ДЕМОНСТРАЦИОННЫЙ ВАРИАНТ ОЛИМПИАДНЫХ ЗАДАНИЙ ПО НАПРАВЛЕНИЮ «ИНОСТРАННЫЙ ЯЗЫК И МЕЖКУЛЬТУРНАЯ КОММУНИКАЦИЯ» (АНГЛИЙСКИЙ ЯЗЫК)

для 10–11 классов

Время выполнения заданий – 80 минут
Максимальная оценка – 100 баллов

English Language
DEMO VERSION
10th and 11th Grades

The test consists of 2 parts: Language and Culture Studies and Analytical Writing. Duration – 80 minutes.

PART 1. LANGUAGE AND CULTURE STUDIES *(50 points)*

Task 1. For questions 1-6, read the text below and answer the questions *(24 points)*.

In Asia, Power Gets in the Way

"Siew Tian, why don't you speak up? I know you have something to say, and you're not saying it," I gently nudge a junior executive in Indonesia. We have worked together on various projects for several months, so I know what she is capable of. She is smart, her client service is unparalleled, and she constantly strives to learn. Yet, when her CEO enters the room specifically to seek feedback in her area of expertise, I once again watch her shrink from being a bright, outgoing creative professional to a subordinate who speaks in carefully couched, formal terms.

Does Siew Tian have self-esteem issues? Maybe a little. But the real culprit is the cultural phenomenon of how power is used in ways endemic to her region. In many Asian-headquartered corporations, this expression of power suppresses the multi-level relationships and open communication required for innovation. When businesses fail to address issues of power, they remain vulnerable to failure.

Professor Geert Hofstede calls the phenomenon "power distance." What makes it particularly relevant in Asia? **Power distance is the degree to which less powerful members of institutions and organisations accept that power is distributed unequally.** In very high power distance cultures, the lower level person will unfailingly defer to the higher level person, and feel relatively ok with that as it is the natural order. The higher level person accepts this truth as well — or metes out consequences for failure to comply. In low power distance cultures, everyone expects to be listened to regardless of rank or background, and they will reject leaders whom they perceive as autocratic or patronising.

The notion applies in any sort of community, from countries to companies to communities to families — anywhere there are two people or more. Top-down leadership exists everywhere. What makes power distance in Asian businesses special is that this aspect of the corporate culture is rooted in deeply held values in the larger culture, which makes it much tougher to shift.
Take Malaysia, for example. It has the highest power distance of any country in the world: a staggering 104 on the Hofstede comparative power distance index. This extreme division of power traces back to a joint legacy of the Malay feudal system and the influence of the British. As a result, Malay culture is very respectful of a complex, nuanced system of titled classes and untitled "commoners," and tends to grant much power to those at the top of an organisation.

While Malaysia is the most extreme example, it is hardly alone in the region. A quick check of the power distance index of other countries in the region reveals high levels as well: see index results for the Philippines (very near the top of the chart at 94), Indonesia (a high 78), followed closely by Singapore (at 74). By way of contrast, New Zealand has a very low index of 22, and the cluster of countries in and near Scandinavia are also very low: Denmark (18), Sweden, and Norway (31 each). The United States is somewhere in between at 40.

What effect does power distance have on how corporations actually work? An executive coach who works in Malaysia, Indonesia, Singapore, and the Philippines explains it this way: "Senior-level people get no information, and believe that they have nothing to improve upon, and junior-level people do not bring ideas forward. It's hard to innovate under these conditions." Of course, these are generalisations. Within each culture are people of different personalities, backgrounds, and experiences. But whenever I ask if the power distance is playing out in an organisation, I always get a resounding yes.

by Kate Sweetman

1. According to the author, innovative development is restricted by unequal distribution of power.
    a) True
    b) False
2. Siew Tian is afraid of sharing her thoughts and ideas with her boss because of
    a) the lack of knowledge and skill in her professional area.
    b) the communication patterns typical of her company's corporate culture.
    c) the way power is perceived in her culture.
    d) the lack of confidence in her own abilities.
3. What does the Malay Power Distance index stem from? Check all that apply.
    a) expansion of the British Empire
    b) the large size of Malaysia
    c) British traditional respect for their bosses
    d) societal hierarchy during the pre-colonial era
4. According to the text, the Power Distance index is geographically determined.
    a) True
    b) False
    c) Not stated

5. Match these characteristics with high or low Power Distance index descriptions given in the text.
    a) You will be heard whatever your position in the company is. LOW/HIGH
    b) Submissive behaviour is taken for granted by the representatives of this culture. LOW/HIGH
    c) Punishment awaits those who do not act according to the prescribed order. LOW/HIGH
    d) It is natural to express your indignation when being demanded to obey. LOW/HIGH
6. Find the word from the text that means the following: 'very common' = _____.

Task 2. For questions 7-12, think of one word which can be used appropriately in all three idioms, proverbs, or expressions from around the world *(12 points)*.

7. Never become a teacher where you yourself were a _____. (Turkish proverb)
   I learned much from my teacher, more from my friend, and the most from my _____. (Hebrew proverb)
   Where the _____ is willing; the teachers will appear. (Italian proverb)

8. Who listens to the voice of the elderly is like a strong _____; who turns a deaf ear is like a twig in the wind. (Nilotic proverb)
   A youth that does not cultivate friendship with the elderly is like a _____ without roots. (Ntomba proverb)
   As the _____, so the fruit. (German proverb)

9. Where _____ is the boss, there must the land obey. (African proverb)
   A village without the elderly is like a well without _____. (African proverb)
   In the presence of elderly people one must not pour _____. (Kikuyu proverb)

10. The _____ of the elderly is like the sun, it illuminates the village and the great river. (Nilotic proverb)
    The mouth of an elderly man is without teeth, but never without words of _____. (African proverb)
    If old age was the same as _____, any old donkey would be a celebrated justice. (Portuguese proverb)

11. God, save us from four people: a doctor, a notary, a pharmacist, and a bad _____. (Sicilian proverb)
    The person who is his own master cannot tolerate another _____. (Chinese proverb)
    It is difficult to steal when the _____ is a thief. (Icelandic proverb)

12. The less _____ a man has, the more he likes to use it. (Chinese proverb)
    The lion's _____ lies in our fear of him. (Nigerian proverb)
    Don't demand your rights until you have the _____. (Irish proverb)

Task 3. For questions 13-19, match the sociocultural facts with their countries of origin. There are more countries than you will need *(14 points)*.

A	the Philippines	**D**	Nigeria	**G**	Belarus
B	France	**E**	Japan	**H**	New Zealand
C	Mexico	**F**	USA	**I**	Ireland

13. The concept "I can't leave until the boss does" makes people of this island country regularly work overtime.
14. Special words "po" and "opo" are used to say "yes" in a respectful way when speaking or called by someone older or a person with authority.
15. In the past, every wedding ceremony in this country began with matchmaking. Groom's parents, godparents, brothers or sisters came to the potential bride's family to arrange a marriage. Matchmaking could happen on Tuesday, Thursday, and Saturday.
16. The special holiday is celebrated with colourful skulls and life-affirming joy to demonstrate love and respect for deceased family members.
17. The prefix 'Mc' or 'Mac' typically used in surnames in this country stands for "son" indicating that the ancestor's name is passed on to show one's general family membership.
18. In this country (named after the third longest river in the continent where it is located) to greet much older people like grandparents you are expected to fully bend your knees and have them touch the floor.
19. 'Language Tables' are organised in some colleges in this country where students, foreign language teaching assistants, and professors join for a meal in the campus canteen to chat in a language they are studying/teaching and get closer together.

PART 2. ANALYTICAL WRITING *(50 points)*

Task 4. Now you have learned about the Power Distance cultural dimension in intercultural communication. Write an essay analysing the role of Power Distance in education from the perspective of your cultural experience and background. Your essay should have an introduction, two/three body paragraphs, and a conclusion.
You must:

- define the cultural phenomenon using your own words;
- explain how this cultural phenomenon impacts intercultural communication;
- analyse how this cultural phenomenon is reflected in your culture in the given sphere providing examples.

You can receive a maximum of 50 points for this task.

ANSWER KEY

TASK 1

1) A
2) C
3) A, D
4) C
5) a - LOW; b - HIGH; c - HIGH; d - LOW
6) endemic

TASK 2

7) Pupil/student
8) Tree
9) Water
10) Wisdom
11) Boss
12) Power

TASK 3

13) E
14) A
15) G
16) C
17) I
18) D
19) F