

Федеральное государственное бюджетное образовательное учреждение высшего образования «Тамбовский государственный университет имени Г.Р. Державина»
Факультет филологии и журналистики
Кафедра зарубежной филологии и прикладной лингвистики

УТВЕРЖДАЮ:
Декан факультета



С. С. Худяков
«22» июня 2023 г.

РАБОЧАЯ ПРОГРАММА

по дисциплине Б1.О.3 Иностранный язык в профессиональной сфере

Направление подготовки/специальность: 45.04.01 - Филология

Профиль/направленность/специализация: Электронные ресурсы: создание текстового контента

Уровень высшего образования: магистратура

Квалификация: Магистр

год набора: 2023

Тамбов, 2023

Автор программы:

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СОДЕРЖАНИЕ

1. Цели и задачи дисциплины.....	4
2. Место дисциплины в структуре ОП Магистратуры.....	5
3. Объем и содержание дисциплины.....	5
4. Контроль знаний обучающихся и типовые оценочные средства.....	8
5. Методические указания для обучающихся по освоению дисциплины (модуля).....	22
6. Учебно-методическое и информационное обеспечение дисциплины.....	23
7. Материально-техническое обеспечение дисциплины, программное обеспечение, профессиональные базы данных и информационные справочные системы.....	24

1. Цели и задачи дисциплины

1.1 Цель дисциплины – формирование компетенций:

УК-4 Способен применять современные коммуникативные технологии, в том числе на иностранном(ых) языке(ах), для академического и профессионального взаимодействия

1.2 Типы задач профессиональной деятельности, к которым готовятся обучающиеся в рамках освоения дисциплины:

- научно-исследовательский
- прикладной

1.3 Дисциплина ориентирована на подготовку обучающихся к профессиональной деятельности в сферах: 01 Образование и наука (в сфере научных исследований), 11 Средства массовой информации, издательство и полиграфия (в сферах: производства информационных материалов телерадиовещания; ведения теле- и радиопрограмм; подготовки и создания информационного материала, освещающего события, явления, факты, предназначенного для распространения с помощью средств массовой информации; журналистики (корреспондент, репортер мультимедийных, печатных, теле- и радиовещательных средств массовой информации); редактирования и подготовки материалов к публикации в средствах массовой информации; рекламы и связей с общественностью), Сфера устной и письменной коммуникации

1.4 В результате освоения дисциплины у обучающихся должны быть сформированы:

Обобщенные трудовые функции / трудовые функции / трудовые или профессиональные действия (при наличии профстандарта)	Код и наименование компетенции ФГОС ВО, необходимой для формирования трудового или профессионального действия	Индикаторы достижения компетенций
	УК-4 Способен применять современные коммуникативные технологии, в том числе на иностранном(ых) языке(ах), для академического и профессионального взаимодействия	Представляет результаты академической и профессиональной деятельности на различных научных мероприятиях, включая международные
		Использует иностранный язык для удовлетворения профессиональных потребностей, реализации личных деловых контактов и профессионального самообразования и самосовершенствования

1.5 Согласование междисциплинарных связей дисциплин, обеспечивающих освоение компетенций:

УК-4 Способен применять современные коммуникативные технологии, в том числе на иностранном(ых) языке(ах), для академического и профессионального взаимодействия

№ п/п	Наименование дисциплин, определяющих междисциплинарные связи	Форма обучения
		Заочная (семестр)
		3
1	Иностранный язык в профессиональной сфере: продвинутый уровень	+

2	Современные информационно-коммуникационные технологии	+
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2. Место дисциплины в структуре ОП магистратуры:

Дисциплина «Иностранный язык в профессиональной сфере» относится к обязательной части учебного плана ОП по направлению подготовки 45.04.01 - Филология.

Дисциплина «Иностранный язык в профессиональной сфере» изучается в 2 семестре.

3. Объем и содержание дисциплины

3.1. Объем дисциплины: 3 з.е.

Заочная: 3 з.е.

Вид учебной работы	Заочная (всего часов)
Общая трудоёмкость дисциплины	108
Контактная работа	8
Лабораторные (Лаб. раб.)	8
Самостоятельная работа (СР)	91
Экзамен	9

3.2. Содержание курса:

№ темы	Название раздела/темы	Вид учебной работы, час.		Формы текущего контроля
		Лаб	СР	
		раб.		
		3	3	
2 семестр				
1	Деловой этикет. Филологический анализ. Установление контактов.	2	20	Собеседование; Практическое задание; Тестирование
2	Деловой этикет. Филологический анализ. Устная деловая коммуникация. Работа в команде	2	27	Собеседование; Практическое задание
3	Деловой этикет. Филологический анализ. Составление резюме. Карьерный рост.	2	14	Практическое задание

4	Деловой этикет. Деловое письмо. Филологический анализ. Виды деловых писем. Реклама.	2	6	Практическое задание
5	Академический английский. Структура научной статьи по филологии.	2	18	Собеседование; Практическое задание
6	Академический английский. Перевод научной статьи по филологии на русский язык	2	18	Практическое задание
7	Академический английский. Перевод научной статьи по филологии на английский язык.	2	18	Практическое задание; Тестирование

Тема 1. Деловой этикет. Филологический анализ. Установление контактов. (УК-4)

Лекция.

Виды деловых документов. Письмо. Служебная записка. Меморандум. Отчет. Обзор. Заявление о приеме на работу. Факс. Характеристика. Устное интервью при приеме на работу. Интервью. Телефонный разговор.

Лабораторные работы.

Составление, перевод документов.

Перевод и служебной записки, электронных документов

Работа со словарями и справочной литературой.

Задания для самостоятельной работы.

Найти и перевести примеры деловой корреспонденции на английском языке.

Тема 2. Деловой этикет. Филологический анализ. Устная деловая коммуникация. Работа в команде (УК-4)

Лекция.

Установление деловых отношений. Взаимоотношения в бизнесе. Истории успеха компаний и бизнесменов. Работа в группе и в коллективе. Типы мышления (тактик или стратег). Виды переговоров

Лабораторные работы.

Практические задания, деловые игры, тестирование, чтение текстов по указанной тематике.

Аудирование текстов и составление банка ключевых слов.

Работа со словарями и справочной литературой

Задания для самостоятельной работы.

- 1) Подготовить презентацию «История успеха»

Тема 3. Деловой этикет. Филологический анализ. Составление резюме. Карьерный рост. (УК-4)

Лекция.

Виды компаний. Должностные обязанности. Пути карьерного роста. Правила составления резюме.

Лабораторные работы.

Практические задания, интерактивные упражнения, ролевые игры, анкетирование в группе, составление плана компании, тестирование.

Работа со словарями и справочной литературой, аналоговыми текстами деловых документов.

Задания для самостоятельной работы.

- 1) подготовка письменного резюме
- 2) написание эссе о планируемом месте работы

Тема 4. Деловой этикет. Деловое письмо. Филологический анализ. Виды деловых писем. Реклама. (УК-4)

Лекция.

Жалобы клиентов. Письмо-жалоба. Письмо-запрос. Ответ на жалобу и запрос. Реклама. Виды рекламы и рекламные продукты. Реклама компании. Реклама продукта.

Лабораторные работы.

Практические задания, диалогическое общение и аудирование, тестирование, составление, перевод документов. Составление рекламного проекта, работа в сети Интернет.

Работа со словарями и справочной литературой, аналоговыми текстами деловых документов.

Задания для самостоятельной работы.

- 1) Составить письмо-запрос, письмо-жалобу
- 2) Подготовить рекламу компании

Тема 5. Академический английский. Структура научной статьи по филологии. (УК-4)

Лекция.

Понятие академического английского, сферы использования. Формирование представлений о структуре и языке научной статьи по филологии.

Лабораторные работы.

Работа со словарями и справочной литературой, аналоговыми текстами деловых документов.

Types of banks. Bank Services. Bank deposit. Bank lending. Financial Instruments. Bills. Cheques. Financial statements in a bank. International banking.

Задания для самостоятельной работы.

Подобрать научную статью на английском языке по теме магистерской диссертации. Представить анализ ее структуры и основного содержания.

Тема 6. Академический английский. Перевод научной статьи по филологии на русский язык (УК-4)

Лекция.

Языковые и стилистические особенности научной статьи по филологии. Перевод статей объемом до 1 печатного листа. Суммирование содержания в переводе.

Лабораторные работы.

Перевод различных видов контрактов, анализ стилистики разных документов, составление контракта каждого вида в письменной форме (покупка, продажа, поставка)

Задания для самостоятельной работы.

Подготовить список ключевых слов, перевод и пересказ научной статьи по филологии.

Тема 7. Академический английский. Перевод научной статьи по филологии на английский язык. (УК-4)

Лекция.

Поиск ключевых слов и основных идей для составления аннотации и ключевых при переводе статьи по теме магистерской диссертации на английский язык. Перевод статьи на английский язык.

Лабораторные работы.

Практические задания, изучение бизнес-проектов. Составление собственного бизнес-проекта. Работа в малых группах. Презентация проектов и подведение итогов.

Задания для самостоятельной работы.

Подготовить перевод статьи с русского языка на английский, следуя структуре: название, аннотация, ключевые слова, вступление, методы и выводы, заключение, список литературы.

4. Контроль знаний обучающихся и типовые оценочные средства

4.1. Распределение баллов:

Балльно-рейтинговые мероприятия не предусмотрены

4.2 Типовые оценочные средства текущего контроля

Практическое задание

Тема 1. Деловой этикет. Филологический анализ. Установление контактов.

Ситуация 1. Вы приехали на конференцию в другой город. К Вам подходит коллега и заводит разговор о погоде. Поддержите разговор и закончите беседу.

Тема 2. Деловой этикет. Филологический анализ. Устная деловая коммуникация. Работа в команде. Вас пригласили на собеседование для устройства на работу к компании. Будьте готовы ответить на вопросы по резюме. Задайте несколько вопросов о структуре компании и будущих должностных обязанностях.

Тема 3. Деловой этикет. Филологический анализ. Составление резюме. Карьерный рост. Выполните перевод резюме на русский язык.

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.....

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A highly talented Interpreter with huge experience in Court Interpretation, providing an essential public service, giving assistance to non-English speaking parties; deep background in performing a wide variety of language interpretation activities for the court and for parties to proceedings, other court personnel and the public.

Summary of Qualifications

- § More than eight years of Court Interpretation experience.
- § Sound knowledge of the general subject of the speeches that are to be interpreted.
- § General erudition and intimate familiarity with both cultures.
- § Extensive vocabulary in both languages.
- § Profound ability to express thoughts clearly and concisely in both languages.
- § Excellent note-taking technique for consecutive interpreting.
- § Several years of booth experience for simultaneous interpreting.

Professional Experience

The Superior Court of New York, Tarrytown, NY

2003 – Present

Court Interpreter (Spanish)

- § Interpreted from English into Spanish and vice versa using simultaneous and consecutive modes at court proceedings and for other court-related departments at the direction of the court.
- § Make sight translations for the benefit of the court of documents including, but not limited to, court petitions, reports, waivers, felony disposition statement forms, and other documents.
- § Interpret for judges, attorneys, court staff, and other court-related departments at the direction of the court.
- § Interpret between languages in court proceedings.
- § Bring to the court's attention any items that may impede the interpreters' performance.
- § Research and understand legal terminology used in court and functions of the court.
- § Receive daily calendar assignments from the Trial Court Interpreter Coordinator or Supervisor and accurately completes daily activity logs, and other documentation as required.
- § Perform other language interpretation duties as assigned, such as providing general court information at an information counter to the non-English speaking public and processes documents related to interpretation.

The Superior Court of New York, Tarrytown, NY

1997 – 2003

Court Clerk

Performed clerical duties in court of law:

- § Prepared docket or calendar of cases to be called, using typewriter.
- § Examined legal documents submitted to court for adherence to law or court procedures, prepared case folders, and posts, files, or routes documents.
- § Explained procedures or forms to parties in case.
- § Secured information for judges, and contacted witnesses, attorneys, and litigants to obtain information for court, and instructed parties when to appear in court.
- § Notified district attorney's office of cases prosecuted by district attorney.
- § Administered oath to witnesses.
- § Recorded minutes of court proceedings, using stenotype machine or shorthand, and transcribed testimony, using typewriter.
- § Recorded case disposition, court orders, and arrangement for payment of court fees.
- § Collected court fees or fines and recorded amounts collected.

Тема 4. Деловой этикет. Деловое письмо. Филологический анализ. Виды деловых писем. Реклама.

1. Представьте письменно собственный проект рекламного продукта товара (услуги).

Ситуация: Вы обсуждаете рекламную компанию новой книги с зарубежными партнерами. Внесите свои предложения по оформлению рекламного стенда, выберите место для стенда и составьте предварительную смету.

2. Переведите письмо на английский язык.

Господа!

Настоящим информируем Вас о том, что мы не можем осуществить доставку по вышеупомянутому заказу на закупку в указанную дату.

Мы должны подготовить наш товар к отгрузке в течение 10 дней после первоначальной даты доставки, и мы надеемся, что Вы можете подождать до этого времени.

Мы информируем Вас об этой задержке, как только нам о ней сообщили, чтобы у Вас было как можно больше времени для заключения альтернативных договоренностей. Однако мы можем Вас заверить, что если Ваш заказ остается в силе, мы выполним доставку, как только получим товар.

Примите, пожалуйста, наши извинения за эту задержку, и благодарим Вас за понимание.

Искренне

.....

hold off – откладывать

advised – сообщено

in order – с целью, с тем чтобы

as much as possible – столько, сколько возможно

alternate – альтернативный, замещающий, дополнительный

arrangements – договоренности, приготовления, мероприятия

expedite – ускорить, быстро выполнить, направить

Тема 5. Академический английский. Структура научной статьи по филологии.

Выполните анализ научной статьи по филологии.

Ethnography, Folklore, Afanasev, and Russian Self-Identity

By Margaret R. Devlin

ABSTRACT

While the history of ethnography in Russia dates back to the Kievan Rus era, modern ethnographic production in Russia developed in the 17th century and expanded during the late 18th and early 19th centuries as interest in folktales and in the lives and natures of Russian peasants exploded amongst the Russian elite. This paper briefly explores the history of Russian ethnography before examining the Russian concepts of *narod* (народ, the people) and *narodnost* (народность, the Russian soul). This work examines the folklore collections of Alexander Afanasev and his process of editing these tales to remove excessive violence, insert indicator phrases and regional terminology to identify them as traditional folktales, and eliminate Church Slavonicisms and foreign words. Ultimately, the paper argues that Afanasev's editing of his folktales served to reinforce the "fiction" that Russian peasants were a singular kind of people that preserved pure Russian-ness in morality, language, and culture.

Ethnography: Definitions and Contexts

Ethnography, or "the systematic collection of diverse types of data through observation, conversation, and textual study" in order to know "the world from the standpoint of its social relations," occupies a unique position between literature, science, and social commentary.¹ Ethnography is created when learned individuals enter into cultures or societies unlike their own, participate in societal life, and write their observations down. These written observations are naturally colored by the life experiences of the researchers; some researchers approach ethnography scientifically, while others frame their ethnographic excursions as first-hand narratives describing events and providing commentary or opinions on the people and places the researcher saw. While ethnography today is chiefly practiced by anthropologists seeking to understand how cultures around the world function and interact, ethnography in the past has been practiced by poets, government officials, and hobbyists desiring to discover the essences of human nature.

The key to ethnography is that researchers participate in a society and social life drastically different from their own. Sometimes this involves traveling internationally; however, in a country as large and as varied as Russia, international travel is not necessary in order for researchers to encounter unique cultures with vastly different life experiences and habits. Russia, with its 6 million miles of terrain and more than 120 distinct ethnic groups, presents the perfect setting for curious intellectuals seeking to experience the life customs, stories, and rituals of cultures separate from their own.² In the 19th century, ethnography in Russia exploded, aided by political upheaval and debates about what it meant to be truly Russian. For intellectuals of the 19th century, the vast cultural and educational divide between city-dwelling elites and peasant populations cast peasants as an ethnographic “other” with practices so foreign to intellectual understanding that Russian peasants became a kind of foreigner worthy of ethnographic study.

While the creation of ethnographic knowledge dates back to at least the Kievan Rus era, the foundations for modern, “scientific” ethnography were built during the reign of Peter the Great, from 1682 to 1725.³ Peter the Great’s attempts to westernize Russia included adopting Enlightenment era theories and emphasizing scientific, ordered thought. Russian scholars began applying these scientific principles towards ethnographic research as early as the 1730s. Vasily Tatishchev was the first to conduct a Russian ethnographic survey during this period. Tatishchev’s work legitimized the idea that people and their cultures could be scientifically studied and paved the way for later research.⁴ Early ethnographic studies took the form of expeditions financed by the government; learned scholars would set out from Moscow or St. Petersburg into the unknown wilderness of Russia, recording what they saw and experienced along the way. From the 1730s to the 1770s, the Russian Academy of Sciences sponsored two such expeditions to study the empire. These expeditions were led by Gerhard Friedrich Miller and Pyotr Pallas, and covered everywhere from Siberia to the Caucasus to the Far North.⁵

In the late 18th and early 19th centuries, scholars turned to folklore for both entertainment and in an attempt to find a national identity.⁶ In 1845, the Ethnographic Division of the Russian Geographical Society merged the two main branches of ethnography: geographic exploration and folklore. Shortly thereafter, in 1847, Nikolai Nadezhdin became chair of the Ethnographic Division, and launched a survey of the Russian people based on a questionnaire. The questionnaire was divided into six categories with questions surrounding physical appearance, language, domestic sphere, social sphere, mental and moral development, and folklore.⁷ Survey results were published in *Ethnographic Anthology* (этнографический сборник), the first Russian periodical devoted to ethnography.⁸ The new emphasis on folk life as a source of Russian culture and understanding was heightened by the Great Reforms of 1861. In that year, Tsar Alexander II abolished serfdom in Russia and allowed Russian peasants to own land.⁹ As peasants began to enter the public sphere as autonomous individuals, Russian intellectuals and the ruling elite took interest in their unfamiliar cultures and practices. From the government’s perspective, in order to reform the empire while ensuring that imperial power continued, it was essential to “take stock of the regional and ethnic diversity of the empire and recast its identity,” allowing imperial Russia to “consolidate its power.”¹⁰ In the 1860s, The Society of Friends of Natural History, Anthropology, and Ethnography was founded in Moscow. This Society launched their first exploration in 1867 and explored most of Russia as well as neighboring Slavic countries. In the 1860s and 1870s, regional schools of ethnography appeared in the Ukraine and Siberia. It was in this climate of fast-paced, ethnographic-centered intellectualism that the works of Alexander Afanasev appeared.

Alexander Afanasev’s Background

Alexander Afanasev was born in 1826 in the Voronezh region of Russia.¹¹ He attended Moscow University as a law student and worked as a clerk in the Moscow archives of the Imperial Foreign Ministry.¹² Afanasev’s interest in Russian folk tales began in these archives. Afanasev culled through written material produced by the expeditions sponsored by the Russian Geographical Society, compiling and editing the field notes into folk tale collections.¹³ Unlike other ethnographers, Afanasev never actually conducted field research; rather, he based his folklore collections on notes taken by other researchers. His largest sources of material were the collections of Vladimir Dal, an older folklorist who had gathered hundreds of tales during his career and had traveled extensively throughout the Russian countryside.¹⁴ Dal is best known for his work producing a dictionary on the Russian language.¹⁵ Dal approved of Afanasev’s work, giving the latter his blessing to use any of his tales and to do with them as the younger folklorist pleased.¹⁶ Afanasev admired the “poetic artistry, sincerity, and purity” he found in tales told by peasants.¹⁷ His interest in folklore seems to have been based in a desire to seek the essence of Russian-ness, both in language and in character.

Conclusion

In summary, the folk tales published in Afanasev's collections of stories, after editing was complete, were devoid of unpleasant and excessive violence, used indicator phrases and regional terminology to identify them as traditional folktales, and were free from Church Slavonicisms and foreign words. These were tales of the narod, tales that communicated to readers what it meant to be truly Russian, as Afanasev understood it. Afanasev's tales, like the very concepts of narod and narodnost, were constructions; they were collected, molded, and edited by intellectuals in search of true Russians and true Russian-ness. There is intense beauty in the artificial, and there is a magic present in Afanasev's tales that would not have been possible without the circumstances in which his editing took place. Afanasev's tales present Russian-ness as some intellectuals of his time perceived it to be, rather than as it truly was. The fact that the tales remain fascinating and relevant today speaks to Afanasev's skills as an editor. Many of the translations of Russian fairy tales that modern scholars consult are pulled from Afanasev's compilations; Russian authors, like Nikolai Nekrasov, have consulted Afanasev's collections throughout the years. Afanasev's folktales remain a time capsule of national integrity, providing modern readers with insight into human nature framed in whimsy, magic, and authentic Russian language.

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Тема 6. Академический английский. Перевод научной статьи по филологии на русский язык

Выполните перевод статьи по филологии на русский язык.

Ethnography, Folklore, Afanasev, and Russian Self-Identity

By Margaret R. Devlin

ABSTRACT

While the history of ethnography in Russia dates back to the Kievan Rus era, modern ethnographic production in Russia developed in the 17th century and expanded during the late 18th and early 19th centuries as interest in folktales and in the lives and natures of Russian peasants exploded amongst the Russian elite. This paper briefly explores the history of Russian ethnography before examining the Russian concepts of narod (народ, the people) and narodnost (народность, the Russian soul). This work examines the folklore collections of Alexander Afanasev and his process of editing these tales to remove excessive violence, insert indicator phrases and regional terminology to identify them as traditional folktales, and eliminate Church Slavonicisms and foreign words. Ultimately, the paper argues that Afanasev's editing of his folktales served to reinforce the "fiction" that Russian peasants were a singular kind of people that preserved pure Russian-ness in morality, language, and culture.

Ethnography: Definitions and Contexts

Ethnography, or “the systematic collection of diverse types of data through observation, conversation, and textual study” in order to know “the world from the standpoint of its social relations,” occupies a unique position between literature, science, and social commentary.¹ Ethnography is created when learned individuals enter into cultures or societies unlike their own, participate in societal life, and write their observations down. These written observations are naturally colored by the life experiences of the researchers; some researchers approach ethnography scientifically, while others frame their ethnographic excursions as first-hand narratives describing events and providing commentary or opinions on the people and places the researcher saw. While ethnography today is chiefly practiced by anthropologists seeking to understand how cultures around the world function and interact, ethnography in the past has been practiced by poets, government officials, and hobbyists desiring to discover the essences of human nature.

The key to ethnography is that researchers participate in a society and social life drastically different from their own. Sometimes this involves traveling internationally; however, in a country as large and as varied as Russia, international travel is not necessary in order for researchers to encounter unique cultures with vastly different life experiences and habits. Russia, with its 6 million miles of terrain and more than 120 distinct ethnic groups, presents the perfect setting for curious intellectuals seeking to experience the life customs, stories, and rituals of cultures separate from their own.² In the 19th century, ethnography in Russia exploded, aided by political upheaval and debates about what it meant to be truly Russian. For intellectuals of the 19th century, the vast cultural and educational divide between city-dwelling elites and peasant populations cast peasants as an ethnographic “other” with practices so foreign to intellectual understanding that Russian peasants became a kind of foreigner worthy of ethnographic study.

While the creation of ethnographic knowledge dates back to at least the Kievan Rus era, the foundations for modern, “scientific” ethnography were built during the reign of Peter the Great, from 1682 to 1725.³ Peter the Great’s attempts to westernize Russia included adopting Enlightenment era theories and emphasizing scientific, ordered thought. Russian scholars began applying these scientific principles towards ethnographic research as early as the 1730s. Vasily Tatishchev was the first to conduct a Russian ethnographic survey during this period. Tatishchev’s work legitimized the idea that people and their cultures could be scientifically studied and paved the way for later research.⁴ Early ethnographic studies took the form of expeditions financed by the government; learned scholars would set out from Moscow or St. Petersburg into the unknown wilderness of Russia, recording what they saw and experienced along the way. From the 1730s to the 1770s, the Russian Academy of Sciences sponsored two such expeditions to study the empire. These expeditions were led by Gerhard Friedrich Miller and Pyotr Pallas, and covered everywhere from Siberia to the Caucasus to the Far North.⁵

In the late 18th and early 19th centuries, scholars turned to folklore for both entertainment and in an attempt to find a national identity.⁶ In 1845, the Ethnographic Division of the Russian Geographical Society merged the two main branches of ethnography: geographic exploration and folklore. Shortly thereafter, in 1847, Nikolai Nadezhdin became chair of the Ethnographic Division, and launched a survey of the Russian people based on a questionnaire. The questionnaire was divided into six categories with questions surrounding physical appearance, language, domestic sphere, social sphere, mental and moral development, and folklore.⁷ Survey results were published in *Ethnographic Anthology* (этнографический сборник), the first Russian periodical devoted to ethnography.⁸ The new emphasis on folk life as a source of Russian culture and understanding was heightened by the Great Reforms of 1861. In that year, Tsar Alexander II abolished serfdom in Russia and allowed Russian peasants to own land.⁹ As peasants began to enter the public sphere as autonomous individuals, Russian intellectuals and the ruling elite took interest in their unfamiliar cultures and practices. From the government’s perspective, in order to reform the empire while ensuring that imperial power continued, it was essential to “take stock of the regional and ethnic diversity of the empire and recast its identity,” allowing imperial Russia to “consolidate its power.”¹⁰ In the 1860s, The Society of Friends of Natural History, Anthropology, and Ethnography was founded in Moscow. This Society launched their first exploration in 1867 and explored most of Russia as well as neighboring Slavic countries. In the 1860s and 1870s, regional schools of ethnography appeared in the Ukraine and Siberia. It was in this climate of fast-paced, ethnographic-centered intellectualism that the works of Alexander Afanasev appeared.

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Alexander Afanasev was born in 1826 in the Voronezh region of Russia.¹¹ He attended Moscow University as a law student and worked as a clerk in the Moscow archives of the Imperial Foreign Ministry.¹² Afanasev's interest in Russian folk tales began in these archives. Afanasev culled through written material produced by the expeditions sponsored by the Russian Geographical Society, compiling and editing the field notes into folk tale collections.¹³ Unlike other ethnographers, Afanasev never actually conducted field research; rather, he based his folklore collections on notes taken by other researchers. His largest sources of material were the collections of Vladimir Dal, an older folklorist who had gathered hundreds of tales during his career and had traveled extensively throughout the Russian countryside.¹⁴ Dal is best known for his work producing a dictionary on the Russian language.¹⁵ Dal approved of Afanasev's work, giving the latter his blessing to use any of his tales and to do with them as the younger folklorist pleased.¹⁶ Afanasev admired the "poetic artistry, sincerity, and purity" he found in tales told by peasants.¹⁷ His interest in folklore seems to have been based in a desire to seek the essence of Russian-ness, both in language and in character.

Russia and the Narod

What did it mean to be Russian during Afanasev's lifetime? This was a matter of considerable debate. The Russian word "narod" (народ), often used to refer to "the people" of Russia, was defined by Dal as a "nation [or] national group, those who lived in the same territory and spoke the same language."¹⁸ The "people of Russia" were considered to be peasants; intellectuals were often excluded from definitions of narod. But what was the language of Russia? Peasants and Old Believers spoke Russian and Church Slavonic, while intellectual elites spoke French. A nation engaged in a quest for self-identification, as Russia was after the freeing of the serfs in 1861, required a unifying morality and culture in order to identify it as distinct from other nations (similar quests for self-identification can be seen in other nations, such as Germany, during the Romantic period). Intellectuals turned to peasants, the narod, as the source for this true Russian identity. The narod were cast as representing "native Russia, while urban Russia represented a spoiled or tainted, Westernized, and thus alien culture."¹⁹ There were extensive debates about the nature of the Russian people; were the people inherently religious, as Dostoevsky claimed? Were they naturally revolutionary, as the Narodniki (народники), led by Herzen, believed? Afanasev's narod was imbued with moral strength and framed as the "carrier of national integrity."²⁰ This moral character and true Russian-ness of spirit was sometimes referred to as the "Russian soul," or "narodnost" (народность). The Russian soul was a concept first popularized by literary critic Vissarion Belinskii in response to Nikolai Gogol's book, *Dead Souls* (Мёртвые души), published in 1842.²¹ The Russian soul, according to Belinskii, was an "anti-European concept"²² that encouraged a "deeper look into Russian reality and peasant life"²³ as a source for better understanding the essence of Russia and Russians. An individual with a Russian soul possessed "freshness, creativity, life, and imagination,"²⁴ believed in a "distinctly Russian future,"²⁵ and had a "capacity not only to suffer but to find meaning in suffering."²⁶ It was the opinion of some intellectuals during the beginning of Afanasev's literary career that the narod of Russia were the keepers and safeguards of narodnost, the very essence of Russian-ness.

Ethnography in Russia in the mid 19th century was, therefore, chiefly an attempt to acquaint the intelligentsia with the *narod* and *narodnost*, which some intellectuals hoped would unite Russia as a nation, recast the identity of the Russian empire, and consolidate Russian imperial power even as monumental reforms occurred.²⁷ When the intelligentsia explored rural Russia, they would bring “enlightenment to the people” and “simultaneously ingest the people’s spirit,” thereby uniting all Russians in true Russian-ness.²⁸ *Narod* and *narodnost* allowed intellectuals and the ruling elite to create the “fiction” that Russia was a nation of multitudes held together by a single soul, or *narodnost*.²⁹ As ethnographic expeditions continued, however, it became clear that the 120 ethnic groups that comprised Russia were “not as cohesive a unit as expected.”³⁰ Peasants held different beliefs, practiced various forms of religion, and told folk tales that sounded startlingly similar to folk tales told by other nationalities. Ethnographers reported back the unexpected truths that folk customs were disappearing with the reforms, that Orthodoxy was not a uniting belief for Russians (even peasants that did practice Christianity were split into two camps: Old Believers, who rejected the reforms to Orthodox practice instituted by Patriarch Nikon in the 17th century, and those who accepted reforms and practiced the new Orthodoxy supported by the Tsarist government)³¹ and that many ethnic groups existed that considered themselves regionally and culturally different from “Russians.”³² The *narod*, it became clear, were characterized by “cultural and religious diversity” and were therefore not a viable foundation on which to build imperial authority and unity.³³ By the 1880s, the idea that Russian peasants could be sources of a singular true Russian identity was largely a thing of the past.³⁴

Afanasev’s Folktales as Constructions of the *Narod*

Afanasev’s first volume of edited folktales was released in 1855, as the belief that the *narod* were a pure source of *narodnost* still raced through Russian intellectual circles.³⁵ Even in these publications, however, the truth that the *narod* and *narodnost* were a construct created by Russian intellectuals to design a single, unified ideal of “Russian-ness” is evident. Afanasev’s collections of folk tales, like *narodnost*, attempted to conjure a pure reality of Russian-ness that was itself a construction. An investigation done by Professor Tristan Landry of the history department at the Université de Sherbrooke in Quebec makes clear that Afanasev heavily edited his folk tale compilations, in prose and in content, to both create an ambiance of Russian-ness and to conform to norms of folk telling established by such authors as the Brothers Grimm. Landry compared Afanasev’s published compilations to original source material in the Russian Geographical Society archive to lay bare this editing.³⁶ The fact that Afanasev edited his folk tales does not diminish the value that his works have; rather, exploring the decisions Afanasev made in editing his folktales emphasizes the centrality of creating and defining *narodnost* to intellectual thought and discussion during Afanasev’s time.

Afanasev is quoted by his biographer, Aleksei Gruzinskii, as having commented that compiling his folktale volumes required “comparing variations, deciding what to keep and what to discard” and eliminating anything rude.³⁷ In content, Afanasev’s folktales are strikingly similar to those of the Brothers Grimm; this is because Afanasev was influenced by the “social and nationalistic principles inspired by the German romantics” that the Grimm Brothers included in their tales.³⁸ The Grimm Brothers, who published their works in the early 19th century, set the standard in Europe for the retelling of folk tales. Afanasev, inspired by their works, wanted to likewise compile a body of literature that gave the Russian nation a “sense of its historical greatness.”³⁹ This began with a necessity for readers to identify his stories as being folkloric. Afanasev, like the Grimm Brothers, inserted indicator phrases (such as *жил-проживал* or *жил-был*, the Russian equivalent of “once upon a time”) to ensure that readers identified his tales as being based in folk knowledge and wisdom.⁴⁰ Afanasev’s tales conformed to the narrative “type,” complete with indicator phrases, that the Grimm brothers had popularized. The insertion of this phrase, *жил-проживал*, at the beginning of many of his folk stories did more than just identify Afanasev’s tales as being folkloric; it created a unified narrative structure that underscored the varied tales present in his compilations, thereby presenting a singular kind of Russian fairytale that suggested a singular kind of Russian folk. Reading Afanasev’s folktales suggests that the *narod* had developed narrative structures that united the nation through fairytales.

Afanasev also heavily edited the content of his folktales to conform to “the ruling standards of morality” of his day.⁴¹ The narod of Russia were framed as the moral compass of Russian society, the carriers of “national integrity.”⁴² As such, the folk tales of the narod should present entertaining yet appropriate stories that created a framework of values and morals that all of Russia could embrace. This required Afanasev to remove or censor “violent episodes” in order to make the tales more palatable to children, who were one of the premier audiences for both Afanasev’s and the Grimm Brothers’ tales.⁴³ Editing out inappropriate content entailed a delicate touch. Afanasev needed to make his tales readable for children but entertaining and fascinating for adults. In order for the intelligentsia to engage with the stories, thereby “ingest[ing] the people’s spirit,”⁴⁴ “all bluntness and vulgarity offensive to refined habits and tastes [had to be] erased.”⁴⁵ Afanasev did not remove all colorful, bawdy, or suggestive episodes from his stories; rather, he edited out gratuitous violence that would have prevented Russian adults from reading his tales to children and incorporating his stories into a general consciousness of Russian morality. Violence that had an educational purpose remained in the texts. In Quarrelsome Demyan, for example, a peasant, Demyan, repeatedly strikes a guest for refusing to “obey the master” of the house.⁴⁶ In the end, Demyan orders the guest to take his best horse, expecting the the guest will refuse and Demyan will be able to beat him. Instead, the guest obeys, making off without a beating and with Demyan’s horse. The tale teaches Russian children and adults alike that cleverness wins against violence; had Afanasev edited out the beatings in this tale, the moral would not have shown through. Afanasev’s editing of his folk tales presented the narod as authentic and colorful yet moral and wise, thereby preserving the idea that the narod were a model of Russian morality while providing audiences with entertaining, lively tales that engaged adults and children alike.

As was mentioned previously, Afanasev’s largest source of material while compiling his folk tale anthologies was Vladimir Dal’s field notes. Afanasev built a personal relationship with Dal through correspondence, and it is clear that the two men admired and respected each other. Dal’s primary intellectual interest was lexicology; Afanasev’s largest edits, too, revolved around language in Russian folk tales. Casting the narod as the keepers of narodnost required imbuing them with generational wisdom and authority; folk tales had to be presented as sources of ancient knowledge and understanding to unite Russians as one people with one soul from time immemorial. Language, according to Vladimir Dal’s definition of narod, was a defining feature of any people and nation. Tales representing a Russian nation had to be in the people’s Russian. Afanasev first systematically removed foreign words from his folk tales and replaced them with regional Russian phrases common amongst peasants.⁴⁷ This “nationalized” Afanasev’s collections and identified his tales as belonging to the common people of Russia, making them a touchstone for Russian-ness.⁴⁸

Afanasev’s most significant edits of his folk tale compilations involved removing all traces of Church Slavonic from the stories.⁴⁹ The tales were supposed to have existed in ancient times, before Russia was exposed to and contaminated by other cultures. In order to speak to a time “prior to the Christianization of Russia,” folk tales had to have been written in “the principles of low style,” those of the people rather than those of the Church.⁵⁰ Church Slavonic, the language of Russian Orthodoxy, had no place in tales composed by the narod, the very soul of Russia. Removing Church Slavonic from his tales allowed Afanasev to recast Russian language and the Russian narod, rather than Russian Orthodoxy, as the moral heart and guiding authorities of the Russian peoples and nation.

Naturally, Afanasev’s removal of Church Slavonic and his creation of tales that eliminated Orthodoxy as the moral center of the Russian people were unpopular with the Russian Orthodox Church. To add insult to injury, some of Afanasev’s tales included references to Old and New Testament characters (such as Adam and Eve, Noah, and even Christ) while denigrating Orthodox practice and clergy.⁵¹ This enraged Church authorities; the Chief Procurator of the Holy Synod, Count A.P. Tolstoy, wrote of Afanasev’s folk tale collections: “in this book the names of Christ the Savior and the saints are added to tales which offend pious feelings, morality and decency, and it is necessary to find means to preserve religion and morality from printed blasphemy and mockery.”⁵² Despite the Orthodox Church’s condemnation of Afanasev’s tales, his work remained popular, and *Folk Russian Legends* (Русские народные легенды) sold out quickly regardless of the controversy. The Church was successful, however, in preventing reprinting, and Afanasev’s *Folk Russian Legends* was subsequently banned in Russia until 1914.⁵³

Conclusion

In summary, the folk tales published in Afanasev's collections of stories, after editing was complete, were devoid of unpleasant and excessive violence, used indicator phrases and regional terminology to identify them as traditional folktales, and were free from Church Slavonicisms and foreign words. These were tales of the narod, tales that communicated to readers what it meant to be truly Russian, as Afanasev understood it. Afanasev's tales, like the very concepts of narod and narodnost, were constructions; they were collected, molded, and edited by intellectuals in search of true Russians and true Russian-ness. There is intense beauty in the artificial, and there is a magic present in Afanasev's tales that would not have been possible without the circumstances in which his editing took place. Afanasev's tales present Russian-ness as some intellectuals of his time perceived it to be, rather than as it truly was. The fact that the tales remain fascinating and relevant today speaks to Afanasev's skills as an editor. Many of the translations of Russian fairy tales that modern scholars consult are pulled from Afanasev's compilations; Russian authors, like Nikolai Nekrasov, have consulted Afanasev's collections throughout the years. Afanasev's folktales remain a time capsule of national integrity, providing modern readers with insight into human nature framed in whimsy, magic, and authentic Russian language.

Тема 7. Академический английский. Перевод научной статьи по филологии на английский язык. Представьте собственную статью по филологии в переводе на английский язык по структуре: название, ключевые слова, аннотация, введение, методы исследования и выводы, заключение, список литературы.

Выступите с презентацией основного содержания статьи по филологии на английском языке.

Собеседование

Тема 1. Деловой этикет. Филологический анализ. Установление контактов.

1. Назовите отличительные особенности делового стиля общения.
2. Что такое small talk, какие темы может затрагивать этот вид общения.
3. Перечислите фразы начала и окончания диалога с незнакомым человеком в ситуации неформального общения.
4. Назовите примеры письменной деловой коммуникации.

Тема 2. Деловой этикет. Филологический анализ. Устная деловая коммуникация. Работа в команде

1. Перечислите качества, необходимые для успешной работы в коллективе.
2. Уточните, чем отличается стратег от тактика.
3. Приведите пример успешной компании и назовите причины её успеха.
4. Расскажите о своем бизнес-плане для успешного продвижения собственного бизнеса.
5. Перечислите основные коммуникативные стратегии при ведении деловых переговоров.

Тема 5. Академический английский. Структура научной статьи по филологии.

1. Перечислите разделы научной статьи.
2. Назовите некоторые отличия академического английского от общего английского.
3. Дайте понятия ключевых слов.
4. Назовите основные разделы статьи по филологии на русском языке.
5. Сформулируйте отличия в оформлении научных статей на русском и английском языках.

Тестирование

Тема 1. Деловой этикет. Филологический анализ. Установление контактов.

1. Formal request for permission to do or to have something is
(!) application
(?) approach

2. A job or profession you work at for some time is
 (!) career
 (?) incentive
3. A document giving details of your experience is:
 (!) CV
 (?) contract
4. A written legal agreement between two people or organizations is:
 (!) contract
 (?) memo
5. A person or company that makes products is
 (!) manufacturer
 (?) competitor
6. An agreement with your bank that allows to spend money when you have no money on your account is:
 (!) overdraft
 (?) deposit
7. The amount of money a person or company as to spend:
 (!) budget
 (?) account
8. To give someone back the money:
 (!) repay
 (?) lend
9. A job that is available:
 (!) vacancy
 (?) vacation
10. Someone who works in the same organization:
 (!) colleague
 (?) entrepreneur
11. A degree or fiploma:
 (!) qualification
 (?) characteristics
12. An expert whose job is to give advice:
 (!) consultant
 (?) consumer
13. A person who can be trusted:
 (!) reliable
 (?) relative
14. An ability to do smth. well:
 (!) competence
 (?) combination

Тема 7. Академический английский. Перевод научной статьи по филологии на английский язык.

Task 1. Make expressions out of the words.

1. Financial 2. Original 3. Sophisticated 4. Marketing 5. Hard work and
 a. ideas b. dedication c. strategy d. background e. look

Task 2. Write the opposite to the adjectives.

1. Lacking in drive 2. Stressed 3. Hands-off 4. Mean 5. Lazy

Task 3. Write derivatives of the words.

1. Decision 2. Success 3. Ambition 4. Flexible 5. Pioneer

Task 4. Fill in the missing words to make the phrase sound polite.

1. I agree with you up a point.
2. The problem that ...
3. I'm afraid I don't agree with you.
4. I don't see it that way.
5. Well, but I ...

Task 5. Tick correct sentences and correct the sentences that have an error.

1. He did not used to listen classical music earlier.
2. While we were handing out freebees people came up to us to know more.
3. When Chanel founded her own company few people believed in its success.
4. Eventually, Toyota company has the strategy of lean manufacturing.
5. I used to spend less time by computer.
6. The company was working out a new strategy when market tendencies suddenly changed.
7. They used to being friends.
8. The survey showed that more people were experiencing stress.
9. The president reported that the company get good profit.
10. She informed her colleagues that Monday was the deadline.

4.3 Промежуточная аттестация по дисциплине проводится в форме экзамена

Типовые вопросы экзамена (УК-4)

1. Speak on the rules of business etiquette.
2. Speak on principles of laying out a business letters.
3. What kind of job would you like to apply for and why?
4. Describe a company you would plan to start.
5. Speak on different ways of thinking of a company's employees and their role in a company.
6. How would you speak to an angry client in person/on the phone?
7. Differences between various kinds of formal and informal meetings.
8. Speak on the principles of team work.
9. Tell a story of a success in business.
10. Various aspects of marketing: market research.
11. Promotion and advertising techniques.
12. The structure and organization of business.
13. What business project would you launch and why?
14. Translate th words and combinations into English (orally):

Буду благодарен (на), если Вы ... Примите мои искренние извинения. С нетерпением жду встречи. С наилучшими пожеланиями. Что касается ... Не могли бы Вы ... Сообщать. Благодарный. Посещать встречу. Ближайшее будущее. Аннотация. ключевые слова. Список литературы.

Типовые задания для экзамена (УК-4)

Прочитайте и переведите отрывок научной статьи на русский язык.

The Power of the Happy Family in Tolstoy's Anna Karenina

By Jessica N. Laird

Tolstoy infamously starts the novel *Anna Karenina* with the line, “All happy families are alike; each unhappy family is unhappy in its own way,” setting up the novel as a case study of happy and unhappy families.

Although the novel is mainly about unhappy families, Tolstoy makes the story of the one happy family, Ekaterina Scherbatsky (Kitty) and Konstantin Levin (Kostya), just as interesting as the others. Although every other relationship seems to tear apart its members, Kitty and Kostya stand out because their love makes them stronger. Nikolai Levin, Kostya’s brother, has the primary importance of illustrating how their relationship allows them to cope with issues that they cannot deal with on their own. We see the very qualities that make them unable to handle his illness by themselves turned into virtues when they are together. By using the life and death of Nikolai Levin as a way to highlight the differences in Kitty and Konstantin Levin before and after their marriage, Tolstoy emphasizes the transformative power of love, revealing love’s ability to balance out our weaknesses and make us whole.

Tolstoy emphasizes the transformative power of love, revealing love’s ability to balance out our weaknesses and make us whole.

Tolstoy immediately sets up the connection between Kitty and Konstantin’s relationship and Nikolai. The first time the reader meets Nikolai is right after Konstantin’s first proposal has been rejected by Kitty, leading Konstantin to question his self worth and the purpose of the world:

I myself am to blame. What right did I have to think she would want to join her life with mine? Who am I? And what am I? A worthless man, of no use to anyone or for anything.’ And he remembered his brother Nikolai and paused joyfully at this remembrance. ‘Isn’t he right that everything in the world is bad and vile?’ [84]

Kostya is self-deprecating to the point of being pathetic. In most, humility and accepting blame are virtues, but Kostya takes it to the extreme and wants to simply give up on the world when things go wrong, shaming himself into feeling “worthless.” By connecting Kostya’s self-loathing with his brother’s pessimistic attitude on the world, Nikolai is set up as an antithesis to Kostya’s normally upbeat attitude. Tolstoy introduces Nikolai as someone who makes Kostya confront his innermost feelings, with Kostya describing his brother as someone, “Who understood him thoroughly, who would call up all his innermost thoughts, would make him speak his whole mind. And that he did not want” (346). Kostya’s deep introspection makes him a very kind and cerebral character; but, in bad times, it leads him to an obsessive state as he acknowledges in this statement by saying that he does not want to think so deeply.

Not only does Nikolai call attention to Kostya’s self-deprecation, but also his extreme illness makes Kostya reflect upon death, leading him to question the purpose of life in general: “Death, the inevitable end of everything, presented itself to him for the first time with irresistible force” (348). As a deeply intellectual and introspective character, Kostya gets caught up when the question of death is presented before him by Nikolai’s illness, leading him into an all-consuming state of nihilism.

Tolstoy’s choice of the word “irresistible” points out how Kostya is enchanted by thoughts like this and cannot help but have them, even though they drive him to madness:

He had actually forgotten, overlooked in his life one small circumstance – that death would come and everything would end, that it was not worth stating anything and that nothing could possibly be done about it. Yes, it was terrible, but it was so. [348]

By saying that Kostya had forgotten about the possibility of death, Tolstoy emphasizes how deeply Nikolai’s illness affects Kostya. Nikolai’s illness forces Kostya to try and confront the big question of life and death, but Kostya is unable to handle it, instead choosing to retreat into a state of utter despair: “He saw either death or the approach of it everywhere. But this undertaking now occupied him all the more. He had to live his life to the end, until death came. Darkness covered everything for him” (352).

Kostya’s nihilism changes him from a methodical man who feels deeply to a stone-cold cynic. All of the flaws of Kostya that Nikolai’s illness brings out (his obsessive over-thinking, his complete blame of himself) are also his best qualities (his deep intellectualism, his ability to take responsibility for his actions). Tolstoy emphasizes this to show how in such a difficult situation as dealing with the death of a loved one, it is so easy to fall apart. Kostya’s obsession with death puts a strain on his relationship with Nikolai because he is unable to communicate his feelings, instead feeling hopeless in comparison to the power of death:

Konstantin would have said only, 'You're going to die, to die, to die!' and Nikolai would have answered only, 'I know I'm going to die, but I'm afraid, afraid, afraid!' And they would have said nothing else, if they had spoken from the heart. [349]

Since he is unable to even deal with the idea of death, Kostya is unable to be there for his brother when he needs him most, making their relationship become fake and hollow.

Kitty is introduced as a naïve, emotional, and superficial character that lacks moral depth, as shown by her first impression of Nikolai Levin. Kitty and Nikolai first meet at a spa, with Kitty unaware of his identity:

These were a very tall, stoop-shouldered man with enormous hands, in an old coat that was too short for him, with dark, naïve and at the same time frightening eyes, and a nice-looking, slightly pockmarked woman, very poorly and tastelessly dressed. Having recognized these people as Russians, Kitty had already begun putting together in her imagination a beautiful and moving romance about them. [216]

Tolstoy makes Kitty seem like a child who sees fairytales everywhere she looks. Her close attention to detail emphasizes how much importance she puts into appearance. After she learns that these people are Nikolai and Marya Nikolaevna and hearing her mother condemn them, Kitty quickly changes her opinion: "These persons suddenly became highly disagreeable to her. This Levin, by his habit of twitching his head, now provoked in her an irrepressible feeling of disgust" (216). Rather than being sympathetic to an ill man, Kitty displays her lack of empathy by instead feeling disgust. Kitty's first judgment of Nikolai displays how easily she is swayed by the opinions of others and how she forms opinions of others by how they look, as a child does.

Although when apart Kostya and Kitty both were unable to properly handle Nikolai, after their marriage they together are able to confront death and ease Nikolai's transition from life to death, showing the power of a happy marriage. Nikolai's death scene reveals a new level of moral depth in Kitty. She shows selflessness and empathy when Kostya doesn't want her to come with him to Nikolai's death bed, but she insists, saying, "You must understand that for me to see you and not see him is much harder. There I might perhaps be of use to you and to him. Please, let me!" she implored her husband, as if the happiness of her life depended on it" (492). Although Kitty had previously been set up as shallow character, in this scene a new side of her is revealed as she shows the depth of her love for her husband, equating his happiness with her own.

Although visually Nikolai is more disgusting on his death bed than when she first saw him, she no longer sees him as an object of disgust, instead viewing him with love and compassion: "At the sight of the sick man, she felt pity for him. And pity in her woman's soul produced none of the horror and squeamishness it did in her husband, but a need to act, to find out all the details of his condition and help with them" (493). To describe her as having a "woman's soul" serves two purposes: it shows that Kitty is an adult, not a child, as well as showing that women have a power of sympathy and empathy that men do not possess.

Using general terms such as "woman" and "husband," rather than Kitty and Kostya, shows how Tolstoy is trying to make a generally applicable statement on men and women. Tolstoy builds upon this generally applicable idea of women as a gender who can handle death much better than men, putting it in opposition of men as thinkers: "Many great masculine minds, whose thoughts about it [death] he had read, had pondered death and yet did not know a hundredth part of what his wife and Agafya Mikhailovna knew about it" (496). Tolstoy explicitly states the interdependence of men and women, the need to find balance between the rational male mind and the emotional female soul.

Although Kostya's over-thinking mind and Kitty's impulsivity in following her impressions and emotions are flaws when they are alone because they reach extremes, together they become balanced so that they can handle any situation. The very same traits that made Kitty disgusted with Nikolai before make her able to care so well for him as he dies because she is in love with Kostya. By blatantly setting up the juxtaposition between Kostya's reaction to his brother's death before and after he is with Kitty, Tolstoy reinforces the point that love makes all the difference:

The sight of his brother and the proximity of death renewed in Levin's soul that feeling of horror at the inscrutability and, with that, the nearness and inevitability of death, which had seized him on that autumn evening when his brother had come for a visit. The feeling was now stronger than before; he felt even less capable than before of understanding the meaning of death, and its inevitability appeared still more horrible to him; but now, thanks to his wife's nearness, the feeling did not drive him to despair: in spite of death, he felt the necessity to live and to love. He felt that love saved him from despair and that under the threat of despair this love was becoming still stronger and purer. [504]

While Tolstoy acknowledges that the weakness of Levin's over-thinking still exists, his wife makes him able to see a higher purpose in life, a reason to go on, a reason to use his overactive mind and heart for good. Not only does Kitty make him better able to handle Nikolai's death, but she also gives him a reason to live.

Tolstoy uses the life and death of Nikolai Levin as a vehicle for talking about the dependence of men and women on one another. Tolstoy illustrates this larger idea through the way that Kostya and Kitty need each other to cope with Nikolai's death, a topic they previously could not handle on their own. Since he starts the novel with "All happy families are alike" (1), he attempts to make this statement on how men and women need each other a universal truth about all happy families.

References

Tolstoy, Leo, Richard Pevear, and Larissa Volokhonsky. *Anna Karenina: A Novel in Eight Parts*. New York, NY: Penguin Books, 2002. Print.

4.4. Шкала оценивания промежуточной аттестации

Оценка	Компетенции	Дескрипторы (уровни) – основные признаки освоения (показатели достижения результата)
«отлично»	УК-4	
«хорошо»	УК-4	
«удовлетворительно»	УК-4	
«неудовлетворительно»	УК-4	

5. Методические указания для обучающихся по освоению дисциплины (модуля)

5.1 Методические указания по организации самостоятельной работы обучающихся:

Приступая к изучению дисциплины, в первую очередь обучающимся необходимо ознакомиться содержанием рабочей программы дисциплины (РПД), которая определяет содержание, объем, а также порядок изучения и преподавания учебной дисциплины, ее раздела, части.

Для самостоятельной работы важное значение имеют разделы «Объем и содержание дисциплины», «Учебно-методическое и информационное обеспечение дисциплины» и «Материально-техническое обеспечение дисциплины, программное обеспечение, профессиональные базы данных и информационные справочные системы».

В разделе «Объем и содержание дисциплины» указываются все разделы и темы изучаемой дисциплины, а также виды занятий и планируемый объем в академических часах.

В разделе «Учебно-методическое и информационное обеспечение дисциплины» указана рекомендуемая основная и дополнительная литература.

В разделе «Материально-техническое обеспечение дисциплины, программное обеспечение, профессиональные базы данных и информационные справочные системы» содержится перечень профессиональных баз данных и информационных справочных систем, необходимых для освоения дисциплины.

5.2 Рекомендации обучающимся по работе с теоретическими материалами по дисциплине

При изучении и проработке теоретического материала необходимо:

- просмотреть еще раз презентацию лекции в системе MOODLe, повторить законспектированный на лекционном занятии материал и дополнить его с учетом рекомендованной дополнительной литературы;
- при самостоятельном изучении теоретической темы сделать конспект, используя рекомендованные в РПД источники, профессиональные базы данных и информационные справочные системы;

- ответить на вопросы для самостоятельной работы, по теме представленные в пункте 3.2 РПД.
- при подготовке к текущему контролю использовать материалы фонда оценочных средств (ФОС).

5.3 Рекомендации по работе с научной и учебной литературой

Работа с основной и дополнительной литературой является главной формой самостоятельной работы и необходима при подготовке к устному опросу на семинарских занятиях, к дебатам, тестированию, экзамену. Она включает проработку лекционного материала и рекомендованных источников и литературы по тематике лекций.

Конспект лекции должен содержать реферативную запись основных вопросов лекции, в том числе с опорой на размещенные в системе MOODLe презентации, основных источников и литературы по темам, выводы по каждому вопросу. Конспект может быть выполнен в рамках распечатки выдачи презентаций лекций или в отдельной тетради по предмету. Он должен быть аккуратным, хорошо читаемым, не содержать не относящуюся к теме информацию или рисунки.

Конспекты научной литературы при самостоятельной подготовке к занятиям должны содержать ответы на каждый поставленный в теме вопрос, иметь ссылку на источник информации с обязательным указанием автора, названия и года издания используемой научной литературы. Конспект может быть опорным (содержать лишь основные ключевые позиции), но при этом позволяющим дать полный ответ по вопросу, может быть подробным. Объем конспекта определяется самим студентом.

В процессе работы с основной и дополнительной литературой студент может:

- делать записи по ходу чтения в виде простого или развернутого плана (создавать перечень основных вопросов, рассмотренных в источнике);
- составлять тезисы (цитирование наиболее важных мест статьи или монографии, короткое изложение основных мыслей автора);
- готовить аннотации (краткое обобщение основных вопросов работы);
- создавать конспекты (развернутые тезисы).

5.4. Рекомендации по подготовке к отдельным заданиям текущего контроля

Собеседование предполагает организацию беседы преподавателя со студентами по вопросам практического занятия с целью более обстоятельного выявления их знаний по определенному разделу, теме, проблеме и т.п. Все члены группы могут участвовать в обсуждении, добавлять информацию, дискутировать, задавать вопросы и т.д.

Устный опрос может применяться в различных формах: фронтальный, индивидуальный, комбинированный. Основные качества устного ответа подлежащего оценке:

- правильность ответа по содержанию;
- полнота и глубина ответа;
- сознательность ответа;
- логика изложения материала;
- рациональность использованных приемов и способов решения поставленной учебной задачи;
- своевременность и эффективность использования наглядных пособий и технических средств при ответе;
- использование дополнительного материала;
- рациональность использования времени, отведенного на задание.

Устный опрос может сопровождаться презентацией, которая подготавливается по одному из вопросов практического занятия. При выступлении с презентацией необходимо обращать внимание на такие моменты как:

- содержание презентации: актуальность темы, полнота ее раскрытия, смысловое содержание, соответствие заявленной темы содержанию, соответствие методическим требованиям (цели, ссылки на ресурсы, соответствие содержания и литературы), практическая направленность, соответствие содержания заявленной форме, адекватность использования технических средств учебным задачам, последовательность и логичность презентуемого материала;

- оформление презентации: объем (оптимальное количество), дизайн (читаемость, наличие и соответствие графики и анимации, звуковое оформление, структурирование информации, соответствие заявленным требованиям), оригинальность оформления, эстетика, использование возможности программной среды, соответствие стандартам оформления;
- личностные качества: ораторские способности. соблюдение регламента, эмоциональность, умение ответить на вопросы, систематизированные, глубокие и полные знания по всем разделам программы;
- содержание выступления: логичность изложения материала, раскрытие темы, доступность изложения, эффективность применения средств ИКТ, способы и условия достижения результативности и эффективности для выполнения задач своей профессиональной или учебной деятельности, доказательность принимаемых решений, умение аргументировать свои заключения, выводы.

6. Учебно-методическое и информационное обеспечение дисциплины

6.1 Основная литература:

1. Севостьянов А. П. Business English : учебное пособие. - Москва|Берлин: Директ-Медиа, 2019. - 744 с. - Текст : электронный // ЭБС «Университетская библиотека онлайн» [сайт]. - URL: <http://biblioclub.ru/index.php?page=book&id=498551>
2. Скачкова, Е. А. Business English : учебное пособие. - 2029-02-28; Business English. - Челябинск, Саратов: Южно-Уральский институт управления и экономики, Ай Пи Эр Медиа, 2019. - 201 с. - Текст : электронный // IPR BOOKS [сайт]. - URL: <http://www.iprbookshop.ru/81472.html>
3. Тихомирова, Г. И. Английский для магистрантов : практикум. - 2030-04-20; Английский для магистрантов. - Новосибирск: Новосибирский государственный университет экономики и управления «НИНХ», 2019. - 64 с. - Текст : электронный // IPR BOOKS [сайт]. - URL: <http://www.iprbookshop.ru/95190.html>
4. Шурупова О. С., Ходжагельдыев Б. Д. Английский для магистрантов : учебное пособие. - Липецк: Липецкий государственный педагогический университет имени П.П. Семенова-Тян-Шанского, 2018. - 73 с. - Текст : электронный // ЭБС «Университетская библиотека онлайн» [сайт]. - URL: <https://biblioclub.ru/index.php?page=book&id=619314>

6.2 Дополнительная литература:

1. Воробьева С. А., Киселева А. В. Английский язык для ресторанного бизнеса (B1). Business English for Restaurants and Catering : Учебное пособие для вузов. - испр. и доп; 2-е изд.. - Москва: Юрайт, 2020. - 213 с. - Текст : электронный // ЭБС «ЮРАЙТ» [сайт]. - URL: <https://urait.ru/bcode/453872>
2. Баландина, Ю. В., Сазанович, Ю. А., Тишукова, Н. А. Деловой иностранный язык. Business Letters. - 2022-10-01; Деловой иностранный язык. Business Letters. - Санкт-Петербург: Университет ИТМО, 2016. - 45 с. - Текст : электронный // IPR BOOKS [сайт]. - URL: <http://www.iprbookshop.ru/66438.html>
3. Мостовская И.Ю., Чернышева А.П. Business English Step by Step : учеб.-метод. материалы по курсу "Деловой английский язык". - Тамбов: [Издат. дом ТГУ им. Г.Р. Державина], 2011. - 47 с.
4. Мкртчян, Т. Ю., Наumenко, М. Г. Academic English: Theoretical and Practical Issues : учебное пособие. - Весь срок охраны авторского права; Academic English: Theoretical and Practical Issues. - Ростов-на-Дону, Таганрог: Издательство Южного федерального университета, 2018. - 165 с. - Текст : электронный // IPR BOOKS [сайт]. - URL: <http://www.iprbookshop.ru/87681.html>
5. Кузнецова, Е. В. Деловой иностранный язык : практикум. - Весь срок охраны авторского права; Деловой иностранный язык. - Саратов: Вузовское образование, 2019. - 66 с. - Текст : электронный // IPR BOOKS [сайт]. - URL: <http://www.iprbookshop.ru/85803.html>
6. Андриенко, А. С. Business English : учебное пособие. - Весь срок охраны авторского права; Business English. - Ростов-на-Дону, Таганрог: Издательство Южного федерального университета, 2019. - 146 с. - Текст : электронный // IPR BOOKS [сайт]. - URL: <http://www.iprbookshop.ru/96277.html>

7. Тихомирова, Г. И. Английский для магистрантов : практикум. - 2029-09-09; Английский для магистрантов. - Новосибирск: Новосибирский государственный университет экономики и управления «НИНХ», 2014. - 79 с. - Текст : электронный // IPR BOOKS [сайт]. - URL: <http://www.iprbookshop.ru/87192.html>

6.3 Иные источники:

1. BBC podcasts - <https://www.bbc.co.uk/podcasts>
2. Oxford Dictionaries. Lexico - <https://www.lexico.com>

7. Материально-техническое обеспечение дисциплины, программное обеспечение, профессиональные базы данных и информационные справочные системы

Для проведения занятий по дисциплине необходимо следующее материально-техническое обеспечение: учебные аудитории для проведения занятий лекционного и семинарского типа, групповых и индивидуальных консультаций, текущего контроля и промежуточной аттестации, помещения для самостоятельной работы.

Учебные аудитории и помещения для самостоятельной работы укомплектованы специализированной мебелью и техническими средствами обучения, служащими для представления учебной информации большой аудитории.

Помещения для самостоятельной работы укомплектованы компьютерной техникой с возможностью подключения к сети "Интернет" и обеспечением доступа в электронную информационно-образовательную среду Университета.

Для проведения занятий лекционного типа используются наборы демонстрационного оборудования, обеспечивающие тематические иллюстрации (проектор, ноутбук, экран/ интерактивная доска).

Лицензионное и свободно распространяемое программное обеспечение:

Microsoft Office Профессиональный плюс 2007

7-Zip 9.20

Adobe Reader XI (11.0.08) - Russian Adobe Systems Incorporated 10.11.2014 187,00 MB 11.0.08

Операционная система Microsoft Windows 10

Kaspersky Endpoint Security для бизнеса - Стандартный Russian Edition. 1500-2499 Node 1 year Educational Renewal Licence

Профессиональные базы данных и информационные справочные системы:

1. Научная электронная библиотека eLIBRARY.ru. – URL: <https://elibrary.ru>
2. Электронный каталог Фундаментальной библиотеки ТГУ. – URL: <http://biblio.tsutmb.ru/elektronnyij-katalog>
3. Российская государственная библиотека. – URL: <https://www.rsl.ru>
4. Российская национальная библиотека. – URL: <http://nlr.ru>
5. Президентская библиотека имени Б.Н. Ельцина. – URL: <https://www.prilib.ru>
6. Университетская библиотека онлайн: электронно-библиотечная система. – URL: <https://biblioclub.ru>
7. Консультант студента. Гуманитарные науки: электронно-библиотечная система. – URL: <https://www.studentlibrary.ru>
8. Научная электронная библиотека Российской академии естествознания. – URL: <https://www.monographies.ru>
9. Электронная библиотека РФФИ. – URL: <https://www.rfbr.ru/rffi/ru/library>

Электронная информационно-образовательная среда

https://auth.tsutmb.ru/authorize?response_type=code&client_id=moodle&state=xyz

Взаимодействие преподавателя и студента в процессе обучения осуществляется посредством мультимедийных, гипертекстовых, сетевых, телекоммуникационных технологий, используемых в электронной информационно-образовательной среде университета.