the state of Nayarit and in parts of Jalisco, Durango and Zacatecas. The Huichols have a rich artistic tradition, and are especially known for their elaborate embroideries and sculptures in wood and stone. They also have a strong bond with nature, and see the earth as a sacred entity.
Tojolabals	The Tojolabals are a Mayan ethnic group that lives in the Lacandon Jungle, in the state of Chiapas. Despite their remote location, the Tojolabals have managed to

	maintain their ancestral traditions and customs, including their language, Tojolabal, and their religion, which combines elements of Christianity and Mayan beliefs.
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The indigenous cultures of Mexico are a fundamental part of the cultural richness of this country, and it is important to recognize and value their legacy. Through their traditions, languages and customs, these communities show us a different way of understanding the world and life, and invite us to reflect on our own identity and place in the world.

Mexico is a diverse country that offers a wide range of natural wonders and tourist attractions. The international tourism focuses 84.7% of the demand on five destinations, all of them sun and beach destinations. The most important destinations in the country are Cancún, Riviera Maya, and Los Cabos [6]. Researchers say that the determinants of the tourism demand are economic, social, and geographical factors [5] and Mexico combines all of them. One of the examples is Las Pozas in Xilitla, San Luis Potosi, where visitors can explore the surreal garden created by Edward James, with sculptures, waterfalls and exotic plants. Another must-see destination is the Sótano de las Golondrinas, a huge sinkhole in Aquismón that attracts adventure seekers who want to rappel down to its depths and watch thousands of birds fly, or the Monarch butterfly sanctuaries in Michoacán, where every year from November to March, millions of butterflies dye the forests orange. Moving on to Nayarit, the state is famous for its beaches, such as San Blas, which offer visitors the opportunity to sunbathe, surf and enjoy fresh seafood. Nayarit is also famous for its culinary specialties, such as pescado sarandeado, a grilled fish marinated in a spicy sauce, and aguachile, a ceviche-like dish made with shrimp, lime and chiles. The tourist potential of the natural and cultural resources of the coastal area is characterized by being one of the best. Scholars claim that better equipment would facilitate tourism development including San Blas [8].

Important archaeological finds can also be found in Mexico, such as the city of Teotihuacan, near Mexico City, the Mayan ruins archaeological zone of Chichen Itza in Yucatan, offer a glimpse of the country's pre-Columbian past. Meanwhile, the ruins of Palenque in Chiapas and the Monte Albán complex in Oaxaca showcase the impressive architectural feats of the Zapotecs and the Mayans [4].

The contrasts of Mexico are perhaps best exemplified by its natural phenomena, such as the gigantic crystal caves in Naica, Chihuahua, and the cenotes in Yucatan, which are ancient sinkholes filled with crystal clear water that offer a unique swimming experience [14]. With so much to see and do, Mexico is a country that never ceases to surprise and excite visitors from all over the world.

A group of researchers from Latin America (Fajardo-Montiel, García-Guadalupe, etc.) calls Mexico a "megadiverse" country [10]. One of the most outstanding characteristics of Mexico is the presence of tropical rainforests in the southeastern region of the country. The Lacandon Jungle, located in the state of Chiapas, is one of the largest in Latin America. This jungle is home to a large number of animal and plant species, some of which are not found anywhere else in the world. Another important ecosystem is the coniferous forest, which is located in the mountains of the center of the country. This forest is home to species such as the black bear, the white-tailed deer and the jaguar, and is an important water reserve for the nearby regions. Moreover, speaking about the mountain karst forest of Mexico, it is considered to be an important source of diversity and shelters a large percentage of the Mexican flora [9].

In the north of the country, there is the desert, which stretches from the state of Sonora to the Baja California Peninsula. The desert is home to animal species such as the coyote and the armadillo, and is an important tourist destination for ecotourism lovers. A large number of waterfalls are located in Mexico, such as the Basaseachi Waterfall in the state of Chihuahua, which at 246 meters high is one of the tallest in Mexico. Other important waterfalls are the Tamul Waterfall in San Luis Potosi and the Agua Azul waterfall in Chiapas [12].

Finally, Mexico has a large number of beaches, some of which are internationally recognized for their beauty and ecological importance. For instance, they constitute a natural protective barrier against hurricanes and other natural disasters [7]. Playa del Carmen in Quintana Roo, Mazunte beach in Oaxaca, San Blas in Nayarit and Zipolite beach in Guerrero are some examples of beaches that are important tourist destinations and at the same time are important for the conservation of animal and plant species.

Summarizing all above mentioned, Mexico has a great diversity of ecosystems, each of which is important for the conservation of animal and plant species, and for the country's economy and tourism. It is important that conservation and environmental care policies continue to be implemented to guarantee the preservation of these ecosystems, and that the cultural and natural wealth of Mexico is valued and recognized.

Mexico is one of the countries with the greatest cultural and historical diversity in the world, and much of its cultural wealth comes from the indigenous cultures that have inhabited these lands for thousands of years. There are a number of different indigenous communities in Mexico, each with its own traditions, customs and languages.

But, despite all the riches that Mexico offers, there are still many places to discover and experiences to live. It is a country full of contrasts and riches that make it unique in the world. We believe that with its gastronomy, culture, biodiversity and natural beauties, Mexico is a tourist destination that has the strong potential to conserve biocultural heritage, promote social cohesion, and accelerate the nation's economic growth. To do this, it is crucial to combine measures aimed at educating, planning, and managing the heritage of Mexico with policies that address social, economic, and environmental factors.

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УДК 711.13(73)

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**ЦЕНТРЫ СОСРЕДОТОЧЕНИЯ
АФРОАМЕРИКАНСКОГО
НАСЕЛЕНИЯ, ЮЖНЫЙ
ФУЛТОН**

Аннотация. Исследование, описываемое в данной статье, посвящено изучению центров сосредоточения афроамериканцев, в частности города Южный Фултон, который населяет самое большое количество афроамериканцев в процентном соотношении. В работе была проанализирована официальная статистика, были взяты вырезки из интервью государственных служащих известным зарубежным журналам. В целом, данная статья помогает лучше понять какие основные зоны расселения чернокожего населения существуют в США, а также найти их причины такого расселения. Результаты данной научной работы могут быть использованы при обучении этнокультурным процессам, происходящим в США, а также при обучении этнокультурной политике.

Ключевые слова: афроамериканцы, центры сосредоточения населения, американские города, этнокультурная политика, этнокультурные процессы, расселение населения, чернокожее население.

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**AFRICAN AMERICAN
POPULATION CENTERS, SOUTH
FULTON**

Abstract. The research described in this article focuses on the major centers of African American Population, particularly the city of South Fulton, which has the highest percentage of African Americans. The article presents the result of the analysis of official statistics. Excerpts from interviews of several government officials to various western journals. This article aims to show the zones and explain the reasons behind the settling of African American population. The results of the research can be used in teaching the ethnocultural processes that occur in the United States or ethnocultural policy in general.

Keywords: African Americans, population centers, American cities, ethnocultural policy, ethnocultural processes, population settlement, black population.

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African Americans

African Americans (also referred to as Black Americans and Afro-Americans) are an ethnic group consisting of Americans with partial or total ancestry from any of the black racial groups of Africa. The term “African American” generally denotes descendants of enslaved Africans who are from the United States, sharing their own historical emancipation date of 1865, noted by the Emancipation Proclamation which was signed in 1863. While some Black immigrants or their children may also come to identify as African American via cultural assimilation, the majority of first-generation immigrants do not, preferring to identify with their nation of origin.

In 1790, when the first U.S. census was taken, Africans (including slaves and free people) numbered about 760,000 – about 19.3% of the population. In 1860, at the start of the Civil War, the African American population had increased to 4.4 million, but the percentage rate dropped to 14% of the overall population of the country. The vast majority were slaves, with only 488,000 counted as “freemen”. By 1900, the Black population had doubled and reached 8.8 million.

In 1910, about 90% of African Americans lived in the South. Large numbers began migrating north looking for better job opportunities and living conditions, and to escape Jim Crow laws and racial violence. The Great Migration, as it was called, spanned the 1890s to

the 1970s. From 1916 through the 1960s, more than 6 million Black people moved north. But in the 1970s and 1980s, that trend reversed, with more African Americans moving south to the Sun Belt than leaving it [1].

During slavery, anti-literacy laws were enacted in the U.S. that prohibited education for Black people. Slave owners saw literacy as a threat to the institution of slavery. As a North Carolina statute stated, “Teaching slaves to read and write, tends to excite dissatisfaction in their minds, and to produce insurrection and rebellion” [6].

When slavery was finally abolished in 1865, public educational systems were expanding across the country. By 1870, around seventy-four institutions in the south provided a form of advanced education for African American students. By 1900, over a hundred programs at these schools provided training for Black professionals, including teachers. Many of the students at Fisk University, including the young W. E. B. Du Bois, taught school during the summers to support their studies.

As late as 1947, about one third of African Americans over 65 were considered to lack the literacy to read and write their own names. By 1969, illiteracy as it had been traditionally defined, had been largely eradicated among younger African Americans.

U.S. census surveys showed that by 1998, 89 percent of African Americans aged 25 to 29 had completed a high-school education, less than Whites or Asians, but more than Hispanics. In college admissions, standardized tests and grades, African Americans have historically lagged behind Whites, but some studies suggest that the achievement gap has been closing. Many policy makers have proposed that this gap can and will be eliminated through policies such as affirmative action, desegregation, and multiculturalism

The percentage of the employed Black population age 16 and older working in management, business, science and arts occupations in 2019 is 30.7%.

The number of Black-owned employer businesses in the United States in 2017 is 124,004.

The number of Black military veterans in the United States nationwide in 2019 is 2.1 million (<https://www.commerce.gov/news/blog/2021/02/us-census-bureau-releases-key-statistics-nations-african-american-population>). Almost all of America’s popular mu-

sic – including jazz, blues, rock, soul, and hip-hop – has its origins in Black culture. Today African American athletes dominate most of the professional team sports. Many of the outstanding players in the history of basketball have been African Americans [4].

African American Population Centers

The Black population of the United States is steadily increasing. Since 2000 there has been a 30% increase in the number of Black people living in the U.S. In 2021, there were an estimated 47.2 million people who self-identified as Black, which makes up 14.2% of the country’s population.

At the time of the 2000 U.S. census, 54.8% of African Americans lived in the South, 17.6% of African Americans lived in the Northeast and 18.7% in the Midwest, while only 8.9% lived in the Western states. We should mention that The West has a sizable Black population in certain territories. According to the 2000 Census, approximately 2.05% of African Americans identified their origin as Hispanic or Latino. The only self-reported ancestral groups larger than African Americans are the Irish and Germans.

After 100 years of African Americans leaving the south in large numbers seeking better opportunities and treatment in the west and north, a movement known as the Great Migration, there is now a reverse trend, called the New Great Migration. As it was with the Great Migration, the New Great Migration is also primarily directed toward cities and large urban areas, such as Atlanta, Charlotte, Houston, Dallas, Raleigh, Tampa, San Antonio, Memphis, Nashville, Jacksonville. The statistics show a growing percentage of African Americans migrating from the west and north to the southern region of the U.S. for reasons ranging from economic to cultural.

Table 1: States Ranked by Black Population Percentage in 2010 (<http://www.usa.com/rank/us--black-population-percentage--state-rank.htm>)

State	Percentage of Black People
District of Columbia	50.7%
Mississippi	37.0%
Louisiana	32.0%
Georgia	30.5%
Maryland	29.5%
South Carolina	27.9%

Alabama	26.2%
North Carolina	21.5%
Delaware	21.4%
Virginia	19.4%

Table 2: States Ranked by Black Population Percentage in 2020 (<https://www.census.gov/library/visualizations/interactive/race-and-ethnicity-in-the-united-state-2010-and-2020-census.html>)

State	Percentage of Black People
District of Columbia	44.17%
Mississippi	37.94%
Louisiana	33.13%
Georgia	33.03%
Maryland	32.01%
Delaware	31.10%
Alabama	29.80%
South Carolina	27.09%
North Carolina	23.50%
Virginia	21.60%

If we compare the states by the number of Black Americans, the situation changes slightly with Texas (3.96 million), Florida (3.70 million), Georgia (3.54 million), New York (3.53 million), and California (2.83 million) ranking among the top 5.

With major cities continuing to grow, increased racial diversity is also registered. An analysis of America’s 50 largest cities, in which more than 50 million people reside, demonstrates that for most, racial and ethnic diversity will be their signature demographic trait. The results of the 2020 census made it clear that nonwhite racial and ethnic groups contributed the most for the national growth in the past decade. Black residents outnumber any other race or ethnic group in several cities, some of which are presented in the table.

Table 3: Cities Ranked by Black Population Percentage (<https://www.census.gov/programs-surveys/decennial-census/decade/2020/2020-census-main.html>)

City	Percentage of Black People
South Fulton	92
Detroit	78.6

Memphis	64.2
Baltimore	62.5
New Orleans	59.7
Baton Rouge	55
Atlanta	51.8
Newark	49.7
Cleveland	49.6
Richmond	47.8
St. Louis	46.9
Washington	46.9

South Fulton

What population centre in the USA has the largest percentage of African Americans? At 92 percent, the city of South Fulton in Georgia is the Blackest city in America. No other city above 100,000 population has more than 80 per cent Black residents.

As a center of African American population, South Fulton has a rich history of culture, art, and music. The city is home to several African American landmarks, museums, and cultural centers such as the National Black Arts Festival and the National Museum of African American History and Culture.

In addition, South Fulton has a large African American business community and is home to several African American-owned businesses. The city also boasts an active civil rights community and is home to several organizations dedicated to advancing the cause of civil rights and social justice.

“But South Fulton had challenges from the start – no real town center, no real main street, odd borders and a far-flung map that contribute to a lack of a sense of unity and place. Between the current mayor and the former mayor and the city council and the city attorney and the police chief and other department heads, the visceral friction is variously a function of generational differences, ideological preferences, conflicting beliefs about economic development and just plain personal animosities. But at the heart of it all actually is a much more fundamental question of identity” [3].

The city of South Fulton was formed as a result of a movement to create a new city in south Fulton County. Many residents of the area felt that they were not being adequately served by the exist-

ing county government and wanted greater local control over their community.

In November 2016, residents of the proposed city voted in favor of incorporation. A year later, on May 1, 2017, the city of South Fulton officially came into being.

“Between 2005 and 2015, eight unincorporated neighborhoods in Georgia’s three largest counties Fulton, Gwinnett, and DeKalb – voted to form their own cities. In doing so, they rejected the county’s political leadership and withdrew much of their resources from the county’s tax pool. Prior to incorporation, all of these areas were putting more money into the county via taxes than they got back in services. Pulling their money out of the county pool has thus been a boon for these new cities, which can reprioritize and increase services to meet the needs of their more homogeneous constituencies without raising taxes” [5].

As a newly incorporated city, South Fulton faced many challenges in its early years, including building a new local government structure and infrastructure, securing funding for public services, and addressing issues related to crime and poverty. However, the city has made significant progress in these areas and is now a thriving community with a bright future.

“Two other things we’re excited about are our efforts in Transportation and Parks & Recreation. We are delivering the Transportation Special Purpose Local Option Sales Tax program – ours focuses heavily on repaving initiatives” [2].

In addition to infrastructure development, the city government has plans to create industrial enterprises.

“While the bulk of our City is residential, we are neighbors and potentially the future home to one of the largest industrial districts in the Southeast United States in Fulton Industrial. We also have a very large commercial business corridor on Old National Highway which is complimented by other pockets of commercial development. Outside our boundaries, there are a variety of industrial districts supported by eight neighboring cities”.

Overall, South Fulton is a vibrant, diverse city with a strong African American identity and a rich cultural heritage. Despite all their differences, the black community, united by its identity factor, has managed to build one of the most developed cities in the region.

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**КУЛЬТУРНЫЕ
ОСОБЕННОСТИ
АФРИКАНСКИХ СТРАН**

Аннотация. Эта статья направлена на изучение актуальности африканской культуры и ценностей в современном обществе. В статье поднимается идея о том, что путем переоценки и подтверждения значения подлинной африканской идентичности можно создать прочную основу для сохранения культуры.

Один из основных посылов статьи заключается в том, что положительные аспекты африканской культуры должны быть восприняты и переданы будущим поколениям, воспитывая чувство гордости и преемственности. В то же время необходимо отказаться от негативных аспектов, чтобы способствовать созданию более прогрессивного и динамичного общества.

Изучение африканской культуры и ценностей позволяет оценить богатое разнообразие традиций, формирующих самобытность континента. Более того, основная идея статьи заключается в том, что, критически оценивая и переоценивая эти культурные элементы, можно установить их актуальность и поддерживать их в современном обществе.

Ключевые слова: африканские страны; африканская культура; сохранение культуры, африканская идентичность, этнокультура

**CULTURAL PECULIARITIES OF
AFRICAN COUNTRIES**

Abstract. This article is aimed to explore the relevance of African culture and values in contemporary society. The article raises the idea that by reevaluating and affirming the significance of authentic African identity, a solid foundation for cultural preservation can be established.

One of the main messages of the article is about positive aspects of African culture should be embraced and transmitted to future generations, fostering a sense of pride and continuity. Simultaneously, negative dimensions must be discarded to promote a more progressive and dynamic society.

The exploration of African culture and values allows appreciating the rich tapestry of traditions that shape the continent's identity. Moreover, the main idea of the article is by critically assessing and reevaluating these cultural elements, it is possible to establish their relevance and sustain them in contemporary society.

Keywords: African countries; African culture; cultural preservation, African identity, ethnocultural elements, social values.

ные элементы, социальные ценности.

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Culture, as a concept, encompasses a wide range of human phenomena and is subject to various definitions. One of the earliest and most comprehensive definitions of culture was proposed by Edward B. Taylor in his work “Primitive Culture” (1871) [10]. Taylor described culture as a complex whole that includes knowledge, belief, art, morals, law, customs, and other capabilities and habits acquired by humans as members of a society. However, it is important to note that there are multiple interpretations and definitions of culture, reflecting the diverse perspectives of scholars interested in the phenomenon.

Culture represents the patterned way of life shared by a particular group of people who claim a common origin or descent. It encompasses various aspects such as language, dressing, music, work, arts, religion, social norms, taboos, and values. These values are the beliefs held about what is right, wrong, and important in life. The transmission of culture from one generation to another occurs through the process of socialization, where individuals absorb and mimic the actions and behaviors of their elders and siblings.

While there may be numerous definitions of culture, they all share a common goal of portraying culture as the entirety of a particular group's way of life. It represents the organization and meaning people give to their social, political, economic, aesthetic, and religious norms, distinguishing them from neighboring groups [2]. Culture is a distinguishing factor that sets one group apart from others. It shapes behavior, including greeting habits, dressing styles, social

norms, taboos, food preferences, songs and dance patterns, as well as traditional occupations and philosophical beliefs.

Culture is not a static entity but a dynamic and ever-changing phenomenon. It evolves and adapts through interactions and absorptions of elements from other cultures, a process known as assimilation. The adaptability of culture allows it to remain relevant and responsive to internal and external changes [6]. Each element of culture, whether it is material, such as artifacts and crafts, or non-material, such as beliefs and norms, is interconnected and contributes to the overall system of culture.

African culture encompasses the shared attitudinal inclinations, capabilities, art, beliefs, moral codes, and practices that characterize Africans. It is a continuous and cumulative reservoir of both material and non-material elements that are socially transmitted across generations. Africa is home to diverse ethnic nationalities, each with its own language, dressing, eating, dancing, and greeting habits. Despite the variations, there are dominant traits and values that unite Africans and distinguish them from other peoples around the world.

While African culture exhibits unique characteristics and cultural variations, it also shares similarities among different African societies. Nigerian culture, for example, may have more similarities with Ghanaian culture than with Eastern or Western cultures [3]. Culture is not limited by geographical boundaries and is universal, yet each manifestation of culture retains its own uniqueness. African culture, like any other culture, experiences both positive and negative dimensions. It is vital to acknowledge and promote the positive aspects of African culture while discarding those elements that hinder societal progress and development.

By examining these cultural aspects, we aim to shed light on the relevance and significance of African culture in contemporary society while advocating for critical evaluation and necessary adaptations to ensure the well-being and holistic development of African communities.

African culture is deeply intertwined with values, which play a central role in shaping and defining the unique identity of African societies. [1]. Values can be understood as the worth or importance attributed to objects, beliefs, or actions. They represent points of

view or convictions that individuals and communities cherish and live by, sometimes even to the extent of being willing to die for them. Values permeate every aspect of human life and can be categorized as religious, political, social, aesthetic, moral, cultural, or personal.

Different individuals may hold different values based on their perceptions of reality. Society, in turn, exerts pressure on individuals to conform to its accepted values and norms. Non-conformity to societal values often leads to social sanctions or consequences. The significance of values in a society is evident in their role in sustaining and grounding its culture [8].

Values form the foundation that supports a people's culture and makes it tangible and meaningful.

In African culture, there is a distinct set of values that characterizes the African way of life, approach to issues, and worldviews. These values have evolved over time and reflect the historical development of Africa and its people. They shape behavior, actions, and conduct, determining what is approved or disapproved within the culture. Violations of these values can result in severe consequences, with penalties designed to bring shame and discourage such behavior.

Values not only shape moral conduct but also influence aesthetic appreciation. They play a significant role in determining what a society considers beautiful or aesthetically pleasing in its arts and crafts. Therefore, values are integral to both ethical and aesthetic aspects of a culture. They hold societies together and ensure their continued existence by providing a shared set of beliefs and principles.

These two aspects, ethics and aesthetics, are interconnected and closely related, reflecting the relationship between the material and non-material dimensions of culture.

Overall, values are the cornerstone of African culture and other cultures worldwide. They give culture its distinctiveness and shape the collective identity of a people. Understanding and appreciating African culture requires a deep exploration of its underlying values and the significance they hold in shaping social behavior, norms, and beliefs.

Various values can be highlighted that are integral to African culture. Here is a breakdown of some values which were discussed by Gabriel E. Idang in his “African culture and values” [4].

1. Social Values.

These are beliefs and practices that are followed by a particular society. They encompass festivals, games, sports, and dances that are unique to different African societies. Social values often intertwine with religious, moral, and political values.

2. Ethical Values.

African culture places a strong emphasis on moral considerations. There are various beliefs and customs that individuals are expected to adhere to in order to live long and avoid bringing curses upon themselves and others.

3. Religious Values.

Religion plays a central role in African societies, and religious values are highly respected. African traditional religion involves belief in a Supreme Being, the existence of the human soul, good and bad spirits, and the mediation between humans and the Supreme Being through diviners, sorcerers, and soothsayers. Religious values permeate every aspect of life, and spirituality is imbued in various activities.

4. Political Values.

African societies have political institutions with respected leaders. The traditional political hierarchy begins with the family, followed by the village, clan, and ultimately the paramount ruler. Loyalty to leaders is seen as loyalty to God, and traditional political arrangements often include checks and balances through secret societies, cults, societal norms, and different classes of chiefs.

5. Aesthetic Values: African aesthetics are based on traditional belief systems and influence the production of art and aesthetic objects. African societies have their own standards of beauty, different from Western ideals. Aesthetic values guide the creation of objects that are considered admirable and beautiful in a particular African society.

6. Economic Values: Traditional African economies, primarily based on farming and fishing, have cooperative values. People would assist each other in farming without expecting payment, understanding that they may need assistance in the future. Economic

cooperation is also seen in the system of contributions called “osu-su”, where individuals pool their resources to uplift each other economically [5].

These values are interconnected and collectively contribute to the uniqueness and identity of African culture. Understanding them in their entirety provides a comprehensive view of African cultural values.

Taking into account cultural changes. It should be marked that cultural change in Africa brings about various challenges of adjustment, particularly when there is a clash between traditional beliefs and practices and new modes of behavior or ideas. Change can occur through invention, discovery, and diffusion, each contributing to the transformation of culture.

Invention involves creating new things by recombining existing cultural elements. In pre-1600 African societies, the cultural base was limited, resulting in few significant inventions. For example, most appliances and utensils were made of wood, and transportation was primarily by canoes. Even with the introduction of new inventions from other cultures, such as metal tools, traditional methods and materials are still commonly used for building houses due to economic reasons and conservatism [7].

Discovery, on the other hand, does not involve recombining traits but rather the sharing of knowledge about existing but previously unknown things. Discoveries can lead to challenges and stimulate further invention for the development and survival of society.

Cultural diffusion, the spread of cultural traits from one society to another through contact, is another process that can bring about significant change in African culture. Diffusion can occur through intentional borrowing or imposition of cultural traits. When a society comes into contact with another, it may adopt and incorporate certain cultural elements, leading to changes in its own cultural practices.

Adjustment to cultural change can be challenging, and the period of culture lag, the time it takes for non-material culture to adjust to changes in material culture, can vary. The desirability of yielding to change in the non-material culture depends on the perception of the new mode of conduct as better than the existing one. Compatibility between the expected change and the existing culture,

as well as the availability of force or influence to induce compliance, also play a role in determining the acceptance of change.

However, force has its limits in bringing about change, and attempting to legislate every aspect of a people's way of life is impractical. This presents a problem of adjustment when externally induced changes conflict with deeply rooted beliefs and practices. Individuals may find themselves torn between new faiths or ideologies and their traditional beliefs, leading to a sense of dichotomy in various aspects of their lives.

Overall, cultural change in Africa can bring about challenges of adjustment, particularly when there are conflicts between traditional and modern beliefs and practices. The process of adjusting to change requires careful consideration of the compatibility between existing culture and the expected changes, as well as an understanding of the complexities and intricacies involved in cultural adaptation.

In evaluating the cultural values in Africa, it is important to recognize that values are an integral part of culture and contribute to a people's identity. African cultures have traditionally placed a high premium on close kinship relations and a synergetic society where people work together on various tasks. This communal approach fostered a sense of social solidarity and cooperation. However, with the influence of Western individualistic values, there has been a shift towards nuclear family patterns and individualism, leading to a decline in the sense of community and shared responsibility.

Another aspect of traditional African culture is the respect and cooperation with nature. Customs and taboos were established to preserve and conserve the environment. Violation of these customs and myths, coupled with a lack of technological know-how, has led to low agricultural productivity and environmental degradation [9].

Marriage customs and practices in African cultures often involved polygamy, which was associated with wealth, social status, and the desire for many children and relations. Children were seen as social security and economic assets, and having many offspring was a source of pride for parents. However, these practices have faced criticism due to issues of gender inequality, childbearing pressures on women, and the neglect of the welfare of widows and orphaned children.

It is essential to critically evaluate cultural practices and values, acknowledging both their positive and negative aspects. Positive dimensions of culture, such as a synergetic society and conservation of nature, should be encouraged and preserved, as they contribute to the well-being and development of African societies. However, negative practices that dehumanize individuals and hinder progress should be urgently discarded.

In conclusion, culture should be knowledgeably innovative and beneficial to society, allowing for progress and development. While embracing and preserving the positive dimensions of African culture, harmful practices that contradict the spirit of globalization, science, and technology should be abandoned. Culture is an adaptive system, and values play a central role in shaping the uniqueness of a society. By critically assessing cultural practices and values, African societies can move towards a more inclusive, progressive, and sustainable future.

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УДК 008:39(861)

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**КОЛУМБИЙСКАЯ КУЛЬТУРА:
ГОБЕЛЕН БОГАТОГО
НАСЛЕДИЯ**

Аннотация. В этой статье рассматриваются яркие проявления культуры Колумбии, демонстрирующие их значение как свидетельство разнообразия, жизнестойкости и художественного мастерства страны. От заразительного ритма кумбии и магического реализма литературы Габриэля Гарсиа Маркеса до яркой Фери де лас Флорес и художественного мастерства народа ваюу – культурный гобелен Колумбии отражает слияние коренных, африканских и европейских влияний. Эти проявления воплощают многокультурную ткань страны, сохраняют наследие коренных народов и служат источником стойкости и вдохновения перед лицом трудностей.

Ключевые слова: колумбийская культура, культурное самовыражение, культурное разнообразие, магический реализм, культурное наследие, сохранение наследия, мультикультурная ткань, культура коренных народов, коренные народы, творческий вклад, глобальное влияние, культурный обмен, туризм.

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**COLOMBIAN CULTURE:
A TAPESTRY OF RICH
HERITAGE**

Abstract. This article explores the vibrant cultural expressions of Colombia, showcasing their significance as a testament to the country's diversity, resilience, and artistic prowess. From the infectious rhythm of Cumbia and the magical realism of Gabriel Garcia Marquez's literature to the vibrant Feria de las Flores and the artistic craftsmanship of the Wayuu people, Colombia's cultural tapestry reflects the fusion of indigenous, African, and European influences. These expressions embody the country's multicultural fabric, preserve indigenous heritage, and serve as a source of resilience and inspiration in the face of challenges.

Keywords: Colombian culture, cultural expression, cultural diversity, magical realism, cultural heritage, heritage conservation, multicultural fabric, indigenous culture, indigenous peoples, creative contribution, global influence, cultural exchange, tourism.

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Colombia, land of breathtaking landscapes and warm-hearted people, is a country with a rich and diverse cultural heritage. From the rhythms of traditional music and the vibrant colors of its festivals to the captivating art and literature, these are a testimony to its history and the fusion of indigenous, African and European influences.

In the field of dance, the Cumbia, the heartbeat of Colombian music, is originally from the Caribbean coast of the country, its rhythms are a mixture of African, indigenous and European elements, this creates a vibrant and energetic sound. Recognized as Intangible Cultural Heritage of Humanity by UNESCO, cumbia has evolved over the centuries and is now celebrated throughout Colombia with colorful dances and joyful gatherings that embody the unity and diversity of the nation [4]. On the other hand, Gabriel García Márquez's magical realism, expressed in his most widely read masterpiece, "One Hundred Years of Solitude", intertwines reality and fantasy capable of recounting the social transformations of the Colombian people, which has left an indelible mark on the world's literary landscape. Gabriel García Márquez's works not only shed light on the history and culture of Colombia, but also illuminate universal human experiences, making him one of the most celebrated writers of the 20th century. However, it's not all dance and literature, the Flower Fair, a floral symphony, is a captivating celebration of color, fragrance and art. Held in the city of Medellín, this grand festival pays

homage to Colombia's rich floral biodiversity and the country's cultural heritage [2]. The event includes extravagant floral parades, vibrant street performances, traditional music and dance, creating an enchanting atmosphere that attracts visitors from around the world. The same is true of the Black and White Festival held in the city of Pasto or the Barranquilla Carnival.

As is well known, Colombia is one of the world's largest coffee producers. Colombian coffee, a rich cultural brew, is not only a beverage; it represents a way of life deeply rooted in the cultural fabric of the country. Coffee production is an art form in Colombia, with generations of farmers meticulously cultivating and harvesting the finest beans. The aroma and flavor of Colombian coffee have been internationally acclaimed, making it an iconic symbol of Colombian identity and a source of pride [1].

Many of the great cultural displays in Colombia are handmade and one of the most elaborate are the indigenous handicrafts of the Wayuu people. The Wayuu people, an indigenous community living on the Guajira peninsula, showcase their rich cultural heritage through their intricate handmade bags and weavings. Each piece tells a story, reflecting the Wayuu's connection to their ancestral land and customs. These vibrant and meticulously crafted items have earned worldwide recognition, symbolizing not only Wayuu identity, but also Colombia's commitment to the preservation of the craftsmanship and memory of indigenous peoples [3].

It is worth noting that Colombia's cultural expressions are a testament to the country's diversity, resilience and artistic prowess for the following reasons:

Fusion of indigenous, African and European influences:

Colombia's cultural expressions are deeply rooted in the fusion of indigenous, African and European influences. The country's history is marked by the convergence of diverse cultures, which has resulted in a unique blend of traditions, music, dance, art and literature. This fusion represents the multicultural fabric of Colombia, showing its capacity to embrace and integrate different cultural elements.

Preservation of indigenous heritage:

Colombia prides itself on preserving its indigenous heritage. Several indigenous communities throughout the country continue to

practice and display their traditional customs, rituals and artistic expressions. By honoring and preserving these cultural legacies, Colombia demonstrates its respect for the resilience of indigenous peoples, their deep connection to the land, and their invaluable contributions to the country's cultural mosaic.

Resilience in the face of challenges:

Colombia's cultural expressions are testament to the resilience of its people. Despite facing numerous challenges throughout its history, including social, political and economic struggles, the Colombian people have found solace, strength and inspiration in their cultural heritage. Through music, dance, literature and art, Colombians have channeled their resistance and determination, using these expressive forms as vehicles for self-expression, healing and preservation of their identity.

Artistic prowess and creativity:

Colombia has produced numerous renowned artists, musicians, writers and performers who have achieved international recognition. From the magical realism of Gabriel Garcia Marquez's novels to the rhythmic brilliance of musicians such as Carlos Vives and Shakira. Colombian artists have captivated audiences around the world with their exceptional talent, innovation and creative expressions, their artistic prowess not only highlighting Colombia's rich cultural heritage, but also showcasing the country's capacity for artistic excellence and cultural contribution on a global scale.

Cultural tourism and global impact:

Colombia's cultural expressions have a significant impact on tourism, attracting visitors from all corners of the world. Festivals such as the Flower Fair and the Barranquilla Carnival have become major tourist attractions, providing a platform to showcase Colombia's diverse cultural traditions and promote cultural exchange. This global recognition not only strengthens Colombia's economy, but also enhances its reputation as a vibrant and culturally rich destination.

Culture tells the stories of resistance and social change of the Colombian people by serving as a dynamic platform for expression, preservation, and transformation. Through various artistic mediums such as literature, music, dance, theater, and visual arts, cultural narratives emerge that give voice to the struggles, challenges, and aspirations of the Colombian population. These artistic expressions convey

messages of resilience, justice, and social transformation, depicting the experiences and perspectives of marginalized communities [5].

Folklore and oral traditions play a crucial role in transmitting the stories of resistance across generations. Through storytelling, folk songs, and traditional dances, the historical struggles and triumphs are passed down, preserving the memory of resistance and inspiring future generations to continue the fight for change.

Cultural festivals and celebrations provide communal spaces where narratives of resistance are showcased and celebrated. These events bring people together, fostering a sense of solidarity and unity, while also serving as platforms for raising awareness, educating the public, and promoting dialogue about social issues.

The indigenous and Afro-Colombian heritage embody narratives of resistance and social change. Their cultural practices, rituals, music, and art reflect their historical struggles against marginalization and discrimination. By preserving and sharing their cultural traditions, these communities assert their identity, reclaim their narratives, and challenge systemic inequalities [10].

Colombian culture pays homage to the fusion of indigenous and African traditions by actively highlighting and respecting their influences. Numerous authors and articles have explored this cultural fusion, shedding light on its significance. Authors such as Manuel Zapata Olivella, an influential Afro-Colombian writer, emphasizes African traditions and their fusion in Colombian culture. His novel "Changó, el gran putas" delves into the Afro-Colombian experience, celebrating its resistance, spirituality and cultural richness. At the same time, Delia Zapata Olivella, sister of Manuel Zapata Olivella, contributes to the recognition of the Afro-Colombian heritage. Her work explores the history, struggles and cultural expressions of Afro-Colombian communities, highlighting their fusion with indigenous traditions [7].

Similarly, scholarly articles such as "The African Presence in Colombia: Black Communities and Afro-Colombian Culture" by Peter Wade and "Indigenous Peoples in Colombia: From Marginalization to Empowerment" by Myriam Jimeno delve into the fusion of indigenous and African traditions. These articles examine the historical contexts, cultural practices and social significance of these di-

verse influences, contributing to a deeper understanding of their role in Colombian culture [8].

These authors and articles serve as valuable references for understanding how Colombian culture actively highlights and respects the fusion of indigenous and African traditions, enriching the country's cultural landscape.

Culture intersects with social movements and activism, as artists, cultural organizations, and activists collaborate to create exhibitions, performances, and cultural events that advocate for social justice. Through their work, they raise awareness, provoke critical thinking, and inspire collective action towards a more equitable and inclusive society [6].

Colombian culture proudly displays the intricate tapestry woven by the fusion of indigenous and African traditions. It recognizes the importance of its legacies, histories and artistic expressions in shaping the country's identity [9]. By embracing and respecting this fusion, Colombia celebrates its cultural diversity and fosters a spirit of inclusion. From the magical realism of Marquez's literary masterpieces to the exploration of Afro-Colombian experiences in the works of the Olivella brothers, Colombian culture highlights the vitality and resilience of its people.

Recognition of this cultural fusion also serves as a reminder of the continuing journey toward social justice, equality and understanding. It calls for continued appreciation and respect for the diverse voices and narratives that contribute to the tapestry of Colombian culture. In essence, Colombian culture serves as a testament to the richness and cultural diversity that emerges from the fusion of indigenous and African traditions. It invites us to celebrate and embrace this tapestry of influences, fostering a society that values and respects the multiplicity of cultural expressions. Through the exploration and preservation of these traditions, Colombia continues to flourish as a nation that appreciates its cultural heritage and embraces its dynamic and multifaceted identity.

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УДК 811.111(91)'27

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**КАК ЭФФЕКТИВНО
ВЫСТРАИВАТЬ
КОММУНИКАЦИЮ
В АВСТРАЛИИ: ПРИВЕТСТВИЯ,
ПРАЗДНИКИ И ПРИЁМЫ
ПИЦЦЫ**

Аннотация. В статье рассматриваются культурные особенности жителей Австралии, знание которых будет полезно представителям иных культур в ситуации кросс-культурной коммуникации и при решении проблем, возникающих на почве столкновения различных менталитетов и систем ценностей. Авторы статьи уделяют внимание современному этикету общения в Австралии, правилам поведения в общественных местах, особенностям разговорной речи и нюансам австралийского варианта английского языка, известного как Aussie. Материалы статьи способствуют лучшему пониманию языковой и когнитивной картины мира австралийцев, что в свою очередь благоприятствует эффективной коммуникации в условиях мультикультурного общества.

Ключевые слова: австралийская культура, австралийцы, кросс-культурная коммуникация, глобализация, межкультурные проблемы, этикет, правила поведения, разговорная речь, языковая картина мира, когнитивная картина мира, мультикультурное общество.

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**HOW TO COMMUNICATE
SUCCESSFULLY IN AUSTRALIA:
GREETINGS, HOLIDAYS
AND MEALS**

Abstract. The article deals with the cultural peculiarities of the inhabitants of Australia, the knowledge of which will be useful to representatives of other cultures in the situation of cross-cultural communication and in solving problems caused by the collision of different mindsets and value systems. The authors of the article pay attention to the modern etiquette of communication in Australia, the rules of behavior in public places, the peculiarities of colloquial speech and the nuances of the Australian variant of English, known as Aussie. The materials of the article contribute to a better understanding of the linguistic and cognitive worldview of Australians, which in turn serves for effective communication in a multicultural society.

Keywords: Australian culture, Australians, cross-cultural communication, globalization, intercultural problems, etiquette, rules of behavior, colloquial speech, linguistic picture of the world, cognitive picture of the world, multicultural society.

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Intercultural communication is an important area of our life today. The rapid pace of technology development, the expansion of multicultural environments, automation and global exchange are all our reality. But often there are tasks that cannot be solved without high-quality communication. Moreover, in everyday life, at work, in personal life and even in social networks. Therefore, there should be adequate communication. Communication is divided into two parts – verbal and nonverbal, however, for effective communication, their complex connection is possible [4].

Verbal communication is a way of expressing thoughts and emotions in a verbal form. It can be multifaceted, such as philosophical discourses or a general conversation in the office. Incorrect choice of words, inappropriate jokes, unwanted exaggeration or underestimation of something are irrelevant here. For successful communication, you need to keep calm and analyze your words. Pay attention to what you say and how it can be understood by another person.

Nonverbal communication is the signs that you show but don't tell someone. Involuntary gestures, smiles, facial expressions, facial expressions – these are all signs that you remember only at the moment when you get to know a person. As a rule, nonverbal communication plays an even greater role than verbal communication, so you should be very attentive to this type of communication [1].

Now passing on to communication specifically between Russia and Australia. Russia has always been interested in Australia. At first, this interest was based on an exotic culture but then the Russians tried to study Australian history and practically benefit from it. It started to “serve as an example for the future development of Russia” [3]. Australia had become a place for emigration and people from Russia started to travel across the ocean to another continent. This caused some problems because the culture of these two countries is quite different. What should a foreigner know for successful communication?

For a deeper understanding of Australian culture and its peculiarities we need to “dive” into it and explore some features connected with Australian mentality, their cuisine, national holidays, differences in English and so on. For good cross-cultural communication you need to fully understand it.

Firstly, “Australians are well regarded for their friendly and welcoming approach towards newcomers” [8]. Australia is known for its laid-back lifestyle, which emphasizes the importance of spending time outdoors with friends and family. Australians value community, positive outlook on life. They believe that taking care of each other is the most important thing. People there have positive vision and encourage others to also think positively. They handle difficult situations with humor and are most likely to cooperate to get things done. “In conversation, Australians avoid the manifestation of status differences, it is considered good form to communicate equally with both the interlocutor standing above and the interlocutor standing lower on the social ladder. The Australian model of multiculturalism allows different ethno-cultural communities to live together without losing their identity” [2]. This approach to communication and multiculturalism is refreshing and should be appreciated. The concept of equality in communication is an important one that can benefit any society.

As Australia has many immigrants from all over the world who traveled there looking for a better life on the other continent, they “created an optimistic and forward-looking society full of confidence and a conviction that Australia is “The Lucky Country” and full of opportunities” (<https://www.swedesinaustralia.com/en/australia-psyche-culture-persona-personality/>). Australia is a multi-cultural country and they accept people with all possible backgrounds and are very tolerant. They agree that they “are all immigrants to the land anyway” [5]. But you need to understand that although it is a very welcoming country, they value their traditions and beliefs, so a foreigner must respect them.

If you will be in Australia, you definitely need to visit local restaurants and cafes, try local food. Due to a large number of immigrants, Australian cuisine is a melting pot of different cultures and flavors that have been brought together to create a unique culinary experience. Australians tend to choose food for seasons and celebrations. For example, “a lamb roast on Easter, fresh prawns at Christmas, the first juicy mangos enjoyed as spring clicks over to summer” [6]. The country culinary blends indigenous, Asian and European cuisines. Moreover, “Australians prefer to eat outdoors as much as possible”, it can be breakfast outside a cafe or lunch with a glass of wine admiring the sunset. However, if you choose to have lunch in a cafe or a restaurant, there are some rules of behavior in them.

Firstly, gratuity is not accepted in Australia. Moreover, this gesture can be regarded as bad manners. If you really want to celebrate the service with a reward, then you can discreetly add a tip to the bill (in some restaurants, there is a place for this in the bill).

Secondly, littering is not just polite, it's an insult. In self-service cafes or fast food restaurants, do not leave behind dishes, leftovers and other garbage. Clean up after yourself by putting everything in the trash cans.

Thirdly, most restaurants in Australia take into account the peculiarities of nutrition and food intolerance. You can always check the ingredients of the dish with the waiter and ask to make small changes to it (<https://bilbytravel.ru/pravila-povedeniya-i-etiketa-po-avstraliyski/?ysclid=hlrvn2btug665102233>).

If you are going to travel to Australia, then you certainly know that the national language of the country is English that is used

by the majority of the population. Yet, the variety of the language native to the country is Australian English, or Aussie. This colloquial form came from the word “Australian” or from abbreviations “AusEng” or “AusE”.

The obsession with contracted forms is also observed in “barbie” for barbecue, “arvo” for afternoon and “cossie” for swimming costume. The number of diminutives of such a kind in language is about 5,000 words [7].

Moreover, Australians often use the informal style of speech not only in everyday communication but in official and business one. For example, it is not a rare phenomenon to hear a politician using colloquial speech during his election campaign or during interviews with journalists. Such a strategy allows the representative of the government to indicate his belonging to the common classes of people.

Another important feature concerns mentioning a certain person or the addressing to your interlocutor during the conversation. If it is customary in your country to address a person as Mr. and Mrs., be prepared for the fact that the chances of hearing this in Australia will be very small. You will not meet an employee who addresses his boss as Mr. or Mrs. as well as a student discussing his research paper with his professor in such a way. Instead of this, people just use the first name of the person they are talking with.

As a foreigner in Australia, it is essential to respect the significance of national holidays. It is recommended to join in the celebrations and show your appreciation for the country's traditions and history. However, it is important to remember that these days are not just for fun and relaxation – they have serious historical and cultural significance, and you should behave respectfully. Try to educate yourself about the meaning and importance of the holiday, and avoid engaging in activities that may be inappropriate or offensive. Finally, it is always a good idea to dress appropriately for the occasion, for instance to wear the national colors (green and gold) on Australia Day is a great way to show your support for the country.

Australia day, also known as Anniversary Day and Foundation Day marks the arrival of the first British fleet in 1788 and the founding of the nation. In the early 1800s the date was celebrated by politicians and businessmen of New South Wales with private dinners. Now it is annually celebrated on January 26. Sporting events,

including horse races and regattas, play an important part of the celebrations, and the day's festivities often end with fireworks (<https://www.britannica.com/topic/Australia-Day>). Australia Day is about pride, celebration and achievements of the nation.

To sum up, Australia is a diverse country that welcomes people from all over the world. However, it is important for foreigners to respect local customs and behave appropriately so as not to offend local residents. Show respect for the culture of indigenous people, observe the laws of the country and be attentive to your actions. By joining the Australian way of life, foreigners can provide themselves with pleasant and memorable experiences. Remember that treating others with respect and kindness is a universally recognized character trait that will serve you well in any situation.

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**НАРОДЫ И ГОСУДАРСТВА
АМЕРИКИ ДО ПОЯВЛЕНИЯ
ЕВРОПЕЙЦЕВ: АЦТЕКИ**

Аннотация. Данная статья посвящена загадкам Ацтекской империи. Здесь представлена информация о том, как удивительная империя развивалась, включая множество интересных и стоящих фактов, которые кратко, но чётко описывают её политическую структуру, традиции, архитектуру и другие культурные аспекты. Особенности мира Ацтеков, их образа жизни и структуры быта хранят множество секретов для нас: исследователи и археологи все еще в процессе изучения загадочного государства, пережившего свой расцвет и падение буквально за один век. Тем не менее, мы попытались открыть немного секретов и представить полноценную картину этой империи. И надеемся, что Ацтеки станут понятнее всем, кто прочитает нашу статью.

Ключевые слова: ацтеки, Ацтекская империя, индейские народы, социальная структура, рынок, масеуалли, пили, Теночтитлан, ацтекская культура, архитектура.

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**PEOPLES AND STATES OF
AMERICA BEFORE THE
EUROPEANS: THE AZTECS**

Abstract. This article is devoted to the mystery of the Aztecs Empire. There is some information about how wonderful empire developed, also containing loads of interesting and worth knowing facts that shortly and still clearly cover its political structure, traditions, architecture and other cultural aspects. The peculiarities of Aztec world, their way of life and urban structure have many secrets for us to reveal: researchers and archaeologists are still in the process of studying the mysterious state that experienced its heyday and fall literally within one century. Nevertheless, we tried to open some of the secrets and present a complete picture of this empire. And we hope the Aztecs will become more understandable for people who read our article.

Keywords: the Aztecs, Aztec Empire, Indian peoples, social structure, market, Macehualli, pili, Tenochtitlan, Aztec culture, architecture.

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Introduction:

The Aztec Empire is an early state of Central America, created and flourished in the XIV—XVI centuries. The empire included the central part of modern Mexico and Mesoamerica [1].

The Aztecs are usually associated with Chichen Itza, cruel sacrifices and a mysterious ball game. The culture and heritage of what we know about the Aztecs is constantly mixed with information about the Incas, Maya and other tribes of Mesoamerica.

However, in today's report, we want to share the truthful facts about the culture, life and political structure of the Aztec Empire that we happened to learn.

History of the Empire:

The ancestors of the Aztecs came from the north, from a place called Aztlan, from which the name of the empire and people later came.

According to legend, the god of the sun and war Huitzilopochtli told the Aztecs to settle where they would see such a pic-

ture: an eagle on a cactus would hold a snake in its claws. After long wanderings, in 1325 the settlers founded a town on an island in the middle of Lake Texcoco, and named it Tenochtitlan. It was he who became the state capital (<https://www.britannica.com/topic/Aztec/>).

It took time for the Aztecs to separate themselves from the more powerful states at that time (Kuluakan), which had to pay tribute. In 1429, they gained independence, concluded a trade and political alliance with neighboring states and began to develop as an independent and very promising empire.

The Aztec state was at the peak of its power when in 1519 the Spaniards, led by the Governor of Cuba Hernan Cortes, invaded its territory. At that time, the Spaniards already knew about the mysterious American empire, which, according to the stories of navigators, contained an incredible amount of gold. Indeed, the Spanish conquistadors were amazed by the wealth of the empire, as well as the thoughtful internal structure of the Aztec cities. Already by 1521, the capital was officially captured, about 80% of the population died from the invasion and "new" infectious diseases brought by Europeans (<https://www.guggenheim.org/publication/the-aztec-empire/>).

Social structure and trade:

It is also interesting the social structure of the Aztecs. There were two classes: maseualli (peasants) and pili (nobility). Social status depended on military prowess – so, a person who proved himself well in military affairs could go to "pili". Especially indicative were the captures of prisoners, who were considered to be war trophies.

The path up the hierarchical ladder was open to almost everyone. However, young men who did not distinguish themselves after three battles usually went into culture and crafts.

Merchants (pochteca) occupied an intermediate position between peasants and nobility: the Aztecs were excellent traders and found contact even with hostile tribes [4].

Trade was of key importance for the empire, and the wide export of various vegetables, spices, animal skins and copper products allowed the empire to take a leading position in the market and ensure further prosperity for the Aztecs. Almost 20% of the population was engaged in agriculture. The grown crop, as well as the tribute coming from the occupied territories, allowed to feed about 200 thousand people.

The main products of the population were corn, beans and pumpkin. Poultry was also bred, but it was used only on special occasions. The menu also included porridge, stewed vegetables, seaweed, spices, sugar, insects and fish. Cocoa beans served as the equivalent of money. Brewed grains ground with pepper produced an early analogue of cocoa and chocolate, which was used in religious ceremonies. The Aztecs prepared pulque from agave juice – strong alcohol from cactus juice, which, however, could only be consumed by the elderly.

Tenochtitlan (capital of the Empire):

For modern researchers, Aztec cities are especially interesting, which, according to the conquistadors, were not like European ones. Scientists note the unique structure of megacities.

For example, the capital of the empire, Tenochtitlan at the beginning of the 15th century was the largest city on the planet (only Constantinople could compare with it). The population density was very high — over 15 thousand people per square kilometer. At the same time, the city was surprisingly clean [7].

Dozens of bridges were thrown across the lake to the city. Dams from frequent floods were built in the distance. A large-scale market for 25 thousand people was set up in the satellite city of Tenochtitlan, where everything was sold - from exotic birds and maize to ornate cotton clothes and slaves.

Floating gardens were built around the city from baskets of silt. A network of canals used for irrigation, cargo transportation and fishing is laid between the islands. In the central part of the lake, the water was salty, so farming was done on the outskirts of the city, where underground springs were beaten. Drinking water was supplied by four-kilometer clay aqueducts coming from Chapultepec Hill.

Most Aztecs lived on the outskirts of the city in one-story buildings made of twigs and clay. Whole clans were located in the houses, and people tried to settle on a professional basis. So, there were quarters of masters in the manufacture of bird feathers, potters, stone carvers and merchants [5].

The Aztecs also had an education system in which astronomy, literacy, history, public administration and laws were the main subjects. This education, however, was optional and only for men.

Children of all ages and genders also attended music and choreography schools.

Culture within the Empire:

The unique culture of the state was based on the mythological and religious concepts of the empire. Aztec mythology emphasized the role of the Sun, and the Aztecs considered themselves people chosen by the Sun. Here are some of the key Aztec gods:

- Quetzalcoatl is the god of life, light, wisdom, fertility and knowledge, the patron of the day and the wind, is the ruler of the west and is considered a "Feathered Serpent".

- Coatlicue - known as the mother of all gods, she is "the one in the skirt of the snake" and is considered the goddess of fertility, the patroness of life and death.

- Yacatecutli is the God of merchants and travelers, so the Aztecs sacrificed slaves to satisfy him and ensure his happiness.

Such famous sacrifices carried a special religious significance. The Aztecs believed that this was the only way to support the natural course of things — first of all, the sunrises. The gods needed sustenance. Blood supported the structure of the universe. Therefore, most of the victims (with the exception of the captives) went to their deaths voluntarily. To any disaster, be it a flood or an earthquake, there was one answer — sacrifices. If the disasters did not stop, the Aztecs brought even more sacrifices. Since disasters ended sooner or later, such a system completely suited the Aztecs [3].

Spanish navigators told about the sacrifices of many thousands of people. However, excavations indicate a more modest figure — every 52 years only a few hundred people were sent under the knife.

Architecture:

Of Aztec art, architecture was one of the forms that suffered the most from the effects of the Spanish conquest and colonization, as most of its buildings were reduced to ruins.

The main objects of architecture were temples, pyramids, palaces and other administrative buildings. Temples were built on top of pyramids made of stone, earth and wood [6].

A distinctive feature of this Aztec art can be called a magnificent sense of symmetry and order. The previously mentioned idea of balance could be traced in all spheres of Aztec life.

And the most striking representatives of architecture can be called such monumental buildings as the Mayor of Templo, the pyramid of Tenayuk, or round pyramids.

In conclusion:

Aztec culture, way of life and urban structure keep many secrets to this day: researchers and archaeologists continue to study the life of the Aztec Empire, a mysterious state that experienced its heyday and fall literally within one century. Nevertheless, we hope that in today's story we were able to reveal to you the secrets of the Aztecs and help you put together a more complete picture of them.

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**ШКОЛЬНОЕ ТЕЛЕВИДЕНИЕ
РОССИИ И США: ОБЩЕЕ
И ОСОБЕННОЕ**

Аннотация. В связи с процессом глобализации многие специалисты и организации стремятся перенять опыт зарубежных коллег. Одна из перспективных областей с данной точки зрения – сфера школьного телевидения, так как здесь еще не разработана четкая методическая база в таких крупных странах как Россия и США. Несмотря на это, данная сфера развивается очень быстро и нуждается в новых методах работы.

В данной статье описывается история создания школьного телевидения в России и США, а также описывается современное состояние сферы. При сравнении отношения преподавателей к целям обучения выясняется, что именно из-за различия исторически сложившегося подхода к обучению, существуют различия в материальном обеспечении обучения, а также в методических наработках преподавателей.

Ключевые слова: школьное телевидение, школьные телестудии, российский опыт, американский опыт, сравнительный анализ, образовательный процесс.

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**SCHOOL TV STUDIOS IN RUSSIA
AND USA: SIMILARITIES
AND DIFFERENCES**

Abstract. Due to the process of globalization, many specialists and organizations seek to adopt the experience of foreign colleagues. One of the promising areas from this point of view is the sphere of school television, since a clear methodological base has not yet been developed in such large countries as Russia and the USA. Despite this, this area is developing very quickly and needs new methods of work.

This article describes the history of the creation of school television in Russia and the USA, and also describes the current state of the sphere. When comparing the attitude of teachers to the learning goals it turns out that because of the differences in the historically established approach to learning, there are differences in the material support of training, as well as in methodological achievements of teachers.

Keywords: school television, school television studios, Russian experience, American experience, comparative analysis, educational process.

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Modern man lives in the era of mass media so cultural boundaries are gradually erased due to globalization and other cross-cultural processes. In our time specialists of various fields are trying to learn from the experience of foreign colleagues in order to improve the processes in their professional field. For example, professionals in the field of school journalism study the work of colleagues with great interest, since there is still no methodological complex for teaching children journalism in many countries. One of the largest countries in which this area of work is highly developed are Russia and the United States. The education systems in these countries vary, and, consequently, the methods of education also differ. These differences are the subject of our interest in this article, since by comparing the experience of these countries, it is possible to build an effective model of teaching journalism to schoolchildren.

Broadcasting lessons in American schools started developing about twenty years ago. There were no school TV studios at that time, teachers simply bought a basic set of equipment: a camera, a tripod, a microphone - and began to introduce this subject into teaching. However, the main problem was not the material resources, but methodology of teaching.

“The spread of the new subject “Broadcasting” in schools was a movement from below. The teachers had no curricula, manuals, or lesson plans at their disposal. In search of methodological support, a group of teachers came to the meeting of the American Association of Journalism Teachers. But they were disappointed: it turned out that television journalism in this association was not engaged at all” [4], Denis Rogatkin writes in his article “The School News Industry” about American television.

Later, these teachers decided that they themselves would create a community for school television teachers. They called it “STN, Student Television Network”. Initially in this organization teachers shared their experience and developed a methodological basis for teaching.

In Russia, school television appeared much earlier. Since the thirties of the twentieth century there were film schools for children, many schoolchildren were involved in the creation of films. In the

eighties, with the proliferation of video recorders and video cameras, children's television studios began to appear.

“In the 20s - 80s, the movement of media education was hampered by censorship, political control and poor technical equipment of educational institutions. It would seem that by the beginning of the 90s of the twentieth century, Russian media educators finally received the long-awaited freedom and independence in the development of programs and their practical implementation. Indeed, the ideological and political hindrances have disappeared (hopefully forever). But the technical, personnel, and methodological difficulties of implementing media education have persisted and have also been aggravated by financial ones. In many educational institutions of Russia in the 90s there was not only no money for audiovisual equipment, but also for teachers' salaries” [5] – says Fedorov A.V. in his article “Media education: history, theory and methodology”.

With the development of information technologies, the interest of tv audience, and, consequently, the students of school film and television studios themselves has faded. With the advent of the Internet, the number of channels for obtaining information has increased and, thus, interest has decreased even more. Children's TV studios, as it turned out when searching for references, have become means of developing various skills and even character traits in children. Based on the list of scientific works found in the process of studying the history of Russian school television, it appears that at the beginning of the twenty-first century those studios are considered as a factor in the formation of universal educational actions of students, patriotism, harmonious family relations.

We should continue with the concept of school television in modern Russia and the USA. The only classification of definitions for a school TV channel in Russia is given in the article by Yulia Pivkina [3]:

1. “The school's website containing videos of annual school events filmed by adults without the participation of children;
2. The school's website containing videos created by students;
3. Independent website of “school television”, which is a video archive of films about school life created by students;

4. Internet channel of continuous daily online broadcasting with the possibility of selecting videos on demand (in the video archive catalog mode)”.

The article was published in 2013. A lot has changed in 10 years at the school television industry in Russia. For example, after analyzing the composition of participants in the youth media contests «Юнга+» (Junga+) and “TimeCode”, it was found out that children's TV studios in most cases exist on the basis of institutions of additional education or in commercial organizations. Even if TV journalism classes are held in a secondary school, they are separated from the educational process.

So, school television in Russia is understood as a section of additional education, in which schoolchildren shoot TV stories or TV programs and upload them to the Internet.

In America, school television exists on the basis of middle or high school. School TV studios are created to conduct practice on a particular academic subject [6]. “The subject of “Broadcasting”, we recall, is an elective course. But one thing has remained unchanged, it is still a website or a group on social networks. Mixed groups of students from different classes who want to take this course are formed for classes,” Denis Rogatkin explains the system of education in the subject of “Broadcasting” in the USA in his article “The School News Industry”.

So, in America, school television is understood as a school subject of choice, in which students create their own TV program and TV stories and post it on the Internet.

To determine the forms and methods of teaching, we should turn to the goals of creating a school television studio. In the process of studying the literature on the topic, we found a few clearly formulated goals. They differ greatly in direction, because each teacher in Russia has the right to choose for himself what goal he sets and what methods he will use to achieve it:

1. Dryagina V.I. in her article “Project activity of the school television studio as a way of developing the creative abilities of students” states that “most of the projects for the creation of school television studios, which are freely available on the Internet, are aimed at developing the creative potential of the child” [1].

2. Pivkina Yu.A. in her work “School television as a factor of personal growth of a child and a means of uniting a family” says that “school television is a powerful factor of personal growth and development of a child. Namely, it provides the development of oral speech and literary talent, the systematic formation of universal educational actions of various types, a favorable environment for the development of children's talents...” [3].

3. Also, as a teacher of the inclusive TV studio «Компас ТВ (Compass TV)» and a former student of the youth TV studio «Айсберг ТВ (Iceberg TV)», I can say that vocational guidance of schoolchildren is also the goal of creating children's television studios. When a child is immersed in the atmosphere of work, he understands whether he likes this profession or not, which in the future will allow him to make the right choice of profession.

4. V.V.Panina in her article “The role of school media in the process of socialization” summarized the above-mentioned goals. She says that school media “perform educational, cognitive, educational and career guidance functions” [2].

Summarizing what has been said we can conclude that the purpose of creating a school television studio is to develop certain skills and qualities in a child, and it is up to the teacher to decide which skills and qualities it would be.

For American teachers, the goal of creating a school television studio is also to provide vocational guidance to schoolchildren. Due to the difference in educational systems in Russia and the United States, American model should be revealed.

So, school education in the USA is divided into 3 stages (<https://travelsmartclub.com/publications/sistema-obrazovaniya-v-ssha#SCHO2>):

1. Elementary school in the USA: arithmetic, reading and writing are taught as academic subjects. Natural and social sciences are not given in any way.

2. Middle School (grades 6-8) or Junior High School (grades 7-9). Children come here from the age of 11. At this time, students study a set of compulsory subjects (mathematics, English, natural science subjects, social studies, physical education and art) and several subjects to choose from (foreign language, art and technology, journalism, rhetoric, theater arts and many others).

3. High School - grades 9 to 12 (High School) or 11 to 12 (Senior High School). There are more subjects to choose from, students are already focusing on their goal to enter the university. Schools in America offer a wide range of subjects, from agricultural engineering to 3D design. It is necessary to gain a certain number of credits (for each subject a certain number of credits is given) in the exact sciences, in social sciences, etc. In most states it is necessary to pass 8-9 subjects.

Thus, journalism is an elective subject in middle and high school. Elective subjects in US schools are aimed at preparing students for admission to college or university. The skills acquired during studying of additional subjects would be needed for the future professional activities. So, the main purpose of an additional subject, in our case television journalism, is to get the student up-to-date information about the subject of study and to acquire practical skills in the chosen subject [7].

So, the differences presented lead us to the question of teaching methods. In both countries, teachers of school television studios have a certain freedom of action, because neither in Russia in institutions of additional education, nor in the USA in the program for additional subjects there are no mandatory curricula.

As mentioned earlier since the beginning of the twenty-first century, US school television has been going through a period of its formation. Many schools have already purchased professional equipment and built a real TV studio. The main advantage of the educational system is the number of hours allocated to the practice of students: about 4-5 hours a week are allocated for the subject of "Broadcasting". Moreover, each student can and should try himself in different roles, for example, as an operator or presenter.

A lot of attention is paid to professional skills in this subject. Children are taught to work in the frame and give a speech, they are explained the rules of composition and the correct setting of the frame, news releases and videos are mounted with them. The most important thing, as we have already said, is that each student receives all this knowledge and should practice all the skills acquired.

"TV programs of many schools have managed to overcome the boundaries of school walls – they are broadcast on local TV channels. PBS, a public television channel in the USA, which can be

compared with the Russian “First Channel”, also became interested in school television. PBS has launched the project “School Reporter Labs”. PBS journalists supervise the work of the school studios participating in the project, post their stories on their website, and the most relevant, interesting and successful stories get a chance to get into the PBS News Hour” [4]. – says Denis Rogatkin.

Let's move on to teaching methods in Russian school TV studios.

1. Organization of the educational process. At the youth TV studio “Iceberg TV”, where I was a student, classes were held twice a week. One is in TV journalism, the other is in acting and speech production. In the inclusive TV studio “Compass TV”, where I am now a TV journalism teacher, classes are held twice a week. One is in TV journalism or another media field, the other is in editing. In children's free time out of basic school education, students shoot TV stories, which are posted online and are sent to various competitions so it was during my training;

2. Theory and practice: pedagogical methods can be different. Teachers in school TV studios share the knowledge that they themselves have. Interesting approaches to work, some “tips” children get at festivals and gatherings, which are very popular and developing at the moment. More attention is paid to practical studies, since it is impossible to learn journalism without them. Teachers do their best to attract students to practical work, but not everyone wants to participate in the process of filming so they attend only theoretical classes. Another aspect of practical training is that the student is able to choose the role he likes in the film crew and can stay in the same position throughout the training. During the academic year, a diligent student has about 7-8 stories on the web, ones who are “just interested” has 1-3 stories;

3. Communication with professional television: there is practically no communication with TV channels. The maximum is a tour to the TV studio.

So, based on all of the above, it can be concluded that children's TV studios in the USA exist mainly on the basis of a school, therefore, training in them is aimed at obtaining professional skills and knowledge in the field of television journalism. In Russia, school TV studios exist on the basis of additional education and are aimed at

developing the creative qualities of the child and his career guidance. This difference implies a difference in the form of training – mandatory completion of all tasks in an American studio, 4-5 hours of practical training against a “circle of interests” in Russia with 1-5 real works per year of study. Of course, teaching methods are approximately the same - teachers strive to give students more practice and involve them in real work. That is, the difference is not even in the methods, but in the amount of practice on which the acquired knowledge is worked out.

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CULTURAL PECULIARITIES OF EUROPEAN COUNTRIES

УДК 008:39(438)

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DZIEŃ DOBRY: КРАТКИЙ ГИД В ПОЛЬСКУЮ КУЛЬТУРУ

Аннотация. Данная статья посвящена культурным особенностям общения, принятым в Польше. Акцент в статье делается на выстраивание взаимоотношений между поляками и русскими. Взаимоотношения между странами рассматриваются с точки зрения взаимодействия в истории, что повлияло на восприятие друг друга представителей этих двух стран. Рассмотрен религиозный аспект культуры Польши, оказавший и продолжающий оказывать определенное внимание на Польшу. Статья включает также анализ основных ценностей и традиций Польши, повлиявших на формирование общепринятых норм поведения в этой стране. В статье даются советы по выстраиванию продуктивного общения в Польше.

Ключевые слова: польская культура, культура общения, российско-польские отношения, религия, польский этикет, польские ценности, польские традиции.

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DZIEŃ DOBRY: A BRIEF GUIDE TO POLISH CULTURE

Abstract. This article is devoted to the cultural peculiarities of communication accepted in Poland. The emphasis in the article is on building relationships between Poles and Russians. The relations between the countries are considered from the point of view of interaction in history, which influenced the perception of each other by the representatives of these two countries. The religious aspect of Polish culture, which has and continues to have a certain attention on Poland, is considered. The article also includes an analysis of the basic values and traditions of Poland, which influenced the formation of generally accepted norms of behavior in this country. The article gives some tips on building productive communication in Poland.

Keywords: Polish culture, culture of communication, Russian-Polish relations, religion, Polish etiquette, Polish values, Polish traditions.

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Mutual understanding plays a crucial part in maintaining intercultural relations. The idea that we need to cooperate with other people to gain our goals is not new, but every time we meet the representatives of other cultures, we may find it difficult to understand the full message they convey.

Dealing with different cultures requires certain preparation. This preparation includes several things which must be considered. They are the history of the country and the history of the relations between the countries, the religion in the considered country (especially if it differs from the religion in your country), values and traditions and etiquette. We will discuss each part separately taking Poland as the object of our study, since Poland and Russia have long-term relations in history.

History

Through history, Poland was the country of great interest for her neighbours: Russia, Prussia, the Ottoman Empire, Sweden, Austria, Germany. During many conflicts in the history the Polish culture was suppressed but never annihilated completely. This stimulated the nation to preserve all the components of the rich cultural heritage the country has today. The modern Polish people know their history and are proud of it and the Polish culture, their language, their traditions. Their national identity was shaped by their history and the church which plays an important part in both the history and the culture of the country [1].

This fact does affect the relationships with the neighbours. Depending on the period in which the relationship was maintained and what results it brought to Poland, the understanding of the neighbours may differ. If we consider the relations between Poland and Russia, we find that these two countries had vast territories bordering each other which led to the beginning of the relations between

the countries. The impact the countries had on each other should not be underestimated. Having appeared in other European countries, the tendencies got into Russia through Poland. At the same time people in Poland living at that time viewed Russians as inferior Christians, Oriental people, and Russians also did not consider Polish people as true Christians. This was the stumbling block in the Russian-Polish relations. The pivotal moments in history in these relations were the Polish intervention into Russia in 1610-1612, Partitions of Poland in XVIII century, Polish-Soviet conflict in 1920-1921, the Soviet liberating campaign in Poland in 1939 and the pro-European tendencies in 1989 [4]. To understand the reasons why these two nations view each other in this way today, to find the right words communicating with the people, we should start with the study of the history of the two countries.

Religion

As the European Commission say, “The Constitution guarantees the freedom of conscience and the freedom of religion. Churches of all denominations and the State are independent and autonomous. There is no official religion in Poland.” The Catholic Church is the biggest one in the country, and the number of people baptized in this church is approximately 85 % [12]. Although religion is very important in the Polish culture, it is not the first on the list of priorities of people, compared to family, health, career, people’s private life [3]. Since the COVID-19 pandemic the research has noticed tangible polarization in the attitude towards the Church in the Polish society [6]. This may be illustrated through the abortion discussion in Poland. This had been an issue since the middle of the XX century, when abortions were first legalised but soon abolished. After the WWII abortions were legalised under circumstances, but in 1993 the abolition of abortions was supported by the President of Poland and the pope John Paul II. Only the threat to the mother, defects of the fetus and a criminal case might be the circumstances for the abortion. In 2016 the government wanted to exclude the second reason, but mass protests took place in the country. In 2020 the issue arose again being followed by the protests again [2]. This example shows us that though the religion may affect some aspects of personal life, people stand for their rights against the total rule of the Church.

Values and traditions

The first value on the list of priorities in life Polish people name 'family' [11]. Speaking about the family, we should mention that this love of close people has the opposite side which is coldness to others. At first you might find a person from Poland quite reserved, but once you have got acquainted and made friends or found common friends, you will find the shift in the mood of your Polish interlocutor [1]. It may affect not only your private life but also your career. In Poland people are rather sensitive to a manager's trust in people related through kinship, which proves it is not a rare case in the country [13]. This may be quite surprising for those who have never faced such situations, but it should be considered for maintaining good relationships.

Another example which illustrates family values in Poland is that Poles prefer relaxing during Christian holidays with their families more [5]. It is also noted that the contacts between family members have intensified since 2019.

Apart from the family values, we should mention the high level of awareness of Poles about their traditions, their history and cultural heritage, even among young people (which becomes their main factor for communicative participation) [10]. Another characteristic of the Polish society is independence and sovereignty [7]. This is the consequence of the history of Poland.

Etiquette

Traditionally, Poles are very hospitable, and this hospitality to guests is preserved today, though it has reduced to some extent since the XIX century. You should bear in mind that if you are invited to a Polish home, it does not give you the right to bring some more guests as this will be considered rude and may puzzle the hosts. Also, the level of hospitality varies in towns and in the countryside [8]. The exception to the rule may be allowed for family members and close friends who can come unannounced. The host hospitality should be complimented. If you bring something like a box of chocolates, it will also be met with pleasure.

As etiquette traditions change through times, we should mention the bouquet-traditions. Flowers used to be presented to women only, though nowadays it is normal to give flowers to men as well on special occasions [8]. This does not mean that women lack respect in

the modern society, on the contrary, they are respected and considered as equal partners to men, gaining roles of the wife and the mother [9]. A very important detail to mention regarding flowers is the number of flowers given. It will be a kind gesture to give an odd number of flowers, unwrapped. When giving presents, do not expect them to be unwrapped immediately.

Basic etiquette is also applicable in Poland. Questions about the salary, women's age are inappropriate. While talking, you are expected to be polite and friendly, avoid sensitive topics, such as conflicts in history between your countries and politics. Punctuality is a must if you want to start your business relationship right.

Conclusion

Taking into consideration the things mentioned above, we may come to the following conclusions.

Due to the high level of historical and cultural awareness of Poles, some misunderstanding may arise in conversation between Russians and Poles as both these countries view some historical events differently. This requires high level of tolerance and deep study of the relationships between these countries for both interlocutors.

If possible, sensitive topics should be avoided in conversations to maintain prolific partnership.

Basic etiquette rules are common both for Russia and Poland, which reduces the chances for awkward situations. But for the western European countries some of the rules might be surprising.

The Church takes an important place in the life of Poles, though in modern Poland it does not have the leading role in the private life of people.

Family takes the first place on the list of priorities of Poles, being followed by close friends and colleagues. If you find any common relatives or friends, it will be much easier for you to start the partnership.

The more we learn about the history and culture of each other, the easier it is to understand, find the right way to communicate and achieve the goals we set in the partnership. The most important thing we should do is to be open to new cultures, be curious about different people, be respectful about other nations' heritage and be

knowledgeable about our own history, culture, and the national identity.

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УДК 008:94(73)"1901/1953":39(430)

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**ВЛИЯНИЕ ГЕРМАНИИ
НА КУЛЬТУРУ НЬЮ-ЙОРКА
В ПЕРВОЙ ПОЛОВИНЕ 20 ВЕКА**

Аннотация. В данной статье рассказывается о том, как Германия начала вносить изменения в культуру одного из самых главных городов США – Нью-Йорка. Иммигранты из Германии повлияли на многие институты, традиции и повседневные привычки, которые большинство людей в мире сегодня считают типично американскими. Немецкие иммигранты привнесли изменения в систему образования США, сделав ее уникальной. На этом примере влияния одной страны на другую можно понять, как важен межкультурный обмен для развития новых идей и технологий. В статье рассматривается влияние немецкой культуры на такие аспекты, как архитектура, философия и наука, литература, искусство, музыка, дизайн.

Ключевые слова: немецкая культура, американская культура, американские города, Нью-Йорк, немецкие иммигранты, культурные особенности, взаимодействие культур.

K.M. Glushkov

E.A. Ivanova

**THE INFLUENCE OF GERMANY
ON THE CULTURE OF NEW
YORK IN THE FIRST HALF OF
THE 20TH CENTURY**

Abstract. This article describes how Germany began to make changes in the culture of one of the most important cities in the United States – New York. The immigrants from Germany influenced many institutions, traditions, and everyday habits that most people in the world today consider to be typically American. German immigrants brought changes to the US education system, making it unique. Using this example of the influence of one country on another, one can understand how important intercultural exchange is for the development of new ideas and technologies. The article examines the influence of German culture on such aspects as architecture, philosophy and science, literature, art, music, design.

Keywords: German culture, American culture, American cities, New York, German immigrants, cultural characteristics, interaction of cultures.

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The 1920s entered the history of the United States as the era of prosperity. Having entered the war late, the United States lost little, but gained a lot. They have turned from a debtor into a creditor of Europe. The mass production of many new products has begun.

By 1929, industrial production exceeded the total output of Great Britain, France, Italy, Germany, and Japan by 10% and accounted for about 50% of the global total. Investments in the economy of foreign countries exceeded \$11 billion, of which 40% accounted for European countries, 22% - Latin America.

As Germans became one of the predominant immigrant groups of the 19th century, it was only natural that they began to exert a powerful influence on the development of American culture [6].

It is easy to determine the contribution of Germans to the life of the United States - for example, sauerkraut, or tuba, or the national love of light carbonated beer. However, the German influence on life in the United States is much deeper, influencing many institutions, traditions, and everyday habits that many today consider to be typically American [3].

For example, the US education system, from the lower classes to the higher ones, would be unrecognizable without the ideas championed by German immigrants. German culture has long cultivated a strong commitment to education, and Germans have brought this commitment with them to their new home.

In 1855, German immigrants in Wisconsin opened America's first kindergarten based on German kindergartens. The Germans introduced physical education and vocational education in public schools and were responsible for the inclusion of gyms in school

buildings. More importantly, they were leaders in calling for universal education, which was not common in the US at the time [2].

At the beginning of the 20th century, New York was one of the most dynamic and diverse cities in the world. It was the center of cultural, economic, and social life throughout the United States. During this period, Germany also played a leading role in world culture, and its influence on New York was not unimportant.

1. Architecture

Germany had a great influence on the architecture of New York. Many buildings built during this period reflect the German style of architecture. In addition, many German immigrants worked in construction and brought their skills and knowledge to the urban infrastructure.

At the beginning of the 20th century, work began on the construction of skyscrapers in New York, and Germany became an important source of inspiration for architects. A landmark example is the famous Christopher Columbus skyscraper on Park Avenue, built in 1913 with the participation of technology and engineering from Germany. This building was revolutionary in its technological capabilities and created a new standard for the construction of skyscrapers.

2. Philosophy and Science

Germany also influenced the philosophy and intellectual life of New York in the first half of the 20th century. While European scientists fled because of the Nazi regime in Germany, they carried their ideas and positions with them in the United States. In New York, many of them found jobs at universities and began teaching art, philosophy, and design. Germany has made a great contribution to the education of New York, especially in the field of science and technology. For example, Albert Einstein turned out to be very influential and helped turn New York into a center of scientific research.

3. Literature

One of Germany's main contributions to the culture of New York was in the field of literature. Many German writers, such as Thomas Mann, Franz Kafka, and Hermann Hesse, became famous in the West during this period. Their works introduced new ideas and concepts to the American public.

During this period there was a mass immigration of European writers and poets, such as Bertolt Brecht, Franz Kafka, Thomas Mann. The cultural influence of Germany on New York has also manifested itself in the field of journalism. German periodicals were in demand in New York, especially among German-speaking immigrants. They enjoyed reading newspapers and magazines in their native language, which allowed them to feel closer to their homeland and preserve their language and culture.

4. Art

New York became home to many European artists in the first half of the 20th century, and Germany was one of the leading sources of new artistic aesthetics. Many artists, such as Hans Hofmann and Wassily Kandinsky, found their inspiration in the German school of artistic constructivism, which traded in modular design and abstract art [8]. This influence was reflected in the art scene of New York, where constructivism became one of the main trends [5].

5. Music

Germany has also had a significant influence on the music of New York. During this period, classical music in Germany was in vogue, and many composers, such as Johannes Brahms and Richard Wagner, were popular in the United States. Wagner's music, especially his operas, have become an important part of the New York opera repertoire.

Composers such as Arnold Schoenberg and Paul Hindemith came to the United States and began teaching and creating music that was largely inspired by modern German musical aesthetics.

6. Design

Finally, Germany influenced the design and consumer culture in New York in the first half of the 20th century. The new constructivist ideas that came from Germany were reflected in the creation of new designer goods, from furniture to cars. This was especially pronounced during the 1939 World's Fair in New York, which presented new German goods internationally.

Finally, Germany has influenced the culture of New York in the field of brewing. Many German breweries were established in the USA, and German beers became popular in New York. This led to the creation of an entire brewing industry in the city, and beer is still an important part of New York City culture.

German immigrants also brought their reformist zeal to the entertainment life of America - one could even argue that the Germans invented the American weekend [4]. Before the arrival of the Germans, many communities in the American colonies observed the Puritan Sabbath, paying special attention to recreation and family pastime at home. The Germans, however, had a long tradition of organized Sunday recreation and were enthusiastic supporters of Sunday walks. After the arrival of German immigrants in the United States, new large-scale recreation facilities began to appear. Cities - picnic areas, bandstands, sports clubs, concert halls, bowling alleys and playgrounds - all this is suitable for weekend excursions with the family. The Germans also loved social clubs and created singing societies, theater groups and lodges. Anyone who uses one of the modern theme parks, civic orchestras, swimming pools or city parks is indebted to the German passion for recreation.

Traditions that many consider to be fundamentally American, which have been part of the national heritage since time immemorial, were either introduced or popularized by German immigrants in the 19th century. Some of the most familiar elements of American Christmas celebrations, from the Christmas tree to Santa Claus handing out gifts, were gifts from the Germans, as was the Easter bunny [9].

By the end of the 19th century, German Americans and German culture were generally recognized as essential threads in the fabric of American life. They were less geographically and culturally isolated than in previous generations, and increasingly spoke English as the first rather than the second language, while maintaining a vital written culture in German. German was widely taught in American public schools, and it was studied by both German and non-German students [7]. German Americans have been portrayed as funny characters in the popular press from time to time, but they have rarely been demonized. In the coming years, German Americans will reach even greater heights in American life; however, German-American culture will not develop so well.

In 1910, an estimated 2.3 million immigrants of German descent lived in the United States. With the reduction of immigration and increasing assimilation, the number of publications in German has decreased to about 550 [10].

In 1990, according to the Census Bureau, 58 million Americans said they were exclusively or partially of German descent. Americans of German descent have been largely assimilated, and the use of German in the United States has declined dramatically. Some German-language newspapers continued to be published in the United States, such as the California Staats-Zeitung [1].

In general, Germany had a significant impact on the culture of New York in the first half of the 20th century. It can be traced in architecture, design, scientific and literary traditions, as well as in the entire cultural atmosphere of the city. This emphasizes the importance of intercultural exchange and interaction for the development of new ideas and technologies in our time.

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УДК 008(450)

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**КАК БОГАТОЕ КУЛЬТУРНОЕ
НАСЛЕДИЕ ИТАЛИИ
ФОРМИРУЕТ ЕЕ
СОВРЕМЕННУЮ
ИДЕНТИЧНОСТЬ: ИЗУЧЕНИЕ
ОСОБЕННОСТЕЙ
ИТАЛЬЯНСКОЙ КУЛЬТУРЫ**

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**HOW ITALY'S RICH CULTURE
HERITAGE SHAPES IT'S
MODERN IDENTITY:
EXPLORING THE
PECULIARITIES OF ITALIAN
CULTURE**

Аннотация: Цель этой статьи – углубиться во влияние богатого культурного наследия Италии на формирование ее уникальной национальной идентичности. Италия известна своим исключительным культурным вкладом на протяжении всей истории, обладает богатством художественных, архитектурных, кулинарных и языковых традиций. Данное исследование направлено на изучение связи между историческими, художественными и социальными факторами, которые способствовали формированию культуры Италии. В ходе исследования используется междисциплинарный подход, что обеспечивает всестороннее понимание того, как сформировалось культурное наследие Италии и каким образом продолжает оказывать влияние на современное общество.

Ключевые слова: итальянская культура, культурное наследие, итальянское искусство, архитектура, итальянская кухня, итальянский язык, итальянская литература, национальная идентичность.

Abstract: This article aims to delve into the profound influence of Italy's rich cultural heritage on shaping its unique national identity. Italy, renowned for its exceptional cultural contributions throughout history, possesses a wealth of artistic, architectural, culinary, and linguistic traditions that continue to define the country. By exploring the peculiarities of Italian culture, this study aims to shed light on the interplay between historical, artistic, and societal factors that have contributed to Italy's distinct identity. Through an interdisciplinary approach, incorporating historical analysis, cultural studies, and sociological perspectives, we aim to provide a comprehensive understanding of how Italy's cultural heritage has shaped its identity and continues to impact its present society.

Keywords: Italian culture, cultural heritage, Italian art, architecture, Italian cuisine, Italian language, Italian literature, national identity.

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Italy, a country renowned for its vibrant cultural heritage, stands as a testament to the profound influence of historical, artistic, and societal factors on shaping a nation's identity. From ancient civilizations to the Renaissance and beyond, Italy has consistently been a cradle of artistic excellence, architectural marvels, culinary delights, and literary achievements. The richness and diversity of Italian culture have not only captivated the world but have also played a pivotal role in defining the country itself.

The aim of this scientific article is to explore the peculiarities of Italian culture and learn how Italy's cultural heritage has shaped its unique national identity. By examining the interplay between historical roots, artistic traditions, and societal influences, we seek to unravel the intricate tapestry that characterizes Italian culture and identity. The findings of this study will shed light on the significance of cultural traditions and their enduring influence on a country's collective character. Furthermore, it will emphasize the need for preserving, celebrating, and appreciating Italy's rich cultural heritage, not only for the benefit of Italy but also for the enrichment of global cultural diversity.

Italy's cultural journey can be traced back to ancient civilizations that once thrived on its soil. The Etruscans, Greeks, and Romans each left their indelible mark, shaping the foundations of Ital-

ian culture. The Renaissance, a period of extraordinary artistic and intellectual blossoming, further propelled Italy to the forefront of cultural innovation, leaving an enduring legacy that continues to be celebrated today [6]. Italy's *artistic traditions* are legendary and have left an indelible mark on the global cultural landscape. From the masterpieces of the Renaissance to avant-garde contemporary art, Italy has been at the forefront of artistic innovation, fostering creativity and nurturing generations of talented artists. Italian Renaissance art embraced various mediums, including painting, sculpture, and architecture. Paintings of the period, characterized by their rich colors, intricate details, and symbolic depth, depicted religious themes, mythological narratives, and portraits. The masterpieces of Leonardo da Vinci, such as "The Last Supper" and the "Mona Lisa," showcase his mastery of technique and keen observation of human expression. Sculpture during the Renaissance reached new heights of anatomical precision and emotional expression [1].

Beyond the Renaissance, Italy has a rich artistic legacy spanning various periods and movements. The Baroque era, characterized by dramatic expressions, dynamic compositions, and ornate embellishments, produced notable artists like Gian Lorenzo Bernini and Caravaggio. The 20th century witnessed the birth of Futurism, an avant-garde movement that embraced modernity and the dynamism of the machine age, led by artists such as Umberto Boccioni and Giacomo Balla [1].

Italy's *architectural* marvels are a testament to the country's historical and artistic significance. From ancient Roman ruins to Gothic cathedrals and Renaissance palaces, Italy's architectural heritage is both diverse and awe-inspiring. Ancient Rome's architectural achievements, such as the Colosseum, the Roman Forum, and the Pantheon, are remarkable examples of engineering prowess and grandeur. These structures exemplify the mastery of arches, vaults, and domes, showcasing the enduring influence of Roman architectural principles on subsequent architectural styles.

The Middle Ages witnessed the construction of magnificent cathedrals and churches throughout Italy. The Gothic style, with its soaring vaults, intricate stained-glass windows, and ornate sculptures, found expression in notable buildings like the Milan Cathedral (Duomo di Milano), the Florence Cathedral (Duomo di Firenze), and

the Siena Cathedral (Duomo di Siena). The Renaissance brought about a revolution in architectural design, with a return to classical principles and a focus on harmonious proportions. Palaces, such as the Palazzo Medici Riccardi in Florence and the Palazzo Farnese in Rome, exemplify the elegance and grandeur of Renaissance architecture [3].

Moving forward in time, Italy also boasts impressive examples of Baroque architecture. Rome's Trevi Fountain, designed by Nicola Salvi, is a captivating masterpiece adorned with intricate sculptures and cascading water. The Spanish Steps, also in Rome, showcase the grandeur and theatricality of the Baroque style.

In addition to individual structures, Italy is renowned for its historical city centers that have been designated as UNESCO World Heritage Sites. Florence's historic center, with its wealth of Renaissance architecture, including the Florence Cathedral, the Uffizi Gallery, and the Ponte Vecchio, transports visitors to a bygone era of artistic brilliance [13].

Italian *cuisine* is internationally celebrated and has become a symbol of cultural identity and gastronomic excellence. With its diverse regional specialties, fresh ingredients, and time-honored traditions, Italian food is a true delight for the senses. Italian cuisine is characterized by simplicity, allowing the quality and natural flavors of the ingredients to shine. Pasta, with its myriad shapes and accompanying sauces, forms the cornerstone of Italian cooking. From the classic spaghetti Bolognese to the delicate flavors of homemade ravioli, pasta dishes reflect the diversity and creativity of Italian culinary traditions. Pizza, arguably Italy's most famous culinary export, originated in Naples [9].

Italian cuisine is also known for its devotion to fresh, seasonal produce. The art of Italian cuisine extends beyond pasta and pizza to encompass a wide array of dishes. Desserts hold a special place in Italian cuisine, with treats like tiramisu, cannoli, and panna cotta gracing tables around the world. Each region has its own unique dessert traditions. Italian culinary traditions are not just about the food itself but also the rituals and conviviality that surround it. Meals in Italy are often long and leisurely affairs, bringing family and friends together to savor good food, wine, and company. Italian culinary culture has permeated global cuisine, with Italian restaurants

found in nearly every corner of the world. The pride and passion Italians have for their gastronomic heritage continue to shape their cultural identity and ensure that Italian cuisine remains beloved and celebrated worldwide [4].

Language and literature play a central role in shaping Italian culture and identity. The Italian language, known for its melodious cadence and expressive nuances, serves as a vehicle for preserving and transmitting the country's rich cultural heritage. Italian, derived from Latin, is a Romance language and is spoken by approximately 65 million people worldwide. It is the official language of Italy, San Marino, and Switzerland's Ticino region. Additionally, Italian holds official status in various international organizations, such as the European Union and the United Nations.

The Italian language is deeply intertwined with Italy's history and literature. One of the most significant works in the Italian language is Dante Alighieri's "Divine Comedy." Dante's masterpiece not only showcases the beauty and versatility of the Italian language but also presents a profound reflection on human existence, morality, and spirituality. Italian literature has produced numerous renowned authors who have made lasting contributions to world literature. Petrarch, considered the father of humanism, pioneered the development of the sonnet, and had a significant influence on the Renaissance. His emotional and introspective poems about love and beauty continue to resonate with readers. Another notable figure is Giovanni Boccaccio, whose collection of stories, "The Decameron," provides a vivid portrayal of medieval Italian society. Boccaccio's work marked a transition from the Middle Ages to the Renaissance and showcased a range of narrative styles and themes [12].

During the Renaissance, Italian literature experienced a golden age, with the flourishing of poets, playwrights, and philosophers. Ludovico Ariosto's epic poem "Orlando Furioso" and Torquato Tasso's epic "Jerusalem Delivered" are enduring classics that captivate readers with their rich storytelling and exploration of themes such as chivalry, honor, and love themes [12].

In the modern era, Italian literature continued to evolve, with notable authors such as Alessandro Manzoni, Giuseppe Tomasi di Lampedusa, and Italo Calvino making significant contributions [7]. Manzoni's historical novel "The Betrothed" depicted the lives of or-

dinary people during the tumultuous period of the Spanish domination in Italy. Tomasi di Lampedusa's "The Leopard" explored the decline of the Sicilian aristocracy in the 19th century, while Calvino's imaginative works, such as "Invisible Cities" and "If on a Winter's Night a Traveler," pushed the boundaries of literary experimentation [11].

The Italian language and its literary tradition serve as powerful vehicles for preserving cultural heritage, expressing ideas, and fostering a sense of national identity. They connect Italians across time and space, allowing them to engage with their history, values, and collective experiences [12].

In conclusion, language and literature are integral components of Italian culture, acting as guardians of the country's past and catalysts for intellectual and artistic endeavors. Italian literature stands as a testament to the creativity, intellectual depth, and cultural richness that have shaped Italy's identity and continue to inspire generations of readers and writers.

Italy's rich cultural heritage has a profound impact on its *society*, influencing various aspects of *daily life*, *social interactions*, and *collective identity*. The cultural traditions, values, and artistic achievements shape the way Italians perceive themselves and their place in the world. One significant societal impact of Italy's cultural heritage is its contribution to *tourism*. Italy is a top tourist destination, attracting millions of visitors each year who come to explore its historical sites, marvel at its art and architecture, savor its culinary delights, and immerse themselves in its vibrant cultural traditions. Tourism not only generates economic benefits but also promotes cultural exchange and understanding, fostering a sense of pride among Italians in sharing their heritage with the world.

Italy's cultural heritage also plays a vital role in fostering a sense of regional and national identity. The country's diverse regions, each with its distinct cultural expressions, contribute to a sense of local pride and belonging. Whether it is the rich Renaissance heritage of Florence, the ancient ruins of Rome, or the canals of Venice, these cultural symbols serve as powerful reminders of Italy's historical legacy and help forge a collective identity among its citizens [5].

Moreover, Italy's cultural heritage has had a significant impact on the preservation and conservation efforts of historical sites

and artistic treasures. The recognition of their cultural value and the desire to protect them for future generations have led to the establishment of laws, institutions, and initiatives dedicated to safeguarding Italy's heritage [2]. The Ministry of Cultural Heritage and Activities and Tourism, along with organizations like UNESCO, collaborate to ensure the preservation and restoration of cultural sites and artworks [5].

To further explore the societal impact of Italy's cultural heritage, it is informative to examine specific *case studies* that illustrate its influence on local communities and the wider society. For instance, the city of Matera in southern Italy, known for its ancient cave dwellings (Sassi di Matera), underwent a transformation from a marginalized area to a UNESCO World Heritage site. The recognition of Matera's unique cultural heritage revitalized the city, attracting tourists, stimulating the local economy, and fostering a sense of pride and identity among its residents [8].

Another *case study* is the Carnival of Venice, a centuries-old tradition that celebrates the city's vibrant history and artistic legacy. The Carnival draws thousands of visitors who immerse themselves in the spectacle of elaborate masks, costumes, and festivities. This cultural event not only brings economic benefits to Venice but also strengthens the local community's connection to its historical traditions [10].

The exploration of Italy's cultural heritage and its societal impact reveals a complex interplay between the past and the present. Italy's rich historical legacy and artistic achievements have contributed to its international reputation and serve as a source of pride for its citizens. They play a crucial role in tourism, shaping regional and national identities, and inspiring a sense of collective heritage.

However, it is essential to acknowledge that Italy's cultural heritage also presents challenges and responsibilities. Preservation and conservation efforts require ongoing investment, expertise, and community engagement to ensure the sustainable protection of historical sites, artworks, and cultural traditions. Balancing the demands of tourism, development, and preservation is an ongoing task that requires careful planning and collaboration between various stakeholders.

In conclusion, Italy's cultural heritage profoundly shapes its societal fabric. The artistic traditions, architectural marvels, culinary delights, language and literature, and the broader cultural legacy contribute to Italy's unique identity and influence various aspects of Italian society. By recognizing and appreciating the significance of cultural heritage, Italy can continue to leverage its rich legacy for the benefit of its citizens, visitors, and future generations, while also preserving its invaluable treasures for years to come.

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**МОДАЛЬНЫЕ ГЛАГОЛЫ КАК
ПЕРЕВОДЧЕСКАЯ ПРОБЛЕМА
В ДИАЛОГЕ КУЛЬТУР**

Аннотация. Русский и английский языки выражают «оттенок» высказывания и эмоции различными способами: в английском при помощи глаголов, в русском языке для этого используются слова и частицы, за счёт чего он гораздо богаче в возможности выражения чувств и эмоций. Но ввиду огромного разнообразия языковых форм и синонимов в русском языке, при переводе фраз и выражений с английского, могут возникать некоторые неточности, связанные с передачей эмоциональной окраски высказывания. В данной статье раскрываются особенности перевода модальных конструкций с учетом их значений, эмоциональных оттенков, для передачи которых они использованы.

Ключевые слова: модальность, перевод модальности, модальные глаголы, модальные конструкции, русский язык, английский язык, переводоведение, переводческая деятельность.

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**MODAL VERBS AS A
TRANSLATION PROBLEM IN
THE DIALOGUE OF
CULTURES**

Abstract. Russian and English express the "shade" of utterance and emotions in various ways: in English with the help of verbs, in Russian words and particles are used for this, due to which it is much richer in the possibility of expressing feelings and emotions. But due to the huge variety of linguistic forms and synonyms in the Russian language, while translating phrases and expressions from English, some inaccuracies may arise related to the transfer of the emotional coloring of the utterance. This article reveals the features of the translation of modal constructions, taking into account their meanings, emotional shades, for the transfer of which they are used.

Keywords: modality, translation of modality, modal verbs, modal constructions, Russian language, English language, translation studies, translation activities.

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Language is the primary means of communication. As we all know, communication occurs through speech. It is necessary to pay attention to the fact that the same word can be interpreted in different ways while interacting with the native speakers of other languages. The presence of two or more variations of translation is normal and familiar for native English speakers. In English, the meaning of a word often depends on the general meaning of the sentence, on the emotional coloring that the author of the statement imposes. One of the main problems that many people face when translating is the correct transmission of the meaning of the utterance while translating a sentence that consists of a modal verb in it. Modality is the speaker's attitude to the content of the utterance, as well as the attitude of the utterance itself to what is happening [6].

Modal verbs have two meanings:

- 1) expression of the probability or possibility of performing an action;
- 2) expression of judgment, opinion, attitude of the speaker to the statement.

The presence of several meanings in one word is common-place and normal in English. However, translating from English into Russian, we may face a problem with choosing the most appropriate word in the meaning, since there is no such thesis as a "modal verb" in the Russian language [1].

In Russian we generally use modal words and particles to convey the meaning in a phrase. To convey the meaning, adverbs such as: *нужно* (need), *должен* (must), *надо* (have to) are used. In English, unlike Russian, the verbs *can*, *could*, *may*, *might*, *shall*,

should, will, would, must are used to express sensuality. In addition to the main verbs, semi-modal expressions are used: *ought to, need (to), dare (to), used (to)*, and idiomatic modal expressions (*had*) *better, have to, (have) got to, be supposed to, be going to*. Moreover, while translating, it is worth considering that in English emotions are expressed through verbs [4].

That is why, while translating from English into Russian, you have to pay attention to the meaning of the whole phrase, in which the modal verbs *will* and *must* were used, which are therefore translated into Russian as – *хотеть*. The modal verbs as *could, may* or *might* are translated as – *мочь*. In English, modal verbs are not used separately, but are used to convey the infinitive meaning of the verb. The *to* particle is not used in the text after such verbs, the exception to the rule is the verb *ought to* (надобно) [3].

Modal verbs *can* and *may* are usually used to denote the present tense, *could* and *might* in return the past tense. The verbs *must, ought to* and *need* are used to indicate only the present tense. That is why the phrase: *I can do it* will be translated as – *я могу сделать это*. *You should arrive* – *Вам следует приехать*. And the phrase: *I can't do it* will be translated as – *я не могу этого сделать*. The verbs *can* and *could* are used with the verbs of sensual meaning [2]. Therefore, while translating phrases with a sensual meaning it is crucial not to miss the meaning and emotions inherent in them. What is more, verbs in English are used to denote numbers and numerals in the same form. In addition, the verb *can* is used to denote the action being performed [8].

The interrogative construction of the phrase occurs without an auxiliary verb. The *not* particle is used for negation. The verb *could* is used to indicate a possibility in the past tense.

The verb *may* is used in the permissive form of the phrase construction. Usually, the verb *may* is used in a probable meaning and is replaced by a phrase, sometimes even by the word *возможно* (*possible*) during translation. For making an assumption in the present and future, when in doubt, the verb *might* is used.

The verb *must* is used in binding sentences and in addition to phrases with an assumption. For the translation into Russian, we use words as *видимо, очевидно, вероятно* [9].

The verb *ought to* is used to express moral obligation in a phrase.

To extend necessity in the phrase, the verb *need* is used, it is used in the interrogative and negative forms.

When describing the need for some action, the verb *to be* is used, after the verb the particle *to* is used.

To describe a forced action, the verb *to have* is used. When expressing moral duty or advice, the verb *should* is used, it often serves to highlight emotions such as suspicion, surprise, regret in the sentence. It is more often used in subordinate clauses. The translation of sentences in which the verb *should* have been used is difficult, since it is used in various temporal meanings, such as past and future, and usually in the forms of the subjunctive mood and with advice and wishes [5].

Modal verbs in English often indicate feelings and emotions of uttering a phrase, and that is why, they create difficulties in translating sentences from English into Russian, since there are problems with the choice of words in Russian to convey the accuracy of the phrase and the meaning inherent in the original [10]. The context of the meaning of the whole phrase plays an important role in choosing the right verbal meaning. In the process of using words in speech, semantic and stylistic contextual meanings of words are used depending on the environment and are implemented under the influence of a narrow, broad and extralinguistic context. The context is the linguistic environment in which one or another linguistic unit is used. The set of words is the context for a particular modal verb of grammatical forms in the phrase with which this verb was used. Also, when translating texts, one should take into account the emotionality conveyed by the modal verbs not only in the sentence in which it is used, but also in the context of the emotions of the entire text. When conveying emotions within a single sentence, phrases are translated in a narrow context. In a broad context, the meaning contained in several sentences, a paragraph, a chapter, or the entire text as a whole is conveyed.

In order to give emotionality to the speech and convey the meaning embedded in the phrase during translation, you need not only know the language from which the translation is being made, but also you have to be able to think in this language [7].

Conclusion

Russian and English have a similar nature of expressing emotions, only the ways of expressing them differ. In English, we express emotions using verbs, in Russian words and particles are used for this, due to which it is much richer in the possibility of expressing feelings and emotions. To convey emotions most accurately when translating from one language to another, it is necessary to understand the meaning of all modal verbs and what shades of emotions they convey in each specific text.

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КУЛЬТУРНЫЕ ОСОБЕННОСТИ СЕРБИИ

Аннотация. В данной статье предлагается общий обзор культурных особенностей Сербии. Рассматриваются различные аспекты сербской культуры, которые включают в себя историческое наследие, специфику образа жизни, формирование и развитие национальной идентичности, религию, местную кухню (уникальные основные блюда, десерты, напитки), привычки местных жителей, а также правила этикета (как правильно обращаться, на какие темы не рекомендуется разговаривать и так далее). В том числе в статье выделяется ряд характеристик, на которые необходимо обратить внимание в процессе межкультурной коммуникации с представителями Сербии.

Ключевые слова: сербская культура, культурное наследие, история Сербии, сербская кухня, межкультурная коммуникация, национальная идентичность.

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CULTURAL PECULIARITIES OF SERBIA

Abstract. This article offers a general overview of the cultural characteristics of Serbia. Various aspects of Serbian culture are considered, including historical heritage, lifestyle specifics, formation and development of the national identity, religion, local cuisine (unique main dishes, desserts, drinks), habits of local people as well as etiquette rules (how to address properly, what topics are not recommended to talk about and so on). Among other things, the article highlights a number of characteristics that should be paid attention to in the process of intercultural communication with representatives of Serbia.

Keywords: Serbian culture, cultural heritage, history of Serbia, Serbian cuisine, intercultural communication, national identity.

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Serbia is a landlocked Southern European country located in the Balkans. With a current population of over 7 million people and a rich history, it has a wide range of cultural peculiarities. In order to successfully establish communication with a Serbian person, it is important to know how to greet them with respect, which topics one should and should not raise etc. The further material will include details important to consider about Serbia, such as history, national identity, lifestyle, cuisine, and possible taboos in Serbian society.

Serbian history goes back to as early as 7000 years ago (the age range is within the Neolithic era), when a community of people known as *Vinča culture* settled on the territory of modern Balkans. The importance of *Vinča culture* is thought to be significant for European civilization even today because it contains valuable information for archeologists and provides facts about the growth of the European tribes. As the culture advanced, tiny villages developed into spatially organized blocks divided by streets and enclosed by ditches discovered at the *Belo Brdo*, *Belovode*, *Oreškovica*, *Stubline*, *Gradac* and *Pločnik* sites. These advancements represent the first signs of proto-urban development in Europe [6]. Nowadays, The National Museum of Serbia remains home for many rare artifacts from that period revealing a rich cultural legacy that flourished in the present-day country.

In the Medieval times and further on, Serbia has become the object of conquest by many countries which had created an environment for cultural diversity. One of the most influential countries for Serbia was the Ottoman Empire which obtained political power over the Balkans in the 15th century [8]. The Turkish language patterns can be traced across Serbia as the consequence of close contacts between countries in a wide sociolinguistic diapason. Borrowings from the Turkish language count thousands of examples, and many aspects

of Serbian society – judicial system, military, trade, culinary – have been influenced as a result of Serbian adaptation [3].

In the 20th century, after World War I and during the early years of Yugoslavia, the government tried to promote the idea of "brotherhood and unity" among the different ethnic groups, which involved trying to eliminate any ethnic differences and building a common identity based on shared language and culture. Moreover, Yugoslavs frequently described their country as one with two alphabets, three religions, four languages, and five nations – in other words, having a broader sense of "we" [7]. However, this approach was challenging to maintain and led to tensions between the different ethnic groups, which ultimately contributed to Yugoslavia's collapse in the 1990s. Ever since Serbia became a young independent country, it has been exploring its own identity through the rise of nationalism and finding ways to unite Serbs and advance the country's development.

As a result of historical interactions between various ethnic groups, Serbia has been known as a diverse European country and the people who live there usually come from different backgrounds. All nationalities are prominent at some point in this country, which creates a mixed environment, in some ways called a "melting pot" [9].

In terms of religion, the majority of Serbians consider themselves Orthodox Christians – about 84.6% [5], following one of the oldest branches of Christianity that has played a vital role in shaping Serbia's cultural heritage. Throughout Serbian history, the Orthodox Church had played an essential role in the country's social, political, and cultural development. Many Serbian national holidays, such as St. Sava's Day, Epiphany, and Easter, have religious significance and are celebrated by the Serbian Orthodox Church. Orthodox Christian art and architecture also have a strong presence in Serbia, with many churches and monasteries featuring iconic Byzantine-style frescoes and murals. Despite the political and social changes throughout Serbian history, Orthodoxy has remained a central aspect of contemporary Serbian identity. The Church has served as a source of comfort and community for many Serbians, especially during times of political and social turmoil. Furthermore, the Serbian Orthodox Church

has played a role in shaping Serbia's relations with other Orthodox-majority countries, including Russia, Greece, and Romania.

Serbian lifestyle is very similar to the lifestyle of other southern countries. Here, the people are rather not in a haste when it comes to work and productivity. There is a word to describe this way of living – *polako*, which translates literally as “*slowly*”. The shops can close in the first half of the day. People can be late to meetings without remorse. If you express grievances about the lack of people’s punctuality, you will meet genuine confusion. Of course, it is important to mention that there are exceptions everywhere, and Serbians aren’t slow by nature. Still, the meaning of punctuality can differ from the Russian understanding of it.

When you meet a Serb, it is very likely that after some time they will invite you either for a homemade meal or for a cup of coffee. At the table, every person is offered many simple yet nutritious dishes. A guest is treated more like a family member, which can be a surprise for foreign people, especially those from the Western countries. To compare, if you go to someone's place in the Netherlands, you will have to wait separately until the family finishes their meal and only then you can be hosted. By Dutch standards, you will be offered a slice of cake, then maybe a tea or coffee – but no more than that. Again, the cultural understanding of hospitality has no distinction between the right and wrong and this example exists only to show the contrast to the Serbian understanding of treating their guests.

Serbian cuisine is, in fact, a fusion of different influences, including Ottoman, Hungarian, Austrian, and Mediterranean cuisine, with a strong emphasis on meat dishes that are served with fresh or grilled vegetables [4]. One of the most popular Serbian dishes is *cevapi*, which are grilled minced meat sausages plate with *lepinja* (a flatbread) and onions. Another common meat dish is *raznjici*, which are grilled pork or beef skewers seasoned with paprika and garlic. Apart from meat plates, Serbian cuisine features hearty soups, such as the famous potato and leek-based dish known as *krompir corba*. *Ajvar*, a roasted red pepper and eggplant spread, is a staple in Serbian households.

Serbian desserts include the pastry called *burek*, filled with meat or cheese, and a sweet, sticky pastry called *baklava* which had

been brought into Serbia by the Turks. One of the most iconic Serbian desserts is *slatko* - a homemade spoon sweet. This traditional fruit preserve is made from whole or chopped fruit, sugar, and water. The fruit is boiled in a sugar syrup until it becomes thick and translucent. It is usually served as a sweet dessert alongside coffee or tea, and it is also commonly used as a garnish or spread. The most common fruits used in making *slatko* include cherries, quince, figs, apricots, and strawberries.

Though tea is not as popular as coffee in Serbia, it's still a favorite beverage for many Serbians. Tea is typically served in the afternoon or evenings, and it's often flavored with local herbs like mint, chamomile, and linden flower. It's also common to drink herbal teas for their medicinal properties, especially during the cold winter months. Coffee, on the other hand, is a staple in the country's culture and daily life. Coffee is widely available and enjoyed in many forms, including Turkish-style, espresso-based, and iced coffee. Many Serbians prefer strong and dark coffee, and it's common to drink it with sweets or cigarettes. In fact, coffee and cigarettes usually substitute a regular breakfast. According to the World Health Organization (WHO), the prevalence of smoking in Serbia is high, and it's estimated that around 35% of the population smoke tobacco products (<https://data.worldbank.org/indicator/SH.PR.V.SMOK?view=map&locations=RS>). This is one of the highest rates of smoking prevalence in Europe. Unfortunately for non-smoking people, the restaurants and cafes do not have a smoking zone or any kind of division between smokers and non-smokers (the latter turn out to be a minority group and their irritation on cigarettes can cause misunderstanding). Despite high rates of smokers among the population, the Serbian government is taking measures to combat smoking, such as increasing taxes on tobacco products and implementing stricter smoking laws in public spaces.

Drinking is an essential part of Balkan culture, and it is common for people to enjoy alcohol during social events and gatherings, such as weddings, holidays, and celebrations. *Rakija*, a traditional Serbian fruit brandy, is often served daily, as an after-dinner drink. *Slivovica* is a fermented plum drink which is usually offered to guests as a token of respect. Generally, alcohol had been consumed

by a total of 72.2% of the adult population in the last 12 months (82.1% of the men and 62.4% of the women) [2].

Finally, very important things to mention are peculiarities in interpersonal communication. In order to establish a good relationship with a Serbian person, one should consider several peculiarities. Firstly, basic politeness will be met with enthusiasm and encouragement, especially if you are of Northern Slavic heritage - "brothers". Secondly, Serbians tend to address each other by their first names and use a lot of gestures and body language to express themselves. Unlike Russian names, Serbs do not have patronymics [1]. Referring to a Serb with their first name can be a show of respect instead. In formal conversations, you need to keep in mind the gender of your interlocutor. For men, use *Poštovani gospodine* (Dear Mr.) followed by his last name. For ladies use *Poštovana gospođo* (Dear Mrs.) again followed by the last name. Thus, when referring the right way, you show your regards to a Serb.

Thirdly, there are certain taboos in the communication – topics to be avoided. Serbia has gone through various armed conflicts in the 20th century – and the most recent one being the Yugoslav wars in 1991-1999. Most citizens of former Yugoslavia countries have witnessed or participated in battles; therefore, it is better not to raise the topic of the conflict. Reminding a person about the war or asking them to share their experience might result in a failed communication.

All things considered, the country of Serbia has various cultural peculiarities that should be paid attention to. From the perspective of a Russian person, there are many similarities, such as religion and the language, that help understand Serbian culture quite accurately.

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УДК 008:338(4):338(47)

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**КУЛЬТУРНЫЕ
И ЭКОНОМИЧЕСКИЕ
РАЗЛИЧИЯ МЕЖДУ
ИТАЛИЕЙ, ФРАНЦИЕЙ,
НОРВЕГИЕЙ И РОССИЕЙ**

Аннотация. В данной статье мы рассмотрели различия в культуре и экономике между странами Европы и Россией. Было отмечено, что несмотря на то, что Россия является крупнейшей страной в мире, она имеет значительные экономические проблемы, такие как высокий уровень инфляции, низкий уровень инвестиций и слабость рубля. В то же время Европа имеет более стабильную экономику, высокий уровень жизни и развитую инфраструктуру. Кроме того, было обращено внимание на культурные различия между Россией и Европой. Например, в России большое значение придается семье и традициям, в то время как в Европе индивидуализм и личная свобода имеют большую ценность. Также отмечается различие в отношении к работе: в России работа часто рассматривается как обязательство перед государством, а в Европе – как возможность самореализации. Также можно подчеркнуть, что понимание экономических и культурных различий между Россией и Европой имеет большое значение

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**CULTURAL AND ECONOMIC
DIFFERENCES BETWEEN
ITALY, FRANCE, NORWAY,
AND RUSSIA**

Abstract. In this article, we studied the differences in culture and economy between the countries of Europe and Russia. It was noted that even though Russia is the largest country in the world, it has significant economic problems, such as high inflation, low investment, and the weakness of the ruble. At the same time, Europe has a more stable economy, a high standard of living and a developed infrastructure. In addition, attention was drawn to the cultural differences between Russia and Europe. For example, in Russia, great importance is attached to family and traditions, while in Europe individualism and personal freedom are of great value. There is also a difference in the attitude to work: in Russia, work is often seen as an obligation to the state, and in Europe – as an opportunity for self-realization. It can also be emphasized that understanding the economic and cultural differences between Russia and Europe is of great importance for the development of business and cultural ties between these regions.

для развития бизнеса и культурных связей между этими регионами.

Ключевые слова: европейская культура, европейская экономика, российская культура, российская экономика, Норвегия, Франция, Италия, культурные различия, экономические различия, инфляция, инвестиции, уровень жизни, ценностные ориентации.

Keywords: European culture, European economy, Russian culture, Russian economy, Norway, France, Italy, cultural differences, economic differences, inflation, investments, standard of living, value orientations.

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The literature usually indicates that a Westerner is a civilized person. But what does the term civilization mean here? Among other things, it means a person subject to external laws, but gradually losing inner freedom and the true spirit of creative culture. The essence of liberal ideology

The basis of civilization is a market economy, a free market, classical private property, and an elective democracy corresponding

to all this. But such an ideology is not Russian and does not correspond to the trends of the development of civilization [4].

Europe and Russia are two large regions that have a significant impact on the world economy and culture. Even though both regions are located on the continent of Eurasia, they have significant differences in economic development and cultural traditions. In this article we will look at the main aspects that distinguish Europe from Russia.

Europe is mainly characterized by a developed market economy based on free trade, competition, and protection of property rights. Russia, on the other hand, has a more mixed economic system where the public sector plays a significant role.

Europe is one of the most developed regions of the world with a high standard of living and innovative potential. Russia, although it has significant natural resources, faces challenges in the field of economic development, including problems of corruption and inefficient bureaucracy.

Culture, being one of the instruments of the state's foreign policy, can have a destabilizing effect both on the state of the international system as a whole and on the nature of interstate relations in particular [6].

Culturally, Europe is characterized by a variety of religions, including Christianity, Islam, Judaism, and others. Russia mainly belongs to the Orthodox Christian tradition.

The European tradition has always proceeded from the individual as a brick of the social universe, the atom of the history of society and culture. Moreover, Western individualism is not limited only to a specific individual human "I". The whole history and culture are now permeated by the very principle of individuality, which can be embodied in a group (collective), the state, in the independent life of an idea [5].

The countries of Europe and Russia are two different regions with differences in economic development and cultural traditions. Understanding these differences helps us to better understand and appreciate the unique features of each region and promotes the development of cultural and economic cooperation between them.

The state cultural policy of Russia is aimed at the formation of citizenship and patriotism, the creation and development of a sys-

tem of education and enlightenment in line with traditional values for our country, since it is the value foundations of culture that are formed during the historical development of the country that are the paradigm that determines the unity and cohesion of the nation and the state. "The value foundations of culture are a way of communication, identification, transmission of cultural codes of culture, a type of behavior, something that gives uniqueness to a cultural type" [8].

It is difficult to imagine in our time a state in which there would be no economic component. All spheres of human life, one way or another, are connected by economic relations. In modern realities, each state strives to create a powerful economic base, which is necessary to ensure security, both inside and outside the country [9].

The relationship between the economy, culture and the development of the state is mutually dependent and mutually beneficial. A developed economy provides resources and opportunities for the development of culture, while culture contributes to the formation of civil society, innovation, and creativity. Understanding this relationship allows States to create integrated development strategies that contribute to the sustainable and progressive development of society.

Europe and Russia are a place of intercultural interaction and exchange of experience. Cultural contacts and dialogue promote understanding and respect for other cultures, which contributes to the development of a tolerant and open society. Interaction between cultures can contribute to the development of new ideas, creativity, and innovation.

Norway, France, Italy, and Russia are all unique countries with distinct cultures, customs, economic features, and traditions. It's important to understand these differences before embarking on a journey to any of these fascinating destinations or if you want to know more about the country. These are the main differences between countries:

Comparative aspect in culture between Italy, Norway, France, and Russia

Europe is a region of unique and diverse culture. Despite that each European country has distinctive features, it contains components of a common nature. Let us explain that such inclusions of culture include a set of elements, as knowledge, art, laws, and customs

of a person as a member of society. The main goal of culture is formation of a system of landmarks of the individual, people, nation, civilization, which allows one's place in the world and development of oneself with one or another community [3].

Norway: This Scandinavian country is known for its stunning fjords, vibrant cities like Oslo and Bergen, and its love of outdoor activities. Norwegians, in general, are reserved and introverted, but they are also fiercely independent and believe in egalitarianism. They value punctuality and personal space, and small talk is not a common practice. When it comes to food, Norway is famous for its seafood, especially salmon and cod.

France: This European country is famous for its cuisine, fashion, art, and romance. The French take great pride in their culture, language, and history. They are often perceived as being formal and reserved, but, they are warm and hospitable people who love to entertain. French cuisine is considered one of the best in the world, and wine is an essential part of the culture.

Italy: This Mediterranean country has a rich history and a passionate people. Italians are known for their love of food, art, fashion, and music. They are outgoing and love to socialize, and they have a deep appreciation for beauty. Italians are notorious for their relaxed attitude towards time, and they value their daily siesta. Italy is home to some of the world's most famous landmarks, such as the Colosseum and the Leaning Tower of Pisa [2].

Russia: This massive country spans two continents and is known for its harsh climate, vodka, and ballet. Russians have a deep connection to their land and history, and they take great pride in their cultural traditions. Russians are formal and reserved, and they value direct communication. The cuisine is hearty, with traditional dishes like borscht and stroganoff being popular staples. Russia is also home to some of the world's most famous landmarks, such as the Red Square and the Hermitage Museum [3].

In summary, Norway, France, Italy, and Russia are all unique destinations with distinct cultural differences. While it's important to be aware of these differences, it's also essential to keep an open mind and embrace the beauty and diversity of each country.

Economic differences between these countries

Norway: The Norwegian economy is a prosperous mixed economy, with a vibrant private sector, a large state sector, and an extensive social safety net. The government controls key areas, such as the vital petroleum sector, through extensive regulation and large-scale state-majority-owned enterprises. The country is richly endowed with natural resources – petroleum, hydropower, fish, forests, and minerals – and is highly dependent on the petroleum sector, which accounts for the largest portion of export revenue and about 20% of government revenue. Norway is the world's third-largest natural gas exporter; and seventh largest oil exporter, making one of its largest offshore oil finds in 2011 [1].

Italy: Italy's economy is the third largest in the Eurozone and relies heavily on exports of manufacturing and luxury goods. However, the country faces several economic challenges such as high public debt, political instability, and a weak banking system. Efforts to boost productivity and competitiveness remain ongoing, and the country continues to work towards improving its infrastructure and labor market policies. A feature of the "Italian model" was the unification of small and medium-sized businesses into "industrial districts", in which individual firms operate as parts of a single production process. Today in Italy there are approximately 200 industrial districts. It accounts for 42.5% of those employed in industry and more than 30% of state exports [10].

France: The French economy is diversified across all sectors. The government has partially or fully privatized many large companies, including Air France, France Telecom, Renault, and Thales. However, the government maintains a strong presence in some sectors, particularly power, public transport, and defense industries. With at least 79 million foreign tourists per year, France is the most visited country in the world and maintains the third largest income in the world from tourism. France's leaders remain committed to a capitalism in which they maintain social equity by means of laws, tax policies, and social spending that reduce income disparity and the impact of free markets on public health and welfare France has the fifth largest economy in the world, and the second largest in Europe, behind Germany [7].

Russia: Russia has undergone significant changes since the collapse of the Soviet Union, moving from a globally isolated, centrally planned economy to a more market-based and globally integrated economy. Economic reforms in the 1990s privatized most industry, with notable exceptions in the energy and defense-related sectors. The protection of property rights is still weak, and the private sector remains subject to heavy state interference. In 2011, Russia became the world's leading oil producer, surpassing Saudi Arabia; Russia is the second-largest producer of natural gas; Russia holds the world's largest natural gas reserves, the second-largest coal reserves, and the eighth-largest crude oil reserves. Russia is also a top exporter of metals such as steel and primary aluminum. Russia's reliance on commodity exports makes it vulnerable to boom-and-bust cycles that follow the volatile swings in global prices [1].

Conclusion

The relationship between culture and economic development is drawn from an assessment of the way various cultural traits enhance or hinder economic development. Different cultures exist within different societies, and all these various cultures have their own peculiarities that make them unique and set them aside from others. Sometimes these cultural traits may be perceived as benefits from an economic point of view. At other times, other cultural traits may be viewed as a stumbling block to economic development. Economy and culture are interconnected and influence each other in many aspects. It is important to understand their importance in the development of the state, to consider them from different sides.

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УДК 008(4):81'27

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**ЕВРОПЕЙСКИЕ
ОСОБЕННОСТИ С ТОЧКИ
ЗРЕНИЯ МЕЖКУЛЬТУРНОЙ
КОММУНИКАЦИИ**

Аннотация. В процессе глобализации межкультурная коммуникация играет важную роль в установлении дружественных и благоприятных отношений между странами. Для наилучшего установления таких отношений значимым является знание о культуре и ценностях других стран, а также об особенностях менталитета их жителей. В данной статье рассмотрены основные понятия культуры и представлены наиболее значимые ценности европейских стран. Также приведены примеры описания некоторых культурных особенностей и различий между странами на основе Теории культурных измерений Хофстеде, который описал типологию, основанную на идее о том, что ценность может быть распределена по шести измерениям культуры.

Ключевые слова: европейская культура, европейские страны, европейские ценности, менталитет, межкультурная коммуникация.

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**EUROPEAN PECULIARITIES IN
TERMS OF INTERCULTURAL
COMMUNICATION**

Abstract. In the process of globalization, intercultural communication plays an important role in establishing friendly and favorable relations between countries. It is crucial to know the culture and values of other countries to maintain the best kind of such relations, as well as the peculiarities of their residents' mentality. This article covers the basic concepts of culture and presents the most significant values of European countries. There are also examples of describing some cultural peculiarities and differences between countries based on the Theory of Cultural Dimensions by Hofstede, who described a typology based on the idea that value can be distributed across six dimensions of culture.

Keywords: European culture, European countries, European values, mentality, intercultural communication.

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Europe is well-known for its cultural heritage, which is highly diverse, and as other nationalities, Europeans are proud of their heritage and are to transcend it to further generations. Cultural heritage not only enriches citizens' lives but also broadens their minds as well as foreigners'. Moreover, despite this fact it must be mentioned that every European country possesses its own distinctive features and traits of common character.

All of these components are crucial while talking about intercultural communication and heritage exchange.

The concept of culture includes a set of notions such as knowledge, art, laws, and customs of a person as a member of society. The main aim of culture is to form a person, nation, and civilization's belief systems which enable one to establish one's place in the world and identify themselves with a particular community [1]. Nowadays the image of European values is conceived as universal, steadfast, and even ideal. These values contain different democratic rights and freedoms which were enunciated after several drastic historical events such as The French Revolution.

European values and culture within the counties are considered to be the most respectful for their regards to human rights, democracy and liberalism, where the individual and his freedoms stand above everything else. During the process of historical development, this system of values has been embodied in the freedom and equality of all people under the law, the guarantee of rights and freedoms. Only in this way could the base of these principals develop to make a free citizen transform the surrounding reality [2]. In modern European culture a person's possibility to enhance their creative and

intellectual prospective potential in conjunction with their joy in life is claimed to be the most precious.

Apart from values there are some more essential elements that must be taken into account while dealing with cross-cultural communication and globalisation. These elements include power distance index, collectivism and individualism, uncertainty avoidance Index, Femininity and Masculinity, Power Distance Index and others which were described in depth in Hofstede's Cultural Dimensions Theory [7].

Let us give a brief description of some of them. According to his theory several European countries are known to represent an individualist society. This means that understanding the real self is crucial and individual, personal opinions are valued and expressed. However, at the same time the right to privacy is highly respected. The representatives of such nations ought to set boundaries between work and private life [7].

One more peculiar thing that is explained in the theory is MAS which stands for Masculinity Versus Femininity, referring to roles between men and women. In masculine societies, the roles of men and women overlap less, and men are expected to behave assertively [4]. Demonstrating your success, and being strong and fast, are seen as positive characteristics.

In feminine societies, however, there is a great deal of overlap between male and female roles, and modesty is perceived as a virtue. Greater importance is placed on good relationships with your direct supervisors, or working with people who cooperate well with one another [3].

For instance, Norway is the second most Feminine society (after the Swedes). This means that the softer aspects of culture are valued and encouraged such as leveling with others, consensus, independent cooperation and sympathy. Taking care of the environment is important as well as motivated by precise targets. Trying to be better than others is neither socially nor materially rewarded. Moreover, incentives such as free time and flexibility are favored which leads to the strategy that people focus on managing through discussion, consensus, compromise, and negotiation [6].

Furthermore, long-term orientation and short-term orientation play an important role in distinguishing nations of European countries.

The long-term orientation and short-term orientation dimension consider the extent to which society views its time horizon [8].

On the one hand, long-term orientation shows focus on the future and involves delaying short-term success or gratification in order to achieve long-term success. In other words, long-term orientation emphasizes persistence, perseverance, and long-term growth (<https://www.mindtools.com>).

However, on the other hand, short-term orientation shows focus on the near future, involves delivering short-term success or gratification, and places a stronger emphasis on the present than the future (https://data.europa.eu/euodp/data/dataset/S2150_88_1_466_ENG). European countries which have a tendency to a long-term orientation might be known to be pragmatic, modest, and thrifter [5]. In short-term oriented countries, people tend to place more emphasis on principles, consistency and truth, and are typically religious and nationalistic.

To sum up it must be said that Europe is a large part of the world that is full of different cultures and nationalities. All of them are unique in their own ways and must be respected undoubtedly. The key point of learning such cultural peculiarities lies in being able to distinguish them and adjust to them in order to maintain the best intercultural relations with further interaction.

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УДК 81'27:81'373:81'25

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**ФРАЗЕОЛОГИЧЕСКИЕ
ЕДИНИЦЫ КАК ВАЖНЫЙ
ЭЛЕМЕНТ ДИАЛОГА ДВУХ
КУЛЬТУР**

Аннотация. Диалог культур предполагает межкультурную коммуникацию, и язык играет решающую роль в этом процессе, поскольку каждый язык обладает уникальными лексическими единицами, которые могут раскрыть специфику конкретной культуры.

В данной статье мы исследуем важность фразеологических единиц в диалоге культур, подчеркивая, каким образом она может создавать коммуникативные барьеры и бросать вызов традиционной практике перевода. Мы также описываем различные определения, связанные с этим явлением, и способы его перевода. В конце нашей статьи мы предлагаем практические рекомендации по содействию диалогу культур.

Ключевые слова: межкультурный диалог, диалог культур, межкультурное взаимодействие, межкультурная коммуникация, фразеологические единицы, фразеологизмы, способы перевода, перевод фразеологических единиц, переводческая деятельность.

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**PHRASEOLOGICAL UNITS AS
AN IMPORTANT ELEMENT OF
THE DIALOGUE OF CULTURES**

Abstract. The dialogue of cultures involves cross-cultural communication, and language plays a crucial role in this process, as each language has unique lexical units which can reveal the specific features of a particular culture.

In this article, we examine the importance of phraseological units in the dialogue of cultures, highlighting how this can create communication barriers and challenge traditional translation practices. We also explore definitions related to this phenomenon and various methods of its translation. At the end of the article, we provide practical guidance to facilitate the dialogue of cultures.

Keywords: intercultural dialogue, dialogue of cultures, intercultural interaction, intercultural communication, phraseological units, phraseological units, translation methods, translation of phraseological units, translation activities.

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Speaking about the modern world of globalization, we mean the interaction of civilization and cultures. A clash between cultures can lead to big problems not only at the national level, but also at the international level. But there we can see an amazing thing, there can be no culture without dialogue, there can be no dialogue without culture. And the appeal to the concept of a dialogue of cultures confirms what has been said. The dialogue of cultures is a complex and multifaceted process that involves the exchange of ideas, customs and beliefs between people, groups or societies belonging to different cultures. Language in this process is the main means of communication and mutual understanding [11]. In other words, the language is a national cultural code. However, thanks to the dialogue of cultures, we face difficulties in deciphering some points. Because of this, there is misunderstanding and confusion due to cultural and linguistic differences. Thus, the appeal to the views of V. Bybler that the dialogue of cultures is a situation of collision of fundamentally irreducible to each other "cultures of thinking, various forms of understanding" confirms what has been said.

When discussing the relationship between language and culture, it is important to pay attention to the speech units of the language being studied. Among such units there are those that are formed by the method of secondary nomination. These are stable

combinations of words with fully or partially reinterpreted meaning, which are reproduced in a ready-made form and perform an expressive-nominative function [7].

Phraseological units are important carriers of information about the culture of the people whose language is being studied. Since persistent speech patterns in each culture have their equivalents, phraseological units can serve as a tool for strengthening cultural understanding and reminding the importance of deliberate behavior in dialogue. The use of phraseological units in conversation allows you not only to convey information, but also to express your attitude to the situation, to show feelings and emotions. In addition, the use of phraseological units helps to strengthen the connection between the interlocutors, since they have a common knowledge and understanding of cultural characteristics and traditions. Thus, phraseological units should be considered not as an obstacle to understanding the interlocutor, but as an opportunity for learning and cultural exchange, since they contain cultural and historical references, reflect traditions and customs, convey a certain mentality and worldview.

The object of research of phraseology as a branch of linguistics is persistent expressions, their structure, semantics, origin and relationship with other speech units. Phraseology is also called a set of persistent speech turns of a certain language. Theoretical issues of phraseology were studied by V. Vinogradov, E. Polivanov, V. Gak, A. Smirnitsky, A. Kunin, etc. Among the world's scientists should be named Sh. Bally and L. Smitt.

The phraseology of each language makes a significant contribution to the formation of a figurative picture of the world. In modern linguistics, there is a concept of "phraseological picture of the world", which means a part of the linguistic picture of the world, which is described by means of phraseology, when each phraseological turn is an element of a well-formed system and performs certain functions in describing the surrounding reality [8].

In describing persistent expressions, academician V.V. Vinogradov proceeds from the point of view that "most people speak and write with the help of ready-made speech formulas defined by clichés. In the system of the modern literary language, words mostly function not as free, randomly selected and connected units, but oc-

cupy permanent places in traditional formulas." M.M. Shansky's statements that the main feature of phraseological units is reproducibility also coincide with this point of view. So, expressions (phrases and sentences) exist in the speaker's mind as ready-made units of a speech act. Such phrases do not have to be composed every time. People simply display them in the form in which they are fixed in speech [7].

The next sign is separateness. So, a phraseological expression consists of two or more words and its meaning is not the sum of the meanings of these words. Summarizing the research of various linguists in the field of phraseology, Russian scientists note such a feature of phraseology as stability.

Phraseological stability is the sphere of variants, that is inherent in various aspects of phraseological units, and that determines their reproducibility in a ready-made form [9]. This definition can be explained as follows: a phrase becomes a phraseological unit only when it is regularly reproduced in the speech of different people and occurs in many contexts.

The structural stability of phraseological expressions manifests itself in different ways: some are more stable, others are less. Words in the phraseological expression can change their grammatical indicators or one word can be replaced by a word that is homogeneous to it.

About 20 definitions of a phraseological unit are known in linguistics, but none of them has found general recognition. Some researchers rightly believe that the definition of a phraseological unit is as complex as the definition of a word. This difficulty lies in the fact that it is difficult for both the word and the phraseology to find out the general characteristics that could be attributed to each of them without exception.

V. von Humboldt and N. Telia, focusing on the semantic potential of phraseological units, the presence of internal and external forms in their structure, notes that phraseological units are a product of mental consciousness, and are reproduced directly in the process of communication as a way of reflecting reality. The internal form of phraseology captures a certain situation or a fragment of it, a historical fact, an event, etc. That is, the phenomenon of reality is reinterpreted in such a way that only essential semantic connections are

attached to it. Subsequently, the reinterpreted phenomenon in the form of a certain fragment falls into the speech picture of the linguocultural society, and it is used to describe a similar situation due to the actualization of a common semantic component – an invariant [10].

A large number of phraseological units brings together with the concept of the word the peculiarity of the existence of their own semantics. Having their own meaning and freely using their grammatical features in speech, they approach the word functionally. They can enter into synonymous relations with words and perform, like words, the corresponding syntactic functions, for example:

to kick the bucket – to die; it takes the biscuit – to get a prize, take first place; to be on high ropes – to be in a good mood [1].

But despite this, the peculiarity of the common meaning of the phraseological unit and the word will be relatively common.

The provision on the cultural and national specifics inherent in phraseological units is based, first of all, on the objective factor of the mandatory presence of this specificity. Indeed, the life of each nation takes place in its own natural and historical-cultural (material and spiritual) reality, and on this basis, those things, phenomena, historical events, names of natural realities, animals, plants, names of people, etc., which are characteristic of the life of this people, "fall" into the images of phraseological units. "Every language shows selectivity in relation to the objective non-linguistic world and reflects it in its own way" [4]. Russian language, for example, has no phraseological units with the word artichoke (example of V.G. Gak), as this plant is atypical for Russian nature and Russian gastronomic culture.

The subjective factor is seen by researchers in arbitrary selectivity, when words in different languages reflecting the same realities for different peoples, as part of phraseological units, act as carriers of different meanings, serve as expressions of various symbols, standards, stereotypes formed in culture, etc.

Phraseological units should be studied not by themselves, but in close connection with other units of the language. Combining in the process of speech with words, phrases, they act as organic elements of an integral communicative system, actively participate in the formation of its content, give speech a special expressiveness, bright stylistic coloring [3].

The formation of phraseological units, the daily emergence of new ones is a lively and stable process caused by the very need for human communication. This process is connected and based on a variety of aspects, certain significant signs, facts, actions, likening new names to these signs, facts, objects and actions [5].

From the above we see that phraseological units are a rather complex phenomenon that does not have a generally accepted definition and requires constant study. Nevertheless, phraseological units perfectly characterize the existing differences in the perception of the world by different linguistic and cultural communities. This suggests to us that the translator should have information about a particular country and understand national and cultural peculiarities.

«The language has absorbed the culture of the people, and therefore one of the main tasks of the translator is to help their compatriots understand other people who have a different language and a different culture, to promote a dialogue of cultures» V. S. Vinogradov wrote. Therefore, in the process of cultural dialogue, the translator's ability to accurately convey the meaning of phraseological units is important. When translating works of art, the transfer of phraseological units for the translation language is particularly difficult, since phraseological units are bright, emotionally saturated turns that often have a pronounced national flavor.

From the point of view of translation, English phraseological units can be divided into two main groups: phraseological units having an equivalent in Russian and non-equivalent phraseological units. The most optimal and adequate translation solution when transferring phraseology into the target language is the search for a phraseological equivalent. However, the number of such correspondences is small. In this case, you should find a similar phraseological unit that has a common meaning with the original one [2].

A phraseological analogue is a type of translational correspondence in the target language. In its content, it is adequate to the phraseological unit of the original, but can be built on a different metaphorical basis, for example: one man no man – one in the field is not a warrior. If the phraseology does not have a match in the translation language, then it is considered non-equivalent. There are other ways to translate such phraseological units. In some cases, word-by-word translation (calcification) and double translation are

allowed, when a phraseology is used in one phrase and its figurative meaning is explained in the most concise form. Calcification allows you to convey a living image, which is not possible when using a free non-expressive phrase. This method of translation is used when the meaning of a phraseological unit is sufficiently motivated by the values of its components. When phraseological calculus creates a new combination that repeats the structure of the original phraseology, for example: shadow cabinet – shadow cabinet.

When using a translation-explanation of a figurative meaning, phraseology loses its figurative-associative properties. The phraseological unit of the original is transferred to another language descriptively using a monoequivalent correspondence or a group of equivalent words and detailed descriptions. The main disadvantage of the translation-explanation is its possible cumbersomeness.

Translation commentary is practically the only way to inform the reader that there is a phraseology in the source text. The combination of all the above methods is called a combined translation. Some phraseological units or their components are transmitted using transliteration and transcription techniques, for example: Pandora's box – Pandora's box.

Thus, from the point of view of translation, phraseological units may or may not have an equivalent in Russian. If the phraseology has no equivalent, then it can be translated using calculus, translation-explanation, translation commentary and other ways [6].

As you can see, there is no universal method or strategy for translating phraseological units. Nevertheless, it is important for people interacting with people from different cultures to know about them and make efforts to bridge this communication gap. In our article, to solve this problem, we can suggest the use of phraseological dictionaries specially designed for intercultural communication. These databases can provide linguists and translators with a complete list of culturally specific words and phrases, as well as their equivalents in different languages.

Finally, intercultural interactions can be further enriched by promoting common cultural understanding through initiatives such as language exchange programs, cultural exchange programs, and mutual learning activities. By creating opportunities for people from different cultures to learn about each other's cultures and get to know

them first-hand, translators can foster more effective communication and foster deeper cultural understanding and respect.

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КУЛЬТУРНЫЕ РЕАЛИИ В СЕРИАЛЕ «ШЕРЛОК»

Аннотация. Данная статья посвящена феномену культурных реалий и его особенностям, как проявляются культурные реалии в языке. В статье подчеркивается тесная взаимосвязь языка и культуры, а также раскрывается сущность понятия «реалия» с точки зрения разных лингвистов, рассматриваются многоуровневые классификации. Данное исследование содержит разбор культурных реалий, представленных в английском аутентичном видеоматериале. Для анализа английских реалий взят современный британский телесериал «Шерлок», основанный на детективных рассказах британского писателя сэра Артура Конан Дойля о детективе Шерлоке Холмсе.

Ключевые слова: культурные реалии, классификация реалий, детективные телесериалы, английский язык, аутентичные видеоматериалы, британское киноискусство, кинотексты.

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CULTURAL REALITIES IN THE SERIES "SHERLOCK"

Abstract. This article is devoted to the phenomenon of cultural realities and its features, how cultural realities manifest themselves in a language. The article emphasizes the close relation between language and culture, and also reveals the essence of the concept of "reality" from the point of view of different linguists, multi-level classifications are considered. This study contains an analysis of cultural realities presented in an authentic English video. For the analysis of English realities, the modern British television series "Sherlock" is taken, based on the detective stories of the British writer Sir Arthur Conan Doyle about the detective Sherlock Holmes.

Keywords: cultural realities, classification of realities, detective television series, English language, authentic video materials, British cinema, film texts.

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In the culture of each people there are concepts, phenomena, objects that are inherent only to a particular people, they can be associated with its historical, geographical, and socio-political conditions of existence.

Culture is directly related to the development of society. In this regard, the content of the socio-cultural component will be constantly changing, enriched with new content [5]. The integral part of the linguoculturological component is a specially selected homogeneous language material reflecting the culture of the country of the language being studied, as well as non-equivalent background vocabulary, non-verbal sign languages, facial expressions and everyday behavior [6].

The language, carrying the national cultural code of a certain nationality, reflects the culture of the people. All the features of the life of the people, such as natural conditions, geographical location, historical development, social structure, trends in social thought, science and art, are necessarily present in the language of the people. In every language there are words which meanings reflect the relationship between language and culture, which is called the cultural component of the semantics of language units [7].

Non-equivalent vocabulary denotes national realities. Knowledge of the realities is important when studying the culture and language of the country. A constant sign of the belonging of words to the linguistic and cultural material remains the presence of a national and cultural component that is absent in other languages.

The phenomenon of realities began to be considered only in the early 50s. The word "reality" comes from the Latin adjective of the neuter plural *realis*, -e, *realia* - "real", "real".

"Realities are words and phrases naming objects characteristic of the life (life, culture, social and historical development) of one people and alien to another, being carriers of national and/or historical flavor, they usually do not have exact correspondences (equiva-

lents) in other languages, and, therefore, they cannot be translated on a general basis, requiring a special approach." [2]. Realities are names peculiar only to certain nations and peoples, objects of material culture, historical facts, names of national heroes, mythological creatures [10].

There are several definitions of realities.

According to the definition of **O. S. Akhmanova**, realities are "many factors studied by foreign linguistics, such as the state structure, history and culture of a particular nation, linguistic communication between native speakers, etc., in terms of their reflection in the language" [1].

A.D. Schweitzer gave the following definition: "units of the national language indicating unique referents that are characteristic of this linguoculture and are absent in a comparable linguocultural community" [11].

Bulgarian translators **S. Vlachov** and **S. Florin**, who were the first to conduct an in-depth study of the realities, introduced the modern meaning of this word into use. They believe that realities are words and phrases denoting objects characteristic of the life (everyday life, culture, social and historical development) of one people and alien and unfamiliar to another, being carriers of national and historical color, they do not have exact correspondences (equivalents) in other languages, and therefore cannot be translated on a general basis requires a special approach. Scientists also note that, since realities have a very local connotation, they often pose a problem for translation. [4]

According to **G. D. Tomakhin's** definition, realities are "names of objects of material culture inherent only to certain nations and peoples, historical facts, state institutions, names of national and folklore heroes, mythological creatures. But "in comparative linguistics, the realities are considered to be words denoting objects and phenomena related to the history, culture and life of the country of the studied language, which differ in their meaning from the corresponding words of the native language" [9].

Comparing languages and cultures, the following characteristics can be distinguished.

1. The reality is peculiar to only one language collective, and in the other, it is absent: American — drugstore — pharmacy, snack

bar / there is no Russian analogue; American — sponge bath — wiping the body with a wet sponge / there is no Russian analogue.

2. The reality is present in both language collectives, but in one of them it has an additional meaning: American clover leaf — clover leaf: a road intersection with an interchange in the form of a clover leaf / Russian — clover leaf.

3. In different societies, similar functions are performed by different realities: American sponge — sponge / Russian — washcloth.

4. In different societies, similar realities differ in shades of their meaning: cuckoo's call — the cuckoo's cuckoo in the popular beliefs of Americans predicts how many years a girl has left before the wedding, in Russians — how many years left to live.

There are several classifications of realities on various grounds. The following can be distinguished as the main ones:

abbreviations (DC, AC);

words (borscht, Amer. sponge - sponge / Russ. washcloth (when washing in the bathroom, in the bath);

phrases (house of culture, cuckoo's call - cuckoo's cuckoo in American folk beliefs predicts how many years a girl has left before the wedding, in Russian - how many years left to live);

prepositions (Rome wasn't built in a day - Moscow wasn't built right away) [8].

According to S. Vlahov and S. Florin, the realities are divided into:

subject division:

geographical realities,

ethnographic realities (life, work),

socio-political realities;

local division (depending on national and linguistic affiliation):

A) in the plane of one language:

1) own realities:

national,

local,

microrealia;

2) foreign realities:

international,

regional;

B) in the plane of a pair of languages:

internal realities,

external realities;

temporal division (in synchronic and diachronic terms, based on "familiarity"):

historical,

modern;

translation division:

the nature of the text,

the significance of reality in the context,

the nature of reality, its place in the lexical systems of I and

N,

languages, their word-formation capabilities, literary and linguistic traditions,

the reader of the translation (compared with the reader of the original) [4].

It is also worth demonstrating Vinogradov's detailed classification.

1. Everyday realities (housing, property, clothing, hats, food, drinks, types of work and occupations, banknotes, units of measure, musical instruments, folk festivals, games, appeals).

2. Ethnographic and mythological realities (ethnic and social communities, deities, fabulous creatures, legendary places).

3. The realities of the natural world (animals, plants, landscape).

4. Actual and historical realities of the state-administrative structure and public life (administrative units and state institutions, public organizations, parties, industrial and agricultural enterprises, commercial establishments, military and police units, civil positions).

5. Onomastic realities (anthroponyms, toponyms, names of literary heroes, names of companies, museums, theaters, etc.).

6. Associative realities (vegetative symbols, animalistic symbols, color symbols, folklore historical and literary-book allusions, linguistic allusions) [3].

One of the modern authentic films containing cultural realities is "Sherlock" – a British crime drama series based on the works of Sir Arthur Conan Doyle about detective Sherlock Holmes.

After analyzing the 2 seasons of the TV series, we have identified several groups of realities:

geographical realities:

Greater London is an administrative area in England governed by the Greater London Authority;

Baker Street is a street in the Marylebone district of the City of Westminster in London;

Buckingham Palace is a London royal residence and the administrative headquarters of the monarch of the United Kingdom;

Porton Down is a science park in Wiltshire, England, just north-east of the village of Porton;

Dartmoor is an upland area in southern Devon, England;

Belgravia is a district in Central London, covering parts of the areas of both the City of Westminster and the Royal Borough of Kensington and Chelsea;

Tower of London is a historic castle on the north bank of the river Thames in central London;

Paddington station is a Central London railway terminus and London Underground station complex, located on Praed Street in the Paddington area;

ethnographic realities:

Fabulous creatures - *Loch Ness monster*;

media

the Daily Mail is a British mid-price daily tabloid newspaper and news website published in London;

onomastic realities, names of literary heroes:

Sherlock Holmes;

Dr. Watson;

(Professor) Moriarty ;

Also, in the process of analysis, a **group of phrases** was identified:

get oneself eye on something- to watch or look at someone or something closely; to monitor someone or something continuously;

to be right up one's street- to be ideally suited to one's interests;

to be on the house – free of charge, it is colloquially used in speech and writing in a variety of commercial contexts;

to be out of something depth– to be in a field or situation that exceeds one's knowledge or ability;

How on earth - an exclamation used to emphasize surprise, shock, anger, disgust, etc.

Thus, based on two seasons, this analysis was presented: five groups of cultural realities were identified. It is worth noting that the series is replete with geographical cultural names of places as well as various idioms. Realities represent a very interesting category which requires a special approach in their classification and translation, and it bears the imprint of the spiritual and material culture of a certain people.

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УДК 81'27:81'373:81'25

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**БЕЗЭКВИВАЛЕНТНАЯ
ЛЕКСИКА КАК ВАЖНЫЙ
КОМПОНЕНТ ДИАЛОГА
КУЛЬТУР**

Аннотация. Диалог культур предполагает межкультурную коммуникацию, и язык играет решающую роль в этом процессе, поскольку каждый язык обладает уникальными лексическими единицами, которые могут раскрыть специфику конкретной культуры. Такая лексика называется безэквивалентной, и, как следствие, не имеет прямых эквивалентов в других культурах. В данной статье мы исследуем важность безэквивалентной лексики в диалоге культур, подчеркивая, каким образом она может создавать коммуникативные барьеры и бросать вызов традиционной практике перевода. Мы также описываем различные определения, связанные с этим явлением, и способы его перевода. В конце нашей статьи мы рассматриваем несколько подходов к решению проблем, связанных с безэквивалентной лексикой, и предлагаем практические рекомендации по содействию диалогу культур.

Ключевые слова: межкультурный диалог, диалог культур, межкультурное взаимодействие, межкультурная коммуникация, культура, безэквивалентная лексика, лексические единицы, способы перевода, перевод безэквивалентной лексики, переводческая деятельность.

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E.V. Erofeeva

**NON-EQUIVALENT
VOCABULARY AS AN
IMPORTANT COMPONENT OF
THE DIALOGUE OF CULTURES**

Abstract. The dialogue of cultures involves cross-cultural communication, and language plays a crucial role in this process, as each language has unique lexical units which can reveal the specific features of a particular culture. These alien units are known as non-equivalent vocabulary, which lacks direct equivalents in other cultures. In this article, we study the importance of non-equivalent vocabulary in the dialogue of cultures, highlighting how this can create communication barriers and challenge traditional translation practices. We also explore definitions related to this phenomenon and various methods of its translation. At the end of this article, we present several approaches to addressing these challenges, providing practical guidance to facilitate the dialogue of cultures.

Keywords: intercultural dialogue, dialogue of cultures, intercultural interaction, intercultural communication, culture, non-equivalent vocabulary, lexical units, translation methods, translation of non-equivalent vocabulary, translation activities.

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The dialogue of cultures is a complex and multifaceted process that involves the exchange of ideas, customs, and beliefs among individuals, groups, or societies from different cultural backgrounds. Language, being the primary means of communication, is a crucial aspect of this process. It serves as a bridge between different cultures, enabling communication and understanding. In other words, the language is a national cultural code. However, thanks to the dialogue of cultures, we also encounter moments that are difficult to "decode" and, as a result, with misunderstandings and confusion due to cultural and linguistic differences.

When discussing the relationship between language and culture, many international and domestic scholars primarily focus on the lexical composition of language (e. g. V. S. Vinogradov, N. A. Berdyaev, A. A. Zalisnyak, Y. M. Lotman, V. V. Makarov, V. A. Maslova, I. S. Rovdo etc.). Among such lexical units, there are nominations that represent specific features of a particular culture, which are foreign to other cultures and, as a result, do not have precise equivalents. Such a layer of vocabulary is called non-equivalent.

The existence of non-equivalent vocabulary is inextricably linked with the concept of a dialogue of cultures, since there are situations in the implementation of intercultural contacts where the significant meaning of a lexical unit cannot be directly associated with

the corresponding concept in the culture being translated. And so, non-equivalent vocabulary can serve as a powerful tool for strengthening cultural understanding and promoting tolerance. The non-equivalent nature of certain words and concepts highlights the complexity of cultural communication and serves as a reminder of the importance of sensitivity and consideration when engaging in dialogue. Therefore, from our point of view, it should be viewed not as an obstacle to communication, but as an opportunity for learning and cultural exchange.

And from this it follows that it is precisely the process of intercultural communication that allows us to discover discrepancies in the way people perceive the world (and as a result, identify non-equivalent vocabulary), through the projection of one language structure onto another.

The concept of non-equivalent vocabulary has been studied by various researchers, including E. M. Verezhhagin, V. G. Kostomarov, L. S. Barkhadarov, S. I. Vlahov, S. P. Florin, V. N. Komissarov, A. D. Shveitzer, A.V. Fedorov, and others. Let's take a closer look at the definitions provided by different linguists.

For example, E. M. Verezhhagin and V. G. Kostomarov define non-equivalent vocabulary as lexical units that cannot be semantically translated (they have no equivalents in the lexical system of another language and no consistent meaning correspondences in the target language's system of content), that is, «words which content cannot match any foreign linguistic concept» [3]. In other words, such words are untranslatable. This vocabulary, for the most part, is borrowed from language to language. In the case where a non-equivalent word is not borrowed, the translator must describe the lexical concept. Working with this vocabulary requires the translator to engage in extra-linguistic levels of competence.

V. N. Komissarov calls non-equivalent «units of the source language that do not have regular correspondences in the translation language» [7].

A. D. Shveitzer, in his work «Translation and Linguistics», includes non-equivalent vocabulary in the category of «lexical units used to designate cultural realities, which have no exact equivalents in another culture» [11]. Similar definition is provided by Y. I. Retsker, who defines non-equivalent vocabulary as «designation of

characteristics specific to the language of the source country that are alien to another language and different reality» [9].

Leonid S. Barkhudarov defines non-equivalent vocabulary as «lexical units (words and fixed combinations) of one language, which have neither full nor partial equivalents among the lexical units of another language» [1].

In his work he also stresses the context-dependent nature of non-equivalent words, arguing that their meaning can only be fully grasped in the context of the original language. This emphasis on contextual information adds nuance to our understanding of non-equivalent vocabulary, highlighting the importance of cultural and linguistic context in communication.

While many researchers define non-equivalent vocabulary in terms of realia, there are subtle differences in the definitions provided by different scholars. S. I. Vlakhov and S. P. Florina, for example, in their book «Neperevodimoe v perevode» («The Untranslatable in Translation») differentiate between non-equivalent vocabulary and realia, arguing that the former is a broader concept that encompasses the latter. In their view, non-equivalent vocabulary includes not only real, but also other elements of language that cannot be translated directly [5].

This distinction highlights the complexity of the concept of non-equivalent vocabulary and the challenges faced by translators and interpreters in dealing with such language. It also raises questions about the need for specialized skills and knowledge in translation and interpretation [10].

It should also be said that in the context of this research article, it is not our goal to formulate our own exhaustive definition of «Non-equivalent Vocabulary». Nonetheless, the most accurate and concise definition for us is provided by A. O. Ivanov. By non-equivalent vocabulary, he means the absence of equivalents in the word stock of the language of translation for the lexical units of the original language. In other words, it means the absence of counterparts in the language of translation for the relevant components of meaning in the language of origin [6].

From the definitions presented above, we see that non-equivalent vocabulary is a rather complicated and complex phenomenon that does not have a generally accepted definition and requires

ongoing study. Nevertheless, it is the non-equivalent vocabulary, in our opinion, that best characterizes the existing differences in the perception of the world of various linguacultural communities. This prompts us to consider that the translator, as a mediator, must understand the cognitive base of the target language. In other words, the translator must possess country-specific information and understand national and cultural peculiarities. «The language has absorbed the culture of the people, and therefore one of the main tasks of the translator is to help their compatriots understand other people who have a different language and a different culture, to promote a dialogue of cultures, » V. S. Vinogradov wrote [4]. Consequently, in the process of cultural dialogue, the translator's ability to accurately convey the meaning of non-equivalent vocabulary using different translation techniques and methods, which we will discuss further.

According to numerous studies on the topic of non-equivalent vocabulary translation, some of the most commonly used methods and techniques in modern translation theory and practice include transcription (транскрипция) and transliteration (транслитерация), descriptive translation (описательный перевод), calque (калькирование), generalization and concretization (генерализация и конкретизация), and some other forms of translation. We will now examine each of these methods in more detail.

Let's start with the methods of transcription and transliteration, since they are the most common ways of transmitting non-equivalent vocabulary. Transcription is a more elaborate method that involves phonetically representing the original words using a specific writing system that closely approximates the sounds of the language. This approach helps translate the cultural nuances of the language and maintain its integrity. On the other hand, transliteration is more limited, as it involves a letter-for-letter translation of the source script into the target script, regardless of the sounds associated with each letter. In practice, these translation methods are found when transferring names, job titles, specific forms of address, and other cultural aspects.

For example, the names of traditional French cheeses, such as Brie, Saint-Marcellin, Chaource etc., remain almost unchanged in many languages.

It is true that any word can be translated, at least descriptively. However, the use of transcription and transliteration in translation is common when it is important to preserve the same lexical brevity as in the original work, while at the same time maintaining the national character. Thus, foreign words are often brought into the language of translation through transliteration and transcription to emphasize their specificity.

However, it is worth noting that the presence of a large number of transliterated or transcribed words in the text of the translation without additional explanations may lead to the appearance of unreadable lexemes that overload the text. Therefore, the translator should consciously choose the appropriate translation method [2].

The next method, also widely used for the translation of non-equivalent vocabulary, is calque. It involves translating a lexical unit by taking only its meaning and its structural principle, but not its material expression. It is a kind of copying of a foreign language unit with the help of its own, non-borrowed material [8]. This method of translation can maximally preserve the semantics of the original non-equivalent vocabulary, but it does not imply preserving its national character. Additionally, it is worth noting that the resulting calque may freely spread through the language, but remain «foreign» in terms of the received culture. Similarly, partial calques may be encountered in the translation of non-equivalent vocabulary, which are partially borrowed words and expressions consisting of elements from the source language and elements from the target language.

However, it is important to strike a balance between accurately conveying the meaning of the original language and creating texts that are grammatically correct and natural in the target language. Additionally, it is important to consider the cultural context and preferences of the text being translated to ensure that the resulting text reflects the intended meaning and tone of the original text.

Descriptive or explanatory translation is used in cases when a word cannot be translated due to its complete absence in the target language. Nevertheless, the translator uses this method to accurately reveal the meaning of the phenomenon, excluding the possibility of misinterpretation that may occur during transcription or calque. For example, translating the name of the French dish «Cassoulet», the

translator can add the following description: Cassoulet, one of the most wonderful French stews.

As we can see, the main disadvantage of descriptive translation is that it can be overly wordy and not economical, as it translates the non-equivalent vocabulary not with a structurally similar unit from another language, but with a lengthy phrase or detailed description. However, this problem can be solved by using footnotes or references at the bottom of the page that provide additional explanations that help to fully reveal the meaning of the non-equivalent vocabulary for the reader without cluttering the main text.

The generalization approach is a common method of translating non-equivalent vocabulary, as it enables the replacement of a lexeme with a narrow meaning with a lexeme with a broader meaning, provided it does not result in significant meaning distortions. This significantly simplifies the work of the translator.

For example, the French «Carte Orange» loses its features after translation, namely, an indication of the color of this object and the area where it is used (France, Belgium), so often this phrase is translated as «travel ticket» to make it easier for the reader to understand.

The opposite approach is concretization or concretizing translation (also known as 'reification'), wherein a general term is translated with a concrete entity. So, for example, when translating the phrase «fish soup» into French, the translator can specify it as «Bouillabaisse». However, it is rarely used when translating non-equivalent vocabulary, since the idea put by the author in a certain word can be distorted.

It is also worth mentioning such a way of translating non-equivalent vocabulary as an approximate translation. It is an approach to translating non-equivalent vocabulary, where the translator focuses on finding words or expressions in the target language that convey the semantic similarity and emotional nuance of the original word, rather than finding exact equivalents.

The primary advantage of an approximate translation is its intelligibility. By using familiar, well-known concepts in the target language, the translator is able to create a more accessible and understandable translation while still conveying the essence of the original text. However, the use of approximate translation can also be dangerous because it involves replacing the original concept with a very

approximate correspondence. This can lead to misunderstandings and loss of precision in the translation. Therefore, it's important for translators to be careful in their use of approximately translations, and to weigh the pros and cons carefully in each case. For example, Santa Claus and Père Noël cannot be considered identical, although in some cases they may well replace each other when translating.

Omission involves partially or fully deleting a word or phrase from the original text that cannot be translated or does not have an equivalent in the target language, rather than trying to convey its meaning through explanation or substitution. Although it may be necessary in some rare cases, it is generally considered to be a poor translation choice as it results in the loss of valuable linguistic and cultural information. Therefore, omission should be used sparingly, if at all, and only as a last resort when all other translation methods have been exhausted.

As we can see, there is no universal method or strategy for translating non-equivalent vocabulary as well as the definition. Nevertheless, it is essential for people interacting with individuals from different cultures to be aware of non-equivalent vocabulary and to make efforts to bridge this communicational gap.

In our article we can offer several options to solve this problem.

One approach could be to employ terminology dictionaries specifically designed for cross-cultural communication. These databases can provide linguists and translators with a comprehensive list of cultural-specific words and phrases, along with their equivalents in various languages.

Another solution could involve the usage and development of translation software that utilizes Natural Language Processing (NLP) and machine learning technologies to help identify and translate non-equivalent vocabulary. These tools can assist translators in deciphering the underlying meaning behind complex cultural expressions and facilitating more efficient and accurate cross-cultural communication.

Considering modern educational standards, it is very important to ensure that students possess not only communicative and linguistic competencies, but also cultural, which reveals the importance of the dialogue of cultures and, as a consequence, the importance of studying non-equivalent vocabulary.

Finally, cross-cultural interactions can be further enriched by fostering a shared cultural understanding through initiatives such as language exchange programs, cultural exchange programs, and mutual learning activities. By creating opportunities for individuals from diverse cultural backgrounds to learn about and experience one another's cultures firsthand, translators can help facilitate more effective communication and foster greater cultural understanding and respect.

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CULTURAL PECULIARITIES OF ASIAN COUNTRIES

УДК 008:39(575.3)

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КУЛЬТУРНЫЕ ОСОБЕННОСТИ ТАДЖИКИСТАНА

Аннотация. Данная статья о культурных особенностях Азиатского региона и Таджикистана, одной из стран-представителей Азиатской культуры. В статье рассматриваются некоторые моменты, которые важно учитывать при взаимодействии с представителями Таджикистана, чтобы по незнанию не попасть в неловкую ситуацию. Раскрывается богатство Таджикской культуры, традиций, основные ценности и история народа.

Ключевые слова: культурные особенности, культурное наследие, таджикская культура, таджики, межкультурная коммуникация, национальные традиции.

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CULTURAL PECULIARITIES OF TAJIKISTAN

Abstract. The article is about the cultural peculiarities of the Asian region and Tajikistan, one of the countries representing Asian culture. The article discusses some points that are important to consider when interacting with representatives of Tajikistan in order not to get into an unpleasant situation. The richness of tajik culture, traditions, main values and history of the people is disclosed.

Keywords: cultural characteristics, cultural heritage, Tajik culture, Tajiks, intercultural communication, national traditions.

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It is difficult to imagine the modern world without the interaction of different countries and different cultures. Cultural exchange is an integral part of society's life. International relations in the field of theater, music and cinema, science and education, sports and tourism are developing most dynamically. Such ties are the basis, the unifying beginning for a constructive dialogue between states, for intercultural communication [1].

Since ancient times, people of different nations have been in contact with each other. Pilgrimage visits, military campaigns expanded the geography of intercultural communication. Cultural exchange with Asian countries flourished even then, luxury goods, spices, silk, jewelry were delivered to Western Europe along the famous Silk Road.

Cultures certainly complemented and enriched each other, but at the same time, political, religious, and economic differences also had a negative impact: destruction, enslavement, colonization. Today, dual trends persist in intercultural communication: the expansion of intercultural relations, on the one hand, and not always an equivalent and mutually beneficial dialogue, on the other hand.

Nowadays, the mobility of the population is very high in the world, so the problems of intercultural interaction are of great importance. It is important to understand the processes of integration, intercultural communication for the harmonious development of society and international relations.

Almost everyone knows the feeling of confusion when entering another culture. This is comparable to entering another world with its own traditions and moral and ethical attitudes. On the one hand, an alien culture is unusual and exotic, which means it is very interesting, on the other hand, it can cause anxiety and a sense of fear. In scientific and popular literature, the following social groups are distinguished by the perception of foreign culture: xenophiles and xenophobes. The former are open to communication, perceive someone else's culture in a friendly and positive way, the latter are aggressive and hostile.

Researchers in the field of intercultural communication distinguish the following specific stages of reaction to representatives of other cultures and to another culture:

1. Denial of cultural differences;
2. Protection of one's own cultural superiority and identity;
3. Minimizing differences;
4. Acceptance of existing cultural differences;
5. Adaptation to a new culture;
6. Integration into another culture [1].

This implies mainly a long stay in a country of another culture, but also a temporary stay, for example, a tourist trip requires awareness of cultural peculiarities. Travel agencies always instruct tourists before traveling to an exotic country to avoid unintended troubles due to ignorance of traditions.

Residents of different countries adhere to certain views on life, this is reflected in their behavior, and not always a specific worldview is a national manifestation. Sometimes regional peculiarities prevail over national ones. There is a very interesting gradation of cultures: monoactive, polyactive and reactive. Monoactive are cultures in which it is customary to plan your life and stick to a schedule. Polyactive are mobile and active peoples who are used to doing several things at the same time and prioritize the execution of cases according to the degree of significance at the moment. Reactive are cultures, preferring to listen silently and calmly to the interlocutor, attaching special importance to respect and politeness [2].

The values learned by people in childhood form an attitude to space and time, the afterlife, reality, leadership, and business. Different cultures are characterized by different languages, different listening skills, body language and different business manners. Even if representatives of different nations operate with the same concepts, seemingly universal, then each nation has its own ideas about these concepts. For example, the ideas of «revenge» in England and Sicily are very different things. The concept of «duty» is very different for an American and for a Chinese.

The cultural peculiarities of Asian countries can surprise a non-Asian tourist very much. Asia stretches from the Mediterranean Sea to the Pacific Ocean, from the North Pole to the tropics. Asia is the most densely populated part of the world, occupying a third of the globe's landmass. Asia is not only a multitude of countries, cultures, it's even different religions. It is a kaleidoscope of the richest cultural traditions, customs and a rich history.

Among the many differences, the word «gossip» in the Western world has a negative connotation, and in the Eastern world it is an important source of information necessary for politicians and businessmen to make decisions. Gossip in Asia is more important than facts and statistics.

Silence can be interpreted in different ways. Silence in response to a business proposal may seem impolite to a representative of Western culture, but for listening Asian cultures, silence is a necessary part of interaction, indicating respect for the other's personality.

Oriental humor usually excludes sarcasm and satire. Jokes of Asians are expressed in a friendly manner so as not to offend the dignity of the listener. Aphorisms and proverbs, comparisons and parables are very common. Parables are a source of deep meaning, moral law and prediction of the future. Parables have an indirect educational effect on the listener [2].

The aspect of attitude to time is extremely interesting. In the Western world, time is linear, it is a straight line, the past is behind, the future is ahead. Time is a precious resource that is very expensive. For example, if a manager earns \$400 a day, then every hour of his work costs \$ 50. If 2 hours of time is lost, then \$100 will be lost. Precision is the courtesy of kings. Everything is clear and simple, but not for Asian cultures. Asians do not manage time, but adapt to it. Time is cyclical. The seasons follow each other in a circle, the sun rises and sets every day, the cycle in nature. Schematically, time is not a straight line, but a spiral. Many Asians believe that when God created time, he created it enough. As much time as you want, just hold out your hand. Asians avoid quick decisions in business, they are not afraid of losing time. On the contrary, time will make a circle and will be at this point again, and the person will already be wiser and more experienced for several hours or days.

This attitude to time explains many unsuccessful negotiations and misunderstandings.

We would like to focus a little more on the peculiarities of Tajik culture and give some tips for those who are going to visit this country.

Tajiks are one of the most ancient peoples in the world. Direct ancestors of the Tajiks: Bactrians, Sogdians, Parthians, Mar-

gians, Khorezmians, Parkans and Sako-Massaget tribes of the Pamir-Tien Shan Mountains and the Aral-Caspian steppes. The main occupations of these tribes and nationalities were agriculture, cattle breeding and various handicraft production. Agriculture developed in oases and valleys using artificial irrigation, cattle breeding - in mountainous and steppe areas [5].

In the culture of Tajikistan, primitive forms are combined with deep philosophy. Tajiks are very proud of the fact that their culture had close ties with Persia, which influenced literature and art. A culture with a thousand-year history absorbed the ideas of Zoroastrianism, Islam, and was also influenced by the Soviet system. It was during this period that the separation of Islam and creativity took place, the transition to culturological secularism, the rejection of many archaic manifestations of traditions. Also in the Soviet era, Tajikistan's rich heritage was structured and documented [3].

Tajiks are the main population of Tajikistan, the second largest people in Afghanistan. They speak the Tajik language of the Western Iranian group of the Indo-European family. Tajik believers are mostly Sunni Muslims. Tajiks are hardworking and persistent in achieving their goals. They are friendly, but they do not forgive moral and physical insults, because of this they go to conflicts. Tajiks are ambitious and generous. They value professionalism. The highest praise for them is a real "usto" (master).

Dushanbe is The Capital of Tajikistan. Dushanbe translates as "Monday", more precisely "the second day after Saturday", and even more precisely "the second day after the main weekend", ultimately "market day" [4]

Tajik literature was once a part of Persian literature, but in the XVI century it became a separate direction. The most famous Tajik authors are Rudaki, Firdousi, Jami, Ahmad Donish and Sadridin Aini. The themes of the works varied depending on the epochs, but the style of the writers has always been overflowing with poetic forms.

Holidays in Tajikistan are celebrated on a large scale. The most favorite holiday is Navruz, which is celebrated on the day of the vernal equinox. It is Muslim New Year. It marks new hopes and a new life for all who celebrate it. Everyone is preparing for this holiday in advance. The main place on the rich table is occupied by a

traditional dish that is prepared only on this day, sumalak! The same applies to Eid al-Adha.

Guli Lola is a tulip festival, which is accompanied by choral and dance music. Poppies and tulips are natural flowers in Tajikistan. The tulip motif is widely used in both traditional and modern art.

Tajik culture is clearly manifested in national clothes, dances, and music. Tajik dances are bright and spectacular. There are folk and professional dances, as well as dances of various schools – Bukhara, Kulyab, Hissar, Pamir, etc. Tajiks also have plot dances: carpet dance, jug dance, horse dance, cook dance, eagle dance and many others. The eagle dance is considered one of the oldest. It is simple in the manner of performance – the dancer imitates the flapping of the wings of an eagle soaring over the mountains. The dance is very popular at holidays and wedding (<https://www.advantour.com/rus/tajikistan>).

In Tajikistan, family is the most important value. Often adult children continue to live next to their parents. Any holiday gathers at least a hundred people of relatives and friends.

As for the wedding tradition, the wedding ceremony is unique. The holiday lasts seven days. On the first day of the ceremony, the bride and groom declare their marriage, and hold separate banquets with their families, which last for three days. On the fifth day, the groom, accompanied by friends and relatives, goes to the bride's house. There, the newlyweds should drink a glass of water and eat a piece of meat with salt. This is part of the marriage ceremony, and only after that they are allowed by the imam to be together.

After that, the fun begins. People sing and dance until midnight. Then the newlyweds go to the groom's house on one horse. On the sixth day, the bride's family goes to the groom's house to spend the night there, celebrating the completion of the wedding.

The honeymoon lasts 40 days, which the newlyweds spend under the same roof with their husband's parents in order to protect the bride and groom at the beginning of married life from the evil eye.

Another tradition of the Tajiks is kalym – bride price. In Tajikistan, this amount is 1-3 thousand dollars. In the old days, parents were preparing for the future wedding of children from their birth, and now young people often go abroad to earn this amount. Some-

times families can agree and give up kalym, but for some families traditions are above all.

Tajiks preserve national traditions in everyday life, clothing, and food. Until now, Tajiks wear national costumes: men in embroidered robes and skullcaps, and women in colored embroidered dresses with pants, a scarf is mandatory, and girls still braid 40-60 braids.

In the dwelling of every Tajik there is a large room covered with carpets – a mekhmonkhona. To make a meal, a dastarkhan (tablecloth) is laid on the floor, plates with food are placed on it, and cotton mattresses stuffed with patterns are placed around the perimeter for sitting – kurpachi. Women sit at a separate dastarkhan and do not enter the room where men eat. It is impossible to insist that the hostess of the house join the feast — it is not accepted among the Tajiks. If you need to contact a woman, ask her husband or an adult relative for permission. [4].

If you come to the house when the owner is not at home, you should not enter this house. Even if a woman (the hostess of the house) invites you to come in (this is a sign of good breeding, according to an ancient tradition, any guest is not left on the street), you should not accept the invitation. Find out when the owner will return, and only then visit this house.

If you come to a house where a person has recently died, you should not smile, laugh, speak loudly, listen to music, watch TV.

Bread is the most sacred thing in a Tajik home. Try to handle it carefully. Tajik national flatbread should be broken with two hands and never cut with a knife. It is also not customary to put a whole flatbread, as well as its broken pieces, "face down", this is considered disrespectful attitude to bread.

It is customary for Tajiks to pour tea first for themselves, then for others. Previously, the owner of the house showed the guests that the tea was not poisoned. This tradition has been preserved to this day, the owner pours tea into a bowl three times and pours it back into the kettle so that the drink is brewed better, then fills his bowl, takes a sip and pours tea to the others. The bowls are half filled so that the guests do not get burned, and the host often offers supplements to the guests, demonstrating his courtesy.

The traditional gesture is to put your hand on your heart to greet and escort guests. So the host shows that the guest has re-

mained in the heart. Sometimes during the greeting, Tajiks can greet with both hands – a sign that a person has come in peace (<https://halva.tj/>).

For effective communication and mutual understanding, it is important to take into account these cultural peculiarities of the countries with whose representatives it is necessary to communicate.

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УДК 005.57:811.581'271.2

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ОСОБЕННОСТИ РАБОТЫ С ПАРТНЕРАМИ В КИТАЕ И ИХ ВЛИЯНИЕ НА КРОСС- КУЛЬТУРНЫЙ МЕНЕДЖМЕНТ

Аннотация. В статье обсуждаются особенности работы с партнерами в Китае и их влияние на кросс-культурный менеджмент. В статье рассматриваются исторические и культурные предпосылки китайского общества, включая влияние конфуцианства и даосизма на межличностные отношения, стили общения, стратегии ведения переговоров и деловую практику. Также исследуются концепция «лица», коллективизм и китайское восприятие времени и пространства. Кроме того, в статье рассматривается важность понимания запретных тем в деловом общении с китайскими партнерами. Наконец, в тексте подчеркивается необходимость учета культурных особенностей и адаптации при межкультурном управлении при работе с партнерами в Китае.

Ключевые слова: китайский язык, китайское общество, межкультурный менеджмент, деловое общение, стили ведения переговоров, кросс-культурный менеджмент, китайская культура, межличностные отношения, стили общения.

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FEATURES OF WORKING WITH PARTNERS IN CHINA AND THEIR IMPACT ON CROSS-CULTURAL MANAGEMENT

Abstract. This text discusses the features of working with partners in China and their impact on cross-cultural management. The article covers the historical and cultural background of Chinese society, including the influence of Confucianism and Taoism on interpersonal relationships, communication styles, negotiation strategies, and business practices. The concept of "face," collectivism, and the Chinese perception of time and space are also explored. Additionally, the article addresses the importance of understanding forbidden topics in business communication with Chinese partners. Finally, the text emphasizes the need for cultural sensitivity and adaptation in cross-cultural management when working with partners in China.

Keywords: Chinese language, Chinese society, cross-cultural management, business communication, negotiation styles, cross-cultural management, Chinese culture, interpersonal relationships, communication styles.

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This study focuses on the business interactions between Russia and China, which have been ongoing since the 1950s. Over the course of more than 70 years, the two countries have developed a strong partnership in various fields, such as the economy, trade, geopolitics, science and education, medicine, tourism, and military-technical industry. In addition, they have collaborated in international and regional organizations like the SCO, BRICS, and the UN Security Council. The current stage of Sino-Russian business relations is experiencing significant growth, which highlights the importance of having highly trained professionals in the field of intercultural business communication.

Effective business intercultural communication is not only influenced by ethnocultural, contextual, historical, linguistic, and perceptual factors, but also by a theoretical foundation. Differences in scientific schools, theoretical principles, and concepts can significantly impact the negotiation process between Chinese and Russian cultures. Without a deep understanding of the national business discourse, it is challenging to achieve successful intercultural business communication. Addressing this challenge requires a thorough analysis of negotiation concepts and communication processes from both Chinese and Russian communication theories, as well as a comparison of their key characteristics, stages, styles, strategies, and tactics.

To begin, it is important to examine Chinese academic perspectives on the concept of "business negotiations" and how different schools of thought interpret it. Business negotiations refer to the activities conducted by buyers and sellers to facilitate transactions, as well as a method of resolving disputes between them in a mutually satisfactory manner. According to Chinese sources, this activity is guided by several principles, including the principles of mutual benefit, equality, legality, timeliness, and the minimum goal (<https://baike.baidu.com/item/商务谈判/3863>).

Negotiations in Chinese business discourse aim to achieve various goals, including obtaining mutual economic benefits, achieving the economic goals of the enterprise or company, such as promoting goods for export, developing the domestic market, obtaining important market information, and concluding long-term, profitable and reliable cooperation with another company.

At first glance, it may appear that Chinese business partners only have a single-minded goal of extracting benefits. However, from their perspective, business negotiations involve a comprehensive process of understanding both themselves and their counterparts. Prior to the negotiation process, they conduct extensive research on the company they will be meeting with, including their cultural and behavioral characteristics, in order to facilitate effective communication and prevent cross-cultural conflicts. This thorough preparation is influenced by the religious and philosophical principles of Taoism and neo-Confucianism, which emphasize virtues, the “way” as the manifestation of the will of the universe, “non-action” as the ability to understand when to act and when to refrain from interference, and the “simplicity of the soul” as an internal element of our natural consciousness.

Representatives of Chinese culture seek balance, stability, and reliability in their potential partners, along with mutual understanding and communication. They strive for a mutually beneficial compromise and focus not only on the success of the cooperation, but also on ensuring long-term benefits for both sides. Based on these principles, a set of rules for conducting negotiations has developed within Chinese business culture. These rules include: understanding and accepting each other's cultures, behaving in a friendly and culturally appropriate manner, developing analytical skills, asking about information of interest in a rational and gradual manner, engaging in self-reflection, practicing patience, recognizing the intentions of the partner, and asking as many questions as possible to compare the interests of both sides.

It is important to note that the success of business negotiations in Chinese culture is not solely based on the completion of the negotiation process. Chinese business partners value taking the time to carefully consider and make the right decision before signing a contract. If they agree to cooperate, another meeting will take place

to further discuss the details. If not, they may use avoidance tactics and gradually distance themselves.

The negotiation process in Chinese communication theory consists of three stages (<https://baike.baidu.com/item/商务谈判/3863>). The first stage is the statement of interests of the parties, during which participants communicate their interests, advantages, and conditions that can meet the needs of the other party. The second stage is the stage of conflict of interest, during which the parties recognize the actual needs of the other party, and a compromise is reached that may not necessarily meet the interests of both sides. The third and final stage is the stage of overcoming the conflict of interests, which is the most difficult stage of business negotiations. Barriers during business communication usually arise due to a conflict of interest between the negotiators and difficulties arising in the decision-making process.

In summary, understanding the principles, goals, and stages of business negotiations in Chinese culture is essential for effective cross-cultural management in Sino-Russian business relations. Taking into account the cultural and communication characteristics of Chinese partners can lead to successful cooperation, long-term relationships, and mutual benefit for both sides.

Moving on to the negotiation styles utilized by Chinese business partners, the Chinese theory of the MCC identifies several key elements such as the behavior of the negotiators during the negotiation process, the cultural values of the communicants, and distinctive national and regional negotiation characteristics. The dominant negotiation style in Chinese business culture is a combination of constructive and flexible styles that emphasize the establishment of strong and long-term business relationships based on mutual understanding, trust, and security. Additionally, this negotiation style considers the human factor, as well as the concept of time, regularity, and methodicality as crucial to effective and successful business negotiations. Furthermore, the Chinese negotiation style avoids direct and rigid communication techniques, which are not in line with the Chinese culture's emphasis on harmony and balance. Instead, Chinese negotiators tend to respond vaguely and ambiguously to the demands of the other party, using rhetorical questions to shift the emphasis. They

also value the presence of business cards to determine the professional hierarchy and choose appropriate forms of treatment for the status. Chinese negotiators may also delay the moment of signing the contract to ensure the reliability of the proposed business partner and have the possibility of changing previously established agreements, which is possible thanks to the flexible legislation in the field of business.

When discussing negotiation strategies, it is important to highlight that the Chinese tend to employ tactics of evasion, compromise, and adaptation within the context of a constructive and flexible negotiation style. They do not seek to take a dominant position, but rather gather information about their interlocutor to determine their status and capabilities, so they can select an appropriate dialogue tactic. This behavior is influenced by Taoism, Confucianism, and the belief in "listening", reactive cultures.

Regarding the Chinese scientific understanding of the communication process, it is noteworthy that it is similar to Russian concepts of the phenomenon. The communication process involves the exchange of information between people using language, writing, modality (communicative forms and models), eye contact, gestures, and other means of work and life. Communication is considered both a cultural and an artistic sphere, and its effectiveness depends on the understanding of the communicative purpose, knowledge of the main principles of communication, and the timely use of communication skills in the context of ideological and political communication functions (<https://baike.baidu.com/item/沟通过程>).

In the context of Russian communication theory, "business negotiations" are considered a specific type of business communication with its own rules and patterns that aim to solve problems, organize cooperation, or resolve conflict situations. The Russian theory emphasizes several basic principles, including differentiation of negotiators and negotiation subjects, focusing on the interests of both parties, variation in considering all options for obtaining benefits, accounting for time, money, and energy spent on negotiations, equality of participants, and dialogicity or willingness to listen to the interlocutor and compromise. The objectives of business negotiations are

to establish business relations, make decisions, conclude contracts, coordinate joint conditions, and coordinate activities.

In Russian intercultural negotiations, there are several stages, including preparation for negotiations, establishing contact, finding a solution, reaching agreements, withdrawal from contact, reflection, and implementation of established agreements and arrangements. The choice of negotiation styles depends on the context of business communication, the cultural and national affiliation of the interlocutor, and the economic sphere in which the negotiations are being implemented. The prevailing negotiation styles in Russian culture are constructive, power, flexible, friendly, and trading. The most common negotiation strategies are compromise, rivalry, and cooperation.

Cultural factors such as religion, historical memory, and philosophical concepts significantly influence the cultural context of a nation, including its business and communication practices. These factors can create challenges during the negotiation process and other intercultural interactions. To reduce the risk of potential issues in Russian-Chinese business communication, it is important to identify and understand the main cultural differences and realities that are part of the Chinese business discourse.

The ethical and philosophical teachings of Confucianism have a significant impact on the sphere of interpersonal relations in Chinese business communication. This philosophy emphasizes the importance of building long-term, friendly, and strong relationships, maintaining morality, valuing family, respecting hierarchy, striving for harmony, and avoiding conflicts [3]. According to this belief system, the key to successful business cooperation is the development of strong interpersonal relationships with representatives of a foreign company, which cannot be achieved in just one meeting.

The impact of Taoism on business communication is reflected in the pursuit of harmony in relationships and intentions, as seen through the concepts of “deeds” and “non-deeds”. These concepts emphasize the importance of thoughtful consideration of any idea before its implementation.

The concept of strategic thinking in Chinese culture is derived from the ancient military text "Thirty-Six Stratagems," which outlines basic tactics, strategies, and tricks for conflict behavior. Offensive and defensive patterns are still deeply ingrained in the minds

of the Chinese people, and they are also frequently employed during business negotiations [1]. However, Western businessmen sometimes perceive this as a form of rudeness or an attempt to dominate and sway the outcome of negotiations in their favor, which is a misconception. Stratagem thinking is an integral component of the Chinese worldview that has been passed down for centuries.

The strict hierarchy in society based on various factors such as social status, profession, and age is evident in both verbal and non-verbal communication, ranging from specific communicative formulas used to address individuals of different statuses to gestures that signify respect. This cultural reality has its roots in Confucianism, which outlines five fundamental interpersonal relationships, including the relationship between the ruler and the people, father and son, husband and wife, older and younger brothers and sisters, and representatives of the older and younger generations [3].

The adherence to traditions in a rapidly developing society can be attributed to factors such as the lack of interference by Western countries and globalization in China's development during the 19th and 20th centuries, as well as a series of military and political conflicts such as the Civil War, the Sino-Japanese War, and the Second Cold War. These events have contributed to a sense of distrust towards Japan and the West among the Chinese population. After years of lagging behind in economic and social development, China implemented an "overtaking" policy at the beginning of the 2000s. The country's independent economic and political course, increase in production and exports, and advancements in science and technology have not only made China a leader in international business and the main competitor of the United States, but have also led to a trade war between the two nations in 2018.

The cultural concept of syncretism plays a significant role in Chinese society, particularly in the perception of time and space. Time is viewed uniquely, where punctuality is valued, yet flexibility and adaptability to changing circumstances are also essential. Syncretism is demonstrated through the understanding that the present and the past are interconnected, and it is necessary to consider past situations and their outcomes before taking any action. The future is deemed unpredictable and unreliable, making it impractical to focus on it. The Chinese prefer to act and live in the present moment,

adapting to changing circumstances and relying on their intuition and reason. In terms of spatial perception, the Chinese value adaptability to changing environments, preferring a degree of confusion, which again stems from Taoism's influence. This philosophy emphasizes harmony between humans and nature and promotes the value of "non-action," also known as contemplative passivity.

Unique cultural concepts such as "face" (面子) are integral to Chinese culture and have a significant impact on business communication. It is a combination of social status, reputation, respect, and compliance with established social norms and expectations [4]. Any conflict, misconduct, or non-compliance with social norms that is observed and condemned by others can lead to the loss of face, which in turn sets society against an individual, deprives them of self-confidence, and respect. Respect is another crucial concept in Chinese culture that is manifested at all levels of communication. Verbal respect is expressed through special forms of address and speech etiquette, from greeting to self-identification. Non-verbal respect is expressed through gestures such as passing an object with two hands and bowing, and by observing spatial distance. Euphemisms (讳称) also play a vital role in Chinese culture as a means of avoiding conflict or expressing criticism indirectly. The use of euphemisms and polite communicative formulas in speech reduces the likelihood of losing face.

To avoid openly criticizing the political party in power is a policy in China. The composition of the party and its political direction is chosen by the people, who are held responsible for their choices. Therefore, any criticism directed towards the government is seen as an offense towards the people. In terms of China's current political direction, it is worth noting the remarks made by Secretary General Xi Jinping during the centennial celebration of the CPC. Jinping stated that the goal of achieving a middle-class society and eradicating absolute poverty has been accomplished. He expressed his enthusiasm to continue towards achieving the objectives of constructing a modern socialist power by the centennial celebration of the PRC.

Patriotism is a value deeply ingrained in both Russian and Chinese cultures, encompassing love for the homeland, its people,

nature, public order, and the principles of Chinese socialism [5]. Both cultures share a similar understanding of patriotism, where it is not influenced by the policies of the current government and adheres to the same set of values. According to Chinese sources, modern patriotism includes six essential elements: love for the motherland, its natural beauty, and landmarks; national perseverance; shared responsibility for the country and the world; unity of the people and opposition to division; resistance to enemies and foreign aggression; and the integration of traditions, historical memory, and modern innovations [2].

There are certain topics that are considered forbidden in Chinese business communication, as discussing them can lead to conflict and loss of “face” by a foreign partner. These topics include the political status of Taiwan, Tibet, and the Xinjiang Uygur Autonomous Region, as well as Hong Kong. Criticizing the leadership of the People's Republic of China, the policy of the Communist Party, the Sino-Japanese War (1937-1945), relations with South Korea, and the trade war with the United States are also considered taboo.

The Chinese culture is characterized by a collectivist mindset that prioritizes the support and protection of the group over individual independence. This collectivism is reflected in various aspects of Chinese society, including the concept of “face”. If an individual deviates from the norms of behavior within a social group, it brings shame and disapproval. However, this does not imply the absence of individualism among the Chinese. Nowadays, personal success in both professional and personal life is highly valued, along with the collective well-being.

Understanding these features of working with partners in China is essential for effective cross-cultural management. By building strong relationships, communicating effectively, showing respect and deference, developing *guanxi*, saving face, and being patient and flexible, businesses can successfully navigate the cultural complexities of working in China.

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УДК 81'27

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**ПРОБЛЕМЫ
МЕЖКУЛЬТУРНОГО
ВЗАИМОДЕЙСТВИЯ РОССИИ
И КИТАЯ**

Аннотация. В статье рассмотрены проблемы взаимодействия России и Китая в культурном аспекте. Рассматриваются национальные культурные ценности, обычаи и традиции данных стран. В процессе глобализации коммуникация неизбежна, но особенности менталитета, создают затруднения при общении. В статье приведены отличия данных культур и выведены проблемные вопросы, а также предложены пути их решения. Представлен лингвокультурологический аспект, в рамках которого рассмотрены проблемы понимания лексических единиц. Описываются основы мировоззрения и, влияющие на него, религиозные нормы, принятые в данных странах. Подчёркивается необходимость решения культурных затруднений и значимость диалога культур.

Ключевые слова: *межкультурное взаимодействие, межкультурный диалог, диалог культур, межкультурная коммуникация, российско-китайские отношения, менталитет, национальные традиции, национальная культура.*

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**PROBLEMS OF
INTERCULTURAL
INTERACTION BETWEEN
RUSSIA AND CHINA**

Abstract. The article deals with the problems of interaction between Russia and China in the cultural aspect. The national cultural values, customs and traditions of these countries are considered. In the process of globalization, communication is inevitable, but the peculiarities of mentality create difficulties in communication. The article presents the differences between these cultures and identifies problematic issues, as well as suggests ways to solve them. The linguistic and cultural aspect is presented, within which the problems of understanding lexical units are considered. The basics of the worldview and the religious norms adopted in these countries that influence it are described. The necessity of solving cultural difficulties and the importance of the dialogue of cultures is emphasized.

Keywords: *intercultural interaction, intercultural dialogue, dialogue of cultures, intercultural communication, Russian-Chinese relations, mentality, national traditions, national culture.*

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Currently, the interaction between Russia and China is gaining new perspectives and expanding in political, economic, and socio-cultural spheres. Language is an integral part of intercultural communication and helps to establish contacts with representatives of other countries. As experience shows, to effectively maintain these diverse and multi-level contacts and forms of communication, it is necessary not only to have knowledge of the corresponding language but also of norms, rules, traditions, customs, etc. [7]. The globalization of world processes leads Russia to cooperation with Asian countries. However, it is necessary to take into account the national peculiarities and mentality of the residents of other countries.

The science of linguoculturology is engaged in the study of the relationship between language and cultural concepts. It emerged relatively recently in the 20th and 21st centuries. One of the reasons for the development of this field is the process of globalization, the need to smooth out conflicts and establish interaction with representatives of other cultural values. The desire to understand what underlies the worldview of another people and their national cultural values contributed to the development of this industry. At the center of the interests of linguoculturology is the study and description of the interaction between language and culture in the range of modern cultural and national self-awareness and its symbolic presentation [8]. The problem of communication during the translation of meanings from one language to another is highlighted within this field of

study. It arose due to various stereotypes: social, ideological, national, which are formed from birth and throughout person's life. Stereotype is also one of the important terms of linguoculturology, which is considered as mechanisms of simplifying cognition. Stereotypes, as simplified images of any phenomena, have formed in one form or another through intercultural communication, through perceptions and impressions throughout the history of humanity.

To better understand the mentality of a particular nation, it is necessary to consider in a complex way the universals: customs, traditions, rituals, ceremonies, and values that have been formed by this people and have been fixed in the system of signs, i.e. in their language. Mentality is the deep level of culture, where the conscious is connected with the unconscious, which serves as the basis of a stable system of meanings and representations, rooted in the consciousness and behavior of many generations [2]. Let us turn to the concept of "intercultural communication". This term refers to the adequate mutual understanding of two participants in a communicative act belonging to different national cultures [10]. One of the central concepts of linguoculturology is "concept". Concept is the semantic content of a notion. The center of the concept is the value. The term "concept" is used to denote only objects-things, but not events or actions, as this requires additional designations. A linguocultural concept contains cultural meanings, and by establishing them, one can characterize the corresponding fragment of linguoculture [1].

Furthermore, there is a pressing question of understanding and interpreting Asian realities, which can make it difficult to understand the meaning of expressions. Inexact vocabulary causes difficulties when translating. For example, the meaning of "kuai zi" 筷子 (chopsticks) is difficult to match with the concepts of "spoon" and "fork." "Kebaya" and "Cheongsam" do not fit the concept of "dress" in the minds of Russian residents. In Kevin Kwan's novel "Crazy Rich Asians," there are more than 150 references to Asian realities. This demonstrates a high probability of encountering unfamiliar vocabulary when interacting with another culture. It may be difficult for an unprepared reader to understand the expression "rabbit like figure of the moon" [3], which refers to Chinese legends about a rab-

bit that lives on the moon and pounds grass in a mortar to make pills of immortality.

Another difficulty is the moral principles of the Chinese people. While Russians are accustomed to expressing their thoughts directly and openly, a Chinese person considers such conduct to be rude. One should not forget the importance of intonation in the Chinese language and its influence on the meaning of words, although this trait is not typical of the Russian language. Russian knowledge has a programmatic nature, meaning there are certain rules for congratulations, toasts, and signatures. Knowledge in Chinese mentality has a more programmatic nature: they have established expressions for wishing happiness, longevity, and other blessings (Shenti hao! Zhu nin shenti jiankang, xingfu, wan shou ru yi!) [9].

It's important not to forget about the religious aspect that influences the worldview of any nation. Modern views on ethics among the peoples of Asia were formed within Confucianism. This was the reason why the majority of Asian countries rejected the Western understanding of human rights and the orientation of European culture towards a self-centered system of values. For the people of Asia, the society and its interests have greater importance. Confucianism is primarily an art of living. Unlike other religions where God is at the forefront, Confucianism has norms and rules that must be followed. Its goal is to educate the “noble man” (junzi), a worthy son and subject. One of the main postulates of this doctrine is the concept of “djen” (humaneness or benevolence). A person who follows “djen” is ideally a ruler of the state, but this doesn't automatically mean that every ruler becomes a junzi [6]. The humanistic essence of Confucianism is also manifested in the content of another important concept – xiao djen (literally, “little person”). This person strives for material interests and is self-centered. To avoid becoming a “little person,” one must strive for self-improvement. It should be noted that in Russian literature, there is a similar concept, but it has a different meaning. The leading value is duty, and the noble person, according to the followers of Confucianism, thinks about duty rather than material goods.

In Confucianism, the principle of humanity is also important. It is not equated with the Christian concept of goodness and the necessity of forgiving one's enemies. The principle here is “Recom-

pense kindness with kindness, and recompense injury with justice.” As the Chinese are obligated to constantly remember that their actions should support the dignity of their family and lineage, they always try to appear respected in the eyes of surrounding. Although Confucianism underwent persecution during certain historical periods, its influence has been established in the worldview of Asians. Russians have a more sentimental and emotional character, while the Chinese tend to stick to ethical norms and rules. Russian values are more abstract, while those of the Chinese are more concrete. Comparing the worldviews of Russian and Chinese cultures is carried out at two levels: general cultural and individual-personal.

After examining the linguistic, cultural, and religious differences between the inhabitants of China and Russia, we have identified a number of problems that arise when these two ethnic groups communicate: difficulties in understanding linguocultural realities, difficulties in understanding the customs and traditions of the other ethnic group, religious and moral-ethical differences, and different worldviews and ways of life.

Let's consider possible solutions. For example, a comparative analysis of the ethical teachings of different cultures and the search for points of intersection and overlap in them, in this case - the study of Western European and Buddhist-Confucian civilizations. Another means is intercultural dialogue. Intercultural dialogue usually refers to the relationship between cultures based on the "I-you" and "I-he" principles; dialogue is considered as a mechanism of spiritual communication that occurs in various forms [4]. Intercultural dialogue presupposes a respectful attitude towards the interlocutor's culture. The development of adequate philosophical foundations capable of specifying problems and outlining ways to resolve them helps in the formation of a constructive dialogue between Eastern and European cultures, which contributes to the formation of principles of social ethics and social management is the development of adequate philosophical foundations capable of concretizing problems and outlining ways to resolve them.

Intercultural discursive strategy is a way of organizing cognitive activity of subjects of intercultural interaction, determining the system of priorities formed as a result of discursive practices, form-

ing axial algorithms of information processing, analysis, forecasting, and choice of behavioral models [5].

Another solution can be the development of cultural tourism. Tourism is one of the most effective ways of establishing intercultural dialogue. Another solution is cooperation in cultural projects. Exchange of cultural programs, exhibitions, concerts, can increase mutual understanding and respect for the culture of another country.

All things considered, it can be concluded that the interaction between Russia and China takes place at the intersection of two cultures. Differences manifest themselves both at the individual and national levels. Studying the mentality of another country helps to better understand the peculiarities of national character, anticipate difficulties that both sides may face in the process of communication and, while preserving national identity, take steps towards each other.

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КУЛЬТУРНЫЕ ЦЕННОСТИ АЗИИ КАК ПУТЬ К ПРОГРЕССУ

Аннотация. В данной статье мы рассмотрели главную причину активного развития стран Азии - культурные ценности жителей. Уважение к традициям и истории усиливает ценность наследия. Азиатские страны, такие как Япония, Корея, Китай, демонстрируют высокий уровень коллективизма и делают серьезный акцент на групповую гармонию и общественный порядок. Азиатские ценности позитивно влияют на общества различными способами, включая социальную стабильность, экономическое процветание, достижения в образовании, гармонию семьи и сохранение окружающей среды. Делаются выводы касательно маршрута для прогресса в современном мире.

Ключевые слова: азиатская культура, азиатские страны, культурные ценности, прогресс, коллективизм, иерархия, консервативность.

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ASIAN CULTURAL VALUES AS A ROAD TO PROGRESS

Abstract. In this article, we examined the main reason for the active development of Asian countries - the cultural values of the inhabitants. Respect for traditions and history emphasizes the value of heritage. Asian countries such as Japan, Korea, China share a high level of collectivism and have a strong emphasis on group harmony and the social order. The article discloses how Asian cultural values have a positive impact on society in various ways, including social stability, economic prosperity, educational attainment, family harmony and environmental conservation. The Conclusions are made concerning the roadmap for progress in the modern world.

Keywords: Asian culture, Asian countries, cultural values, progress, collectivism, hierarchy, conservatism.

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Cultural values are the foundation of any society. They form beliefs and attitudes, guide behavior, and give a sense of identity and belonging. Asian cultural values have long been recognized for their unique characteristics and positive impact on society. The purpose of this research work is to study how Asian cultural values are the path to progress in the modern world, by studying their main features, studying their positive impact on society, analyzing the problems they face, and discussing their potential for progress.

Values start at the individual level [4]. Then the set of member values constitutes values within a certain group, and then develop to a broader context.

Asian cultural values are characterized by several fundamental features, including collectivism, respect for elders, respect for authority, respect for traditions and history, as well as hard work and perseverance. Lockard writes that Asian values such as respect for authority have played a significant role in shaping political and economic structures, as seen in the authoritarian governments of countries such as China and Singapore [5]. Collectivism is a central feature of Asian cultural values, where the group takes precedence over the individual [3]. Respect for elders and authority emphasizes the importance of hierarchy. Respect for traditions and history emphasizes the value of heritage. According to Hofstede, Asian countries such as Japan, Korea, Taiwan, and China share a high level of collectivism and have a strong emphasis on group harmony and the social order [2]. Hard work and perseverance emphasize the importance of determination and dedication.

The positive impact of Asian cultural values on society is seen in many spheres. The Pictorial Survey on Children's Perceived Competence was administered to children by trained research assistants. The results showed: 1) higher adherence to Asian cultural values increased the likelihood of having an authoritarian parenting style; 2) authoritative parenting practices were more likely to be associated with improved social-emotional competence in children. There was no association between parenting style and the development of competence in young children. However, a positive correlation was found between Asian cultural values and young children's perceived competence [7].

Asian cultural values have a positive impact on society in various ways, including social stability, economic prosperity, educational attainment, family harmony and environmental conservation. Social stability is achieved by focusing on social cohesion, harmony and well-being of the group. Economic prosperity is associated with focusing on hard work, risk-taking, and long-term planning. The level of education is the result of an emphasis on diligence, discipline and respect for learning. Family harmony is supported by high respect for the importance of the family and the value of filial piety. Environmental protection is the result of a philosophy of respect for the harmony and balance of nature. Redding points out that the Confucian values, such as emphasizing the importance of education, have contributed to the success of the Chinese economy since the 1980s [6].

Problems and problems of preservation of Asian cultural values in modern society in many countries are solved at the governmental level. The Chinese government has played a leading role in the protection of Chinese cultural treasures. In 1961, "Provisional Regulations on the Protection and Management of Cultural Relics" was promulgated to guide the protection of Chinese heritage, and "Outline of the Protection Laws of Cultural Relics" was formulated. Subsequently, China acceded to the international conventions and formulated the protection laws of cultural relics, and protection extended from cultural relics and historic sites to the relationship with the surrounding environment and the overall protection of historical objects. Meanwhile, based on geographical and humanistic characteristics, China adopted the effective protection strategies according

to local conditions, emphasizing the use of words, sound recordings, videos, digital multimedia and other methods to conduct the real, systematic and comprehensive records, so as to establish archives and databases [1].

However Asian cultural values face various problems trying to maintain their relevance in modern society. These challenges include globalization and cultural imperialism, changes in economic and political structures, as well as intercultural conflicts and religious extremism. Globalization and cultural imperialism create a conflict between traditional values and modernity. Changes in economic and political structures challenge the role of traditional values in shaping the direction of society's development. Cross-cultural conflicts and religious extremism create disagreements between groups with different cultural values.

Asian cultural values can serve as a path to progress in many ways. The relevance of Asian cultural values in modern society lies in their ability to address issues of social fragmentation, economic instability, climate change and political polarization. The internationalization of Asian culture provides an opportunity for cultural exchange and mutual learning. The preservation and popularization of cultural heritage provide a sense of identity and continuity.

Conclusion

Asian cultural values have a significant impact on societies in Asia and can offer a valuable roadmap for progress in the modern world. However, they face serious obstacles to their preservation and application. Despite the challenges, the potential of Asian cultural values in shaping the direction of society's development and solving pressing problems of our time is obvious. Therefore, the preservation and promotion of these values is crucial for achieving progress and sustainability in the future.

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УДК 008:39(574)

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КУЛЬТУРНЫЕ ОСОБЕННОСТИ КАЗАХСТАНА

Аннотация. Данная статья посвящена изучению культуры Казахстана, затрагивая различные аспекты, включая традиционную кухню и религию. В работе мы раскрываем феномен знаменитого казахского гостеприимства и его корни через призму истории казахского народа и современного взаимодействия государства с другими культурами. В качестве практического доказательства мы приводим примеры из казахского фольклора, особенно пословицы.

Ключевые слова: казахская культура, гостеприимство, кочевники, история Казахстана, трехъязычие, национальные традиции.

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CULTURAL PECULARITIES OF KAZAKHSTAN

Abstract. This article is devoted to the study of the culture of Kazakhstan, touching on various aspects, including traditional cuisine and religion. In the work we reveal the phenomenon of the famous Kazakh hospitality and its roots through the prism of the history of the Kazakh people and the modern interaction of the state with other cultures. As a practical proof, we give examples from Kazakh folklore, especially proverbs.

Keywords: Kazakh culture, hospitality, nomads, history of Kazakhstan, trilingualism, national traditions.

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Kazakhstan is a vast and diverse country located in Central Asia. It is home to a unique and rich cultural heritage that has been shaped by the country's nomadic past, as well as its history of influ-

ence from various other cultures. In this article, we will explore some of the cultural peculiarities of Kazakhstan.

Hospitality and generosity are highly valued traits in Kazakhstan. Greetings and honors, peaceful rest and generous hospitality await any guest at any time of the day. Hospitality – қонақасы – was recognized as one of the iconic, socially significant institutions of Kazakh society. The word “guest” – қонақ – goes back to ancient Turkic, where: qon – “sheep, bosom, breast; settle, settle, choose a place of residence”; qonay – “a place of rest, stop”; qonum – “a close relative, kinsman, tribesman, figuratively – a person, a creature”. In the language of the ancient Turks: qonuq – “guest, hospitality, treat for guests”; qonuqluq – “hospitality, treat, room for guests or treats” [3]. These ancient words and meanings have been preserved in the language of Central Asian and Caucasian Turks, including Kazakhs.

By tradition, it is customary to greet any guest in a friendly way, invite him into the house, treat him, without asking anything. Kazakh wisdom says: “If you haven't given a guest tea, don't ask about the case”. It is a common practice to welcome guests with food and drink, and it is considered impolite to refuse an invitation to someone's home. In Kazakhstan, it is customary to serve a lot of food to guests, and hosts will often encourage guests to take seconds or even thirds. Refusing an offer of food or drink is seen as a sign of disrespect.

Kazakh hospitality traditions include many different customs, which are applied depending on the situation and the status of the guest (<https://www.advantour.com>).

Ат мінгізіп, шапан жабу is a custom of the highest honor, consisting in giving a horse and a shapan to a guest.

Жолаушы жол жүрерде берілетін бата is a blessing when a guest leaves, especially if the guest is then going on a long journey. This tradition is usually expressed in a poetic form [7].

Қонақасы are treats that must be served, even if a random or uninvited guest has come. If the owner of the house does not present “konakasy”, then the guest could complain to the village elder, and the owner must pay a fine in the form of horse or cattle.

Қонаққаде is a gift to the host from a guest, and a gift usually means the performance of a song, verse, etc.

Шамы is a custom of showering guests with sweets and money. It is held at weddings, during matchmaking, and at other similar events.

Kazakhstan is also famous for its nomadic heritage. The nomads' life was conditioned by difficult living conditions: human adaptation to a harsh climate, changeability of pastures, lack of water sources, threats of enemy attacks, care for livestock. Cattle among Kazakhs is a value, which is confirmed by such folk proverbs as «Мал ашуы — жан ашуы» — "Pain for cattle is the pain of the soul" or «Бірінші байлық — денсаулық, екінші байлық — ақ жаулық, үшінші байлық — бес саулық» — "The first wealth is health, the second wealth is a white handkerchief (i.e. a wife), the third wealth is five sheep" [1].

The leading place in the social organization of nomads is occupied by a nomadic community, fastened by the blood relationship of its members, as well as their joint labor activity over the entire production cycle. The traditional social organization of the Kazakhs is due to the presence of many genera and subgenera. The essence of the specifics of such a social organization is that after marriage, every Kazakh man was considered independent and could live separately. This separate family was the main unit of the organization of the genus. Such a nuclear family (grouped around the "marital core"), in unfavorable conditions of a nomadic type of economy, sought to turn into a large, multi-generational family. Several families living together, as a rule, having consanguineous ties, formed an aul. Several auls united by kinship up to the seventh tribe formed a subgenus — ata. The Ru or genus was formed on the basis of the union of 13-15 subgenera. Several clans were united into a tribe. Thus, a complex, branched family of Kazakhs better corresponded to the conditions of a nomadic lifestyle, increased the chances of survival (<https://mysl.kazgazeta.kz/>).

Kazakhstan has a long history of nomadic culture, and this heritage is still evident in many aspects of Kazakh life today. The nomadic lifestyle is reflected in the country's cuisine, clothing, and traditions. Many Kazakh people still live in yurts, which are portable tents made of felt and wood. Nomadic traditions, such as horsemanship and eagle hunting, are also still practiced in Kazakhstan.

The nomads of the Eurasian plains created their own system of worship, their sacred values, which were universal in terms of their practicality, their applicability to any living conditions. These primarily include such systems of pre-Christian and pre-Islamic religions and worldviews as paganism, shamanism and Tengrianism [5]. Pre-Muslim religious traditions played an important role in family life - rituals and customs related to the life cycle of the family (wedding, birth, death). The wedding ceremony of the Kazakhs at all its stages preserved the ancient pre-Muslim features. In the Muslim traditions of the Kazakhs, the cult of fire played an important role. Fire was considered a home sanctuary, the patron saint of the dwelling. The fire in the hearth of a large (parental) house was called *От-ана* – 'fire-mother'. The bride, entering a new family, must, entering her father's yurt, sacrifice a spoonful of oil to the fire. Kazakhs believed in the purifying power of fire: leaving the winter quarters, they lit bonfires and drove cattle and a nomadic caravan between them, so that evil spirits would not pursue them on the flights. Returning to the winter quarters, they also fumigated it with fire and smoke. Fire also played a crucial role in healing rituals [2].

Nowadays, Kazakhstan is a predominantly Muslim country, with over 70% of the population identifying as Muslim. However, the country is known for its religious tolerance, and there is a significant minority of Christians, Buddhists, and other religions. Many Kazakh people also practice a blend of Islam and traditional shamanism.

Another interesting part of the culture of the Kazakh people is food. In the Kazakh national cuisine, as in a mirror, the soul of the people, its history, customs and traditions are reflected. Kazakhstan has a diverse cuisine that is influenced by its nomadic heritage and the cultures of neighboring countries. That is why in modern Kazakh cooking, while preserving purely national traits, it is not difficult to notice international traits. In many ways, the set of products from which food is prepared today has changed [8]. Meat, particularly lamb and beef, is a staple of Kazakh cuisine. Traditional dishes include beshbarmak, a dish made of boiled meat and noodles, and kazy, a type of sausage made from horse meat. Dairy products, such as kumys (fermented mare's milk) and shubat (fermented camel's milk), are also commonly consumed.

The concept of hospitality, traditional cuisine and religion are closely intertwined and form a model of food practices. Regarding the unspoken rules in eating behavior, there were a number of beliefs. For example, it is forbidden to eat food with the left hand, such an action favors the devil's machinations. The left hand carries signs of connection with another, otherworldly world. For example, during the ablution of the deceased, it is advisable to use the left hand. One cannot eat meat of animals, birds belonging to the forbidden. Hygiene is of no small importance in traditional catering. It is also impossible to eat the meat of a dead pet, dead meat, which is equated to sewage. At night, the food is not left open, but necessarily covered. In addition to the practical, hygienic side, there is also the idea that unclean, evil forces will take possession of uncovered food, and this leads to diseases. Irrational ideas about the existence of evil spirits, the influence of evil spirits are deeply embedded and reflected in the food practices of traditional culture [6].

As everyone knows, culture and language are closely linked and Kazakh culture is no exception. Kazakhstan has two official languages: Kazakh and Russian. Kazakh is the state language and is spoken by the majority of the population. Russian is also widely spoken, especially in urban areas. The Kazakh language retains its dominant position. In the future, much attention will be paid to its further development, more and more attention is being paid. However, today English is the language of new technologies, new industries and a new economy. English is becoming more common, particularly among the younger generation, as Kazakhstan looks to strengthen its ties with the international community.

At the present we have a lot of people in Kazakhstan which speak only one language, we have Kazakhs or other nations who don't want to speak Kazakh because it is not important for their future, and we also have people who don't want to study Russian language, because of the past history.

By the trilingualism we will avoid these kind of problems, because all three languages will be equal in the same area. Firstly all technical subjects will be taught in English language, humanitarian subjects in Kazakh and Russian. Also the government recommends creating new useful subjects where students will read and learn about outstanding personalities, which achieved success. For example,

Elon Musk, Stephen Hawking, Muhammad Ali, Steve Jobs, Margaret Thatcher and so on. From our point of view it will inspire people to be successful and to work hard. Motivation and inspiration have a great role in a person's self improvement. Though self-improvement, self realization will bring confidence. Confidence and systematic hard work will bring success [4].

To improve relationships between countries of Europe and Asia and to create Kazakhstan global success, Kazakhstan has hosted several international festivals and events over the years. Here are some examples:

EXPO 2017: As mentioned earlier, Kazakhstan hosted the EXPO 2017 in Astana, the capital city, from June to September 2017. The theme of the exposition was "Future Energy," and it attracted participants from 115 countries. The event showcased innovative technologies and solutions related to energy efficiency, renewable energy, and sustainable development.

Turkic Council Summit: Kazakhstan hosted the Turkic Council Summit in 2011 and again in 2021. The Turkic Council is an intergovernmental organization that promotes cooperation among Turkic-speaking countries, including Azerbaijan, Kazakhstan, Kyrgyzstan, Turkey, and Uzbekistan.

In conclusion, Kazakhstan has a unique and fascinating culture that reflects its nomadic heritage and the influence of neighboring cultures. Hospitality, generosity, and respect for tradition are highly valued in Kazakh culture, and visitors to the country can expect a warm welcome and a rich cultural experience.

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УДК 394.2(510)

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**РОЛЬ КИТАЙСКОЙ
КУЛЬТУРЫ ПРАЗДНИКОВ
В МЕЖДУНАРОДНОЙ
КОММУНИКАЦИИ
(НА ПРИМЕРЕ КИТАЙСКОГО
НОВОГО ГОДА)**

Аннотация. Статья рассказывает о глубоком культурном наследии Китая. Китайский новый год как наиболее важный традиционный праздник Китая, имеет долгую историю, усиливает национальное единение. Он конденсирует национальный дух и обладает огромной значимостью для всех китайцев. С развитием китайской экономики и расширением международных обменов, Китайский новый год стал культурным феноменом с глобальным влиянием. Данная статья обсуждает роль Китайского нового года в международной коммуникации. Он символизирует единение, гармонию, красоту, счастье, радость для взрослых и детей.

Ключевые слова: китайская традиционная культура, новогодние праздники, китайский Новый год, международный обмен, культурное наследие.

Zhang L.

**THE ROLE OF CHINESE
TRADITIONAL FESTIVAL
CULTURE IN INTERNATIONAL
COMMUNICATION (ON THE
BASIS OF SPRING FESTIVAL)**

Abstract. The article tells about that China has a broad and profound cultural heritage. The Spring Festival as China's most important traditional festival, has the continuation of history, increases national cohesion. It condenses the national spirit and is of great significance for all the Chinese people. With the development of China's economy and the deepening of international exchanges, the Spring Festival has become a cultural phenomenon with global influence. This article will discuss the role of Spring Festival in international communication. Festival symbolizes reunion, harmony, beauty, happiness, joy for adults and children.

Keywords: Chinese traditional culture, New Year holiday, Chinese New Year, international exchange, cultural heritage.

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“Spring Festival” is an important part of Chinese culture, with a long history and rich cultural connotation. There are many

ways and activities to celebrate the Spring Festival, such as pasting couplets, setting off firecrackers, having a family reunion dinner, watching the Spring Festival Gala and so on. In recent years, with the continuous improvement of China's international status and the increasing number of overseas Chinese, more and more foreigners begin to pay attention to this festival and feel the festival atmosphere with Chinese people.

1. The origin and spiritual connotation of the Spring Festival

1.1. The origin of the Spring Festival:

The Spring Festival is also called "Chinese New Year", its development has a long history, the earliest originated from the early people's primitive belief and nature worship, from the ancient times to pray for the beginning of the year. All things this day, this is the ancestor, pray, worship day Fazu, report the reverse beginning also. The origin of the Spring Festival contains profound cultural connotation, carrying rich historical and cultural deposits in the process of inheritance and development [4]. Today, the Spring Festival is a folk festival for family reunions, prayers for ancestors and entertainment. It is the grandest and liveliest festival of the year.

1.2. The customs of the Spring Festival:

In the development of history, the Spring Festival is a hybrid of many folk customs as a whole, the formation of some more fixed customs, many still handed down to the present. These activities can be generally summarized into the following aspects: worship god, in order to meet the time of day; Chongzong Jingzu, maintain the family affection; Exorcise evil, in order to peace; Leisure entertainment, relax the mood. In the traditional sense, the Spring Festival should be counted from the day of the 23rd lunar New Year. From this day, people will start to sweep the dust, prepare New Year's goods and cook delicious food. The most popular customs of the Spring Festival are the New Year's Eve, the first day and the Lantern Festival. New Year's Eve dinner, Shousui, see the Spring Festival party, etc., New Year's Eve this night must be brightly lit, bright all night, every household lamp, must be bright to the first morning. New Year's greetings on the first day of the first month, the younger generation to pay New Year's greetings to the elders, elders to send pressure red envelopes. The fifteenth day of the first month is mainly to eat yu-anxiao, guess puzzles, lanterns and so on.

1.3. The cultural connotation of the Spring Festival:

The Spring Festival is not only a unique culture of China, but also a symbol of national and national characteristics. It embodies the Chinese nation's ideological beliefs, ideals and aspirations, entertainment and cultural psychology.

1.3.1. Ring in the new and look to the future. The Spring Festival represents new hope, full of expectations for a better life, meaning to ring out the old year and usher in the new. In this festival, relatives gather, the country celebrates, full of lively and festive. The Spring Festival is not only a farewell to the past year, but also a hope for the coming year. The traditional elements of the Spring Festival, such as couplets, window cuttings, lanterns, New Year goods, fire-crackers, tea and wine, congratulatory messages, fireworks, etc., all represent people's yearning and pursuit of a better life. Therefore, the real meaning of the Spring Festival is to sow the seeds of hope, to achieve a complete ideal of life.

1.3.2. Pray for the age of sacrifice, Thanksgiving God. In ancient times, the main content of the Spring Festival is sacrificial activities, because China's agriculture has been the main way of development, people need to pray for good weather, good weather and good harvests, to promote agricultural development and ensure the livelihood of farmers. The main purpose of traditional Spring Festival sacrifice is to remember the ancestors, thank the gods, and expect to get the blessing of the gods, so as to obtain the ability to survive and develop. Therefore, during the Spring Festival, people usually hold sacrificial activities to worship gods and ancestors. It includes offering wine, food, seasonal fruits, New Year's goods and other items to the ancestral tablets. At the same time, candles and incense are lit to bow down, hoping to obtain the protection of the ancestors. This traditional activity is also a way to educate future generations to learn about and carry on the cultural heritage of their ancestors.

1.3.3. Peace and happiness, reunion and happiness. The Spring Festival has a strong cohesion, is the warmth, reunion, family peace, the symbol of peace and security, people in a foreign land will return to their hometown, have a family reunion dinner, they will go home the Spring Festival as the motivation to go out. The happiness of the people is the foundation of national prosperity. After the development of The Times, the Spring Festival is still the emotional

hope of people. Only when the country is peaceful and prosperous, people can live and work in peace and contentment.

1.3.4. Filial piety first, respect the old and respect the virtuous. Before and after the Spring Festival, the younger generation to kowtow to the elders, elders should also bless the younger generation, give lucky money, in such emotional interaction, the younger generation can fully understand the traditional filial piety. Always practice the spirit of "caring for the old and for the old" in our daily life, so that good deeds and boundless love will continue to be carried forward in the new era [3].

2. The significance of the Spring Festival in China

2.1. Enhance national identity and realize integration and cohesion

Chinese humanists say that traditional Chinese festivals are the glue of national emotions, including family affection complex, which can arouse the feelings of relatives, family, hometown and motherland, as well as the memory of national culture and the identity of national spirit. As the carrier of traditional culture, traditional festivals play an outstanding role in enhancing national identity and realizing integration and cohesion. It strengthens the sense of cultural belonging and identity of the Chinese nation, and reflects the most primitive cohesion of the Chinese nation. In particular, as the emotional bond of the Chinese people all over the world, the Spring Festival is a unique symbol of the blood identity of the Chinese nation. "During the festival, I think of my family more than once." When it comes to the Spring Festival, every one will think that he is a descendant of the Chinese people and deeply cherish the motherland. This is the deep recognition of the Chinese people for the root of the nation.

2.2. Promote interpersonal harmony and maintain social stability.

The Spring Festival creates a great opportunity for people to pass on good wishes, strengthen friendship and bond with each other. During the festival, relatives and friends get together, enjoy delicious food, talk about life ideals, eliminate misunderstandings, enhance understanding and trust, and close interpersonal ties. At the same time, the Spring Festival is extensive and mass, its unique customs and rich content, has great attraction and appeal to people. Tradition-

al festivals have the characteristics of universality and mass. During the festival, people get together, travel together, taste food, participate in mass sports and sports activities, resolve conflicts and enhance mutual understanding and trust. Chinese traditional festivals are a magic weapon to unite people, gather people's strength and gather people's spirit, which is conducive to building harmonious interpersonal relations and maintaining social harmony and stability. Regulate physical and mental health, release inner emotions [5].

2.3. Regulate physical and mental health and enhance mutual affection.

People participate in the festival activities, in a variety of ways to continue to vent, so that personal emotions can be released, physical and mental regulation. In the process of participating in festival activities, people always try their best to inject some appropriate entertainment components and content, so that people can adjust their physical and mental health in a happy and harmonious atmosphere, so as to realize the communication between people and the world, the harmony with society, and the integration of natural life [2].

3. The influence and function of the Spring Festival in foreign countries

The spread of the Spring Festival in the world is related to its own cultural charm and value, but more importantly, it is the result of the promotion of China's international status, the increase in the number of overseas Chinese, and the deepening of cultural exchanges with countries around the world. Understanding the overseas spread of the Spring Festival culture will help us to dynamically grasp the world's attitude towards China, especially the degree of acceptance of Chinese traditional culture in other countries. At the same time, it will also help us to lose no time to show the wonderful Chinese culture to the world.

3.1. The influence of the Spring Festival in the world.

With the promotion of China's international status and the development of China's economy, the Spring Festival, as one of the representatives of Chinese culture, is going international. The customs of the Chinese Spring Festival are quietly spreading and spreading all over the world. Many countries and regions have started to identify the Chinese Spring Festival as a local public holiday. On

August 26, 2018, a number of California officials and members of the Chinese community held a press conference in San Francisco to celebrate the official effect of the Chinese New Year law. The bill does not directly designate Lunar New Year as a public holiday, but encourages schools and educational institutions to hold events to promote Asian cultural traditions. On 29 December 2020, the Thai Cabinet decided to add a number of special national holidays in 2021 to promote domestic tourism, including the Chinese New Year [8]. On November 12, 2021, the Panamanian government announced that from 2022, the Chinese Lunar New Year will be a national holiday in Panama, and the Spring Festival celebration will be integrated into Panama's international tourism promotion program (<https://world.huanqiu.com/article/45zebroilkg>). Just before midnight on September 30, 2022 local time, California Governor Gavin Newsom signed into law a bill making Chinese New Year a legal holiday in the state [7]. On February 2, 2023, the New York City Council passed the "Lunar New Year Resolution", making the Lunar New Year a legal holiday in New York City (<https://baijiahao.baidu.com/s?id=1756896474190406343&wfr=baike>). At the same time, the heads of state of the United Nations and many other countries take an active part in various activities of the Chinese New Year, and send holiday wishes to the Chinese people at home and abroad in various ways. Foreign primary and secondary schools also teach children about Chinese New Year customs, teaching children to make red envelopes, lanterns and Chinese dragons. In Canada, Australia and other countries, the Spring Festival atmosphere is getting stronger and richer, and the programs are getting richer and richer. More and more foreigners begin to focus their eyes on China through the Spring Festival. It is enough to show that Chinese Spring Festival culture has a relatively extensive social accumulation and mass base overseas.

3.2. The significance of carrying forward the Spring Festival culture internationally

These cultural connotations of the Spring Festival reflect the Chinese people's pursuit of being people-oriented, respecting nature, loving life and being positive. They are more in line with the expectations of the current human society to realize emotional understanding, ideological communication, harmonious coexistence and peaceful watch through interaction with some major festivals. This may

also be an important factor in the wide spread of the Spring Festival culture in the world [6].

3.2.1. Help promote Chinese culture. In the past decades, China's economic development and the deepening of international exchanges have turned the Spring Festival into a cultural phenomenon with global influence. More and more foreigners begin to know and celebrate the Spring Festival, which not only provides them with a better understanding of Chinese culture, but also provides more opportunities for cultural exchanges and mutual understanding between Chinese and foreign people. Carrying forward and spreading the Spring Festival culture can enhance the cultural exchanges between Chinese and foreign people. By celebrating traditional festivals, Chinese people can show their unique culture and values to the world, and at the same time build closer ties with people in other countries. Besides, people in other countries can also have a deep understanding of the connotation and charm of Chinese culture by celebrating traditional Chinese festivals.

3.2.2. It will help promote economic exchanges between China and other countries. With the rapid development of China's economy, more and more foreigners come to work and live in China. During the Spring Festival, Chinese people spend a lot of money and shop, which provides an important business opportunity for businesses both at home and abroad. At the same time, the Spring Festival is also an important period of business activities, many enterprises will carry out various forms of business activities and negotiations during this period, in order to promote economic exchanges and cooperation between China and foreign countries.

3.2.3. Help to promote China's tourism. With the growing popularity of the Spring Festival in the world, more and more foreign tourists are coming to China for Spring Festival celebrations and Tours. Chinese New Year celebrations include many unique cultural elements, such as dragon and lion dances, lantern exhibitions, New Year picture exhibitions and so on. These activities attract a large number of tourists to visit and experience, and bring important contributions to China's tourism industry.

4. Conclusion

Spring Festival plays an important role in international exchanges. It is not only an important part of Chinese culture, but also

an important means to promote mutual understanding between Chinese and foreign people, promote Chinese tourism and promote economic exchanges between China and foreign countries. We should publicize and display the richness and profoundness of the Spring Festival culture, which is to use the charm of culture to shape the image of China, attract the eyes of the world, transmit Chinese ideas and enhance the influence of China [7]. On the one hand, we should further refine the essence of the Spring Festival culture on the basis of the existing, create more famous brands that truly represent the Spring Festival culture, so as to effectively expand the spread of the Spring Festival culture; On the other hand, with the strong momentum of the current Spring Festival culture spreading overseas, we should lose no time to introduce other excellent traditional Chinese culture to the world, and then create a three-dimensional thinking of understanding Chinese culture in the minds of more foreigners. Only in this way can people around the world better understand, recognize and love China from an all-round and multicultural perspective.

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ИСТОРИЯ И ТРАДИЦИИ КИТАЙСКОГО ЧАЯ

Аннотация. Данная статья представляет историю и культуру чаепития в Китае, начиная от открытия растения *Camellia sinensis* и до определенных правил чаепития и заваривания чая. Автор описывает медицинские свойства чая и компоненты, входящие в его состав. Также в содержание статьи входит информация о 6 основных типах чая (зеленый, белый, желтый, уолонг, черный и темный пуэр), о предметах, необходимых для чайной церемонии, а также об этапах процесса чаепития и о правилах поведения за чайным столом. В статье приводится терминология на китайском языке с переводом на английский.

Ключевые слова: чайный куст, чай, чаепитие, заваривание чая, чайная церемония, приборы для чаепития, типы чая, химический состав чая, стадии чаепития, правила поведения, китайская культура.

HISTORY AND TRADITIONS OF CHINESE TEA

Abstract. The article presents the history and culture of tea in China, starting with the discovery of the plant *Camellia sinensis* and up to certain rules of tea making and drinking. The author describes medical properties of tea and components it consists of. Besides the content of the article includes information about 6 main types of tea (green tea, white tea, yellow tea, oolong tea, black tea and dark tea (puer)), about utensils, necessary for tea drinking ceremony, and also about steps of the tea drinking and table manners to be observed. The article contains terminology in Chinese with the translation into English.

Keywords: tea bush, tea, tea drinking, brewing tea, tea ceremony, equipment for tea drinking, types of tea, chemical composition of tea, stages of tea drinking, rules of behavior, Chinese culture.

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China is considered to be the cradle of tea, it's birthplace. Since time immemorial, Chinese people have found out all the specificities and peculiarities of this wonderful plant and learnt to use it for their own good. Almost every Chinese is an expert and connois-

seur of tea and tea ceremony, and almost each 2nd person or his relative has his own tea plantation.

The history of Chinese tea begins with Shennong, a mythical figure said to be the father of Chinese agriculture and Traditional Chinese Medicine. According to legend, Shennong accidentally discovered tea while boiling drinking water and sitting under a *Camellia sinensis* tree. Some leaves of the tree fell into the water, giving it a refreshing aroma. As Shennong took a sip, he found it pleasant, and thus, tea in China was born [1]. It is said that Shennong tasted a hundred herbs, encountered 72 poisons, and got tea to detoxify some of them. One day, he tasted a highly poisonous grass while he was boiling water. He fainted before the water boiled. No one knows how long it took, but Shennong woke up to a refreshing fragrance. With difficulty he rapped water to drink, only to find that the boiling water had turned yellow-green with a few green leaves floating in it, and that the fresh fragrance came from the pot. A few hours later, the poison had been lifted from his body. After a careful search, he found a plant above the town, and after studying it, he found out more about its effects and finally named it "tea" [5].

It is not known how credible this legend about tea is, but one thing is clear: tea is a medicinal plant, its medicinal function is to detoxify. Long before it became a kind of drink, it was medicine and ancient Chinese people would cook tea with some. They could season tea with salt, garlic, etc., and its texture was more like paste than liquid, so the Chinese were eating tea rather than drinking it. Sometimes even today we hear a phrase – to eat tea. Nowadays, Jino nationality in Yunnan still keeps the habit.

Till the Three Kingdoms Period, people started to drink tea, not eat tea. Tang and Song dynasties are the time when tea became really popular, therefore, there were different ways of making tea and different traditions connected with tea and tea drinking process. For example, coffee normally has a painting on the top nowadays, but back to Song Dynasty, Chinese people learned to do tea painting.

Nowadays, 泡茶 (pào chá – make tea) would be the most common way of making a proper Chinese tea, especially 工夫茶 (gōng fū chá – the level of highest mastership in preparing tea). Here 工夫 means it takes time doing something, different from 功夫

(gōng fu, Chinese Kung Fu). The most commonly used tea set is made by porcelain (瓷器 cí qì), since it doesn't absorb the flavor, and the white is the best, which is good to observe the tea soup color. Other materials like pottery (陶土 táo tǔ), metal(金属 jīn shǔ), wood(木质 mù zhì) and glass(玻璃 bō li).

There are some main tea sets you need when you do 泡茶 [2]:

(1) 盖碗

碗(gài wǎn) has 3 part, 盖(gài symbolizes the heaven), 托(tuō symbolizes the earth), 碗(wǎn symbolizes human beings).

茶漏(chá lòu) is the filter to separate the tea leaves and tea soup.

公道杯(gōng dào bēi) is to share the tea soup to everyone on the table. 公道 means treat everyone fairly and equally. This is to say, everyone is equal on the table no matter who you are.

品茗杯(pǐn míng bēi) is the cups to drink tea. It can be different shapes, cheap or expensive.

茶夹(chá jiā) is to help hold the tea set, not to do it with your hands, since your hand might not be so clean.

So along with the emergence and availability of increasing varieties of tealeaves, there are more and more tea utensils made of different material to cultivate a habit of enjoying ‘the art of tea’ and to make it a life-long pursuit.

There are 6 types of tea in China, based on the fermentation of tea [6]: green tea (GT), white tea (WT), yellow tea (YT), oolong tea (OT), black tea (BT) and dark tea (DT).

(1) 绿茶 Green Tea

竹叶青(zhú yè qīng) is produced in Mount Emei and is named for its tea resembling bamboo leaves.

(2) 白茶 White Tea

白毫银针(bái háo yín zhēn) is from Fujian. It is named for the shape is like a needle, covered with white hair and as white as silver.

(3) 黄茶 Yellow Tea

蒙顶黄茶(méng dǐng huáng chá) is produced in Mengding Mountain, Sichuan Province. It has a history of 2000 years. In ancient times, it was a tribute to emperors.

(4) 青茶 Oolong Tea

铁观音(tiě guān yīn) is semi fermented tea, and it has natural orchid fragrance after brewing. It's also a name of tea tree.

(5) 红茶 Black Tea (in Chinese it is Red Tea)

正山小种(zhèng shān xiǎo zhǒng) is the earliest black (red) tea in the world with a history of more than 400 years. It was found and made in Fujian by chance in the middle and late Ming Dynasty.

(6) 黑茶 Dark Tea

普洱(pǔ'ěr), which exists a lot in Yunnan, needs brewing skills and drinking art.

Puer is the most costly tea in the world [7]. It is named after a small township in China's Yunnan Province, Puer Prefecture, a tea distribution center in Qing dynasty (1644 to 1911), instead of its method of manufacture. Other teas identified as "green" or "semi-fermented" at least allow us to understand their natures directly from these method-defined descriptors. But Puer, named for a locality in southwest China but now renowned as a global commodity, presents only its producers. What we know exactly is that the more aged it is the higher will be the price.

Recent scientific researches show cancer-preventive effects of green tea. Evidence is accumulating that black tea may have similar beneficial effects. Tea consumption has also been shown to be useful for prevention of many debilitating human diseases that include maintenance of cardiovascular and metabolic health. Various studies suggest that polyphenolic compounds present in green and black tea are associated with beneficial effects in prevention of cardiovascular diseases, particularly of atherosclerosis and coronary heart disease. In addition, anti-aging, antidiabetic and many other health beneficial effects associated with tea consumption are proved [3].

It's also important to understand that the term "herbal tea" encompasses any dried plant steeped in water that isn't picked from the Camellia Sinensis plant. Thus, officially they aren't classified as a tea and not one of the 6 types of Chinese tea. Instead, they are called

‘tisanes’. This includes infusions made from flowers (e.g. Chrysanthemum), fruits (e.g. Goji berries), and other herbs like Rooibos and ginger.

Tea is a refreshing, thirst-quenching beverage next to water, consumed in a number of different ways by most of the people all across the world. Owing to the presence of numerous compounds (polyphenols, caffeine, amino acids, vitamins, carbohydrates and lipids, chlorophyll and carotenoids), it plays an important role in the health food/functional food industry. Different types of tea and tea based products are nowadays in market to cater the need of the consumers [4].

Still there is a strong need to understand how to make tea correctly for the better retention of the phytochemicals which it contains.

The most general steps of making tea are the following:

- (1) clean the tea set;
- (2) put tea into 盖碗;
- (3) shake and "wake up" the tea;
- (4) smell the fragrance;
- (5) pour into the boiled water;
- (6) share the tea;
- (7) taste the tea.

The main mistake foreigners are making is pouring much water into tea. The water would be enough as to immediately be used by all the consumers. If people want another round of tea, another portion of hot water. The same tea can be filled with boiled water several times until it loses its color and fragrance.

Tea Table Manners also matter:

叩手礼

(kòu shǒu lǐ – low bow) is very important at the table, since it's the way to say Thanks when people serve you tea. Rules are the following:

- tap the table twice with your middle or index finger when you are higher social status or older than the person who serves you tea;
- tap the table twice with two fingers when you are the same social status or same age with the person who serves you tea;

– tap the table twice with the fist when you are lower social status or younger than the person who serves you tea.

茶杯七分满

(chábēi qī fēn mǎn - cup filled to 70 %)

When you serve tea to people, don't make the cup too full, otherwise it's too hot to hold it.

逐客令

(Zhú kè lìng - eviction order)

When you notice the tea hasn't been changed for a long time and it tastes like water, that means it's time to leave. It is a kind of a silent sign of the hosts that your visit is over.

Thus so many traditions have been elaborated in connection with tea and tea drinking after thousands years of development. You may see that Chinese tea culture has a long history and is very profound. Different epochs, social and natural environments brought different forms that tea culture has taken and made a profound impact on the development of Chinese society and the whole world.

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ГЛОБАЛЬНЫЙ КРОСС-КУЛЬТУРНЫЙ МЕНЕДЖМЕНТ

Материалы I международной
научно-практической конференции
30 мая 2023 г.
г. Екатеринбург, Россия

10,5 уч.-изд. л. 24,5 усл. п. л.

Объем 1,64 Мб.

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