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K. D. Ushynsky**

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The second issue of the materials represented by the Ukrainian and Chinese scholars are dedicated to acute issues of General and Contrastive Linguistics within the Chinese, English, Ukrainian and Russian languages; linguodidactic problems of teaching native and foreign languages within polycultural educational space; peculiarities of cross-cultural communication in geopolitical space alongside with psychological aspects of overseas students' and teachers' adaptation to study / work abroad.

The given articles may be of use to researchers, graduate students, postgraduates and practising teachers who are interested in various aspects of Sinology, Cross-cultural Communication, Pedagogics and Psychology.

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SECTION I
SINOLOGY IN THE PARADIGM OF GENERAL / CONTRASTIVE
LINGUISTICS AND TRANSLATION STUDIES

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FOLKLORE DISCOURSE INTERPRETATION IN CONTEMPORARY
LINGUISTIC PARADIGM

The place of discourse in linguistics is specified in the article; the concepts «discourse» and «text» are distinguished; the term «folklore discourse» is defined in linguistic science; the specific properties and structure of folklore discourse are and revealed in the framework of study.

***Key words:** discourse, text, folklore discourse, modern folklore, the structure of folklore discourse.*

The surge of scientific interest in language in the framework of discursive paradigm allowed studying the traditional phenomena in a new research view. One of these phenomena is folklore, such as folklore discourse. The rationale is related to the necessity of systemic and comprehensive description of the phenomenon "folklore discourse" in current linguistic science due to appearance of new aspects of this study. The target of research is the concept of «folk discourse» in current linguistics. The research subject is to ascertain the issues of definition, structure and typology of folklore discourse in linguistic science.

The goal of research is to show possibilities of current approaches to determine folklore discourse, including its structure in current linguistics. The planning tasks are: to describe the place of discourse in linguistics; to distinguish «discourse» and «text»; to get through discourse typology of folklore; to study out the concept of «folk discourse» in linguistic science; to distinguish the variety of genres of discursive existence of contemporary folklore; to identify properties, specificity and dynamics of folklore discourse.

The introduction of the concept «discourse» is due to the formation of current cognitive paradigm; thus, humanities knowledge is needed to explore the possibilities of the speech and communication models. A review of the discursive practice of society consolidates the sociolinguistic approaches, provides linguistic turn to the realities of language, its connection with extralinguistic markers [9, P. 18]. The concept of «discourse» is intended to bring together different aspects of the problem of language study process [6, P. 3]. There is dominated an anthropological approach to the coverage of non-linguistic and linguistic phenomena that intensify the research attention on thinking, feelings, identity, worldview of subject's speech in current linguistics [3, P. 400].

By means of discourse we can identify the relationship between conscience and language, which determines the process of knowledge and verbalization of knowledge about the world. Researchers studied discourse in its various manifestations. Each type of discourse is defined by a set of rules, implementation of which requires and takes place in a particular social sphere. E. S. Kubryakova notes that a widespread term «discourse» does not mean that it has already secured content that could be commonly considered [5, P. 23].

For all its variety of approaches for understanding of the term «discourse», all existing definition can be divided into three main groups: 1) discourse as a text, with its extralinguistic factors (N. D. Arutyunova, M. L. Makarov); 2) discourse as a base of the text, united by one extralinguistic

context of their creation and use (V. E. Chernyavskaya); 3) discourse as a process of conversation, linguistic unit (V. I. Karasik, G. N. Manayenko, E. S. Kubryakova, F. D. Sedov and others).

These positions are built on the basis of two fundamental characteristics of speech: effectiveness and procedural (text and communication). We can say that the attention of researchers slowly «moved» from formal perception of the discourse as «connected speech» («the text can be regarded as a sequence of units of any order. Discourse – is the same text, which consists of communication units of the language ...» [2, P. 8]) – to the functional and cognitive conception of the concept (the ideas were incorporated by T. A. Van Deyck). N. D. Arutyunova defines discourse as «the text, taken in the event-driven aspect; speech, which is regarded as purposeful social action as a component that is involved in the interaction between people and their mechanisms of conscience (cognitive processes). Discourse – it is a «speech, immersed in a life». Therefore, the term «discourse» unlike the term «text» is not applied to ancient or other texts, the links of the real life being not reduced immediately» [1, P. 136-137].

More often than not, the term «discourse» unlike the term «text» involves the aspect of understanding extralinguistic factors of speech origin. The term «discourse» was introduced in the wake of opposition to the units which were associated with real expressions, – «dead» generative linguistics texts (S. Harris, E. Benveniste). In this paper we present the term «discourse» after G. N. Manayenko as «conventional type of verbal behaviour of the subject in any sphere of human activity, determined by socio- historical conditions and grounded stereotypes and interpretation of texts as components which reflect its specificity» [7, P. 8].

As K. S. Serazhym noted, the classification of discourses at present stage of the humanities knowledge is still under development [8, P. 63]. The members of various branches of the humanities knowledge offer a wide range of discourse

typologies which both differ in the criteria revealing their essence and depend on scholars' interpretation of this term from its functional viewpoint.

In 1984, the explorer Robert G. Butler was one of the first who introduced the concept of «folk discourse», which is understood by scientist as «the process by means of which such implicit communication occurs in natural conversation» [11, P. 37].

The problem of description of the folk discourse so far is not resolved. Despite the fact that in modern studies the word combination «folklore discourse» is often used, but there is no coherent description of the folklore discourse specificity, there are only the individual observations that are often related with descriptions of pragmatic discourse (S. B. Adoneva, K. P. Yesypovych, S. Y. Nekludov, A. V. Kolistratova , M. M. Semenenko and others).

There were also made certain attempts to describe the cognitive-discursive folklore discourse in linguistic works (M. O. Abdrashitova, G. H. Bukharov, Yu. A. Emer etc.). The researchers when describing some folklore genres were focused on identifying the characteristics of conceptual system; they reconstructed the fragments of the worldview without offering the models which could describe the folklore discourse.

The difficulty of describing the folklore discourse is that it occupies a special place in the life of the group and man, being inherently complex phenomenon, and does not fit into the modern researchers develop of the dichotomy: institutional / personal; oral / written (V. I. Karasik , K. F. Sedov, I. V. Silantyev etc.).

Not all discourses can be solely referred to a particular type; certain discourses combine different characteristics. Such as, folklore discourse cannot be considered only as an institutional or person-centered: «folk discourse has an institutional feature of nature. Unlike other institutional discourses, it does not constitute communication within a specific social institution, the most important

signs of the institutional discourse (goal, the pattern of status-oriented communication) qualitatively and quantitatively different in it» [10, P. 76].

Thus, folklore discourse is characterized by a «special» type of institutionality. So, «special» institutionality of the folklore discourse originated from the domestic discourse, which closely «cooperate», serving, unlike literature, everyday life human needs. It seemed to be veiledly constantly present in everyday life, permeates all spheres of life, foreground at certain moments. Thus, proverbs, sayings, jokes and riddles are used in everyday language practice while performing the function of regulation, appealing to the authorities, the self expression and function of speech «embellishment».

The «special» institutionality of the folklore discourse makes again address to the problem of discourse typology (V. I. Karasik, A. E. Kybryk, M. L. Makarov). One of the main criteria for opposing discourses is the category of formality of social relations between communicators, on the base of which the institutional and non-institutional discourses are opposed.

This typology was proposed by V. I. Karasik, proved popular in domestic linguistics in describing the institutional discourses (scientific, political, educational, medical, etc.), which are understood as linguistic interaction of representatives of social groups or institutions of one another, with people who realize their status and role within the existing capabilities of public institutions, the number of which is determined by the needs of society at a particular stage of its development [4, P. 193].

However, the proposed typology cannot be applied to the sphere of communication between members of social groups (subcultures), not related to the social institutions. In our opinion, it is significant to be more accurate when talking about the dichotomy of «personal / social» discourse in the further highlighting of the institutional and subcultural variations.

The proposed division allows describing subcultural discourses, including folklore discourse as a special formation. The member of the group in the

folklore discourse presupposes some algorithm of behaviour in certain typical situations, the algorithm of some emotional states experiences. The identity is elected from the proposed options the one, which is better, corresponds with its role, the internal state at a definite moment in a given situation, expressing their own attitude and mood through collective texts.

Thus, the norms and standards of a status-role behaviour in aesthetically processed texts sharing a limited number of genres, which are appointed to typical communication situations are conveyed in the folklore discourse. The discourse defines cognitive and value attitudes, consolidating binary relations: normal / abnormal, admissible / inadmissible, right / wrong and so on, offers a special worldview.

The communicant in the folklore discourse simultaneously appears as a «representative» of a social role (typical for institutional discourse), and as a person in all the richness of his / her inner world (which is typical for a person-centered discourse – existential type).

The folklore discourse variations cannot be described in the same way since types of communication channels are also different. Traditionally, one of the key features of the folklore is its oral nature. The oral communication channel may be called the leader for the folklore discourse. However, the emergence of new communication channels, increase of urban population and raise in the general level of literacy helped to expand the boundaries of folklore. The folklore discourse can exist not only in oral environment, but also in writing, including television or Internet communications. The folklore discourse is a complex entity that combines features of various types of discourse, due to its archaic origin, on the one hand, and the ability to adapt to modern society – on the other hand.

However, in such a case the folklore discourse characterizes the artistic comprehension of the world, aesthetic conditionality, communication purpose and discourse role alongside with linguistic means which are oriented to

aesthetic effect. A participant of folklore communication is a kind of co-creator, who knocks off, and there is a collective worldview. He chooses a certain genre, linguistic means to transfer his own situationally stipulated condition. Discursive existence of the current folklore genre is varied.

Each genre, depending on the settings, tasks, is implemented in a number of communicative situations in different discourses. Thus, the researcher Yu. A. Emer rightly observes that for some folklore genres in the current situation the other discourses provide the sphere of existence, first of all it concerns the folk song for which holiday discourse is the main means of representation: the installation of collective performance (song), the presence of the listener / viewer (rhyme, verses), aiming at general collective emotional experience, which is fully realized in a holiday discourse [10, P. 15].

The difficulty of describing the folklore discourse in its atypicality is the inability to relate to the already developed parameter of institutional / uninstitutional. It happens due to the fact that folklore arises within a period when there are no special-oriented social institutions, the participants of the folklore discourse perceive the model of folklore communication both as collective and his own ones, since in archaic society both positions were equal, no person was opposed to the team either.

In the folklore discourse the identity of its members as holders of traditional knowledge is fully reflected; whereas traditional texts contain collective knowledge; the author is not represented in the discourse.

«It should be mentioned that in contrast to other discourses the communicants form the worldview in which the collective discourse installation correlates to their personal settings, the collective worldview is a personal perception of each folk group» [10, P. 76].

Thus, the folklore discourse is the type of linguistic activity that presupposes some certain attitudes and norms, which were proposed by a collective and at the same time is personal for each participant in this discourse.

This paper refers to the folklore discourse after Yu. A. Emer, as «collective speech activity according to a socio-cultural situation, historical conditions. A component of this speech activity is an aesthetically decorated text with traditions which meets social needs and reflects the collective knowledge that stabilizes society» [10, P. 86-87].

The goal of the folklore discourse – is to transfer the collective knowledge that stabilizes life and takes part in socialization of an individual in a particular national-cultural group, in a particular social group. Folklore provides a social group with a possibility to express oneself, and also is a means of communication. The folklore discourse is a mechanism for regulating stability of society or a social group. Through the use of the folklore discourse the communication and conservation of norms, moral and ethical attitudes that underlie the understanding of the world and of society itself (consciousness of the people) are transmitted.

The folklore discourse, which is a form of culture, aims at preserving and expressing national / subcultural traditions. Folklore tends to tradition and the past, it simulates an ideal world, giving people the opportunity to experience emotional axiological, rethinking experience in the aesthetic aspect. Thus, the folklore discourse appears as a special kind of communication being materialized in a number of texts which are created by specific linguistic means and display a special worldview. The description of folklore in the cognitive-discursive perspective as a multidimensional phenomenon involves the construction of a multi-model. Folklore, remaining a relevant form of culture, is adapting to new conditions of existence.

The specifics of the folklore discourse and folklore communication is not so much in the specific texts themselves or other phenomena (the subject of folklore communication can be, in principle, anything); it lie in their collective perception and transmission, as well as their pragmatic function (the pragmatic

side of folklore is manifested in the fact that it functions as a set of forms that allow an individual and collective to focus on its cultural space).

Television, the Internet, tabloids, comics, popular songs, advertising demonstrate which part of the role in the folklore discourse plays, which everyday archetypes of social psychology it represents, which mechanisms they are supported with (e.g., rumours and gossips as «the language of national mentality»).

Thus, the dynamics of the folk discourse today describe two processes: a) fragmentation of folklore information, destruction of a narrative plot structure, a narrative collage in place that meets the advanced features of a culture that recognizes the value, but not so much the story, as symbolic effectiveness of a method; b) crushing of the folklore space for various folk «subspaces»: school, prison, army, church folklore and so on).

We have a broad prospect for further research in which attention will be focused on a detailed analysis of verbal behaviour of the Ukrainians, Russians and English within certain communicative situations on the material of the folklore discourse.

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关于现代语言学解读民间文学艺术的话语问题

该研究课题是研究新出现相关连接的现代语言学与民间话语现象的相关性，系统和全面的描述的必要性。本文的目的是强调语言学民间话语，尤其是在现代语言学结构的定义目前的做法。

尽管在现代研究那句“民间话语”被频繁使用，但民间传说话语的特殊性的整体描述的事实，只有涉及民间话语的最务实和认知话语描述了一些看法。

民间话语的描述的复杂性在于，它在球队的生活中占有特殊的地位，该名男子是固有的复杂的现象，不适合现代的研究人员开发了一种分歧：机构/个人;口头/书面。困难还包括他的典型 - 在与已经开发的机构设置的可能性。这是由于这一事实，即民间传说出生在没有因此建立社会制度的时期，民俗话语的成员非常感知民间交流的模式既作为集体和拥有，在古代社会两个位置都是平等的，没有反对集体的人。

民俗话语是一种类型的语音活动的，预先假定由团队提出的某些态度和规范，并在同一时间是个人对该话语每个参与者。在本文中，民间话语字伊玛后理解为“集体的语音活动，由于社会文化状况，历史条件。演讲活动的一个组成部分是 美观制作对应于公众的需要和反映社会稳定的集体知识的传统文本。

民间传说话语和民间交流的特殊性在于没有那么多的文字本身，或其他现象（对象民俗通信可以是，在原则上，任何东西）的特点，但在他们的集体产生和传播的方式，以及它们的实用功能（务实的一面民俗体现在事实上，它充当了一组允许个人和团队在他们的文化空间导航）的形式。

关键词: 话语，文本，话语民俗，当代民俗，民间话语结构。

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CHARACTERISTICS OF SPEECH RHYTHMIC STRUCTURE

The peculiarities of speech rhythm in the English and Ukrainian languages are considered in the article. The main principles of prosody parameters interaction within phonetic shaping of rhythmic groups and syntagms are analyzed in the research. The major common typological as well as concrete linguistic characteristics of speech rhythm representing the two non-related languages are specified.

Key words: *rhythmic group, prosody, speech rhythm, parameters, typology, concrete linguistic characteristics.*

One of the most important characteristics of utterance phonetic shaping in oral speech is the rhythmic organization of speech pieces. Much attention is paid to this question in modern linguistics [2, 3, 4]; however, up until this point this problem has been still insufficiently studied.

Rhythm is the regular, natural alternation of commensurable sound elements in speech process. Rhythm is created through a complex interrelationship of intonation components. The production of rhythm is primarily connected with the time organization of speech phonetic elements and their regular recurrence which determines the dynamics of speech continuum. Alongside with time characteristics, there are other prosodic components (melody, intensity and timbre) in rhythm arrangement.

Rhythm has the complex multileveled structure that enables us to state that there exists a hierarchy of speech rhythms – syllabic, verbal and syntagmatic. Syntagmatic rhythm acts as the basic speech rhythm; it is conditioned by two aspects of speech – intellectual and semantic on the one hand, and physiological on the other. The essence of the physiological nature of a speech rhythm is defined, first of all, by a regularity of the respiratory cycle. Breath movements are connected with a regular alternation of the respiratory cycle phases as to their length and depth. Thus, inhalation is shorter than an exhalation, this being important for speech production. Speech is produced in the course of breathing out.

An intellectual adjustment of the natural respiratory rhythm of speech can occur due to the existence of a feedback between breath and neuro-physiological activity of the brain; this allows for an adjustment of exhalation time depending on a specific task of speech production. Competent structure of every utterance does not allow a speaker to break off the words, word-combinations (incorporated by a strong semantic link) by a breath act.

Speech rhythm can be considered a phenomenon of periodicity, orderliness in time alteration of both phonetically marked and phonetically unmarked units, and that of an isochronism of repeating segments.

Various elements of speech are considered by various researchers to be the basic minimal structural unit of the rhythmic organization of an utterance,

among them being a rhythmic structure, a phonetic word, a rhythmic group, a foot and some others [Потапов, 2004].

Despite the numerous existing points of view on the problem of singling out elementary basic units of rhythm, a uniform approach to the definition of the major factor that insures the rhythmic organization of speech unites all these opinions. Stress is just this kind of a factor; it naturally follows from the nature of speech production. Structurally organized syllabic complex, which is called “rhythmic group” (RG), is mostly regarded as the principle unit of a phrase rhythmic structure. One or some words (notional or form ones) united by one word stress are considered to be a RG. Peculiar peaks of sonority in a word are formed by stressed vowels. Depending on the stressed syllable location within a rhythmic group (RG), various languages are subdivided into three groups in accordance with their rhythmic structure:

1) languages characterized by the initial position of the stressed syllable in RG (for example, the Czech language);

2) languages characterized by the terminal position of the stressed syllable in RG (for example, the French language);

3) languages characterized by the medial position of the stressed syllable in RG (for example, the Polish language).

Due to certain peculiarities of their rhythmic organization, some languages cannot be straightforwardly placed in one of these three groups since three types of speech rhythm manifest themselves in these languages. English, German, Ukrainian and Russian are among some languages that belong here. In the English language, the rhythmic structure is mostly characterized by the RG organization according to the first type (the stressed syllable is located at beginning of the RG and the unstressed syllables following it – enclitics – join the stressed syllable). The initial unstressed syllables in a sense – group, the so-called proclitics, the unstressed syllables attached to succeeding stressed syllable in a RG, make an exception.

In the Ukrainian language proclitics are more frequent than in English though enclitics prevail in the RG organization on the whole. One can characterize the RG as a ratio, where the numerator shows the number of syllables in the RG and the denominator signifies the stressed syllable's position in the RG (e.g., 2/1 marks the two-syllable RG with the stress on the first syllable). The RG boundaries in the text are usually marked by the vertical interrupted line:

*They've **come** | **too** late.* (2/2, 2/1)

Куди | зараз | їде | хазяїн? (2/2, 2/1, 2/1, 3/2).

When limiting the RG boundaries, one can make use of the laws connected with the syllabic word stress, peculiarities of intonation shaping the RG and physical characteristics of adjacent (juncture) sounds in a RG. However, RG delimitation, with the help of certain boundary signal, is not obligatory. The difficulties connected with fixing the boundaries (the latter frequently cannot be exactly established at the level of auditory perception) testify to the fact that there is no unique phonetic marker delimiting the RG. It is possible to say that the RG extraction out of speech continuum is provided by a set of prosodic characters. Moreover, peculiar features of RG prosody demonstrate themselves in different kinds of speech.

Thus, when describing the acoustic means that take part in rhythmic division of a speech continuum – a special role of such phonetic characteristics as a pause and melody – a dynamic component should be mentioned. In the English language – for the purpose of RG bounding in a speech continuum – one can use the objective criterion; that is the physical characteristics of sounds at the words' juncture. Here melodic and temporal characteristics of sounds in the English RG are the most essential. In the Ukrainian language, the dynamic and the melodic components of intonation are the most important in creating rhythmic figures. Therefore, recurrent appearance of the dynamic characteristics peculiarities that evolve in the process of rhythmic figure creation (weakening or

strengthening of syllabic and word energy) gives support to the text-organizing function of intonation [1, 8]. Smoothness or contrast of transitions that exist between segments of speech range variability of such changes may produce accent in rhythmic structure of speech.

The situations in which a rhythmic group is equal to word form occur most often in speech continuum: *Чого? Pardon? Well, English winters aren't very cold.*

Although some researchers acknowledge the influence of boundaries between the words on an utterance rhythm, word forms are not unique rhythm – organizing units. Boundaries between the rhythmic groups rather often pass within the words; moreover, one RG frequently unites parts of different words:

Herrold was reported to be missing.

Ми тут добре влаштовані.

Unification of two and more word – forms into one RG is characteristic to the connective words that refer to the adjacent meaningful words. An enclitic combination in the English language can be illustrated by the following sequence of three word – forms: a verb, a monosyllabic preposition, a two-syllable pronoun: *Wash up yourself.*

A proclitic combination in the Ukrainian language can be illustrated by the following sequence of two word – forms and a two-syllable preposition, a monosyllabic numeral and a monosyllabic noun: *Понад сім фраз.*

However, not all words (within certain classes only) are stressed in a speech continuum. They are the so-called, notional words in contrast to the auxiliary ones. The following utterance can be treated as the examples illustrating the above:

I've been living here for six years already. You can come tomorrow if you like.

However, the negative reduced forms of the same verbs are always stressed: *He **couldn't** come in time. He **isn't** so big. We **won't** have dinner when we get home.*

It should be kept in mind that conjunctions and conjunctive words are emphasized by stress at the initial position:

***When** he gets home, we'll have dinner.*

The speech rhythm is inseparable from the syllabic structure of a language, but the character of their correlation is not identical in various languages. For one type of languages, the so-called «syllabic rhythm» is a norm. In this case the syllables are characterized by the same time duration. In some other languages «the accent rhythm» is available. Here the stressed syllables are pronounced at equal time intervals. Thus, in English and the Ukrainian language the accent rhythm is realized, and in French the syllabic rhythm.

Isochronism – equal intervals of time between the stressed syllables – is the most important trait in terms of rhythmic organization in English speech. The following characteristics of rhythm are connected with this property in the English language [5, p. 275]:

1. Stressed syllables follow each other at regular intervals. In case the rhythmic group is too long (i.e. contains many unstressed syllables) this rule is not strictly to.

2. Adhered (non-initial) rhythmic groups begin, as a rule, with a stressed syllable; unstressed syllables tend to join the proceeding stressed one, thus forming enclitics; the initial unstressed syllables of a sense-group are the only ones that join the following stressed syllable, thus forming proclitics.

3. Greater the number of the unstressed syllables in a rhythmic group is, the quicker the rate they are pronounced at.

4. Unstressed syllables at the initial position of a sense-group are always uttered quickly.

5. Every rhythmic group is characterized by its own tempo (average syllable duration) which depends on a degree of semantic importance that the given RG possesses within the sense-group:

She wants some | writing | paper.

180 150 170

In Ukrainian uninterrupted speech, RG demonstrates a tendency to isochronize, too. In cases when the number of the unstressed syllables in the potential RG comes to 5-7 elements, speech isochronism is preserved at the expense of the secondary stress that appears within this multisyllabic structure.

For example: *Школу за | кінчила | у | шестиде | сятому | році.*

However, the RG isochronisms in the Ukrainian language do not manifest themselves as brightly as in English. Some research has shown, that more typical of the Ukrainian language is the presence of the so-called rhythmic framework in a sense-group (isochronism of the initial and final unstressed syllables), while at the same time regular cyclic repetition of the middle RG of the utterance is not available. For example:

Ще маленьким хлопчиком...

50 20 30 20 80 100 50 (milliseconds)

The character of alterations in long vowel and diphthong pronunciation depends on their position in a rhyme group and should be especially discussed. In English language diphthongs that follow a stressed syllable lose their quality – the characteristics available in the stressed position – and are pronounced as short rather homogeneous sounds. For example, in the utterance, “*What were the details?*”, the posttonic digraph “ai” (corresponding the diphthong [eɪ] in the word “**d**etails”) is pronounced as a homogeneous sound [e].

For Ukrainians who study the English language, the problem of the secondary (weaker or of the same strength) stress is the one of particular complexity. In modern English, there is a large quantity of words with both main and the secondary stress: *civilization, conversation*. At the same time there

are many words in which the so-called equal stress is executed, i.e. both stressed syllables have identical prosodic prominence: *fifteen, eighteen, unknown, rewritten*.

These words, being pronounced in isolation, demonstrate that prosody of the two stressed syllables in either of the words keeps to the laws characteristic of the word stress (see the section « Word Stress »). Thus, the status of the secondary stress depends on the relative size of the pitch change in the stressed syllable: equal stresses are characterized by the identical pitch change in both stressed syllables; the secondary stress is characterized by a smaller (but noticeable enough) pitch alteration.

In speech continuum, the general rhythmic structure of a sense-group influences the prosodic shaping of the main and the secondary stressed syllables. If the secondary stress precedes the main one, then the corresponding syllable forms an independent rhythmic group and in this case it preserves, of course, all phonetic attributes of a stressed syllable. Note the word «civilization» in the following utterance: *Columbus discovered a wonderful civilization*.

When the secondary stress retains second position in a word, all features of stress are leveled and the corresponding syllable becomes a part of the RG as an enclitic. Note the word «disengaged» in the following utterance: *Mr. Thackery's disengaged*.

As it has already been mentioned, the rhythmic structure of speech is defined to a substantial degree by stylistic variety and attitudinal and- emotional connotation of an utterance. Stylistic and emphatic peculiarities of prosody frequently lead to complete reorganization of the intonation patterns, including the rhythmic structures of sense-groups. Thus, cases of sheer loss of the main stress and its shift to the place of the secondary stress are rather widespread:

*I didn't say **the** book, I said **a** book.*

Habitual stereotypes of the accentual and rhythmic organization in a sense-group or in some separate words are destroyed because of the use of non-

standard ways of stress embodiment: a sharp increase in loudness; a change in the direction of the basic tone movement and an increase of the interval in its alteration; a pause appearance between the part of a word that carries secondary stress; and the syllable under the main stress.

The usual prosodic means complex usage for the purpose of RG phonetic shaping is one of a scale configurations used in a sense-group, this depending on the attitudinal and emotional coloring of the utterance.

Sometimes an attempt to emphasize the phonematic structure of a word leads to the use of a syllable-by-syllable speech (for example, in a didactic or a political discourse); thus, prosodically marked (rhythm organizing) are all the syllables involved in the structure of this or that word.

Thus, all prosodic parameters take part in shaping the rhythmic structure of speech; they interact and influence one another neutralizing, increasing and leveling those that correspond to the pragmatic aim of speech.

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语言中韵律结构的特性

本文研究了英语和乌克兰语中韵律（音节、词汇和结构上）的特点。根据语言的韵律我们可以了解其周期性特点，标志性和非标志性的音节的规律性重复。本文分析了韵律的组成和语句结构相互关系的主要规则，找出了两个不同语言之间在韵律的特点上的共同点。

研究发现，一、英语、乌克兰语和德语会话中韵律参数都参与了句子中韵律的结构组成。

二、它们之间是相互影响的，互相中和的，良好的韵律结构能提高表达效率。

关键词：韵律组，韵律学，语言的韵律，参数，分组，具体的语言特点.

UDC: 801'42+811=581=111=161.2=161.1

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CHINESE, ENGLISH, UKRAINIAN AND RUSSIAN

AS 'SVO' LANGUAGES

The article considers linear arrangement of elements within a simple sentence in English, Russian, Ukrainian and Chinese. The respective languages, treated as examples of the 'SVO' type, show similarity in the sentence elements status and inventory, structural and semantic models. The languages status as those of the 'SVO word order' type is proved: similarly in the four languages, the complementary basic model is found to be six times more frequently used than the non-complementary modelled sentences; the 'SVO' sub-model being by far the most frequent both generally and among the complementary sub-models.

Basics of the cognitive-semantic syntax theory are explained and illustrated to reveal the algorithms of generating sentences composed according to various semantic roles models and the correlated with them syntactic structural models.

Key words: *Chinese, English, Ukrainian, Russian, sentence structure, word order, universals.*

Chinese, English, Ukrainian and Russian, typologically, belong to different language groups: Chinese is referred to as an isolated language; English is an analytic one; while Ukrainian and Russian are flecational. Nevertheless, these languages are among the numerous group of the so called

‘SVO’ languages, according to the word order type classification offered by J. Greenberg [1; 2].

The main criteria taken into account by the American linguist were: presence/absence within a sentence structure of such sentence elements as the *Subject*, *Object* and *Verb*; their relative (to each other) position in the linear arrangement of words in the sentence. (Although, unlike *Subject* and *Object*, the term *Verb* is a morphological one rather than syntactic, it has been widely used as such in modern linguistics). If J. Greenberg just stated this implicative statistic universal, the present day task is to reveal and understand why it happens so.

Thus, the objective of the present publication is to show that the isomorphism in the linear arrangement of sentence elements is based upon the universal character of cognition algorithm; that make up the basis for the generalized semantic content, which, in its turn, when modeled and worded, becomes a linearly arranged surface structure of a sentence.

It is true that languages are extremely specific and dependant upon particular ethnos’ histories, social and economic development levels, peculiarities of ethnic stereotyped mentality. This specificity is vividly seen in the languages lexis systems. Still, even in lexis, certain universal features have been revealed and discussed in detail [8].

The sentence is considered to be a complex unity of both a language specific surface structure (particular lexical items placed in certain positions to express particular content) and a universal ‘deep’ structure. The deep structure is understood as a mental representation of a sentence, its propositional scheme and a syntactic concept or the grammatical meaning of the sentence. The deep structure is believed to be a semantic core (dictum) of the message worded as a sentence and is analyzed as a semantic unity, i.e., a Predicate – Argument structure or propositional function, as a semantic roles model, etc., see review in [6].

A complex research of the simple sentence linear arrangement in English, Russian and Ukrainian [4; 5; 6], based upon the syntactic, semantic and cognitive analysis of over 30.000.000 examples consecutively selected from modern fiction (10.000.000 examples for each of the languages), revealed a strong similarity in the sentence linear arrangement in the three languages and pioneered an innovative *cognitive-semantic syntax* theory.

According to the *cognitive-semantic syntax* theory [5; 6], both syntactic structure and semantics of a simple (kernel) sentence constitute a cognitively induced dialectic unity. This stance is tentatively argued to be a language universal and has been proved for the mostly analytical English as well as for the mostly flecional Russian and Ukrainian. Hereby we will try to show that the stance is also true for the isolated Chinese language.

Applying the same criteria and principles to analyses of various languages phenomena allows revealing both identity (similarity) and the dissimilarity in the respective language systems and particular language phenomena. Thus, the previous research proved that sentence elements inventory and status (obligatory vs. optional), kernel sentence structural models and their usage (frequency) in the three languages are similar.

The sentence inventory is based upon the notion of the syntactic structures [7; 3], namely: the structure of Predication (Subject + Finite Verb Predicate); structure of Complementation (Finite Verb_{valence ≥ 2} (ditransitive verbs or verbs of incomplete semantics) + its Complement: subjective / objective / adverbial / verbal); the structure of Modification (Head + its Modifier: attributive / adverbial); the structure of Coordination (joins any homogeneous / coordinated elements or parts of the sentence). Both types of Modifiers provide additional, not necessary information and are optional to the sentence semantic and syntactic structures: their presence or omission from the sentence does not violate it in any way.

The Complementation structure, actually, presents all possible types of a compound Predicate. The constituents of the Predication and Complementation structures are obligatory sentence elements – without any one of such constituents neither of the syntactic or semantic sentence structures are complete, adequately specified. The obligatory status of the respective elements has been proved to be cognitively and semantically induced [4; 5; 6]. The obligatory sentence elements in their specific linear arrangement make up the so called kernel (basic) sentence; which is the minimal model of a sentence as such, an initial elementary basis for all sorts of complex and compound, complete, extended or elliptical sentence constructions.

All registered models for a kernel sentence in English, Russian and Ukrainian can be easily limited to the two basic ones – those of complementary ($S + V_{\text{finite}} + C_{1-4}$) or non-complementary ($S + V_{\text{finite}}$); the former of which is by far the most frequent (cp., 84,7% – 16,3%). Analyzed texts in Chinese reveal similar tendency: 88,2% – 11,8%. Moreover, within the complementary models the most frequent one is that of ‘ $S + V_{\text{finite}} + C_{\text{objective}}$ ’, that is the famous ‘SVO’ model, constituting from 35,5% in English to 45,3% in Russian from among the complementary models usage.

In Chinese the ‘SVO’ modeled sentences make up even more: 56%, e.g.:
王友 惊疑地 接过 糖果。 你 砸 他们。

Also similarly in the three languages, the sentence syntactic structure (sentence elements inventory, their relative linear arrangement) was revealed to depend upon the sentence semantics. It was proved that in English, Russian and Ukrainian, all sentences composed according to one and the same structural model express the same grammatical meaning. The latter is understood to be a particular type of an elementary process, either of the following: relationship / non-relationship; action / state / change of state. A relationship process is either subjective-objective or subjective-adverbial. The ‘SVO’ modeled sentences grammatical meaning is reference to an elementary subjective-objective

relationship process (mostly, action): the active Agent-Subject performs a certain action involving exertion of energy upon a Patient which either benefits or suffers from it.

The similar relationship can be easily found in Chinese, e.g.:

我 给 你 一 本 书 。 她 吃 苹 果 。

It was also revealed that sentences composed to the same structural models are evidently correlated to only particular types of semantic models. A semantic model is treated as a complex of proposition and semantic roles model. The same seems to be true of the Chinese.

Further on, the particularly correlated structural and semantic models were found to just satisfy the qualifying requirements for either of a description, narration, or reasoning. This proves that a particular kernel sentence type is to be recognized as a minimal model of a linguistically acknowledged text composition type (description, narration, or reasoning). It shows that sentences and texts are composed according to the same algorithms. Therefore, the text / sentence generating rules have the same primary basis.

Additional theoretical study and conducting of a psycho-linguistic experiment proved the following. The sentence surface structure embodies the cognition algorithm of a particular situation (fragment of the environment) by the human mind: the fragment is first perceived by the senses, and is immediately represented mentally as a simple, most elementary scheme, gestalt. This schematic mental image represents perceiver-speaker's initial complex identification of the respective perceived fragment participants, their interrelations and roles. It is important that the obligatory sentence elements are both necessary and sufficient to represent such situation participants and their interrelationship as some abstract notions (devoid of the specific lexical content). In this way the human mind identifies the particular process type (defined as the sentence grammatical meaning) and 'selects' the necessary sentence elements inventory, arranging such elements in the respective syntactic

sentence model. What is left then is just to identify semantically the necessary lexical items ‘to fill in the sentence structure positions’.

A non-relationship process involves as its only participant one substantive (anything mentally viewed as a substance and which may be represented with a noun); this substantive is characterized in a particular way: either as acting (performing an action) or as a static object possessing certain features. The fragment – acting substantive – semantically represents an ‘Agent – Predicator ($\text{Verb}_{\text{valence}=1}$) model. The verbal predicate in this structure, having only one valence, needs no complement. This predetermines the syntactic structure of the ‘Subject + Verb’ model for the surface structure of the sentence.

A static substantive may be identified as having a particular property or a complex of features. The semantic roles model then is identified as the ‘Exponent – Predicator’ one. The sentence syntactic structure is predetermined, therefore, to be that of ‘Subject + $\text{Verb}_{\text{link}}$ + Predicative (Subjective complement)’. If one particular feature is attributed to the substantive, the Predicative is typically expressed with an adjective; if the substantive is identified as an item of a particular class of similar items, the Predicative is typically expressed with a noun.

In case the fragment perceived is mentally interpreted as a relationship process, it involves two substantives and a specific (subjective-objective or subjective-adverbial) relationship between them. The process is most typically identified as one of the semantic roles model: either that of an ‘Agent – Predicator – Patient’ or that of an ‘Agent – Predicator – Locative’. One substantive is immediately identified as the main one (Agent), the other may be either an objective or an adverbial complement; the particular relationship is specified by the verbal lexeme.

The algorithm described above is illustrated by Fig. 1 below.

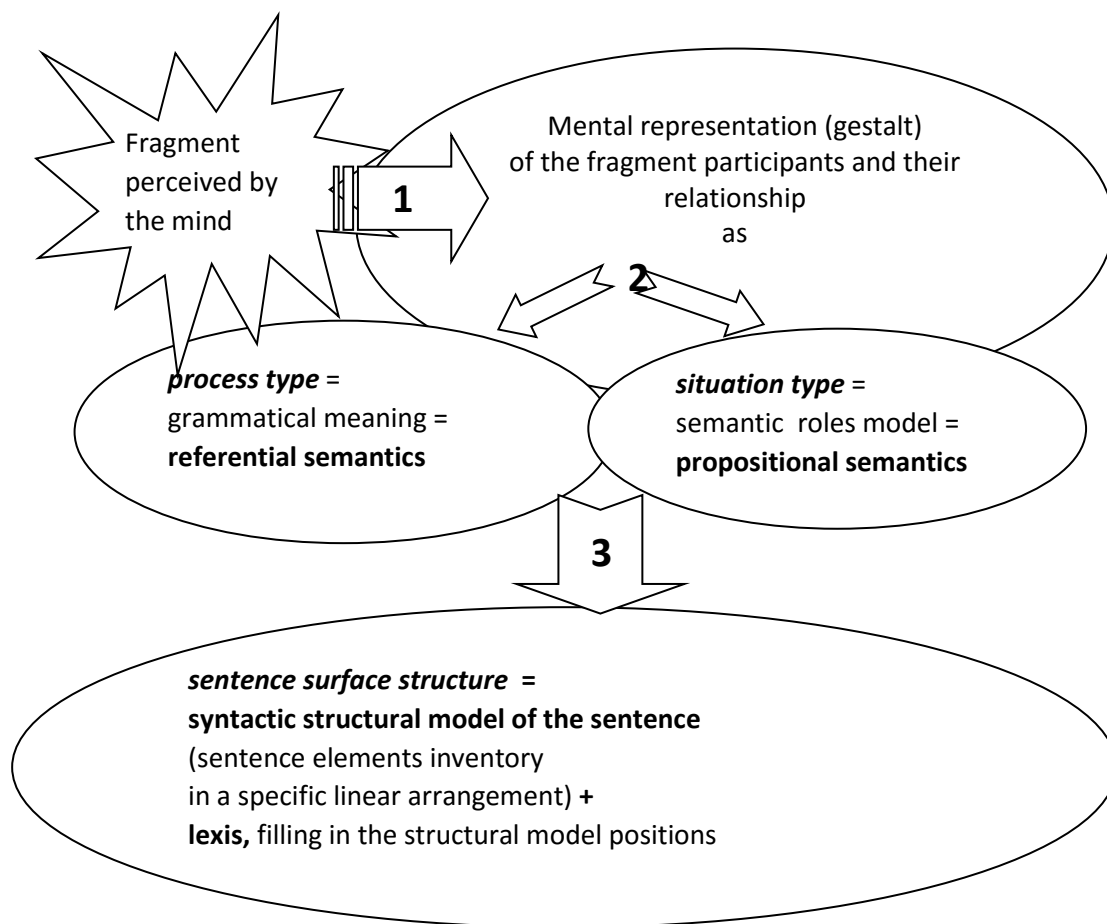


Fig.1. The cognitive-semantic algorithm for generating a sentence

This algorithm seems to be universal and independent of particular ethnoses' mentality, therefore is not language specific. From here it follows that the universal character of cognition algorithms may give way to universal sentence structural features in languages. The conclusion is based upon the fact that, in the compared English, Russian and Ukrainian, and also in Chinese – as typologically different languages – the kernel sentences linear arrangement, syntax and semantics are found to be isomorphic, preconditioned by the same structural, semantic and cognitive factors.

What seems specific about Chinese is free placement of adverbial modifiers that are even enclosed into the structure of predication, which is extremely rare in English, though quite natural in both Russian and Ukrainian.

Such freedom of adverbial modifiers placement, in English, Russian and Ukrainian, is characteristic mostly of the so called ‘determinants’ – adverbials, modifying the sentence structure as a whole, – and follows the general rule of the ‘Head – Modifier’ close vicinity principle. Whether it is so or different in Chinese is the task for a prospective sentence linear arrangement research.

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主动宾结构语言-汉语、英语、乌克兰语和俄语

英语（分析型语言），独立的汉语，俄语和乌克兰语这种屈折语在分类上都属于所谓的“SVO”类（主语-动词-宾语）。约瑟夫·格林伯格在使用这种方法对语言进行分类时，只考虑到了句子中各个成分的存在或缺失以及他们之间的相互关系。

现代语言学的实际目标已经不是给语言进行分析和描述，而是弄清楚

他们的本质和原因，在这种条件下就是--解释为什么不同种类的语言会被分在同一个语种。本文分析并研究了英语、俄语、乌克兰语以及汉语中简单句的线性结构。作者采用了统一的标准和方法对语言材料进行分析。简单句的举行构造具有很明显线性结构--语法结构和互补的元素。这些元素

都受到一定的约束-比如主语和谓语，公认简单句结构，以及补语、一些状语。

研究表明句子结构和状态的相同性是由基本结构模型统一提供的。分析语都属于 SVO 类型的语言，因为这种类型是最常见的。句子类型变化的基本过程密切相关 - 这是因为他们的语法意义提案的结构和句法和语义角色模型之间有直接的关系。最常见的类型是主客关系，它与结构模型 SVO 及其相应的语义结构相关。

描述和认知语义语法理论的说明，证明是由于认知的语义和句子结构的辩证统一。建设脱离实际的片段的感官知觉的句子是通过在实际的句子形成的情况句子完型的算法。

同时也研究了汉语句子中的词序，主要是状语的位置。

关键词: 汉语、英语、俄语、乌克兰语、标准句型，词序

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CONSTRUCTION FEATURES OF THE VOCABULARY ENTRIES IN THE ETYMOLOGO-SEMANTIC DICTIONARY BY I. I. OHIYENKO

In this article some aspects of the scientific conception of I. I. Ohiyenko as a lexicographer, including the analysis of the entries features used in his work "Etymologo-semantic dictionary of the Ukrainian language", are analyzed. The structure of the entries represented in the designated dictionary is specified. The research outcomes confirms a great interest to the development of scientific

vocabulary within our native language as well as communicative features of the word. The author's conception to consider nominative units as units of speech is revealed.

Key words: *Etymologo-semantic dictionary, dialect language, theory of a semantic field, semantic analysis, secondary nomination, dialect speaker system.*

Nowadays the problem of the Ukrainian dialects seem to topical for proper understanding of the great linguists' works written the past in order to grasp modern linguistic theory more thoroughly. The figure of the great son of Ukraine, a scholar, a public figure, an educator the I.I. Ohiyenko continues to impress descendants with its versatility. The researchers of our time pay attention to the study of various aspects of I.I. Ohiyenko's ideas. The author dedicated his work *Burachok, Matsko, Movchun, Zadorozhnyy* and others to the study of language, in particular. Yet some aspects of I. I. Ohiyenko's linguistics needs fundamental consideration.

A live national language occupied a significant place in the circle of I. I. Ohiyenko's scientific interests. Besides the scientific works by *Potebnya, Sobolyevskyi, Fortunatov, Vostokov, Buslaev, Sreznevskyi, Obnorskyi, etc.*, the researcher studied the works of *Franko, Gnatyuk, Wozniak, Zylinskyi, Pankevych* and others.

A significant contribution to the development of the Ukrainian lexicography was the publication of four volumes "Etymologo-semantic dictionary" by I. I. Ohiyenka (ESSUL) [4]. One of the greatest scientists published this dictionary in the journal "Faith and Culture"; he never saw the light in a book during his lifetime. Later, he addressed to Y. Mulyk-Lutsyk; a four-volume dictionary was published in Winnipeg (1979-1994). As you know, the ESSUL stated his considerable lexicographical experience – he was the author of 10 published manuscripts and 5 dictionaries [1, p. 7]. The ESSUL is an etymological dictionary of the Ukrainian national language, its contribution to

the development of dialects is undeniable. Therefore, some aspects of the scientist's conclusions remain relevant today.

I. I. Ohiyenko introduced interesting forms of interpretation of lexical material in ESSUL when attention is paid to the phenomenon and semantic fields of the vocabulary alongside with the phenomenon of secondary nomination, verbalized communication units of the language which are enrich modal speech.

We have highlighted some contemporary theoretical trends which have been developed in the Ukrainian dialects lately, traced methodological principles enabling the description of the ESSUL vocabulary (they are – the principles of the semantic field theory, the issue of the second category, the dynamics of the semantic structure of the dialect vocabulary) [2, p. 34-35].

The progressive ideas of the I. Ohiyenko in the field of semantic motivation and secondary category can be illustrated by the example materials from the ESSUL which demonstrate particular entries forming methods. Let us consider the dictionary entry token "baba". It should be noted that students pay great attention to every shift in semantic token details within a certain semantic field organised on the analysis of a dialect speech. So, a "baba" in the ESSUL is "a father's or mother's mother, sometimes a married woman. Art. sl. woman. Word Slavic, Indo-European " [3, p. 108-109].

The author examines interesting ways of occurrence of the secondary nomina "baba" in the Ukrainian language, emphasizes an inextricable link between a semantic field of the language and its dialects. "Baba Praslov, faced with the baby talk ba, twin mom, dad, theta, aunt, mammy, uncle, father, grandfather". The first meaning stipulated the further semantic development of the word "Baba" which, in the long run, became a polysemantic one. There are some examples in B. Grinchenko's dictionary (eg., 27) – "takes up the values of our "grandmother." Baba – has a brother or a sister, a rozrosle in Ukrainian: grandmother, Babin, babuvaty and others. Baba – all married women. Baba -

midwives, originated from baby talk ba-ba-ba! ... Baba – husband often calls his wife "baba", but more often - "old", even though she was young. Somewhere in the XVII century there appeared a diminutive form: Dragonfly and others. In Ukrainian. Often grandmother, granny, grandma. In XV the word "baba" got the meaning "a married woman", "a woman Pryzvashe Nyunylu" (Prologue, XV). Still later the word "baba" obtained a contemptuous shade of meaning: That woman, tie all! Baba – the Turkic peoples – is the name of honour every older age. "Baba" and "Dragonfly" – Easter special cookies known throughout Ukraine as the national language and literary. In "Ukrainian dictionary by Hrinchenko one can find that in Poltava a grandmother was called papushnyk. The word is locally used, still a widespread one. The word "baba" [1, p.55] is given in B. Grinchenko's dictionary as an example of Nosyma: Hazyayinova napeche hostess cakes and stuff: panyky and gentlemen, there papushnyky, women, Pundyk. So, "papushnyk" means both "a woman" and "small different cookies" [3, p. 108-109]. In our opinion, such a big advantage of building a dictionary entry, is that the phenomenon of semantics shifts and a secondary nomination gets submitted by scientists in a diachronic aspect. Therefore, it should be noted that the ESSUL enters the Ukrainian dialect lexicography as elements describing the dynamics of the semantic structure of dialectal names.

The appeal to the semantics of a lexical item in the structure of a phraseological dialect language, the connection between morphological representation of a grammatical form and its content are the characteristics of I.I. Ohiyenko's scientific conceptions. The author's interest to communicative features of a living national language, dialectal units of a text, speech verbalization intentions and so on are implemented into the ESSUL, which is clearly distinguished in the methodological principles of the ESSUL communication tools aimed at expressing the formation, the representation of various interjections and particles, conjunctions in their semantic completeness, to be more precise.

Innovative, in our opinion, for the time is I. Ohiyenko's conception to consider semantic fields of components within the dictionary entry tokens, which allows the author to focus on lexical richness of the native language. There is some specificity, for example, while considering a dictionary entry "Division". I. Ohiyenko says: "The word "separation" determines the separation of the whole". Ex .: 1. Cast – liquid, generally liquid, water, milk, kvass and so on. Al. 2. Pour – that thick. Mound of sand, borscht. 3. Breaking – hands on a separate piece. Vlamay bread, rolls, wood, and so the staff. Al. 4. Tyaty – or cut, slice. Ucria bread (knife). Cut a piece of board (saw). 5. Nip – separate the fingers a little piece of that. Ushypny for sparrow bread. 6. Hack – separate ax. Cut off this piece. 7. prick. Separate from a small piece and a long part. Since this. 8. Separate the unit from the whole. Father son separated on individual lives. Daughter separated – passed into the cabin. This pile of firewood departments separately. 9. Breeding (separation) divorce – men and women, statute (judicial) their differences. 10. shove that what. Slide the barn to the house. When himself, Xia added. Move over a bit! 11. Tear – separate hands or other whole as any. You pulled me buttons. The car tore off the floor. 12. Vidshmatuvaty. Tear off a piece of the big hands. Vidshmatuvav bread" [3, p. 225-226]. Now the development of the theory of the lexical-semantic structure of a language dialect, modelling dialectal vocabulary on the basis of semantic fields are perspective trends in the study of the Ukrainian dialects [2, p. 35].

So, in the middle of the last century I. I. Ohiyenko in his fundamental work, which is the ESSUL, raised the issues which now seem to occupy a central place in the development of theoretical linguists, dialectologists, to be more precise, in finding out the ways facilitating the study of dynamics of dialectal vocabulary semantic structure. These trends play a significant role in the further development of Ukrainian Linguistics at the present stage, and works of I.I. Ohiyenko retain a high scientific value for Ukrainian dialects and linguistics in general.

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在词源语义字典中字结构特点

乌克兰目前，方言不会在现代语言学理论的发展方面失去意义了过去的伟大的语言学家作品的治疗。乌克兰科学家的伟大儿子，公众人物，教育家 Ogienko 继续打动他们的科学论文后人的多功能性。本文的目的 - 把重点放在功能性词汇和语义分析“乌克兰语言的词源语义字典”中的元素 Ogienko 但从文献学的现代潮流的地步。工作 Ogienko 我们考虑密切方言讲话为国语的主要来源的概念联系在一起。Ogienko 介绍词汇材料的解释

有趣的形式，适用于词汇语义场的现象，以及二次提名的现象。科学家提请注意语言的句法结构是密切与思维范畴的发展相关联的事实。注意在方言的语言措辞结构的词汇元素的语义，以动词化语法形式与内容之间的关系 - 科学概念的特点 Ogienko。我们认为，已在今天的乌克兰方言演变而来，并且第一个现代的理论方法已在已部分使用 Ogienko，语义场论，即原则，二次提名的问题，方言词汇的语义结构的动态。因此，在上个世纪，II的中间 Ogienko 在他的基础性工作，这一点，把那些在语言学家方言，即语言方言的语法和词汇水平之间的关系的理论著作占据了中心位置的问题，“乌克兰语言的词源语义辞典”；提名过程中，方言词汇的语义结构的动态等等。工作 Ogienko 目前维持在一般的乌克兰方言和语言学很高的科学价值。

关键词：词源语义词典，方言词汇，语义场，语义分析，二次提名，说方言的系统理论。

SECTION II
CROSS-CULTURAL COMMUNICATION IN CONTEMPORARY
GEOPOLITICAL SPACE

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PHENOMENON OF CHINESE MODERNIZATION IN THE CONTEXT
OF THE GLOBAL POLITICAL PROCESS

At the beginning of the third millennium the crisis of the current world pattern became apparent and the China began the search of alternative forms of development. In the center of world scientific thought was China, who managed to enter the specifics of national development in the global world political process.

Nowadays China is one of the largest and fastest growing world country, that is the real result of conducted of modernization policy in the last decades, which has not only economic but also social and political dimensions. Statement is eligible that the political changes in China are carried out as a gradual adaptation of the political system to the changing social and economic conditions.

As a result of the policy rejection of "westernization" by African and Asian communities, the modernization theory is widespread in the 60s justifying

the Western view of the development of new state formations. Then there was the classic definition of modernization, to interpret the definition as the process not just a replacement of one state by another, but as an interconnected chain of permanent modifications. These modifications are important attribute of the development of modern society.

So the purpose of the article is to reveal the phenomenon of China's modernization as one of the alternative ways of the modern world pattern.

For opening purpose it is necessary to address the following research objectives:

- to show the policy differences between "westernization" and "modernization";
- to identify the no classical modernization changes in modern China;
- to show the features and the interpretation of the latitude range of positive changes in the economic, social and political aspects.

The generally accepted ideological schemes have lost a significant share of its appeal and at the same time the influence too at recent years. The character of social development in China is often described as the concept of "modernization", which is very accurately, captures the essence of the processes emphasizing their unique, having no analogues in historical character in spite of the inevitable costs for commonly used terms.

Special attention to China that gradually occupies a leading position in the fast-growing Asia and Pacific region, due to this synthesis, which allowed optimally combine the national ideologies and advanced technology, combining Eastern and Western traditions within the official political doctrine. According to experts this doctrine not only "Chinese" European value, but traditional Chinese and westernized concepts that develop their own model of the modernization, which it is in the conduct of the two phases that is clearly traced – the revolutionary and the evolutionary and reformatory. During the first phase the Chinese civilization has managed to overcome the inertia and to set in

motion the traditional culture that is not subordinate to the reform momentum, thereby creating the conditions for a transition to a new qualitative state. Reforms in the second phase should be transformed into a new reality of a stable social system.

Count of the Chinese model of modernization decided to lead from the middle of the XIX century. As a result of the "Opium Wars" it began an intensive entering of the European powers to China. There are the following stages of the Chinese modernization in some scientific sources: 1) from the middle of the XIX century to 1911 (Xinhai Revolution). Changes occurred during the inefficient participation of the state, which ultimately determined the victory of the new social forces which have used Western concepts as the basis of the new state doctrine; 2) from the beginning to the middle of the XX century. (1949 – date of the founding of the Chinese National Republic). The struggle of the choice of reform strategy did not go beyond notions of the linear historical process, that not to leave significant place of national identity; 3) from the 50th to the end of 70th of XX century. The period of the "cultural revolution," which revealed the same flawed model of social development and the beginning of the search for new directions of development. The Chinese revolution has been recognized the political and ideological phenomenon, and the phenomenon of Chinese culture and history that has made it is possible to study it in the context of the development of Chinese civilization; 4) the end of 70th of XX century at the first time in modern Chinese history marked the beginning of the implementation model distinctive and original way of China's development. Liberation from ideological stereotypes allowed to talk about national identity as a separate category, and the idea of "modernization of Chinese style" pressed the theory of socialist construction [2], which made it possible to formulate the basic contradiction of socialist construction in China, its between the economic determinism of Marxist theory and the social and

cultural reality, contumacious characteristic for the West to the laws of social development.

It was necessary to solve the main task for the successful modernization. Task means to ensure the stability of the progressive movement. The concept of "building socialism with Chinese characteristics", that put forward by the government in the early 80s, it had to solve the problem. The authority of the government was in directly effectiveness of the reform and implementation of its results in social, economic and political practices.

Three tasks were designated priority that means to improve quality of life, reduce the gap between the leading countries and solve the problem of national unification. The development of commodity production, the recognition of multiculturalism and approval of capitalist enclaves in the free economic zones that have removed the ideological and theoretical limitations for the peaceful restoration of the national sovereignty throughout the country [See detail: 2].

The concept of "one country - two systems" proposed a social system, which is based on the ethnic and cultural unity, not on the social and economic system. So focusing on the main discussions about stability and democracy and at the same time makes the interest in the Confucianism and Chinese civilization. Natural revival of Confucian norms reduced social tension in the country that at a certain stage was supported by authority. As a result, the Chinese civilization has restored the traditional principle of regulation of public life. This process was not through the authority of the forces, but through the power of authority and tradition.

Axiomatic is the claim that the most important criterion of maturity of the social system is its ability to reproduce. The transfer of power from Deng Xiaoping to Jiang Zemin became the first successful experience of political continuity in the modern Chinese history, that forming a new identity. The experience of socialist construction could integrate the western industrial culture

into national tradition and created the mobilizational phenomenon, which became the basis for further development.

For China, which has kept the core of civilization, it was not allowed to put up with the role of one of the parts of the modern world. China are suitable only the absolute subjectivity, not only full independence, but also avant-garde, mobilization identity, which preserving the power of the Chinese Communist Party, the current model of society and a new type of development that ensure the adequacy of civilization to new challenges [2].

Unlike the European countries, which lost in the natural and historic transformation into a modern society of several hundred years, gradually adapting to the new conditions and changing traditional values, China has kept them in a much greater degree, showing a different synthesis of the measure with a new material culture.

There are many scientific schools in English literature have the opposite points of view about the nature of China's development path [See example: 9].

To the beginning of the XXI century China have a new model, overcoming the conflicts between the political regime and material culture, tradition and material and technical progress, which is inevitably reflected on the results of modernization and so to the type of development. The well-known researcher of the Chinese civilization A.V. Vinogradov said that the final outcome of modernization depends on the integrity of civilization, which allowing mobilization and preserving old institutions, as well as the purposeful activity of political parties and their leaders, using social and cultural traditions to solve modern political problems [2].

The final stage of formation of the modernization model is the formation of an effective political system. The most important features are its mechanisms of reproduction of power, it means to ensure its optimal and effective turnover, allowing timely respond to the challenges and threats of the modern age and give adequate answers.

The growing influence of China open discussion about role of Chinese civilization in the world processes, which are the needs of awareness and a comprehensive studying of the results of its social development.

Ethno genesis of nation, ideological constants, stable base model of the organization of social and economic life of the community, national and moral values, accumulated in philosophies are identified a tradition of the long unified functioning of policy institutions, history and culture, which were determined by moral imperatives. N.A Abramova said that contradictory process of gaining the power of civilization in China cross the creative power of Confucian values was filling the political culture of the country. The maintaining the internal closure of the deep core of moral traditions gives the rising to the desire of researchers to new "discoveries" in explaining of the laws to develop China [1]. Moreover, in the prediction of optimal models of further development of the country, in the discussion of the future global role of Chinese civilization meaningful understanding of political culture of performance is becoming increasingly important. The political culture of the differentiation process continues began at the turn of the century. It is also due to the formation of a qualitatively new relationship between the state and society, the changes in the structure of the interests of social groups and non-social factors and the international environment.

It is worth mentioning that all the researchers of the Chinese phenomenon are unanimous in their opinion that there is a closer relationship between political culture and political system of Chinese society, which gives China the reason to understand the Chinese political culture and a particular way of existence of its political system. The developed Chinese scientist's concept of political culture is used as an explanatory scheme in relations to the political system and conversely [See more: 1].

Available in Chinese society straight political ideology with the constant functioning of political traditions led to the point of view of the concepts of

formal and traditional (dominant and massive) political culture, which in their functional unity allow to keep the social and political stability of the society.

There are more attention about transformation of political psychology of the nation in the modern Chinese researches. Resuming the qualitative state of changes it should be noted that its character is unstable and not passing in a trend. Active young people that determined to political psychology, expressed to a greater power on an individual level, the main motive of which is the manifestation of political pragmatism [See example: 1].

There are the following features have nowadays in China. Firstly, the Chinese society is very strong idea of equality. In China had not the system of classes like it in Europe or the caste system like it in India. So according to the opinion of the director of the study of East Asia Institute of the University of Singapore Mr. Zheng Yongnian, for several millennia, the Chinese believe in the formula, "no one was born like a ruler, prince, or general officer" [8]. Secondly, the middle class in China is still in the stage of formation, and its members are not much in general. Thirdly, there are increased the level of education of people in all social groups, which affects to the political activity and political participation in the electoral and in the political process as a whole. Educational reform in China began in the 90s of XX century. Its successful conduction gave the rise to the rapid development of the economy and the introduction of advanced technologies in production.

It is necessary to study Confucianism to better understand the political focus and the specifics of the Chinese society, which are the driving force for the Chinese people so long period. The Chinese state at the present stage of development it has its own guidelines having the direct influence from Confucianism. In the famous book "Li Chi" about Confucian is such thing as "xiao kang" and "da tong." In the Russian translation of "xiao kang" means "average income", and "da tong" - "great unity". These ideals are the basis for

the development of strategic plans for political, economic and cultural modernization of Chinese society.

There is big interest for the study is the fact that in "Greater China" lives different political systems - China and the Republic of China (Taiwan). Single cultural tradition realized two models in many ways the opposite of the political process. Despite some similarities, which originally united them, for example, as a common political and cultural basis, the role of the leader party and the leader's personality, its have demonstrated the fundamental ideological differences [5].

The final result of the negotiation process is still difficult to predict, because it takes place in a deep conflict of interest. It may be noted that in terms of the prospects for unification is a very undesirable development of political nationalism in Taiwan, and the state nationalism in China, although both of processes are already developing. However, the most important goal of the modern Chinese state policy is to form a society of the "middle-income" and "great harmony".

Due to the nature of western modernization, the typical for countries in the Asia and Pacific region, it is appropriate to issue the relationship between modernization and democracy. Immediately it should be emphasized that the level of democracy in China has not unity. Thus, the American futurist John Naisbitt, who is the author of the work of the China named "Megatrends of China. Eight pillars of the new society". It describes the China's political system as a "vertical democracy" in which, in contrast to the western, has a "horizontal" political vector goes from top to bottom [6]. However, this term is a vertical democracy" is not accepted by all scientists.

Another well-known American political scientist F. Zakaria said that the political regime of modern China as an illiberal democracy [3; 4].

Of course, the political regime in China can be hardly called classical democracy, if we use the methods of Western countries. However, Chinese

researchers have rightly concluded that it is better "managed democracy" rather than uncontrollable chaos. Therefore, the Chinese reality used more adequate concept of "managed democracy", which is based on these basic concepts and values such as the democratic rule of law, justice, sincere trust and love the friendly, vital activity, stability and control, harmony between the person and nature.

The key concept in this list is the "democratic control", which means that the state is controlled exclusively on the basis of the law (and fa chzhi go) [7]. At the same time the very "democratic management" is defined as the strictly observance of the injunction on the fact that the administration of the country is carried out in the interests of the people and for the people; its carried out in reliance on the people; it supports the implementation of the principle that the people are the master in its house, and this principle is guaranteed.

China in the value of economy came in second place, having entered into the number of middle-income countries; the number of people classified as a poor, steadily declined; income per person has increased from 1,000 dollars at the beginning of the third millennium to 5414 dollars. At the beginning of the second decade, and the number of poor man declined to 120 million people [7]. All this facts said about strengthening of the international position of China and its impact to the definition of the vector of development of world political process, about the importance of the Chinese contribution in the international arena.

Consider the features of Chinese political development it may be noted that modernization caused by a number of objective reasons is open-ended. This is due to the fact that political modernization as such has not been the aim of the reforms. Thus, the development of China's political system is a very gradual and careful adaptation of existing control systems to the changing social, economic and political conditions.

There were given different epithets about political system and political regime of modern China, but those global positive changes that have taken place there, deserve thorough scientific attention and creative thinking.

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世界政治进程下的中国现代化现象

研究目的 - 展示中国的现代化模式可以作为世界发展模式的可选方案。

为了既定目标，必须研究以下问题 - “西方化”和“现代化”的区别；展示中国现代化建设的新特点；展示中国现代化的特点以及在经济、社会、政治方面积极进步的深度。

文章涉及到中国现代化现象的具体特点，证明中国式的现代化为世界提供了另一种方式。它已经表明，中国的政治变化是针对社会经济状况而产生的。中国已经成功地适应国家发展的具体情况，在全球世界政治进程中，实现在经济、社会和政治领域显著的积极成果，向世界展示中国的政治现代化的具体内容。我们可以在相当宽的范围来解释中国现象--从一个全新的中国模式，以评估它作为现代化建设的通用性。

关键词：政治现代化，面向世界的政治进程，全球经济危机，一个新的世界秩序，西化，文明的社会。

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中西婚姻观的差异及其原因

中西婚姻观念在择偶观、对待结婚的态度、对待离婚的态度，对待再婚的态度等方面存在着较大的差异。笔者认为，造成中西婚姻观这种差异的原因主要有历史发展不同、政治体制不同和文化的差异引起的。随着时代的发展，这种差异会减弱，但是各自的本质还是不会改变的。

关键词：中西；婚姻观；差异；原因

众所周知，中西婚姻观之间存在着较大的差异。这种差异体现在婚姻观的各个方面。但是今年以来，中西的婚姻的婚姻观产生了互相融合的趋势，中国人在举办婚礼时，不信教的新人却也在教堂举行婚礼。但是，这仅是形式上、浅层次的融合，中西婚姻观之间还是存在着本质的差异。中西方婚姻观的差异导致了《傲慢与偏见》的喜剧结尾和《红楼梦》的悲剧结尾。焦仲卿与刘兰芝、梁山伯与祝英台的悲剧也在于此。当然，这与当时的社会发展的不同程度也有很的关系。

一、中西婚姻观的不同

（一）择偶观

1. 中国的择偶观

“父母之命,媒妁之言”是中国人古老的择偶方式。传统女性往往作为一种政治阶级工具。这种古老的择偶方式也正体现了我们中国人相互关怀的意识和相互依存的心理。许多青年男女恋爱“成熟”时,仍需家长最后拿定主意。从某种意义上讲,在子女择偶问题上,父母仍间接地“大权在握”,不过由“一手包办”退居为“照准”或“否决”的地位而已。

古代婚姻讲究门第,因而男女双方要“门当户对”,称之为“婚阔”,即婚姻的门第。既是男女授受不亲又要“门当户对”,就只有期待“媒妁之言”了,于是出现了传统婚恋观的“郎才女貌”的平衡模式,似乎只有“郎才女貌”才能“门当户对”。终究在封建礼教看来,女子无才便是德,所以只能以貌取胜了。传统的思想观念以“郎才女貌”的心态来衡量婚恋的美满与幸福,但婚姻的缔结往往受政治经济利益的影响,随着社会经济的发展,人们的婚恋观念也发生了变化,于是便出现了一个新的意义上的婚恋词语——“郎财女貌”。男人的社会角色改变了,改以前的“郎才”为当今的“郎财”了,于是“王子”与“灰姑娘”的结合只是人们幻想中的童话。其实,经济利益在人类的心理实验室里从来就没有失去它的价值,它作为人类心理平衡的一个法码,只是它在不同时代的人们心理中的比重大小不同而已。婚恋观中的当“才”被“财”代替时,作为社会中个体的人并不羡慕漂亮的女人,而是羡慕站在漂亮女人身边的男人。现代网络上上风靡的关于择偶一句话时“有车有房,父母双亡”。最近江苏卫视热播的《非诚勿扰》相亲节目,男嘉宾们上台之后就开始秀自己的工作,月收入,是否有车有房,是否有存款等等物质条件,而个别女嘉宾则说出了“宁愿坐在宝马车里哭,也不愿坐在自行车上笑……”的话来,看来在物欲横流的今天,“郎财女貌”的择偶观已经成为一部分年轻人价值观。

2. 西方择偶自主的原则

对于恋爱、择偶,西方青年自然会有自己的要求与标准。西方的择偶观念中,也包含对家庭地位、经济状况、人品、个性、相貌等方面的考虑。但西方人在择偶的时候相对与中国来说要自由的多。他们认为,结婚是私人的事情,别人无权干涉,就算是亲身父母也不能强迫他们跟别人结婚。

基督教确实功不可没。中世纪的教会法则在婚姻缔结这个问题上强调了欲结为伴侣的男女当事人个人意愿的重要性,教会当局将当事人是否表达了同意结婚的言辞作为判定婚姻能否成立的必要条件,并且强调这种“同意”的表达必须是在不受外力干涉的自由、自愿的状态下完成的。

(二) 对结婚的态度

1. 中国对结婚的态度

第一,中国传统女子没有自主的婚姻,婚姻讲求“父母之命”,“媒妁之言”。父子一伦在五伦中比夫妇一伦更为重要,所以孝字当先。使得很多真心相爱的人却不能在一起,让人倍感哀伤,传统的女子往往对自己的婚姻有了宿命感,使得她们往往寄予神灵,求得自己一个好归属。即使面对盲婚哑嫁也不会做出任何反抗。第二,要门当户对。中国传统文化相信“竹门对竹门,木门对木门”,在传统我国文化中,人们相信婚姻是把一个家庭与另一个家庭联系的桥梁,所以出现了以婚姻图利的政治婚姻,在这错误的政治婚姻影响,婚姻变成了一种政治工具,如促进两家的生意关系,甚至国家利益,所以出现了阶级上的限制。如中国古代的和亲,尤其是在唐代晚期,节度使等封疆大吏权力日重,为了维护封建统治,不得已而将公主下嫁,这些高贵的公主就成为了统治阶级的牺牲品,婚姻只是为了利益,毫无感情可言。第三,在古代,中国人的结婚是为他人的,男子娶妻主要是为了传宗接代、侍奉翁姑,是对家庭应尽的一种义务和所负的一种责任。而且,古代中国是一夫多妻制。

新中国成立后开始实行一夫一妻制,认为夫妻双方是平等的,可以自由选择,但是依旧有些传统的观念在影响着中国人对于结婚的态度。现

在，虽然结婚是相爱的双方打得结合，但不能免除有一部分原因是传宗接代。

2.西方的结婚态度

在基督教盛行时期，对于结婚是“诛心式”的禁欲主义，随着社会的发展，这种观念逐渐得到改变，一直到后来的，认为结婚是上帝的旨意与安排、对于现代西方，他们认为结婚就是两个个体的结合,只要男女双方都达到法定年龄,第三者就没有权力进行干涉。当事人如遭遇婚姻生活困难,只要他们不主动向父母或他人请教,旁人是不会过问的。

(三)对离婚的态度

1.中国对离婚的态度

在中国古代，妇女地位低下，处于从属地位，是男子的附属品，因此强调女子要“从一而终”，不得改嫁等。于是就有了“贞洁烈女”和“贞节牌坊”的称号，是对中国古代女子的一种统治，严重压抑了人性的自然。中国思想家们提出的贞节的遗德要求可说是一种顺应历史潮流的主张，它是以父权为核心的血亲文化的一种必然要求。不幸的是，血亲文化也把“贞”绝对化,把它制成一副沉重的枷锁，套在妇女的头上，使很多女性因此丧失了青春的欢乐、中年的幸福和晚年的愉悦。但是，男子把自己的妻子随意的休掉。

随着经济的发展,在中国越来越多的人找到了自己在社会中的地位,拥有了自己的一份事业,由于社会竞争的压力,夫妻双方相互交流的时间越来越少,久而久之感情渐渐疏远,加上受西方文化的影响最终不免分道扬镳,使当今中国的离婚率呈上升趋势。但是中国人一旦结婚一般或绝大数都要“从一而终”。而且，中国人大多要考虑面子、孩子等而一直不离婚。美国，大部分原因是夫妻双方一旦感情清淡下来,或者有外遇,马上就好聚好散,各奔前程。

二、原因分析

（一）历史发展不同

第一，中国历经五千年的文明，而封建王朝的统治就占据两千多年，在这两千多年中，封建的“男尊女卑”一直占据着主导地位，妇女必须从一而终。传统女子没有自主的婚姻。中国婚姻讲求“父母之命”，“媒妁之言”。第二，西方国家经历了一千多年的封建体制时期之后，进入了资本主义时期，平等、自由等观念深入人心。妇女解放运动蓬勃兴起。

第二，英国妇女和中国妇女的地位相对于男性都不高，如 18 世纪英国妇女的命运一般有三种：1)出嫁，成为家庭主妇；2)独守终身；3)担任家庭教师。首先，独身不为教会所容，女人独身的一个重要原因是没有足够的嫁妆。在英式婚前礼中，女方尤其是女方父母往往处于主动地位。求偶、订婚、印请柬都是由女方决定和操办，而请男方当事人及其亲友参加。这在某种程度上削弱了男权社会中男人固有的优越感。加之，教会通过“结婚预告”和“办结婚证”等程序对新人的资格进行审查，既防止了重婚又体现了对女性的尊重，从而维护了“男女平等”的理念。

（二）文化影响不同。

1.对于中国而言

第一，中国是农耕文明。传统文化赞美和推崇的是婚姻，而不是爱情，中国的农耕文化和血亲文化无法孕育出象西方维纳斯那样的爱情女神，但它却务实地、现实地把婚姻置若神明，并施以农耕，血亲文化所必须的“礼”的规范。农业社会人口繁殖的需求和血亲文化的血脉流衍的需要都使中国人非常看重婚姻。因为婚姻决定了人类自身的再生产，它不仅可以“合两性之好”，更重要的是可以繁衍，使宗族人丁兴旺，让祖宗永久地享受血食的祭祀，使祖先血脉永远承传。可以说，农耕文明赋予了婚姻以严肃的历史使命和传宗接代的庄严责任。婚姻的本质不是性爱，而是宗族生命再生产的根本环节，是承上启下使宗族人丁兴旺的主要途径。

第二，儒家文化的影响。儒家主张积极入世的婚姻观和以伦理政治化、政治伦理化为主的家庭观;儒家文化是我国封建社会进行通知的主流文化，认为妇女是男子的附属品，必须遵从三从四德，贞洁烈女受到社会的推崇。受传统儒家中礼的影响，传统女性要讲究矜持含蓄。中国的女性在古代不能直接表达自己的情感，必须保持一种内蕴自持的风范。对感情忠贞，抱一世承诺。从孟江女哭长城到李香君为爱而亡，中国传统爱情重视忠贞，女子要遵从“三从四德”、“好女不嫁二夫”。

2.对于西方国家而言，受基督教文化影响较大

基督教认为，婚姻的含义不仅是指男女双方结合成为合法的夫妻，更是一件神圣而崇高的事情，上帝设立婚姻的原因主要有以下几点：1、使人得伴侣；2、养育下一代；3、培育敬虔的后裔；4、防止淫乱；5、使人身心得满足。基督教是宣扬爱的宗教，因为上帝就是爱。婚姻更象征着基督与教会的结合和互爱。男女双方如果以金钱、权势等作为结合的条件，就不可能构筑牢固而美满的婚姻。真正成功的家庭，除了将婚姻构筑在相亲相爱的稳固基础之上，还必须谨守相互的盟约，彼此忠诚、彼此照顾，因为基督教婚姻仪式中加入了神圣的誓约，使夫妻双方产生了一种道德的约束力量，并在一定程度上提高了婚姻关系的质量和恒久性。早期基督教对于婚姻给予了很多的解释和约束，如夫妻双方的结合必须是建立在爱情的基础上，不赞成夫妻双方中有一方不信基督教。而且，反对离婚，因为基督教认为夫妻双方的结合是神的意志，离婚是对神的亵渎。再婚更是犯下了淫罪。20世纪以后，基督教对离婚的态度产生了变化，认为“没有爱情的婚姻，最道德的选择是选择离婚”。纯粹为了维护婚姻的神圣性而漠视失败婚姻的痛苦,无疑有违基督的爱心。即便是过错方,只要真心悔悟,亦可以超越过往的失败,再婚也是被允许的。因为在上帝眼中,真心悔悟总意味着新的开始,从赎罪中重新获得自由和承担对未来新的责任的能力。

三、结论

基督教文化背景下人们对于两性爱情的探求带有理性主义的特征,而在儒家文化背景下人们对于两性爱情的追求则被打上情感伦理及意象美学的印记,换句话说,西方爱的传统是在爱情中实现人生,而中国人爱的习惯则是在人生中获得爱情。换句话说,西方人的爱情更多地展现出一种理性的优雅,而中国人的爱情较多地表露出一一种感性的浪漫。西方爱的理性主义传统源自古希腊柏拉图的爱情理想主义。

基督教文化开初对于婚姻的矛盾态度也在一定程度上显露出柏拉图爱的心物二元论的内在矛盾,这种矛盾以后通过路德的将宗教世俗化的努力虽有所缓和,但在高度工业化及后工业时代却又由于人们的性放纵而陷入心灵与肉体的新的矛盾运动之中。儒学哲理思辨的注重实用,儒家文化的关注个体道德心理与审美心理体验,表述语言的格言化特征等等,决定了中国人的婚姻观是以情感逻辑的方式内存于语言文字中,并且它表达方式的含蓄、内向、模糊、赋予自然事物以人格化的情感等,体现着一种带有浓郁道德心理与审美心理色彩的诗性智慧。

诚然,随着社会的发展和中西文化的交流融合,人们对中西婚姻的认识也在发生着某些细微的变化。但是根本的观念仍然未变,因为一个民族要想长存于世,不但要有适应时代潮流的能力和与其他民族共存共荣的心胸和气魄,而且更重要的是坚持自己文化的根本,固守自己民族精神的源头,保持自己社会的特色。

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DIFFERENCES BETWEEN THE CHINESE AND WESTERN UNDERSTANDING OF THE CONCEPTS “MARRIAGE AND “LOVE”

The essence of the Concepts “Marriage” and “Love” is revealed in the article; the differences between the Chinese and Western understanding of these concepts as well as their reasons are described, especially between the ways of mate-selecting, attitudes to marriage / divorce and remarriage. The author analyzes historical determinants, political systems and cultural preconditions effecting the interpretation of the above-mentioned concepts.

The differences in understanding the designated notions are specified: the Christianity sources highlight more rational grace; the Chinese people show more perceptual romance. The tradition of Rationalism of western love is

derived from Plato's (Ancient Greece) idealism of love. However, Confucian culture makes Chinese marriage and love notions embody poetic genius with rich moral psychological and aesthetical psychology.

Therefore, we draw a conclusion that with the development of society and cultural exchanges and integration between Chinese and western cultures people's cognition of Chinese and western marriage and love notion is changing slightly.

It can be presupposed that the fundamental essence will not be changed; the reason is that if a nation strives for long existence, it needs the ability to co-exist with other people. On the other hand, they cherish the foundation of their own culture, defend the source of national spirits, and preserve their own socio-cultural features.

Key words: Chinese, western, marriage, love, differences, reasons.

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AESTHETIC DISCOURSE IN TRANSLATION STUDIES

The research deals with studying an aesthetic discourse as a special communicative phenomenon, identifying and systematizing ways of verbal representation of its complex of communicative strategies and tactics, as well as representing specific linguistic and extra-linguistic characteristics of the discourse in translation, that is topical in the development of modern

technologies in linguistics, translation studies, cultural studies, intercultural communication, IT and other related disciplines. Various discourse markers of the aesthetic discourse are revealed, the communicative specificity of the discourse is established, the ways of verbal realization of strategies and tactics of the discourse are studied on the material of Ukrainian texts and their translations into English in the area of spiritual and material culture.

Key words: *aesthetic discourse, spiritual and material culture, strategies, tactics, translation.*

The development of discourse and translation studies in the area of aesthetics became possible and relevant as a result of theoretical and practical research made by native linguists and translators. These include, in particular, studying discourse analysis, various discourse classifications, specific linguistic and extra-linguistic characteristics of discourse markers (L. S. Vygotskiy, V. I. Tyupa) [3; 6]; linguistic and translation tools, features of rendering cultural markedness of aesthetic vocabulary in translation (S. Vlahov, A. H. Hudmanian, T. R. Kyiak, A. M. Naumenko, O. D. Ohui, S. Florin, D. I. Yermolovich) [2, p. 22; 4, p. 214; 5, p. 452; 7, p. 47]. Modern studies of discourse and translation fully reveal characteristics of translating different types of discourse in general, but the analysis of verbal representation of the complex of communicative strategies and tactics in the aesthetic discourse as well as its specific linguistic and extra-linguistic characteristics in translation is not perfect and requires deepening.

The purpose of the research is to identify the communicative specificity of the aesthetic discourse by studying its inherent communication strategies, tactics and ways of their verbal realization in Ukrainian texts and their English correspondences.

Ukrainian and English texts in the field of spiritual and material culture of a mankind selected by continuous sampling and totaling 1,000 pages were used as research materials.

The aesthetic discourse is a communicative speech practice of discussion and rational analysis of various artistic and aesthetic problems. The aesthetic discourse contains the original orientation at the utmost impartiality when discussing the problems of artistic living of a society and a personality. It creates an open intellectual space, provides opportunities for understanding and coordinating positions. At the same time it requires scientists of high professional competence, impartiality in judgments and assessments, intellectual honesty and tolerance.

In the aesthetic discourse there is a lot of what makes it a perfect example of scientific communication, built according to the logic of pure rationality, which does not take irrational components of human nature into account. Thus it creates a possibility to combine incongruous and accord discordant things [1, p. 115].

The aesthetic discourse can also be regarded as an inter-text, internally connected by the unity of a discussed subject.

One of the most important conditions for the performance of the aesthetic discourse is its informative, cognitive support. In the artistic and aesthetic field this problem is solved by several categories of researchers: art historians, experts in culture, aesthetics, philosophy, sociology, psychology of art and even theologians, when it comes to religious art and its liturgical significance.

The aesthetic discourse is a sense-making process of aesthetic information subject, object and recipient interaction. In this communicative situation the message content (aesthetic object) is an integrity of personal presence in the world; a message in the aesthetic discourse gets auto-communicative character. Quantification of such a message is minimal.

The aesthetic discourse does not offer a new mentality, actualizing only one of those possible (heroic, satiric, tragic, comic, idyllic, elegiac, dramatic, ironic), but it does offer a new language for its actualization. Since artistry does not have the attributes that would inevitably limited the opportunities of

language-making the quantitative characteristics of the coding aspect of artistic information tend to infinity [3, p. 241].

The communicative conciseness of the message in terms of the quantity of coding information tending to infinity leads to a cascade expansion of local (mode of self-actualization) subject, object and recipient isomorphism. Whereas the aesthetic discourse is a "dialogue of consent", it tends to its limit – to the total isomorphism, to identification of all three members of communicative event that, however, excludes its possibility per se [6, p. 12].

The linguistic specificity of the aesthetic discourse is based on its specific, multifaceted structure, cultural and national markedness, complex of social phenomena such as "subject", "culture", "nation", "state" and the following discourse markers and signs: lexical units (proper names, nationally biased units, terms), specific syntactic constructions; directing recipients to learning the World, genre originality of texts on culture, history, philosophy, etc., special tools of communication strategies, tactics and their reflection in language and speech.

The strategic orientation of the aesthetic discourse is simultaneously addressing issues such as implementing basic functions of aesthetics and culture (cognitive, conceptual and narrative, estimating, explanatory, worldview, educational) and achieving educational and entertainment purposes (disseminating knowledge and culture, establishing intercultural communication). The effectiveness of implementing specific aesthetic discourse strategies and tactics provide various communication approaches, verbalized with the help of units of all language levels and, to a certain extent, extra-linguistic means [6, p. 12].

The aesthetic discourse according to its linguistic and communicative characteristics refers to a personal type of discourse, namely, to the existential one. In the aesthetic existential discourse a subject attempts to bare his/her inner world in all its richness, the communication is extensive, with extremely rich

meanings, all forms of literary language are used; existential communication is mostly monologic and represented by works of art and literature. Compare fragments from Lesia Ukrainka's "The Forest Song":

1. Ukrainian (original)

– А я й не знав, що в них така розмова.

Я думав – дерево німе, та й годі.

– Німого в лісі в нас нема нічого.

English (translation)

– I never knew that trees could talk like that.

I thought they were but speechless growing things.

– In all the forest there is nothing mute.

2. Ukrainian (original)

Не зневажай душі своєї цвіту,

бо з нього вирросло кохання наше!

Той цвіт від папороті чарівніший –

він скарби творить, а не відкриває.

У мене мов зродилось друге серце,

як я його пізнала. В ту хвилину

огнисте диво сталося...

English (translation)

Do not despise that flowering of your soul,

For from your music this our love was born!

Like to the magic blossom of the fern,

Which hath creative power within itself,

So in me there was born another heart

When I found that I knew your songs. Right then

A fiery miracle took place

The complex instrumentarium of the ways of cognitive communication in the aesthetic discourse consists of the following lexical components: proper

names of various classes (referring to objects of material and spiritual culture, geographical names, etc.), historical and biblical expressions, internationalisms, nationally and culturally, socially and domestically biased units, specific terms; grammatical and syntactical components: indefinite-personal and impersonal sentences, narrative and descriptive constructions, prevalence of present and past tense. Dominant are the culturally marked linguistic and extra-linguistic background, the literary norm of oral and written language with some elements of informal style. For example:

Ukrainian (original)

– *Ой любчику, не тра мені й питати...*

Вже десь ота корчма стоїть на світі,

що в ній балює досі свита й шапка.

– *Не був я в корчмі...*

– *Хто, дурний, повірить!*

English (translation)

– *But, dearie, I don't need to ask you where...*

Some place where there's a tavern, where a fool

Can swill, and gamble all his clothes away.

– *It was no tavern...*

– *Who'll believe it, dolt!*

The analysis of the aesthetic discourse representation tools demonstrates that linguistic and extra-linguistic parameters of the discourse have comprehensive and synthetic nature and are closely related to the subject's (artist's) idiolect that can create infinite instrumentarium of verbal expression of the encoded information in the studied languages. The problems of artist's idiolect in aesthetic discourse in translation and linguistic studies are promising for further studying by graduate students, undergraduates and scholars on issues of domestic and foreign philology and philosophy, cultural studies, intercultural communication and other related and relevant disciplines.

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翻译中的审美问题

本文致力于研究翻译中的美学-一种特殊的文化现象，识别和系统化的方式 - 语音固有的复杂交际策略和战术，以及特定的语言和非语言符号

的代表性研究。以及翻译的研究话语的特定语言和非语言的特点表现，那就是与现代技术，语言学，翻译学，跨文化交际，文化，IT等相关学科的发展有关。

研究目的 - 通过探索内在的交际策略，战术和实施语言的方法来识别审美话语的交际细节。研究过程中逐渐确定了审美话语迹象，这类话语的特点表现在研究贯彻话语的语言政策和策略的方式，确定具体的语言现代审美话语的对人类的精神和物质文化以及将乌克兰语材料翻译成英文文本范围现代审美话语。

复杂的工具是指在审美话语认知信息包括词汇组件传输方式：历史主义：Onim，历史主义，biblicisms，国际主义，民族，文化和社会现实的国内（物质和精神文化，地名对象的名称）；具体规定；语法句法和术语：不定人称句及泛人称句，叙事和描述性的设计，现在时和过去时的重要地位，普遍被标记的文化和语言和语言之外的背景下，演讲和写作的文学规范与对话风格的一些元素。

审美话语表现手段分析表明，所研究的话语的语言参数有一个全面的，综合性以及密切相关的主体（艺术家）的个人习语，可以口头无限表达信息的工具进行研究的语言。

主体的审美话语试图揭示他内心世界所有的丰富性，通信部署，以及极富个性的感觉，通过运用文学语言的基础上同所有形式的言论表明：存在的沟通主要是独白，由艺术和文学作品为代表。

审美话语的战略方向也解决诸如美学和文化研究（认知，概念和叙述，评价，解释，思想，教育），以及教育和娱乐的目的（知识和文化，建立跨文化交际的传播）实现基本功能的实现。实施具体的审美话语的战略和战术的有效性提供各种通信方式，通过各种语言水平的单位手段语言表达，以及，在一定程度上，语言之外的手段。

关键词：精神与物质文化，审美话语，翻译的交际策略。

SECTION III
PROFESSIONAL TRAINING OF SPECIALISTS WITHIN
POLYCULTURAL EDUCATIONAL SPACE: TOPICAL ISSUES

UDC: 378+372.32+37.03+372.461

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INFLUENCE OF A POLYCUltURAL ENVIRONMENT ON THE
FORMATION OF A SPEECH PERSONALITY

The phenomena “linguistic personality” and “speech personality” including their notional meaning are analysed in the article. The author’s interpretation of the definitions “speech personality”, “bilingual speech personality” and “polycultural speech environment” is represented; the factors facilitating the influence on the formation of child’s speech personality are revealed.

Key words: *linguistic personality, speech personality, polycultural speech environment, developing polycultural speech environment, factors, bilingual speech personality.*

Multiculturalism is typical of the today's speaking-cultural picture of Ukraine. The general globalization of the world, which is obvious nowadays, has caused one of the main modern contradictions – the one between the attempt to draw peoples closer and their desire to reserve their ethno-cultural identity. When getting into some other cultural environment, a speaker occurs practically in a quite different world of sociocultural values and linguistic-communicative laws of communication, which generates a new contradiction – the one between the speaker's attempt to master a few languages for cross-cultural communication and the necessity to master his / her mother tongue and an official language of his / her Motherland within a multicultural state. Thus, a set of communicative and cultural problems arise; they need to be thoroughly investigated and solved – multilingualism, polylingual education, bringing up a communicative, linguistic, multilingual personality within a multicultural educational environment.

Education of a person within a multicultural space has become the subject of research initiated by many scientists (R. Ahadulin, L. U. Alimova, F. Ye. Batsevych, N. V. Bondarenko, O. V. Hukalenko, I. P. Hudzyk, G. Dmitriev, N. Ye. Myropolska, A. K. Solodka and others).

The polycultural approach to the formation of the linguistic education contents presupposes language study in a non-isolated way, but in the context of its spirituality and culture representation alongside with the interconnections with spiritual heritage of people who live next door, creation of conditions for a parity dia- and polylogue of cultures, their mutual enrichment, integration into the Ukrainian national culture and together with it – into the world one [1].

The formation of a fully-developed, competent, creative personality of a Ukraine's citizen – a representative of ethnic, national and universal values who lives in harmony with the environment and him / her himself / herself – must become the goal of the linguistic education within a multilingual region; the sub-goals are to teach understanding of a new culture (cross-cultural mutual

understanding); to master cross-cultural communication, skills to communicate with native speakers representing some other culture. The idea, spirituality, communicative and universal culture, peculiarities of world perception, world attitudes and people's creativity as its bearers represented by a language should be chosen as the subject of education in pre-school establishments and schools of ethnic communities rather than a language, extracted from a system of practical acts. Language can and must become a culturological discipline [1, p. 16].

This strategy enables structuring of linguistic education within a multicultural space and induces us to define key notions which are to be subject of further experimental research; they are: linguistic and speaking activities, a linguistic, polylinguistic and speech personality, a multicultural speech environment, its specificity and types as well as the influence of a multicultural environment on the formation, first of all, of a communicative personality at the stages of the first and second pre-school childhood.

Since the development of a personality is realized in the process of activity, any human activity is accompanied by a language and speaking. That is why there function two notions "linguistic" and "speaking / speech" activities in scientific circulation; their definition and priority while communicating are still to be discussed today.

Success of a speaking activity, its effectiveness, in its turn, depend on a person, his / her level of speech development, communicants' speech culture and speech (of those ones who participate in a speaking activity). This is the reason why scientists have paid much attention to the scientific phenomenon "linguistic personality" lately (H. I. Bohin, Y. Vaisgerber, T. M. Dridze, Yu. M. Karaulov, O. O. Leontiev, V. A. Maslova, L. I. Matsko, I. P. Suslov, S. O. Sukhih, V. V. Tarasun and others).

Yu. M. Karaulov has elaborated a hierarchical model of a linguistic personality who, in his opinion, has three structural levels: verbal-semantic,

cognitive and pragmatic – the highest one. The designated three levels of a linguistic personality, according to the author's words, correlate with three aspects of communication: communicative, interactive and perceptive [3, p. 99]. It should be mentioned that Yu. M. Karaulov has characterized a unified type of a linguistic personality.

V. V. Krasnykh is the first scientist who has implemented the notion “speech personality” into a scientific circulation. The author singles out these structural components of a speech personality:

- a person-speaker, in other words, a personality who presents a speaking activity alongside with other types of activities;

- a sole linguistic personality – a personality who manifests himself / herself in a speaking activity having a set of linguistic knowledge and views;

- a speech personality who manifests himself / herself in communication, chooses and realizes a particular communicative strategy and tactics, a repertoire of means;

- a communicative personality – a certain participant of a communicative act who acts in a real way in a real communication [3].

As we can see, in the scientists' works (Yu. M. Karaulov, V. A. Maslova, V. V. Krasnykh and others) a personality has two types – linguistic and speech-oriented. In Yu. M. Karaulov's point of view, a unified type of a linguistic personality presupposes a variety of speech personalities. A speech personality, as the author affirms, is a linguistic personality within a paradigm of a real communication, an activity, to be more precise. In its turn, a linguistic personality is a multileveled and polycomponential paradigm of speech personalities [3, p. 119].

The main means which enables individual's transformation into a speech personality, according to V. A. Maslova's conception, is socialization in three aspects: a) a process of person's involvement into certain social relations; b) a speaking-mental activity in compliance with norms and laws of a certain ethno-

linguistic culture; c) a process of mastering laws of people's social psychology [4, p. 121].

Therefore, we interpret the notion "linguistic personality" as a highly developed personality, a bearer of both a national-communicative and an all-human culture, who possesses a sociocultural and linguistic store, speaks a mother tongue, a state language and other languages fluently within a multicultural space, uses the obtained polycultural knowledge and communicative skills adequately in the process of cross-cultural communication with different categories of population.

One should consider a speech personality as person's individual communicative abilities and his / her capability to use the gained linguistic norms, its intonational and artistic expressive means in a creative way while communicating with other interlocutors.

A linguistic personality is not born, it is rather formed and developed in the process of learning, education, communication – in different kinds of activity, to be more precise. The formation of a linguistic person starts at an early age, with the moment when a child masters a practical use of his / her mother tongue; whereas we deal with a speech personality when communicating with adults and coevals.

Thus, we associate a preschool child's, who is an alumnus of a preschool establishment, speech personality with his / her developed speech (phonetic, lexical, grammatical, speaking-dialogical and monological) and communicative competences; a personality who is characterized by the skills to speak a mother tongue in an adequate and appropriate way in different everyday situations, to tell, to explain, to speculate, to evaluate, to use both linguistic, extra-linguistic and intonational expressive means, forms of respect, to follow his / her own speech and other people's speech, to correct mistakes, to realize himself / herself creatively.

A child who is brought up within a multicultural space surrounded by two languages (a mother tongue and a state language) is considered to be a bilingual speech personality who differentiates and comprehends a presence of different languages within a surrounding socium; he / she differentiates a sound composition of a mother tongue and a state language, understands the second language (adults' speech, fairy tales, narrations), has a possession of dialogical and monological speech, recites poems, tells fairy tales, narrates, retells Ukrainian texts and speaks a mother tongue and a state language depending on a communicative situation.

A guiding means facilitating the formation of a speech personality at an early preschool and a junior school ages is a speech environment. The influence of an environment on a child is not one-sided – a child acts successively within the systems “an environment – a child”, “a child – an environment”. The designated interaction determines as well the development of all the child's psychological processes and functions connected with a speech environment.

We understand the notion “speech environment” as a set of family, everyday, social and pedagogical no-organized and targeted conditions of communication intended for interlocutors within the systems “an adult (parents, relatives, an educator, a teacher) – a child”, “a child – an adult”, “an adult – an adult”.

A speech environment can be of these kinds: monolingual-dialectal which presupposes communication by means of a mother tongue; bilingual (closely related languages); bilingual which presupposes functioning of different non-related languages (Moldavian – Ukrainian, Ukrainian – Hungarian) and multilingual which is equal to a polycultural environment or “polycultural educational space”, according to O. V. Hukalenko's terminology [2].

The above mentioned explains the necessity of defining the phenomenon “polycultural educational space” because Ukraine is a multicultural state where diverse polynational communities reside within one and the same territory using

different languages while communicating (the Carpathian region – Prykarpattya, the South, the Crimea, in particular).

A polycultural speech environment is interpreted as a limited, sociocultural, communicatively multilingual space within the territory of which speakers-representatives of different nationalities co-reside and cooperate, those who have a good command of their native language and are, at the same time, united by means of one (or some) state language; those who abide the main communicative laws and the rules of cross-cultural and international communication.

A speech environment which surrounds a communicant can be spontaneous non-stimulated, stimulated and natural according to its influence on person's speech development. A passive speech interaction is typical of a spontaneous non-stimulated speech environment. A speaker perceives adults' speech as well as all representatives of this environment the way he / she hears it, the speech which is inherent of this very speech community. A child-speaker feels its influence indirectly in the process of everyday communication in a family, *socium* (outdoors, with friends, in a preschool establishment, at school, *etc.*). A spontaneous non-stimulated multilingual speech environment causes the phenomena of interference, child's unconscious speech errors based on interfering of some elements typical of one language into speech realized by means of other languages.

A stimulated multilingual speech environment is an organized process aimed at teaching several languages and speech development at different age stages at educational establishments of various types which is accompanied by a pedagogically stimulated speech interaction of a pedagogue and pupils.

A stimulated polycultural environment prevents from arising interferential influences, facilitates speaker's conscious mastering of two or more languages starting with an early age being guided by a pedagogue who has a good command of several languages – in other words, a biglot and a polyglot.

A natural polycultural speech environment is a maximally active initiative interaction of a child and other participants of communication – multilingual interlocutors; this is a kind of child's immersion into an active multilingual activity within a restricted inter-cultural space (musical mornings, international holidays, involvement into performing diverse national rites, customs; acquaintance with national clothes, dishes, cuisine, etiquette, *etc.*).

A polycultural speech environment might produce an effective influence on a child and his / her speech due to its developing function.

A developing polycultural speech environment means potential possibilities of a positive influence of various factors in their interaction on child's speech development and formation of a bilingual (polylingual) speech personality (biglot, polyglot) alongside with mastering of a mother tongue of an ethnic community, a state language as well as a foreign language.

Therefore, we may conclude that both a spontaneous and an organized speech environment may have a developing potential. It depends, first of all, on a speech quality, culture of speech and speakers' linguistic personalities who surround a child, the people who a child regularly communicate with and other stimulating factors. Pupils' impeccable knowledge of a mother tongue and a state language is proved to be positive fundamentals of study of foreign languages at high and higher schools, which predetermines perspectives of further research.

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多元文化的环境影响语体的形成

这篇文章是专门在人声音形成的背景下，多元文化环境的作用，乌克兰的现代文化的图片是不同的文化协同操作在其境内。对此，本文讨论的扬声器的掌握跨文化对话以及需要进行彻底的占有自己的母语，并在多国国家权力多种语言的愿望之间的矛盾。

本文试图描述多元文化的方式来文学教育，它涉及到语言的学习内容的形成不是孤立的，而是在上下文中，它提供了对精神和文化，人民的精神遗产的关系，共处，创造平等的径和文化及其相互充实的先决条件并纳入国家乌克兰文化，有了它 - 走向世界。

文章提出了“语言”和“讲话”的人格现象的分析。的“言语人”，“双语演讲个性”，“多元文化的演讲环境”的概念，笔者的定义，并规定了单独的声音形成的影响因素。

根据该语言的人理解为是一种高度个性化的，语音的国家航空公司和人类文化，该公司拥有的社会文化和语言储备，通信自由公顷的原生和国家的语言，以及在多元文化环境外语;谁使用这充分多元文化技能，语言技能和能力在不同类别的人群跨文化交际过程的人。

语音性格被看作是人，其创造性地利用所学的语言规范，其语调和艺术具象的手段与其它通信沟通的过程中倾向个人演讲能力。

双语演讲孩子的个性与谁在一个多元文化的地区长大的孩子相关，通过两种语言包围（本地和状态），区分和识别社会不同语言的存在，区分本地和国家语言的声音结构，了解其他语言（我们大人，童话，叙述），拥有对话和独白式的讲话，吟诗，传说，故事，讲述了乌克兰的文本和在家乡乌克兰的语言沟通，并根据语音情况。

多元文化的演讲环境被解释为有限，社会文化，多语言的交际空间，其领土内的生活和工作的不同民族的代表一起，说他们的母语，并在关联的同时一个（或多个）国家语言;谁的居民都受到了基本的法律和法规的交际文化和种族间的对话。

多元文化的方法来早期学龄前孩子的双语演讲人格的形成决定了外语在中学和高中的学习，这是一个大有希望对有关问题的进一步研究的成功。

关键词: 语言个性，言语身份，多元文化的演讲环境，发展环境的演讲因素，双语演讲的个性。

针对乌克兰学生的汉语教材编写问题

一 引言

对语言课而言，教材是实施教学的重要组成部分，是教师授课的主要依据 [1, c.5]。教材就像一座桥梁，两头分别架着教师和学生，除去学生，教师也是接触教材、使用教材、体验教材的一组重要人群。因此评价一套教材的好坏不仅学生有发言权，教师同样拥有发言权[2, c. 102-105]。笔者在乌克兰的孔子学院从事汉语教学，历时一年讲授完《跟我学汉语》（俄语版）（以下称指定教材）第一册。在教学中笔者的做法是以指定教材为主，辅之以俄罗斯本土编写的《实用汉语》（以下称参考教材）。文章主要介绍使用指定教材的一些体会，并结合参考教材的使用心得，期待与专家同行共同探讨怎样编写一套适合于母语是俄语学习者使用的汉语书。

1.1 样本简介

《跟我学汉语》专门以海外中学生为编写对象。这套教材以零为起点，终点接近中级汉语水平。全书共四册，总共 108 课，每一册分六个单元，均有配套的教师用书和练习册[5, c.7]。

《实用汉语》则是莫斯科大学亚非学院面向东方学专业的学生编写。该套汉语教材 2004 年出版。全套书分一、二两册，一共 52 课，全部内容在 2~4 个学期用完。每课均配有光盘。《实用汉语》采用了最新的教学理念，可以让学生较好地掌握汉语的词汇、语法和汉字。

二 对比分析

2.1 编写理念和构思

指定教材内容很实用，同时讲究科学性，有针对性地将文化教学穿插其中，极其有趣[1, c.78]。每课的结构大致安排有角色对话，生词表，对话练习，课堂活动（如手工活动），语音知识介绍，听力练习，儿歌，汉字展示（部首，笔画，汉字演变展示等）内容。之后还设置有各种总结，每单元后的单元总结，语法点总结和笔顺笔画总结表。另外，它的注释也有特色。凡是生词都注有俄语释义，课文中不易分析的语句也都用俄语直接翻译给学生。同时生词还标注了词类和拼音。

2.2 语音

2.2.1 编排方式

指定教材选择了比较传统的方式编排语音，即在教学的最初阶段集中进行语音教学。第一课就让学生整体感知汉语的拼音系统，对汉语拼音的声、韵、调等语音知识进行全面概述。从第二课开始学习声韵母，并且按照《汉语拼音方案》的顺序依次教授声母，分 9 课讲授完成，每课 4~6 个，并和韵母交替学习，即将这一部分的声母和韵母组合进行拼合练习。之后是声调练习。这样的编排方式虽显枯燥，但是学习者毕竟是成年人，扎实的声韵调练习可以为随后的学习打好基础。

参考教材同样在第一课集中讲授语音概述。它用 4 页篇幅详细介绍了汉语的拼音系统，接着在第 2~13 课（1-14 课）设有专门的语音教学模块，但与指定教材不同，它的拼音并不是按照《汉语拼音方案》顺序出现。我们知道，学生在汉语的入门阶段，俄语作为母语的影响占绝对的优势。俄语作为学习汉语的起点，学生很自然地直接将汉语拼音与俄语中书写类似的字母等同起来，用母语语音规律来代替汉语的语音规律。再者汉语拼音的声母、韵母与俄语的辅音、元音大部分有着相似和对应性，因此，母语语音的迁移中有一部分是正向的，这样的音学生一定不会读错，因此，参考教材把这些容易模仿的音安排在前面学习，首先出现的是声母 **b-p, g-k** 和 **h**，接着是汉语中仅有的四个浊音声母中的 **l, n** 和 **m**。但是俄语的正迁

移以外，更多的还是母语的干扰。对于母语是俄语的学生最难发的音正是如汉语 zh, sh, ch, f 和 r, 还有 j, q 和 x, 这几个跟俄语不对应的声母，它们是俄语学生语音学习的难点，最终参考教材把它们放在了后面教，而且在最后让 j, q, x 重现，与 z, c, s 对比中出现，从而强化这些跟母语类似却容易混淆或完全发不出的音。

指定教材每课内容除了语音，还安排有课文、对话和文化活动，以此体现“结构—功能—文化”相结合的编写理念。可是并没有让语音学习与语素教学和语流教学结合，每课出现的声、韵母在课文词语中没能得到重现，即使语音的系统性得以体现，但是功能项目未能凸显出来。相比较而言，参考教材则针对性更强。利用汉俄语音对比的成果突出难点，而且将声母和所有可拼合的韵母进行拼合练习。对比之后我们发现，参考教材在声、韵母顺序的编排上更适应俄语学生的学习特点。

2.2.2 声、韵母的讲解方法

不同教材对每个声、韵母的讲解最能体现国别化特征。指定教材在每课中给出了声韵母拼合，却没有介绍发音方法，如此一来课堂教学只有完全依赖于模仿教师发音。尽管大多数学生通过模仿可以学会全部语音，但是对于哪些汉语中特有的语音，假如能增加一些发音要领的解释，尤其是用母语解释，也许会降低学生的学习难度。可喜的是参考教材就是采用母语讲解了每个声母和韵母的发音方法。凡是俄语中有对应的语音课堂上尽量以母语的音引导，至于不对应的语音也采取了对比法，比较出同一类语音的个体差别。如此学习汉语拼音就有助于发挥母语正迁移作用，并能有效防止学生的母语负迁移，事半功倍。

2.3 汉字

指定教材对汉字的教学安排是静思熟虑的结果，由简到繁，循序渐进，最终形成了一套详尽的汉字教学系统。首先第 1-3 课，展示的是一些汉字结构，让学生在体验中亲自发现问题。从第 4 课开始正式对汉字的历史和

结构逐一做出介绍，从概况、演变过程，到结构和笔画（笔画名称、笔画书写、笔画组合成汉字的实例），最后还有一道针对笔画的练习。接下来第 5、6 课具体展示的是汉字结构和笔画；第 7、8 课展示了汉字结构和书写规则；第 9 课之后每课中都有汉字结构的举例以及汉字部件的展示（部件的形体演变、部件的组字）。这样的安排让使用者认为汉字书写是有章可循的。唯一的不足是没能落实在练习上，汉字认读、书写和运用方面的练习为零。即没能给学生提供练习书写的机会[2, c.145-146]。参考教材则弥补了这一缺憾。在汉字练习方面参考教材确实有独特之处，值得学习和借鉴。

2.4 语言点

指定教材每课生词数量都控制在 7-9 个单词。这种词汇量既没有给学生造成太大压力，也基本能够满足教学的需要。同时有调查发现，这些词汇无论是满足话题交际需要，还是生词注释辅助理解课文的程度，都能符合学生要求。可以说，指定教材的生词部分在数量控制以及词汇选择上都很成功[2, c.124-125]。

教材中设置词语注释，目的是为了帮助学生理解和运用词语。在学生对目的语了解很少的情况下，依赖媒介语的词语注释确实发挥了积极作用[4, c.163]，如果注释不当，且导致偏误，则得不偿失，教材编写者应避免之。指定教材的词语注释模式是：词语—拼音—词性标注—俄语对译，个别词语注有用法说明。其中的词性标注关系到学生对汉语结构特征以及规律的认知与习得。考查后发现其词性标注大部分都是正确的，且都符合词语在课文语境。词性标注也基本上都是唯一的，只有极少数词标注了两个以上的词性，如打算、可以、应该和会等。可是指定教材在词语释义方面还存在不足，语法解释也严重缺少例释。可见编者对于语言间的对比缺乏一定的关注。指定教材的虚词注释问题侧重词语的用法和使用条件，力求避免语法概念和术语的引入。且其语法解释都没有出现在生词表中，而是用

俄语安排在课文的脚注里，这样很容易被学生忽视。

Новые слова		
1. 他们	tāmen	(мест.) они
2. 的	de	(част.) притяжательная частица ^①
3. 朋友	péngyou	(сущ.) друг
4. 我们	wǒmen	(мест.) мы
5. 中学生	zhōngxuéshēng	(сущ.) школьник

① Частица “的” употребляется после определения, на месте определения может быть личное местоимение или собственное имя существительное, как в данном тексте.

图 1 指定教材中语法注释举例

而参考教材安排有专门语法解释栏目。在这里用俄语详细讲解了语言点“的”的所属意义，其用法和使用范围，并配有例句。

Когда существительные или местоимения обозначают принадлежность (выступают в роли *посессивного* определения), они обычно принимают после себя служебное слово **的**, которое всегда произносится легким тоном, например **你的车** или **她妈妈的车**.

Когда в качестве такого определения выступает местоимение, а определяемое обозначает родственные отношения или учреждения, **的** после определения может опускаться, например **我爸爸**.

В китайском языке определение всегда предшествует определяемому.

图 2 参考教材中语法注释举例

三 面向俄语国家编写入门汉语讲义的几点建议

3.1 编写对象化。这是给谁用的问题。这里的“谁”指外派汉语教师和海外学生。明确了对象以后，选择教材或编写讲义才可能有的放矢。无论教学内容的安排，还是教师的讲授方法，才能够指向俄语背景的学生。对象化是实现教学目标的可靠前提。

3.2 体例实用化。这是编写国别化教材的根本初衷。上述对比分析说明两种教材各有千秋，要实现汉语教学目标，保障汉语教学效果，使用实用对路的汉语教材是关键。

3.3 队伍国际化。对象化的理念和实用的操作都要由人来完成。所分析的两教材，编者视角迥异却也不无道理。落实教材本地化的目标需要中

方和外方有关人员取己长补人短，这有赖于双方的通力合作。

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TO THE ISSUE OF CHINESE TEXTBOOK WRITING FOR UKRAINIAN STUDENTS

Textbook is an important part of the language teaching process. It is the basis for teaching. Textbook is considered to be a classroom bridge, students' attachment to each other as well as to teachers. Therefore, an objective evaluation of the quality of teaching depends much upon didactic support, a textbook in particular.

The article deals with the Chinese concepts of textbook writing on the material of two textbooks – "Chinese Course" and "Learn Chinese with Me". The analysis is focused on their contents similarities and differences, compiling

principles, writing styles and approaches. The contents covers four aspects – Chinese pronunciation, Chinese vocabulary, grammar and Chinese characters. The author describes advantages and disadvantages of the textbooks from methodical, linguistic and psychological viewpoints. Efficient teaching techniques are specified in the article; prior objectives are designated. Improvement mechanisms of textbook writing are proposed for further research.

Key words: textbook, textbook writing, contents, Chinese pronunciation, Chinese vocabulary, grammar, Chinese characters.

UDC: 378.147+811.581+372.461+003.212

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浅谈对外汉字教学中的文化导入

本文主要研究对外汉字教学中的文化导入问题。笔者结合了在实际教学过程中的经验，论述了对外汉字教学中文化导入必要性，阐释了导入时应注意的原则、内容、策略等相关问题。希望能结合汉字本身的特殊规律，寻求恰当的教学策略。

关键词：汉字教学，对外汉语教学，文化导入，教学对策。

一、研究对外汉字教学文化导入必要性及意义

汉字是记录汉语的书写符号系统，它是汉族人的祖先在长期社会实践中逐渐创造出来的。¹古人在造字时，在汉字中融入了对万物的想法以及生活经验。汉字作为历史最悠久且依然被使用的文字，它形象地展现了

¹黄伯荣，廖宇东现代汉语高等教育出版社1991.第134页。

中华文明发展的过程。可以说，每一个汉字背后都有悠久的历史故事，都有一定的文化内涵。

非汉字文化圈的外国学生在刚开始接触汉字时，很难跳出其母语文字的表音性质去理解汉字特殊的意音性质。在不了解汉字结构规则及部件含义时，很多学生把写汉字当成是画画。因此，在对外汉字教学中，教师只有结合文化讲解汉字，才能从根本上帮助外国学生理解汉字的特点，掌握学习汉字的规律，提升对汉字、汉语学习的兴趣。

二、对外汉字教学文化导入的原则

1.实用性

实用性原则是指，在对外汉字教学活动中，导入的文化应该与所学汉字的内容联系紧密，且具有实用性。例如，有些汉字的生僻义项已经不适用于现代生活，这样的义项就不必提及了。如，“习”字的本义是幼鸟在鸟巢上振动翅膀演练飞行。这个意义现在已经不再使用了，如果讲“习”字时，引入了这个义项，只会越解释越复杂，人为地给学生制造学习障碍。按课文内容，解释“学”、“习惯”这两个义项就能满足学生日常生活的需求。

2.适度性

中国的文化博大精深，教师在讲解汉字时不可能一次讲完。这就要求教师对导入的文化知识进行一定的取舍。教师在教学过程中，应该对学生已有的文化知识有所了解。在学习新汉字时，应在学生能够掌握的基础上，有选择地导入。例如，讲“册”字时，可以用图片或视频引导学生了解中国古代的竹简，从而形象地理解“册”字的含义。如果不是高级阶段的学生，导入竹简文化已经足够。如果进一步讲解如“册封”“册立”等“册”作为动词的文化意义，反而会影响学生对汉字的理解及记忆。

3.循序渐进

无论是汉语教学还是汉字教学，都应该遵循由浅入深、循序渐进的原则。在初学阶段，外国学生的汉语水平还不足以支持他们理解汉字中的

文化内涵。因此，我们往往用一些学生已经学过的部件组成的汉字，引导学生理解汉字。例如，在学完了“山”和“亻”之后，可引入“仙”字，让学生猜测字义。怎么对仙字进行文化导入呢？教师可以告诉学生，在中国的道教、佛教文化中，高人多在山上修炼，所以中国人创造了“仙”字，来描述“神仙”这个含义。这样的解释能帮助外国学生加深对会意字的理解，也能帮助他们积累一些中国文化知识。

三、对外汉字教学文化导入的内容


1. 构字文化及内涵

汉字的结构是汉字文化最直接的表现形式。在《说文解字》中，许慎提出的汉字造字法有四种，即象形、指示、会意、形声。象形字多为最古老的文字，且他们常常作为常用部件出现在会意、形声字之中。因此，教师在一开始讲解汉字时，就可以导入象形字这个文化概念。例如，用图片展示“山”、“日”、“人”及其对应的图片，展示的同时可以告诉学生：最早的汉字都是中国人根据自然中的景象描摹而成。这有助于学生对汉字产生直观的认识。然后，教师还可以提供如“眼睛”、“嘴巴”等图片，让学生猜猜“目”和“口”字该怎么写。

又如，学习过一些象形字之后，可以导入会意字的概念，讲解一些简单的会意字。比如说，学习过“人”之后，可以让学生猜测“从”、“众”等汉字的含义。这样能激发学生主动学习的积极性，避免语言学习的枯燥感。

非汉字文化圈的学生在初学汉字时，需要经过学习才能掌握拆分汉字部件、分清汉字结构的能力。教师对构字文化及内涵的讲解，能有效地帮助学生在宏观上掌握基本的汉字学习规律，加深记忆。

2. 汉字历史背景

很多汉字背后都有着自己的小故事，例如，“令”字（），有着深刻的历史背景。在奴隶制社会，奴隶都像是物品一样依附于主人手中。主人能够决定奴隶的生死，奴隶必须对主人毕恭毕敬。“令”字的甲骨文形态，上

方即为一张朝下的口，下方为一个跪坐的人。在《说文解字》中的解释是，发号也。意思是上级向下级授命，作出权威性指示。

教师在讲解“令”字时，如果引入了这样的背景知识讲解，会让教学效果更出色。

3.语用文化

语用文化是学习语言过程中的重要一环。不难发现，那些将汉语说得很地道的外国人都是对语用知识有扎实功底的人。例如，汉字“九”在成语和俗语中出现的频率很高，如“九五之尊”、“九死一生”、“一言九鼎”等，“九”字是汉字中最大的数字，在成语和俗语中，它并不是真正确指的“九”，它更多的指的是概数，是指数量很多。

如果教师不对这些语用知识加以补充，外国学生是很难弄明白其中原委的。

四、对外汉字教学文化导入的策略

1.讲解汉字基本知识，增强学生的汉字学习意识

对那些非汉字文化圈的学生而言，汉字系统与他们母语的表音系统有着截然不同的区别，刚开始学写汉字时，他们都将汉字当成画画来临摹。因为他们不能从母语的结构中找到对应的知识来应用到汉字学习上，所以，教师就更应该重视汉字基本知识的讲授。教师应该帮助学生树立汉字意识，养成良好的学习习惯。在讲汉字时，必须注重笔画、偏旁、部件、独体字、合体字、汉字基本结构、笔顺以及六书等基本知识。

对汉字文化圈的学生而言，他们对汉字系统早就有一定的认知基础。教师应该引导这些学生利用母语的负迁移影响，有效地提高汉字学习效果。

2.讲解汉字中的民族思维方式

教师在正式开始讲授汉字知识之前，可以展示汉字发展的几个主要阶段，甲骨文、金文、篆书、隶书、楷书、草书、行书等。通过这些汉字

的对比，能让学生理解，汉字并不是一成不变的画，它的形态会根据历史的发展而产生变化。

很多汉字都反映了汉民族的文化心理和特殊的思维方式。例如，汉字方正的形态便是汉族人民崇尚稳重、安定的一种表现。当讲到“家”字时，学生可能无法理解“家”字拆解不是房子里有人，而是房子里面有猪（“豕”）。针对这个字最合理的解释是，传统的中国自古以来就是以农业为基础的社会，当中国人的祖先习惯于生活在一个地方，准备安家时，便会种田、养猪。这个字正是中国农业社会的一种反映。

东方人的性格与西方人的性格相比，更为含蓄，这也决定了方块字方正的结构与拼音文字弯曲的线条呈现出的不同形态特征。教师应该提醒学生，书写汉字时要留心汉字的对称美和结构美，跟学生强调每一个字都像一个人一样，要有精气神、堂堂正正。如果写得歪歪扭扭或是头重脚轻，就像人重心不稳一样。多番提醒，一来能帮助学生写好汉字；二来，能加深学生对汉字的感情。

3.讲解汉字偏旁、部首的文化意义，引导学生有效利用偏旁规律

在汉字教学中，合体字应该是教学的主要内容。汉字的系统性也在合体字的音形义联系中得到了良好的体现。所以，在对外汉字教学中，必须花更多的时间来讲解偏旁、部件等相关知识。偏旁除了构型之外，还兼有表音或表义的功能。教师在教学中应该帮助学生及时总结具有相同形旁、相同声旁的汉字。

除此之外，教师还应注意解释一些汉字偏旁的变形问题。什么是偏旁的变形问题呢？很多偏旁都是由最早的独体字变化而来，因为要配合方块字结构及简化规律的一些限制，字形都会发生一定的变化。例如，单人旁“亻”由“人”字变化而来，由于它常常出现在汉字左侧，所以人们把“人”字中的“捺”改成了“竖”，以便书写右侧部件。

五、总结

对外汉字教学时对外汉语教学中极其重要且最具难度的一部分，而汉字文化也是对外汉语教学中不可缺少的一部分。本文希望能根据对外汉字教学的原则和汉字本身的特殊规律，找到恰当的教学策略。

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TO THE ISSUE OF CROSS-CULTURAL CORRELATIONS WHILE TEACHING FOREIGN STUDENTS CHINESE CHARACTERS

This article is devoted to the issue of cross-cultural correlations while teaching foreign students (minoring in Chinese) Chinese characters. Chinese character is a writing symbol recording the Chinese language and a cultural carrier of Han nationality. As one of the eldest characters in the world, Chinese

character plays an important role in the development of Chinese society and Chinese language itself. On the other hand, as a unique kind of character, it also belongs to the important field on which we should concentrate while studying and teaching Chinese language as a foreign language. Chinese characters are regarded as a restricting factor in teaching Chinese as a second language. Knowing their reasons and rules is the key in the improvement of Chinese characters' teaching in Teaching Chinese as a Second Language, that is, Chinese characters are the combination of structure, sound and meaning. The reasons and rules of Chinese characters are related both to ancient Chinese and modern Chinese. Knowing their reasons and rules conforms to the characteristics of Chinese characters and the cognitive rules of overseas students, which can help cultivate the student's awareness for Chinese characters. This article will focus on three aspects: 1. The characteristics of Chinese character; 2. The developing laws of Chinese characters; 3. Teaching techniques of Chinese characters. The cultural import principles are practicality, moderate degree step by step. Teaching contents are the method of constructing Chinese characters, the stories of Chinese characters, and the pragmatic culture. Teaching strategies are as follows: 1. Explaining the basic knowledge of Chinese characters, training students' consciousness; 2. Introducing thinking Patterns and Linguistic Structures of Chinese; 3. Explaining the meaning of radicals, help students to handle the rules of radicals. According to the teaching experience, the author analyses the necessity to acquaint students with the cultural background; describes principles enabling cross-cultural understanding of linguistic phenomena; specifies corresponding methodical strategies of teaching Chinese as the second language.

Key words: Chinese characters teaching, teaching Chinese as a second language, cross-cultural correlations, teaching strategies.

浅谈对外汉语基础语言课中的文化因素教学

语言和文化相互影响，相互依存的，对外汉语教学中基础语言课的主要目标就是培养学生的交际能力，而交际能力的培养离不开文化因素教学。文化因素教学区别于文化知识教学，文化知识可以脱离于语言课，可以用学生的母语或者其他的语言教授，而文化因素则是在语言课之内，文化因素的教学是为了促进学生语言的学习和理解，为了提高学生交际能力。本文讨论的文化因素教学内容上包括三个部分：语构文化，语义文化，语用文化。与此同时，本文还讨论了作为教师可以怎样做才能进行良好文化教学。

关键词：文化因素，语言课，交际能力，语构文化，语义文化，语用文化

吕叔湘先生曾经说过：“语言是什么？说是“工具”。什么“工具”？说是“人们交流思想的工具”。可是打开任何一本讲语言的书来看，都只看“工具”，“人们”没有了。语音啊、语法啊、词汇啊，条分缕析，讲得挺多，可都讲的是这种工具的部件和结构，没有讲人们怎么使唤这种工具。”[1] 吕叔湘先生说的这段话，也正道出了我们很多汉语教师在对外汉语教学中出现的问题，即“为了教语言而教语言”的问题，但是殊不知，语言教学的最终目的还是学会“怎么样使唤这种工具”也就是说语言教学的目的是让学习者获得一种交际能力。随着对外语或者第二语言教学性质认识的深化，人们越来越认识到语言作为一种社会现象其本身具有的交际性能，而也正是这

种认识，语言教学，尤其是第二语言教学中，交际因素占据了重要地位。而对外汉语基础语言课中，“文化因素，从语言教学的角度来说，它是一种不可或缺的语言要素，也可以说是一个以培养学生交际能力为主要目标的语言教学中的一个内容”[2]

那么何为文化因素呢？

我们知道语言和文化是紧密联系的，语言是文化的一个部分，并且是文化的一种表现形式，只是，在这个文化概念下，文化是宽泛的文化，这里的文化是语言的上位。而本文讨论的是则是，语言本身所蕴涵的文化，它不是一种知识文化，这种文化，它“主要体现在语言的词汇系统、语法系统和语用系统之中它和语言教学的关系上下位和上位的关系。譬如说，在汉语语言课堂上我们讲“吃饭了吗？”这是一句话，从字面意义讲，也许大家都知道它是什么意思。但是这句话隐含意思就是这是一句问候语，在中国人们通常通过关心对方的方式来进行问候。而这就是这句话隐含的文化意义，文化因素。如果学生不明白其中的文化因素，那肯定会望文生义。也正因此，语言教学中文化因素的教学不能少，并且十分必要。“在语言教学中，文化因素与语音、语法、词汇有着相同的地位，对语言作为一种交际工具有着相同的作用。只是它在本质上区别就在于它没有独立的物理形式(如语音)，没有形态标志(如语法)，没有独立的可以自由运用的单位(如词汇)，”[3]它具有隐含并且依附在词汇语法系统中，

那么作为与语音，语法词汇等有着同等地位的文化因素，它都包含哪些方面和内容呢？下面是陈光磊先生对文化因素教学中的内容的阐释“语言课中的文化教学，基本的责任或基本的内容大体有两方面：一是对语言本体结构(主要是语法规则和语义系统)中有关的文化涵义作出阐释，为学习者使用目的语做好必要的文化上的准备；一是对语言使用中的文化规约作出说解和加以实习，养成学习者使用目的语进行交际的文化能力。”[4]首先是语言本体结构中语法规则，它有着自身的文化因素，

一个国家一个民族的心理，价值观念，风俗习惯，思维方式无一不在潜意识层面支配着这个国家或者民族的语言。比如汉语中，对日期的表达方式通常是“年月日”而英美国家的正好相反，这是因为，汉语思维中倾向于由大到小，有一般到具体。而英美国家的人的思维模式正好相反。在汉语教学中，可以简单向学生解释这种思维上的差异，更容易让学生接受上课的内容。其次是语义规则中的文化因素，例如，汉语中，“梅兰竹菊”如果从字面意义上一点儿都不难理解，但是“梅兰竹菊”语义上包含了中国文人特有的精神，被人称为“四君子”，代表着四种品质：傲、幽、坚、淡，是中国人感物喻志的象征，也是咏物诗和文人画中最常见的题材。再比如“汤圆，团圆，破镜重圆”这里的“圆”象征着中国传统的家庭观念等等，这样的例子很多。如果学生不理解这种语义规则上的文化因素，那学生就很难正确理解句子的意思，即使是他认识每一个汉字，望文生义的错误很容易发生。

而语言使用的文化规约，其实讲的就是语用文化，这也是文化因素中很重要的一部分，汉语基础语言课的学习同样离不开对这种语用文化学习和理解。所谓的语用文化，是指语言使用的文化规约，它“隐含在语言系统中的反映一个民族的心理状态、价值观念、生活方式、思维方式、道德标准、风俗习惯、审美情趣等等的一种特殊的文化因素”[5]。在日常生活中，通常我们见了一个朋友，不会问他“你好吗？”而是会说“哎，你去哪里？你去干什么？”而这些在欧美人看来是涉及个人隐私的问话，在中国，则是一种类似于“你好吗”的问候语，再比如，当别人夸奖自己的时候，中国人会谦虚一番“哪里，哪里”而外国人则会说一句“谢谢”。像这样的例子很多，而这些例子，都属于语用文化规约，在语言基础课上，这种语用文化有必要跟学生解释，以便学生更好的理解运用所学的语言。

不管是语构文化也好，语义文化也好，语用文化也好，这些都是语

言的文化因素，对外汉语基础语言课必然要涉及到这些文化因素教学，但是这里就涉及一个怎么教的问题，首先基础语言课和文化因素的教学需要相结合，但是，我们必须对二者的关系有个清晰的认识：大前提必须是“语言教学”，而“文化教学”只是“语言教学”中的一个内容而已。“语言教学”和“文化教学”的关系是：“语言教学”为主，“文化教学”为次；“语言教学”是目的，而“文化教学”却只是手段而已。[6]这就启示我们汉语教师需要做到主次分明，不能在语言课堂上对文化大讲特讲，尤其不能用学生母语或者中介语大讲特讲文化，因为这背离了我们基础语言课的教学目标——培养学生交际能力。这就要求我们汉语教师在基础语言课中，语言教学为主，文化因素的教学为辅，文化因素的教学要始终贯穿于语言教学中。其次，作为汉语教师，要善于发掘课文中的文化因素，有选择性的讲解文化，与语言理解相关的要讲，比如，现在国内经济学界流行的特殊的政治词语“新常态”，这就需要讲清楚这是在特定的政治经济环境中产生的特殊词汇，否则学生不会理解课文。与语言交际能力有关的要讲，比如中国，邻居碰见了隔壁的年轻小伙子会说“找女朋友没？什么时候结婚？”这里就要讲清楚中国的文化氛围，婚姻观念，以及同一社区里年龄大的人如何关心年龄小的人。最后，汉语教师在进行文化教学的时候也要注意循序渐进，需要跟当前语言课的内容相关，有些文化因素的讲解没有必要一次讲解完，大可以留到以后讲解。这其实也就是需要教师根据学生的汉语水平和接受能力来进行一定的判断和选择。比如，在初级对外汉语语言课的时候我们讲“吃”这个汉字，我们先给学生介绍“吃”的意义，以及其汉字构造的意义，比如这里“口”代表着嘴巴。当然在第一次讲“你吃什么？”这一课，教师的主要精力是讲句型“我吃苹果”以及“我喝水”，教师此时是让学生更深入学习汉语“主谓宾”的经典句型，并且可以从汉字文化上解释汉字的意义“吃”“喝”都是用“口”来完成的，而“水”这个汉字在甲骨文中也有比较形象的意义。至于“你吃了吗？”这样带有强烈语用文化的句子，则可以放到后面，等学

生学完了“了”，对“了”有了初步的了解的时候，在合适的时候讲解“您吃了吗？”的语用文化。

总而言之，文化因素的教学是基础语言课语言教学中必不可少的一部分，它是等同于其他语言因素，例如“语音，词汇，语法”一样的语言习得因素。在对外汉语基础语言课中，教师需要在合适的时候，给学生导入适当的文化，而这些文化因素教学也必须要围绕基础语言教学来进行，对学习语言有利的，对培养交际能力有利的都要进行文化的教学。

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THE ROLE OF CULTURAL BACKGROUND WHILE TEACHING ELEMENTARY CHINESE AS THE SECOND FOREIGN LANGUAGE

Language is a tool for people to communicate with each other. It also carries the local culture within itself. And at the same time the culture is also reflecting the language and influences the language in a long term. A person, who wants to get deep knowledge of any language may not ignore culture and has to learn the history of culture including all other aspects of the studied language. So, the author highlights the importance of cultural background when teaching students elementary Chinese as a second foreign language, cross-cultural communication in particular. The article reflects the author's attempt to point out the most important aspects for the culture teaching and language teaching which should be used in language classes. The author of this article tries to find out how the language and culture peculiarities influence each other, especially while teaching Chinese language. Considering the specificity of the Chinese language, in which aspects there might appear influences with each other and how it can be useful during the study in class. All of this is worth exploring. The approaches to the identification of culture-marked elements are described in the article. The author specifies teaching methods facilitating better understanding of Chinese by means of cultural markers. The culture-oriented structure of the Chinese language is represented. And it could be very important because Chinese language is quite different from any other languages. The characters itself also mean something manifesting cultural background. Understanding culture is very important for learning a foreign language because knowing culture may give some insights into the mentality of the students

learning Chinese as a second foreign language.

Key words: cultural elements, cultural background, communicative skills, Chinese, teaching methods.

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以俄语为母语的学生学习汉语的难点及对策

摘要: 文章以以俄文为母语的学生在学习汉语的过程中出现的代表性偏误问题为出发点, 在探索原因的同时, 寻找解决的方式, 对问题从语音和语用等方面进行分析, 重点在于讨论以俄语为母语者在学习汉语的过程中所遇到不良影响, 并且以提升教学水平为目的, 在宏观和微观两个层面提出具有理论及实际操作行的意见和建议。

关键词: 俄语为母语; 汉语习得; 语音; 语用; 偏误; 教学法。

以俄语为母语的学生在学习汉语时, 通常会出现音节、声调、语法等方面的问题, 其中有一部分直接和俄语的发音及语法相关, 同时, 也有

一部分是受独联体内部汉语教学法及跨文化因素的影响。本文就针对汉语教学中的几个具有代表性的问题予以分析论述。

一、俄语语音系统对汉语音节认读的影响。

1. 俄语元音 и 对于汉语韵母-i 的影响。

由于俄语元音 и 转换为拉丁文为“i”,因此,很多母语为俄语的学生在学习-i时,常常把 zhi, chi, shi,和 zi, ci, si,等音节,误读成 zh, ch, sh,或 z, c, s,与俄语元音 и 的拼读,即近似于汉语拼音韵母“ei”的拼读,时间久了,则常常会造成发音不准,难以正确表达语义并很难纠正。尤其是音节“shi”学生容易读作俄语的“ши”。对此,笔者建议,可以在实际教学中将“-i”写为“r”,这样从直观上比较接近,可以尽可能减少偏差。

2. 俄语元音 о 对汉语韵母 ou, o 的影响。

俄语的 о 是圆唇元音,发音时舌头向后缩,舌后部向上抬起,双唇撮成圆形。汉语普通话中,ou, o 为复韵母,发音时,舌位要移动,口腔开度明显由大变小,而俄文 о 发音时口腔开度比 ou 大,收音是口腔开度则比汉语的 o 大。这就造成一些音节,例如:“老师”的“老”、“然后”的“后”等,俄语为母语的学生往往不够准确。解决这个问题,应当向学生多做示范,解释清楚,让其尽量减少开合度。

3. 俄语软辅音, д, т, 与非圆唇元音 и, е, ё, ю, я 拼读对汉语的拼音的 d, t 与齐齿呼韵母构成的音节影响。

软辅音 д, т 的发音与汉语普通话声母, q, j 的发音相似,只不过汉语的 q, j 是塞擦音,而软辅音 д, т 是塞音。因软辅音 д, т 转换成拉丁文后的写法和汉语的 d, t 完全相同,因此一些 d, t 与齐齿呼韵母构成的音节便被读作: jie (die), ji (di), ji (ti), jie (tie)。例如: jian, an, men (天安门), ji, qie (地铁), non, jiu (弄丢)等。教师在语音课上应随时提醒学生汉语拼音的 d, t 在于齐齿呼韵母相拼读时并没有弱化现象。

4. 俄语元音 Ю 与汉语韵母 ü。

按照汉语拼音的拼写规则，当韵母 ü 位于 j, q, x, 之后时 ü 上的亮点省略，ü 被写成 u, 再进一步被误读成俄文元音 ю 的拉丁文字发音，通过这样的认读过程，即从 ü 到 u 再到 ю 导致，“去不去”被读成了“qiu, bu, qiu”“京剧”被读成“jin, jiu”。教师在教授这些音节时，可以根据实际情况，要求学生把省略的两点加上，以便于从直观上强化记忆。

5. 俄语音节接线不明的影响。

汉语音节的界限分明，即一个方块字对应一个音节，音节与音节之间不可以连读，每个音节的发音都要完整利落，才能够正确表达语义。俄语的音节界限不明显，这也是俄语语言学家一直争论的问题。俄语的辅音和元音的结合力很强，俄语中如果辅音和元音相邻，这个辅音应该和后面的元音拼读组成音节。甚至词与词之间在语速较快时也会发生这种现象。

6. 声调的误读

汉语的四声中，对俄语为母语的学生来讲最难掌握的是阳平和上声。俄语是五声调的语言，但俄语有重音，因此阴平和去声相对容易掌握。对俄语为母语的学生普遍起音较高，阳平的 35 调值往往被读成 45 调值，而与其他音节连读的 214 调值的上声词大多读成去声或近似去声的 53 调值。

声调结合中，难在“上声+阳平”。很多俄语为母语的学生将“上声+阳平”读作“阴平+阳平”。比如：把“沼泽”读成“zhao, ze”把“小孩”读成“ziao hai”。为解决这个问题，不妨多找一些“上声+阳平”的词语，让学生找出他读得相对正确的几个词，反复练习体会，然后再用一组新词比较记忆进行模仿。

学生出错还有一个方面在于急躁的心理，表现为第一个音节的音长不够，急于去发第二个音。可以试着通过延长其上声的发声时间来解决这个问题。

7. 汉俄词语音义关系不同的影响。

汉语音节与语义有着较为密切的关系。词语的意义不仅关系着该词的读音，而且决定词语内部音节的强弱关系。而音节的强弱与声调无关。俄语多音节词语内部音节的强弱关系与该词的意义无关。因此造成俄语为母语的学生在说汉语时不太考虑音节的强弱关系，出现语义表达不贴切的问题。

二、语句运用上的误区。

目前，大部分学汉语的俄语为母语的学生并没有系统的掌握汉语的语法规则，而是凭借学过的单词，再用一部分汉语语法和俄语语法将这些词穿起来，来进行交际，势必会使得交际不得体。对外汉语教学提倡并强调交际性原则，这一原则不仅要求学生运用语言交际成功，同样要求交际得体。俄语为母语的学生在语用方面出现的问题主要表现在以下几个方面：

1. 简单地直译俄语词汇或习用语。

俄语同汉语一样，也存在一词多义或一义多词的情况，学生交际中尤其是口语交际中往往由于思维惯性，简单地对译一个词语或短句。

例如：последние дни

最后一段（误）/最近一段时间（正）

Он сейчас придет.

他现在来（误）/他马上来（正）

Уже поздно, мне надо домой.

时间很晚了，我要走了。（误）/时间很晚了，我得（该）走了。

（正）

Я не могу.

我不能。（误）/我受不了了。（正）

究其原因，这与俄语国家普遍存在的外语教学法-翻译法有关。我们现在接收的俄语为母语的学生大部分在国内已经接受过汉语方面的培训，该培训又多以翻译教学法进行。客观地说，翻译法教学固然有其优势的一

面，也存在着弊端。这里篇幅所限，不变赘述。其中最严重的“后遗症”就是直译而与单词或者短句，即使学生的词汇量达到一定程度，他所组织的话语仍然不符合汉语语法的要求。

2. 交际切分偏误导致的语法错误。

俄语语法虽然也要求一定过得词语顺序，但并不像汉语那样对句子的各个成分有相对严格的顺序及位置要求。俄语表达特别是口语中并不强调语序，而是通过词形的变化表达语义。因此，以俄语为母语的学生容易将俄语的切分手段迁移至汉语表达过程中，当设计一些复杂句型的语序和语调范畴时便会出现错误。例如：

他两年一直学习在伊尔库斯科。--限定范畴偏误。

开始战争了，她丈夫作战去了。（此例句引自《受俄语母语干扰的汉语交际切分偏误分析》作者：张园）--动词范畴偏误。

安娜和漂亮小伙子一起来了。--数量范畴偏误。

教师应在教学中强化交际切分手段的教学，强调各类句子成分的可移动和不可移动性、时间范畴、数量范畴、限定范畴的特点，注意细节，针对错误进行纠正。

3. 言语义与交际义分离，语气情态与语境不和。

语言作为人类的交际工具。总要表达一定的人类情感：喜、怒、哀、乐、惊、恐、忧、烦这就是语气情态。汉语有语气情态是必然的，语气与情态联系起来也是必然的。这里的语气情态指的是广义的语气情态，它包括毅然决然与犹豫不决、刁钻古怪与温柔解人、不屑一顾与大惊小怪等等各种情态。对外汉语教学不仅要教言语义，更要教授交际方式。忽视了这一点，学生的言语就会出现偏差。

例如：“那谁知道！”其言语义为：我不知道；而交际义为：我不知道也不屑知道。带有一定的轻蔑、嘲讽、不尊重的意义色彩，俗话说说的阴阳怪气。

情景一：办公室，几个人分别做着各自的事情。甲问：“小周今天怎么没来？”乙回答：“那谁知道！”（趣味汉语《传言》）

情景二：教师，教师点名：“萨沙怎么没来？”学生回答“那谁知道！”

学生错用的原因之一是教师只交代言语义不交代交际义，造成学生将二者分离。

针对以上两种情况，我想首先应该做的是改变教学方法，迅速切入功能法的教学。不派懂俄语的教师在全部分或大部分为俄罗斯学生的班级授课，让学生摆脱对翻译的依赖心理。教师在组织课堂教学时注意适当增加情景教学，使学生在接受新信息的同时接受新信息所处的语境，刺激其记忆神经，目的在于让学生在遇到相似的语境时迅速再现已掌握的得体的话语信息。

4. 俄汉呼语语用功能不同造成的偏误。

呼语是言语行为的重要组成部分，其主要功能是确定交际基调。恰当地使用呼语，有助于顺利地甚至较早达到交际目的。汉语交际中直呼其名是不礼貌的，适用于非正式交际环境或长辈对晚辈、上级对下级的称呼，在正式场合应用姓氏加职务，比如：张厂长、李经理、王老师等。俄语中对人名的称呼却恰恰相反。俄语为母语的国名字一般包括三部分：姓氏、名字、父名。在正式语境中，称呼上级和长辈应该呼其名加父名，例如对普京，应称其弗拉基米尔·弗拉基米洛维奇，直呼“普京”是不礼貌的。俄罗斯学生往往套用俄语的呼语习惯，直呼老师或其他尊长的名字，造成交际偏误。

解决这个问题，并非一朝一夕可以解决。笔者认为，应增加视听课的学时，组织课堂教学时可关掉声音，让学生为教学短片或电影配音，以调动学生的参加欲望，促进其语言能力在现实场景中的提高。

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THE ANALYSIS OF LINGUISTIC DEVIATIONS MADE BY THE RUSSIAN-SPEAKING STUDENTS IN THE PROCESS OF STUDYING CHINESE

The article is aimed at studying topical issues of teaching Chinese to the Russian-speaking students. The authors analyze the reasons of linguistic mistakes and makes propositions concerning their eradication. Interference of the Russian phonetic system causes errors while segmenting Chinese characters, which affects a syntactical structure of the Chinese sentence.

The phonetic similarities in articulation of some Chinese sounds and words by the Russian-speaking students are specified. The results of mispronunciation of certain Chinese sounds and deviation from the Chinese phonetic norms as well as semantic meaning are revealed.

There are given examples of inappropriate Chinese sentences made up by the students under the influence of the “Russian-type” syntax.

The authors present some methods facilitating the improvement of the Chinese language teaching. The innovative teaching techniques for the Chinese teachers are described.

Key words: Russian-speaking students, phonetic system, Chinese syntax, phonetic mistakes, mispronunciation, Chinese language teaching.

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乌克兰初中级汉语课程词汇教学方法

本文通过在乌克兰南方师范大学孔子学院教授初中级汉语课程过程中获得的经验，总结出乌克兰初中级汉语课程的词汇教学方法。主要有：“直接法”、“与语境相结合的翻译法”、“词语搭配法”、“比较法”、“语素义法”、“联想法”、“类聚法”、“注重生词复现”。其中“直接法”和“与语境相结合的翻译法”适合讲解词义。“词语搭配法”和“比较法”适合讲解词的用法。“语素义法”、“联想法”“类聚法”和“注重生词复现”侧重生词的扩展、练习和复习。但是在实际词汇教学中，这几种词汇教学法交叉使用，多种教学方法共同促进词汇教学。

关键词：乌克兰, 初中级汉语课程, 词汇教学, 方法。

从语言本质上来说，交际是语言的首要功能，交际中的一个句子是通过词汇来完成的。无论是对于母语学习者还是第二外语学习者来说，词汇及词义的学习一直都是重点。词汇教学在国际汉语教学中的重要地位

也是无须争论的。因此，词汇教学方法的研究成为国际汉语教学的重中之重。

本文结合自己在乌克兰南方师范大学孔子学院教授中文专业学生过程中获得的经验，总结出教授乌克兰初中级汉语课程的词汇教学方法。希望对其他教师在词汇教学方面起到一定的借鉴作用。

目前，本人在乌克兰南方师范大学孔子学院所教授的学生为中文专业初中级水平的学生，课型以综合课为主，所使用的教材为《成功之路》。在一年半的教学过程中，对初中级汉语课程中词汇教学有一些独特的思考。总结的词汇教学方法有：

一、直接法

用实物、图片展示，或者用肢体去演示的一种方法。声音和词义的直接联系。

如：《成功之路·起步篇 1》第二课的生词“词典”、“地图”、“本子”、“笔”、“书”。在讲解这些名词时就可以直接利用身边的实物来展示，简洁明了。第十一课的生词“美元”、“欧元”、“日元”、“人民币”可以利用图片或者多媒体设备形象地展示该词。第九课的生词“吃”、“喝”、“坐”就可以利用肢体语言来演示。

直接法常用于讲解初级词汇中的名词、动词等。它利用形象思维占优势的学习特点，有利于初级学生建立清晰、明确的概念，也可以让形象由静变为动，调动学生的积极性，加深印象。

二、与语境相结合的翻译法

利用媒介语对汉语词汇进行翻译的一种方法就是翻译法。

《成功之路》教材中的词汇采用英语释义。在用目的语难以解释的情况下，借助翻译手段可以使学生迅速理解、省时省力。但是由于两种语言中词汇的义项很少是一一对应的，即便是意义相似，也会有各种各样的差异。在使用翻译法时必须与语境相结合。

如：《成功之路·起步篇 2》第二十五课中的“凉快”。学生在造句时说“我喜欢学习汉语，因为学习汉语很凉快。”其实学生想表达的是“学习汉语很酷。”课本中“凉快”解释为“（形）cool”，但是汉语中的“凉快”和英语中的“cool”不是“等价词”。汉语中“凉快”指气温或者体温，英语中“cool”除了指气温，还包含“酷”的含义。如果老师在翻译该词时，没有结合其出现的语境，学生在使用时就会闹出笑话。

三、词语搭配法

通过词与词的搭配来理解词义并学会正确使用该词的一种方法。比较常见的是量词与名词的搭配、动词与宾语的搭配及主语与动词的搭配。

如：《成功之路·顺利篇 1》第三课中的“公寓”，我们要给出相应的量词“一套公寓”；第四课中的“点”，我们要搭配相应的宾语“菜”；第一课中的“占线”，我们要给出“电话占线”的搭配。

词语搭配法是国际汉语教学中非常重要的一种方法，因为学生不仅要知道词义，更重要的是能够正确掌握词的用法。只讲词义，不讲用法，学生就很容易借助自己的母语来套用与之词义相对应的词的用法，造成“母语负迁移”。如：“聊天儿”，汉语中是“跟……聊天儿”。如果不讲解用法，学生就会受到俄语的影响说出“我聊天儿你”这样的句子。

四、比较法

通过同义词、反义词的比较来理解词义的一种方法。

1. 反义词比较法

通过反义词的词义对比性进行汉语词汇教学。

《成功之路》教材采用英语释义，但对于不以英语为母语的乌克兰学生来说，并不是所有学生都能够准确理解英语注释。因此，利用反义词来解释词义尤为必要。但是在利用反义词解释词义时，必须要使用同一语义场中的反义词。

如：《成功之路·顺利篇 1》第五课课后阅读中“轻松”，其释义为

“（形）carefree, light-hearted, relaxed”。学生在看到英语的释义之后，仍不太理解，我们可以解释为“很忙很累”的反义词就是“轻松”，学生会迅速明白。“很忙、很累、轻松”都是属于“生活或工作节奏”这一语义场。

2. 近义词比较法

通过近义词对比分析，在比较中发现不同点，从而更准确地理解词的用法。

在教授中级汉语课程中，随着学生词汇量不断增加，学生很容易将学过的词语联系起来，近义词混淆使用的问题随之而来，因此，近义词辨析问题在中级词汇教学中特别需要注意。同时，近义词辨析问题也词汇教学过程中的一个重点和难点。针对近义词，我们可以主要从词的释义、词的用法、词的语体色彩来进行分析。

如：《成功之路·顺利篇 1》中第一课中“一直：（副）all the time”和第七课中“总是：（副）always”。“一直”和“总是”都是时间副词，词义相近，但是仔细比较，两个词的意义存在区别。“一直”更多是指在一段时间内动作或状态持续不变，例如“今天我一直在写作业。”。“总是”更多是指动作或状态反复多次出现（频度）。例如“这条路总是堵车。”

《成功之路·顺利篇 1》第六课中“帮忙”和第八课课后阅读中的“帮助”都是动词且词义相同，但用法不同。“帮忙”是离合词，可以说“帮……忙”和“帮帮忙”，但是“帮助”不可以。

《成功之路·起步篇 1》第十课“元”和“块”、“角”和“毛”词义和用法相同，主要区别在于语体色彩，“元”“角”在书面语中使用，“块”“毛”在口语中使用。

中级汉语课程中，近义词辨析是词汇教学中非常重要的一个环节，但是近义词辨析不易讲得过细，否则，就会给学生造成记忆负担。应该抓

住主要的区别，并对主要的差异进行针对性的练习，让学生在练习中掌握。

五、语素义法

利用汉语构词法的特点，用语素来解释词义，将学生的注意力从词转移到语素上来。像主谓结构、偏正结构、联合结构的词，适合用语素法。

如：《成功之路·顺利篇 1》第九课中“期中”、“期末”。“期”就是“学期”，“中”就是“中间”，“末”是指“后面”，这样学生就会很容易理解“期中”和“期末”的意思。还有“房租”、“留学”、“炒饭”、“炒面”、“家常菜”、“游玩”、“公用”等都适合用语素法来解释词义。

语素法不仅可以帮助学生很快地理解词义，还可以帮助学生理解那些未学过的、相似的词。在词汇教学中，还可以给学生列举一些同语素词，扩大学生的词汇量。如“书店”可以列举“花店”、“药店”、“鞋店”、“饭店”等。“服务员”可以列举“售货员”、“售票员”、“收银员”等。

六、联想法

在讲某一个词时，往往会联想到与之相关的词。

如：《成功之路·顺利篇 1》第六课，在讲“系”这个词时，就会联想到“专业”、“学院”。在讲“音乐”这个词，就会联想到“歌词”、“歌手”、“乐队”等。

这一方法除了可以帮助学生扩大词汇量之外，还可以有意识地把学习者所积累的词语从意义上联系起来，使学生在语言交际过程中较快地检索和选取头脑中的词语。

七、类聚法

利用词语的聚合关系，依据一个固定的语义群或者话题，将相关的词语同时讲解或复习，新旧词互相对照。在初级汉语课堂中常使用此方法。

如：在初级汉语课堂中讲解“水果聚合”时，会讲解“苹果”、“香蕉”、“草莓”、“菠萝”、“西瓜”等。在讲解“运动聚合”时，会讲解“打

篮球”、“游泳”、“跑步”等。

聚合法非常有系统性，教师讲解一个聚合的相关词汇之后，可以使学生在短时间内扩充词汇量，也非常便于背诵和记忆。同时，这也是一个复习词汇的好方法，从课堂反馈中发现，这个方法可以调动学生积极性，教学效果非常好。

八、注重生词复现

所谓“生词复现”就是指生词在教材中反复循环出现。注意生词和语法点的复现率是编写汉语教材的一个重要原则。同样，在词汇教学过程中，教师也需要注重生词复现。不少研究表明复现教学在国际汉语词汇教学中具有重要意义，提高生词复现率有助于学生记忆生词。

在实际教学中，除了用整段时间复习生词，我们还可以采取一些教学技巧来提高生词的复现率。比如：在讲解生词时，我往往们要给出一些例句。后面生词的例句要复现前面的生词。例如《成功之路·顺利篇 1》第九课生词表中出现的“结婚、参加、婚礼”这三个词。在讲解时给出的例句分别是：“结婚：你打算什么时候跟她结婚？”“参加：听说学校有游泳比赛，你想参加吗？”“婚礼：我姐姐要结婚了，我要参加她的婚礼。”这样前面学的生词“结婚”“参加”在后面的例句中就会复现。另外，教师的课堂用语也可以不断复现之前学过的生词。听写生词也是提高生词复现率的一个方法。听写生词环节可以培养学生循环记忆生词的习惯。

以上所总结的八种词汇教学方法中“直接法”和“与语境相结合的翻译法”适合讲解词义。“词语搭配法”和“比较法”适合讲解词的用法。“语素义法”、“类聚法”和“注重生词复现”侧重生词的扩展、练习和复习。但是在实际词汇教学中，几种词汇教学法交叉使用，多种教学方法共同推进词汇教学效果。

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TEACHING METHODS OF CHINESE VOCABULARY TARGETED FOR UKRAINIAN ELEMENTARY AND PRE-INTERMEDIATE STUDENTS

The Chinese level of the students in Ukraine is elementary and middle-level. The article is devoted to some methods of Chinese vocabulary teaching targeted for Ukrainian elementary and pre-intermediate students. The author analyses these methods: There are eight main methods: direct method, translation-contextual method, word collocations, comparison, morpheme analysis, imagination, association, repetition.

Direct method presupposes the use of real things, pictures or body language to express vocabulary. This method is usually used to teach elementary students nouns or verbs. The image of thinking helps students form a clear and exact concept, as well as evoke students' enthusiasm. *Word collocations* are taught as a complex taking into consideration the meaning of each component. Students master the meaning of words and their use. *Comparison* is suitable for understanding the meaning through synonyms and antonyms. We can analyze shades of meaning by word explanation and use as well as differentiate stylistic colours of words. This method is very important for students to know the difference of synonyms. *Morpheme analysis* is aimed at explaining the meaning of words through morpheme analysis. This method not only helps students to understand new words or similar words but also to expand their vocabulary. *Imagination* works when teaching a certain word within a set of the related ones. This method can relate words by their meaning, which facilitates the correct choice of word from memory while communicating. *Association* enables productive reviewing of related words based on a certain topic by means of comparing previous and new words. This method is also a good way to expand students' vocabulary. It can evoke students' enthusiasm from their responses. *Repetition* means further appearance of new words in a textbook. Words repetition and grammar phenomena repetition are also a principle of writing a book. This method helps student to remember new word.

The direct method and translation-contextual method are used for

meaning explanation; word collocations and comparison are used for usage explanation; morpheme analysis, imagination, association and repetition are used for expanding, practising and reviewing vocabulary. These methods, if used in a complex, promote vocabulary teaching.

Keywords: *Ukrainian students, elementary and pre-intermediate students, vocabulary teaching methods, to master Chinese vocabulary.*

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上汉语课训练听力与阅读

本文章介绍上汉语课如何培训听力与阅读。学好汉语要掌握说话, 鞋子, 听力与阅读能力。阅读与精力是接受性语言技能。阅读分两种类: 泛读与精读。如何进行泛读和精读。有什么样的了解课文全貌的示范的练习与看懂课文具体的意思示范练习。听力也可以分两种类: 精细听力与粗放听力。阅读或听力课的重要教学步骤。有什么样的交际性练习。

重点词语: *培训听力与阅读, 接受性语言技能, 泛读与精读, 示范的练习, 精细听力与粗放听力, 教学步骤, 交际性练习。*

学习外语主要目的是了解不同文化, 更好了解沟通与外国友人的合作交流。学习汉语也不例外。中国发展越来越好所以愿意学习中文的学者也越来越多。但是因为汉语跟西方语言完全不一样, 所以学习汉语跟学习

俄语，英语等等也不一样。汉语言文字的一个突出特点是以形写意，这与汉民族思维的具象性相关。学好汉语要掌握**说话，写字，听力与阅读能力**。其中最后两个专家叫做接受性语言技能。它们帮助人听懂中国话与看懂中文。说话与写字帮我们表达自己的观点与思想。

阅读

众所周知我们一定要学会阅读。因为大家应该看懂书，报纸，文件，手机短信，路上广告等等。学汉语的学生该用汉语阅读。专家把阅读分两种类：**泛读与精读**。介绍一下：泛读一般学生在业余时间阅读的方法，有时候阅读就是为了享受或查资料，比如说睡觉前读你喜欢的书或刊物。泛读的目的是用汉语看懂你喜欢的书，画报，网站或网络资料。

上课时学生一般进行精读。用短文读后做练习。阅读的目的是培养与发挥学生阅读的能力。什么样的能力？就是了解课文全貌与了解具体的意思或略读（浏览）。一般老师先让学生浏览课文后进行精读。精读的除了看懂中文，认识更多汉子，阅读速度，了解中国历史故事，文化等等有关的方面

了解课文全貌的示范的练习是下面的：

- 阅读后判断：课文主要注意是什么？
- 老师提问，学生回答（3-4 个问题）
- 读后连接图片与标题或者排列段。
- 作者是什么意思？

专家把泛读英文叫做“skimming”，具体翻译“从牛奶上面揭去 jiēqù 奶皮子”意思是取精用宏。

看懂课文具体的意思示范练习是下面的：

- 读后回答具体的问题：谁？什么时候？在哪儿？等等
- 读后找到划线的词语
- 阅读后选择正确的答案

- 根据课文内容判断正误
- 选择对下列划线词语的正确解释
- 连起来句子两部分
- 用恰当的词语填空
- 备选方案选择

做练习之前教师应该明明解释怎么做这种练习。我想强调：阅读课文这不是练习的目的。每个练习都有交际目的，比如说，读后翻译电子邮件，杂志的文章或某个博客等等。

听力也是掌握外语重要的技巧，听力也可以分两种类：**精细听力**与**粗放听力**。进行听力不但要注意怎么用单独词语，而且也要注意语法结构。

上课时训练听力或看教学的录像就叫做精细听力。业余时间看中国电影，电视节目听中文广播等等享受的活动叫做粗放听力。听力明白大概的意思跟浏览课文的示范的练习差不多一样。我想强调：听会话这不是练习的目的。听力也练习都有交际目的，比如说，听广播，讲座，故事，报告等等。

看教学的录像后做练习也会发挥学生听力的能力。这下上课的目的让学生掌握某种词语与重点句型后阅读或集中注意力听。

专家推荐用这种阅读或听力课的**教学步骤**：

1. 引起学生的兴趣。
2. 处理生词（介绍可以用的与不可以用的生词和汉字）
3. 描写图片与猜测，看教学录像，听教学录音
4. 了解课文或会话全貌
5. 训练听力与阅读
6. 练习与运用（按照处理的词语与提供的材料做练习）
7. 交际性练习，比如说：

- 复述课文或会话
- 讨论问题
- 角色扮演
- 写报纸或杂志的文章
- 给朋友写信或短信
- 看图说话

需要强调是在培训班上课时不能分听力课与阅读课，所以教师可根据课时的多少及学生水平能力，酌情配合训练阅读与听力。这样就可以根据中国成语“一箭双雕”上一节课时发挥学生听力与阅读能力。

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PERCEPTION SKILLS AT THE LESSONS OF CHINESE WHILE DEVELOPING LISTENING AND READING SKILLS

Perception skills are those skills in which we receive language. Those skills are: Reading and Listening. And they involve active participation on the part of the reader or listener. Students can cope with a higher level in receptive skills than they can with language production. Linguists distinguish two types of reading.

Extensive reading (or free reading, book flood, reading for pleasure), is a way of language learning, through large amounts of reading. As well as facilitating acquisition and learning of vocabulary, it is believed to increase motivation through positive affective benefits. Extensive reading on the other hand, involves reading of large quantities of material, directly and fluently. It is treated as a *means* to an end. It may include reading simply for pleasure or reading technical, scientific or professional material. This latter type of text, more academic, may involve two specific types of reading, scanning for key details or skimming for the essential meaning. A relatively quick and efficient read, either on its own or after scanning or skimming, will give a global or general meaning.

Intensive reading is slow, careful reading of a small amount of difficult text – it is when one is "focused on the language rather than the text". Intensive reading is used to teach or practice specific reading strategies or skills. The text is treated as an *end* in itself. Intensive reading = Reading for detail = Accurate reading.

Intensive Listening is when we listen to specific information while extensive listening is listening to the gist or summary of a text.

Extensive Listening is a way to improve listening fluency. It involves listening to (or being involved in) massive amounts of text, text which learners can understand reasonably smoothly and high levels of comprehension.

Detailed comprehension work gives students a good opportunity to study the finer points of the text and so learn more about how the language is used. Intensive reading / listening is typically used with short sections or sentences when we need to understand or study information or language use in detail.

These are some typical tasks to teach reading and listening skills.

- Identifying the topic: good readers and listeners are able to pick up the topic of a written or spoken text very quickly. With the help of their own

schemata they quickly get an idea of what is being talked about. This ability allows them to process the text more effectively as it progresses.

- Predicting and guessing: both readers and listeners sometimes guess in order to try and understand what is being written or talked about, especially if they have first identified the topic. Sometimes they look forward, trying to predict what is coming; sometimes they make assumptions or guess the content from their initial glance or half-hearing - as they try and apply their schemata to what is in front of them. Their subsequent reading and listening helps them to confirm their expectations of what they have predicted or to readjust what they thought was going to happen in the Light of experience.

- Reading and listening for general understanding: good readers and listeners are able to take in a stream of discourse and understand the gist of it without worrying too much about the details. Reading and listening for such 'general' comprehension means not stopping for every word, not analysing everything that the writer or speaker includes in the text. A term commonly used in discussions about reading is skimming (which means running your eyes over a text to get a quick idea of the gist of a text). By encouraging students to have a quick look at the text before plunging into it for detail, we help them to get a general understanding of what it is all about. This will help them when and if they read for more specific information. Gist reading and listening are not 'lazy' options. The reader or listener has made a choice not to attend to every detail, but to use their processing powers to get more of a top-down view of what is going on.

- Reading and listening for specific information: in contrast to reading and listening for gist, we frequently go to written and spoken text because we want specific details; we may listen to the news, only concentrating when the particular item that interests us comes up.

- Reading and listening for detailed information: sometimes we read and listen in order to understand everything we are reading in detail. This is usually

the case with written instructions or directions, or with the description of scientific procedures; it happens when someone gives us their address and telephone number and we write down all the details.

Key words: receptive skills, reading, listening, extensive reading and intensive reading, formal exercise, intensive listening, extensive listening, communicative exercise.

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**PEDAGOGICAL CONDITIONS FACILITATING PROFESSIONAL
AND SPEECH TRAINING TARGETED FOR THE FUTURE
TRANSLATORS OF THE CHINESE LANGUAGE**

The article is devoted to the study of efficient linguo-methodical, psychological and pedagogical conditions facilitating professional and speech training targeted for the future translators of the Chinese language within university pedagogical education. The phenomenon “pedagogical conditions facilitating professional and speech training targeted for the future translators-orientalists” is analysed; the main pedagogical conditions enabling a resultative training are specified.

***Key words:** pedagogical conditions, professional and speech training, future translators of the Chinese language, translators-orientalists, university education.*

Theoretical and practical investigations of efficient means enabling the formation and development of translation competence of the future translators-orientalists within a pedagogical university confirms the urgency in defining and grounding the pedagogical conditions contributing into mastering of its teaching / learning process.

It seems to be of great importance to solve a problem which may arise because of the controversy between the contents of the professional training targeted for the future translators according to the requirements of the labour market and the specificity of a teaching / learning process at a pedagogical establishment of higher education. This very problem stipulates the **aim** of the article – to study efficient linguo-methodical, psychological and pedagogical conditions facilitating professional and speech training targeted for the future translators of the Chinese language within university pedagogical education.

The solution of this problem presupposes the fulfilment of these *tasks*:

- 1) to determine and define the pedagogical conditions of the designated training;
- 2) to specify the essence of the pedagogical conditions enabling a resultative training targeted for the future translators of the Chinese language.

The encyclopaedic sources interpret the term “condition” in these ways: - as a philosophic category expressing relations between a subject and its objects without which it cannot exist; as a circumstance on which something depends” [6, p. 327].

In Psychology, a related science to Pedagogy, the notion “condition” is considered within the domain of psychological development and correlated with the aggregate of inner and outer causes which determine people’s psychological

development, speed it up or slow it down, effect the process of development, its dynamics and final outcomes [1, p. 270-271].

The analysis of specialized literature enables us to state that there does not exist any universal approach to the definition of the notion “*pedagogical conditions*”. The set of the most common components revealing the essence of the phenomenon includes these determinants: conditions, opportunities, factors of an educational process. Native and foreign scientists (Yu. Babanskyi, M. Borytko, O. Brazhnych, O. Gokhberg, M. Yevtukh, I. Zazyun, V. Konyukhov, O. Kopus, A. Malykhin, M. Makhmutov, A. Nain, M. Pentylyuk, P. Pidkasystyi, N. Postalyuk, O. Savchenko, M. Fitsula, I. Khoreev, O. Chalyi, T. Shamova and others) equate pedagogical conditions and circumstances; these are the pedagogical conditions which influence an aggregate productive process enabling the formation of the designated competence provided that a student / students actively participates / participate in this very process.

On the other hand, pedagogical conditions function as indicators specifying the degree of performance of the State standards and requirements to educational activity which aim at training a highly qualified professional.

Let us accumulate the results of the research devoted to the issues of determining pedagogical conditions by different scientists. We may consume the qualitative feature of the main processes and phenomena occurring within an academic-and-educational space, normative approach to the organization of activities and improvement of the interaction between subjects and objects of the pedagogical process while solving certain didactic tasks. We have defined three constituents of the notion “condition” when dealing with pedagogy, they are: 1) a totality of circumstances and reasons which influence person’s development, study and bringing-up; 2) the capability of pedagogical conditions to accelerate or slow down the educational process, influence their dynamics and outcomes; 3) conformity with standards and normative requirements to education.

Thus, we interpret *pedagogical conditions* as a totality of interrelated factors enabling organization, monitoring, regulation and interaction of subjects and objects of some pedagogical process while realizing a particular aim. By *pedagogical conditions of professional and speech training targeted for the future translators of the Chinese language* we understand outer factors of effective realization of the pedagogical aim – to form translation competence, – which are purposefully created by a teacher to make a positive influence on the educational process.

There were singled out these pedagogical conditions of the designated training: • students' positive motivation to the translation activity within the domain of the Chinese language; • interaction of Humanitarian and Linguistic disciplines alongside with training methods within the process of translation competence formation of the future Chinese translators; • students' immersion into active self-guided professionally oriented translation activity with the Chinese texts and native speakers; • actualization of interactive organizational forms of students' educational translation activity under conditions of pedagogical education; • future translators' awareness (at the level of beliefs) of the significance of the translation activity within a multicultural environment. Let us designate the essence of each of them in the spectrum of the research.

The choice of the profession of a translator-orientalist by a school-leaver is predetermined by his / her positive motivation, based on a dream, to study the Chinese or some other language / languages, the motive, in other words (the reason why the Chinese language), and the aim (student's final desirable outcome). That is why the pedagogical condition "*students' positive motivation to the translation activity within the domain of the Chinese language*" was designated as the first one.

The positive motive in choosing the profession of the Chinese translator is correlated with the foreseen positively oriented events which stimulate functioning in this profession: - business trips abroad; - acquaintance with the

Chinese realities and traditions (Chinese cuisine, customs, medicine, gymnastics Tai-Ji and Wu-Shu, art, *etc.*), history of China, its literary heritage, scientific and technical advancement, philosophical and pedagogical determinants (Confucianism, Taoism, *etc.*); - diverse improvements and advancements of the Celestial Empire; - experience exchange with oversea colleagues). A student associates the *goal* with a successive employment and corresponding wages, which presupposes these strategic vectors: - fluent speaking Chinese within professional cross-cultural communication; - mastery in Chinese character writing; hieroglyphic etymological, semantic and decoding skills; cultural awareness; - trouble-free realization of all types of translation – oral (consecutive and simultaneous) and written (full / contracted translation of texts representing different genres) using information and communication technologies (ICT).

The pedagogical component is responsible for the formation of the future translator's motivational sphere from the viewpoint of education: - formation of professional and speech competence of the future translators of the Chinese language within a multicultural environment; - development of interest and tolerance towards the culture of the Celestial Empire (including the countries the languages of which are studied) reserving moral attitudes to the native cultural heritage; - bringing up of professional communicative ethical behaviour of a future translator-orientalist.

There were determined the key methods and forms activating motivation and involvement of the future translators of Chinese into learning Sinology and profession fundamentals through positive emotions: - lectures, mini-lectures, practical tutorials and seminars having a discussion-analytical character close to professional activity by their forms and contents; - professionally motivated self-guided / independent work, research activity (participation in scientific conferences; essay, report, abstract writing; presentation of research outcomes using ICT; pure analytical (professionally) significant tasks (linguistic analysis

of original texts, translation analysis of original and target texts), preparation of annotated, contracted and full retelling and translation of authentic texts; - creative-productive quazi-professional tasks – role-play / business games, disputes, discussions, solving conflict situations and translation tasks, participation in educational and cultural events; - anticipating professionally oriented kinds of educational activity – language practice abroad, practical training at an educational establishment, reporting, linguistic-translation practice with native speakers, *etc.*

The overcoming of educational tasks strengthens both students' positive motivation for further mastering of their future profession and their desire to raise a proficiency level of the Chinese language and some other foreign language. The formation of the educational motivation facilitates the overall development of student's personality.

Interaction of Humanitarian and Linguistic disciplines alongside with training methods within the process of translation competence formation of the future Chinese translators was chosen as the second pedagogical condition within the initiated training. We define the notion “*interaction*” as a kind of collaboration-synergy of Humanitarian and Linguistic disciplines alongside with training methods aimed at generating future orientalists' translation competence taking into consideration the specificity of a region's linguistic environment where a training course is performed.

The realization of interdisciplinary connection within the contents of education was investigated by Yu. Babanskui, G. Ball, N. Bibik, A. Bogush, V. Bondar, O. Gluzman, S. Goncharenko, V. Davydov, M. Yevtukh, O. Kopus, V. Maksymova, V. Stativka, M. Fitsula and other scientists.

The topicality of the arising demand for synthesizing scientific knowledge accumulated from different areas is grounded in the works of foreign and native scientists. The first issue to be considered is the formation of a new integrative

type of thinking which is the very characteristic of a modern person and presupposes integration of knowledge obtained from various disciplines for solving some particular complex task. A disciplinary interaction represented in education is predetermined by modern scientific achievements due to interaction of social, economic, political and natural kinds of knowledge.

We have involved all possible interdisciplinary connections in accordance with the bachelor course curriculum. In our opinion, Translation Studies and linguistic disciplines are the bases for diverse interaction. Therefore there has been determined and “extracted” the information from different disciplines in compliance with the contents of the componential competencies comprising the integrated translator’s competence at each stage of their training; there have been analysed the possibilities to use it in curricula and a teaching / learning process. Integration of Humanitarian and Linguistic disciplines alongside with training methods facilitates effective formation of the future orientalist’s translation competence to a great extent.

Interdisciplinary connections enable increase of fundamental knowledge, its classification, universalization and globalization, development of students’ logical thinking, its systemic and creative use. A thorough study of the related professionally oriented disciplines allows avoiding duplication of educational material, saving time for mastering these disciplines, enriching and diversify their contents.

Students’ immersion into active self-guided professionally oriented translation activity with the Chinese texts and native speakers was chosen as the third pedagogical condition. This condition presupposes organization of an active professionally oriented educational speaking activity for the future translators of Chinese with the help of specially modelled communicative and role-play quasi-professional situations in order to motivate students for professional “speech-and-translation” activity while dealing with Chinese texts and native speakers in the framework of which students can demonstrate the

obtained linguistic knowledge and specific technological skills to use translation-instrumental means. Let us specify these forms and means: business / role-play games; disputes, discussions; solution of conflict situations, translation tasks; participation in educational and cultural events; language practice abroad, practical training at an educational establishment, reporting, linguistic-translation practice with native speakers, *etc.*

Communicative situations modelling and their realization in business / role-play games enable the future translators to comprehend conceptual and procedural aspects of professionally oriented translation-educational speaking activity; to master their skills of work with informational encyclopaedic and dictionary sources; to develop their professionally-marked and self-administrating abilities; to get acquainted with the components of the future translator-orientalists' profессиogramma.

While on language practice in China, the future professional of translation are involved into non-interrupted communication with native speakers during a fortnight, a semester or an academic year according to a chosen programme. This is abroad where students devote more time to the work with dictionaries as the natural Chinese-speaking environment surround them in all spheres of their everyday life (culture, traditions, Philosophy, cuisine, education, *etc.*); the inability to understand the designated aspects makes it impossible to reside in a country the language of which is studied. While on practice, students advance their lexical (use of lexical units, word combinations, phraseological units, *etc.*), syntactical (use of certain grammatical structures), phonological (Chinese tone mastery) skills, visual skills of perception and decoding of the Chinese characters, audial skills of utterance segmentation; they are taught to identify their own and their groupmates' mistakes as well as determine correction means of educational-speaking activities, *etc.* Thus, we may confirm the purposefulness of the proposed pedagogical condition.

The fourth pedagogical condition is *actualization of interactive organizational forms of students' educational translation activity under conditions of pedagogical education.*

Interactive forms of education organization at all educational levels are considered to be efficient and positively stimulating for educational activity at today's stage of science and education development. The term "interactive" has there meanings: 1) acting on each other, agreed; 2) dialogical. If transferred into the sphere of Pedagogy, the key element of its meaning is "dialogue", a dialogue-interaction between a subject and an object of education – dialogical education, in other words.

From our viewpoint, O. Pometun and L. Pyrozhenko's conception is productive in this respect: "The essence of interactive education is that an educational process is performed due to continuous, active interaction of all students; this is a co-education, a reciprocal education (collective, team education within cooperation)..."[4].

Theoretic study of scientific sources convince that the interactive approach to education ensures an inverse connection, sincere exchange of thoughts; it forms positive relations between a teacher and students thanks to the organized activity of a social character. Interactive methods of education (professionally focused games, discussions, dramatization, *etc.*) facilitate students' immersion into the fundamentals of their future profession through the model change of the participants' communicative behavior, cognitive assimilation of translation activity norms and requirements to the translator, natural acquisition of the Chinese translator's working modes and forms of information representation.

Interactive methods of training targeted for the future translators of Chinese aim at stimulating students' interest and motivation for professional self-education; increasing their level of activeness and independence during a translation activity; developing analytical and reflexive skills; forming future

translators-orientalists' striving for collaboration in profession; bringing up a sense of empathy.

The essence of the interactive forms of translation training targeted for the future interpreters / translators of Chinese is expressed in the Chinese proverb: "Show me – I will remember; let me do it – I will understand it" (Confucius). Among traditional interactive forms of the future orientalists' education we single out these ones: translation-speech trainings, round-table, translation ring (discussion and search for effective approaches to solve translation problems), discussions and disputes (teach to think logically; substantiate one's position; make laconic, distinct, exact statements at the background of various points of view), seminars-workshops (form practical skills of oral and written translation), *etc.* The new interactive forms are represented by business games (bank of ideas – aim at developing skills to get out a non-standard quasi-professional situation and act offhand), exhibitions and fairs of translation ideas (demonstration of knowledge and skills in the sphere of Translation Studies), master-classes and other kinds. The newest interactive forms are manifested through translation workshops / studios (rational means of finding team solutions of translation tasks through presentation of students' skills to use translation means and ICT), symposium of translators-sinologists, creative hours ("Pearls of translation" – group work at elaboration of methodic recommendations how to master theory and practice of translation in the language pairs: "Chinese ↔ Ukrainian", "Chinese ↔ Russian", "English ↔ Ukrainian", "English ↔ Russian"), sessions of employers ("Crewing examinations", "Challenge at a translation bureau", "At a tourist agency" – interactive communication with potential employers, adversing of professional skills and aptitudes), alumni meetings ("Association of Confucius Institute alumni" – fruitful exchange of ideas and experience in comfortable psychological atmosphere), translation manufacture (active form of education evoking future translators-sinologists' creative research activity, it presupposes creation of a new

education-translation product in the process of its subjects' interaction), *etc.*

To sum up, modern educational space requires innovative pedagogical and information-communicative technologies, methods facilitating better adaptation to it and successful entering the profession. Interactive forms of students' educational translation activity under university conditions are the necessary condition enabling constructive collaboration of students and teachers due to specially arranged cooperative and active professionally focused activity of its participants as well acquaintance with the experience of co-professionals.

The fifth pedagogical condition of the studied training is *future translators' awareness (at the level of beliefs) of the significance of the translation activity within a multicultural environment.*

The key component of the term “multiculturalism” (or “cultural diversity”) is culture which we understand as “an aggregate of marks typical for society or a social group – moral, intellectual, emotional...But for art and literature it covers a way of life, “an ability to co-reside”, a system of values, traditions and beliefs” [3]. A translator encounters a double task – on the one hand, to comprehend the value of harmonic coexistence and interaction of cultures within both a native country and other countries of the world; on the other hand, to transform it into the translation sphere and function in it, study and adequately correlate ethno-cultural, religious-confessional, sociolinguistic, historic-geographic, public aspects of the countries the languages of which are learned.

The phenomenon “multiculturalism” correlates with global markers of democracy – pluralism, tolerance, respect for other cultures, mutual understanding, constructive dialogue-exchange of experience, achievements and cooperation. Future translators-sinologists' awareness of the role of their profession at the national and local levels in the aspect of humane attitude to the actualization of polyculturalism contributes into successful translation activity, cross-cultural communication in particular. The notion “tolerance” means readiness to help some other person or perform the power of thought and act for

him / her [5]; to be more precise, the capability and necessity to accept and respect other people's rights to be like they are without doing any harm to them.

Alongside with the notion "multiculturalism of Ukrainian education" there exists the term "polycultural area of education" which is defined in dictionaries as "a dynamic system of different in size and contents cultural fields of interaction and interrelation between the subjects of education who are representatives of certain cultural and sub-cultural experience" [2, c. 58]. The structural elements of polycultural area of education are these: subjective cultural experience, nature of cultural interests, volume of cultural information included into education.

Thus, polycultural education for the future translators of Chinese is associated with the process of purposeful socialization of students while mastering a system of national, that one of a particular state (China, Great Britain / the USA) and all-cultural values, professional communicative and empathic-tolerant skills necessary for cross-cultural professional activity-interaction with representatives of different cultural heritage realizing significance of understanding ethno-cultural diversity of communicants and ethics of professional behaviour while performing their duties. We are sure that this is the polycultural education area in comparison with other education spheres has potential facilitating solution of ethno-cultural problems.

A strategic goal of the training targeted for the future translators of the Chinese language in the framework of multiculturalism is to form their cognitive beliefs regarding importance of translation activity within a polycultural area. Therefore, we state that the designated strategy presupposes a step-by-step planning of actions (including communicative and ethic) and resources; it is realized with the help of corresponding tactics, they are – forming fundamental ideas concerning diversity and polycultural nature of the modern world, country / countries the language / languages of which is / are studied (China, Great

Britain / the USA), Ukrainian society; conviction in the value of cultural diversity and versatility in parity comparison with the Ukrainian cultural treasure; humanity, tolerance and ability to conduct an inter-ethno-cultural dialogue and cooperation within Ukraine and other countries of the world; striving for amicable solution of conflicts within a multicultural environment, if any.

One can single out these “polycultural” components of the translator-orientalist’s profессиogramma: the mastering of culturological knowledge and its realization in translation activity; assimilation of means and methods of cross-cultural interaction at the national and international levels; generating of a humane-tolerant attitude to the forms of actualization of the phenomenon “polyculturalism” as an axiological basis for people’s interaction in reality; cognitive understanding of the importance of translation activity in polycultural area.

The implementation of “polyculturalization” into the process of the future translators’ training has these stages: study of the students’ ethnic composition at the national, all-national levels and that one of the countries the languages of which are studied (China, Great Britain / the USA); identification of the main ethno-cultural markers which specify representatives of these nationalities who take part in cross-cultural communication directly and indirectly; determination of the degree of mutual influence between representatives of different ethnos comprising a students’ group; elaboration of a system of means intended for prevention of conflicts based on ethno-cultural differences and correction of a negative attitude to representatives of other nationalities and their cultural heritage through a set of collective and individual tasks (culturologically oriented exercises during students’ language practice abroad, translation practice at an educational establishment, communicative-translation practice with native speakers, reporting at conferences; group trainings and individual tutorials with students regarding the issues of multiculturalism; art-therapy using polynational

elements of different kinds of art – musical, art-graphic, sport-choreographic). The result of this educational activity is the formation of the future translators' awareness in the aspects of multiculturalism and their linguosociocultural competency as professionals of the translation sphere; both personal and social qualities and skills (creativity, skills of intercultural communication, empathy to representatives of other cultures, the ability to adapt to native speakers while performing professional duties, *etc.*) are formed alongside with the designated competencies.

Thus, the grounded pedagogical conditions (• students' positive motivation

to the translation activity within the domain of the Chinese language; • interaction of Humanitarian and Linguistic disciplines alongside with training methods within the process of translation competence formation of the future Chinese translators; • students' immersion into active self-guided professionally oriented translation activity with the Chinese texts and native speakers; • actualization of interactive organizational forms of students' educational translation activity under conditions of pedagogical education; • future translators' awareness (at the level of beliefs) of the significance of the translation activity within a multicultural environment) create optimal opportunities for the formation of the future translators-sinologists' translation competence.

Perspectives of the research are seen in the further study of reciprocal influence of China's pedagogical heritage on the Ukraine's one and vice versa.

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培养专业汉语翻译的教育条件

这篇文章是专门的针对在大学师范教育条件下有效培养未来的汉语翻译的语言文化学和心理教育学条件的研究。

在高校中对于高效的、有质量的培养方式的理论和实践上的寻找证明了改善教学条件的紧迫性。教育条件的改善有利于解决劳动力市场的最新需求和师范高校中的培训过程中的内容的冲突。

本文分析了“培养未来东方语言翻译的教学条件”这一术语的本质，该术语在实践中反应为教育目标的有效实施，在教学过程中为教师指定的积极影响力。

本文研究的主要教学条件由：学生在汉语翻译方向的积极性；人文学科与汉语翻译培养过程中语言和技术上周期性的互动；学生主动在汉语和外语之间的专业翻译工作；大学教育条件下翻译的培训和学习活动的形式更新；在一个多元文化空间翻译的意识和不断进步的态度。

作者指定了有效的培养汉语翻译的教学条件。

关键词：教学条件，语言学教育，未来的汉语翻译，东方语言学，大学教育

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新疆中亚留学生汉语口语成绩测试现状调查研究

选题在参考国内外已有研究成果的基础上，以汉语口语成绩测试作为研究领域，运用语料考查法、问卷调查法、观察法、访谈法等社会语言学研究方法，选取新疆高校中亚留学生作为研究对象，调查该群体目前汉语口语成绩测试的现状，进而分析影响其测试的相关因素，以此检验目前对外汉语教学与测试的优劣得失。

论文由四个章节组成。第一章绪论，主要阐述本选题的缘起、研究目的与意义、理论基础、研究设计以及相关研究综述。第二章是对新疆中亚留学生汉语口语成绩测试试卷、试题、测试质量的分析。第三章是新疆

中亚留学生汉语口语测试现状问卷调查与分析。第四章结合全文的调查结果，提出相应的对策和建议。

关键词：中亚留学生，汉语口语，成绩测试

1. 绪论

受地缘优势、综合国力影响力、留学成本等因素的影响，近些年来新疆留学的中亚留学生越来越多。截止到 2012 年年底，在新疆学校学习的共有来自 63 个国家的 5173 名各类来华留学人员。留学生人数名列前 10 位的国家中，有 9 个是中亚和周边国家，合计 4335 人，占来疆留学生总数的 87.34%。“国外高校代表纷纷表示，中亚国家学习汉语的学生在不断增加，而疆内高校的外国留学生也多来自中亚国家，很多留学生选择学习汉语专业。”随着“汉语热”的兴起，近年来针对中亚留学生进行汉语作为第二语言教学实践的研究也成为重要课题，并且陆续出现了一些研究成果。通过中国知网（CNKI）检索和相关资料记录的情况来看，研究成果大多集中在汉语学习与教学现状研究；自尊、动机、策略、焦虑等相关因素影响研究；汉字、语音等汉语本体教学；中华文化传播等方面，研究者们很少关注作为汉语口语教学最后一个环节——口语成绩测试的情况。值得注意的是，已有研究成果证明中亚留学生对汉语口语“情有独钟”，所以关注中亚留学生这个群体以及想进一步了解他们汉语口语成绩测试的情况，是笔者选择这个课题最早的初衷。

2. 研究目的与意义

现状调查研究重在现状总体描述评价与发现问题，所以本文的研究有两个目的：第一个是通过问卷调查、访谈、语料收集等方法，分析新疆中亚留学生汉语口语测试的现状，以期对现状的整体情况进行比较宏观的、全面的描述与评价。由于这个目的是为下一步总结与分析服务，所以这一步是基础。第二个是以上述研究为基础进行现状分析，发现中亚留学生汉

语口语测试存在的主要问题与不足，并尝试提出相应建议、对策。这是最终目的。从研究目的可以看出本研究的重点是对于总体现状描述的全面性、客观性与准确性，难点是如何在分析现状的过程中发现问题，发掘出有价值的东西，进而给出对策和建议。

实践意义：有针对性地指导中亚留学生汉语口语的教学，提高汉语口语教学效果。另外对于中亚留学生汉语口语的课程设置以及教材编写也可提供一些参考资料。

理论意义：通过现状分析，丰富和加深对中亚留学生汉语口语测试本身的理解和认识，较深入地揭示汉语测试的本体特征和规律。为新疆中亚留学生汉语口语测试的相关研究提供相对可靠的数据，也为今后可持续研究提供可参考性资料和宝贵的调查经验。

3. 新疆中亚留学生汉语口语成绩测试试卷分析

笔者于 2015 年 3 月 1 日——4 月 1 日在新疆师范大学国际文化交流学院，新疆大学国际文化交流学院以及新疆财经大学国际教育学院相关汉语教研室收集口语考试试卷，编制试卷的教师从事汉语口语教学时间为 3-5 年。由于每个学校情况不一样，再加上时间、资源等因素的限制，笔者搜集的试卷仅为各校 2013-2015 两学年四个学期的汉语口语期末考试试卷，为了尽量保证样卷的代表性，三个学校不同汉语层次的中亚留学生都兼顾到，共抽取 30 份试卷。

口语测试属于主观性试题。主观性试题一般比客观性试题有较高的效度。因为主观性试题易于根据考试需要直接命题。但是因为评分过程中主观因素较大，评分标准不容易做到完全一致，所以它的最大问题是信度不高。因此我们先对本次调查所用试卷进行信度、效度分析。这部分的分析包括三个方面：评估员信度、试题信度和区分效度。以此来分析汉语口语成绩测试的质量。

4. 结论与对策

4.1 结论

针对新疆高校中亚留学生这个群体，我们展开关于汉语口语测试现状的调查研究，通过考察测试试题、试卷信度和效度、师生评价等方面内容，本文研究得出以下结果：

（1）试题方面：目前新疆高校汉语口语成绩测试普遍采用朗读、造句、问答、话题表达四种题型，看图说话题型使用的很少。在试题内容与形式方面，总体来看，题量、题型、题序以及试题内容的安排，都比较贴合大纲、教学实际以及中亚留学生的特点，试题的难度也适中，比较适合不同阶段留学生的口语测试。在试题顺序上朗读题型放在第一题的顺序比较合适。不同学校之间的试题在内容与形式上也有一些差别。笔者认为产生试题校际差异的原因可能各个学校的办学特色和办学质量有关。

（2）成绩测试质量评估方面：我们根据口语测试的特殊性以及客观资源的限制，采用评分员信度、试题信度和试题区分效度三个指标来评价。调研显示评分员信度总体较高，但从具体评分结果来看仍有一定的误差，也就是说评分工作仍存在主观性的问题。试题信度中等偏上，测试比较可靠，但从信度系数值来看，仍有改进的空间。试题的区分度在这三个指标中最高，说明试题的区分度很好，适合不同层次的留学生口语测试。从影响信效度的核心因素来看，测试目标、测试组织管理、评分的客观性等方面都是以后进一步改进工作要考虑的重点。

（3）师生评价方面：总体评价较高，绝大多数学生喜欢口语考试并且认为重要，能反映出自己的口语水平。初级阶段学生重视口语语音语调的学习，但是学起来比较困难，得分普遍不高，希望成绩能有所提高。从调研情况来看，相对于学生对于口语语音语调的重视，教师更侧重于对于语法的考察。对于测试的反拨效应研究还不够细致等问题。这说明我们的教师工作还需要继续改进。

4.2 对策

(1) 针对中亚留学生汉语口语测试信、效度的系统研究。面对越来越大的中亚留学生市场，以及他们对于汉语口语需求的旺盛，测试的信、效度研究以后一定会是一个研究热点。

(2) 建立中亚留学生测试语料库的设想。通过调研发现，各高校的汉语口语测试试卷、考试大纲、评分标准等跟测试相关的材料，大多在测后封存在资料柜内，资源的利用率很低。

(3) 建立一套系统、完备的测试语料库、试题库，无论对于测试本身，还是对于测试学理论研究，以及对于测试的决策和管理，都有很强的现实意义。

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A SURVEY ON THE STATUS QUO OF SPOKEN CHINESE TESTING FOR CENTRAL ASIAN FOREIGN STUDENTS IN XINJIANG

This research accumulates the existing experience obtained in China and abroad regarding spoken Chinese testing techniques. The author describes the integrated examination method, questionnaire survey method, observation method, interview and other research methods within the sphere of social linguistics which are used to teach Xinjiang College Central Asia students to master Spoken Chinese. The gains and losses of the current linguodidactic approaches to the designated aspect, when dealing with Chinese and foreign students, are analyzed. The research is divided into four parts. In the first part the motivation, target, value, approach and theoretical basis of the research are described. Additionally, a number of related researches are analyzed. In the second part oral Chinese examination papers for Central Asian students are analyzed; the analysis consists of two stages: the analysis of the examination papers and the analysis of their quality. In the third part a questionnaire survey

of the current situation of oral Chinese examinations for Central Asian students is specified. In the fourth part some corresponding advice and suggestions are put forward in combination with the results of this research. The results are:

(1) The overall situation of oral Chinese examination for Central Asian students is fairly good. The examination is normative and orderly, both examinees and examiners are satisfied with it. However, there are some related aspects needed to be improved in the future.

(2) The questions and forms of oral Chinese examination should be made according to life experience as well as localized basing on the levels of Central Asian students' competence in Chinese.

(3) There are some examinees who are not constant to examination regulations or abide to a certain grading system.

In the view of the results of this research, there are three corresponding advice:

(1) Examinees should improve their attitude, study conscientiously, take an examination without any resort to cheating.

(2) Examiners should set more reasonable, scientific and effective papers, basing on the quality of teaching. Moreover, they need to avoid arbitrariness in examinations by self-improve.

(3) Administrators should strengthen examination management, especially examination regulations and the inside layout of an examination room.

Key Words: Central Asian students, spoken Chinese, test, examination methods.

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