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ASSIMILATION IN TURKISH AND GERMAN
WITH RESPECT TO THE IMPORTANCE OF ASSIMILATION PROCESSES IN LANGUAGE- AND
FOREIGN LANGUAGE LEARNING

ASSIMILATION IM TÜRKISCHEN UND IM DEUTSCHEN − MIT DER BERÜCKSICHTIGUNG DER ASSIMILATIONSVORGÄNGE BEIM SPRACH − UND FREMDSPRACHENERWERB

In this study, the voice simulations in German and Turkish (*Lat*. assimilare) are analyzed. In other words, assimilation (the phonetic change in language, which represents the transition from a difficult to a simple one) was investigated pragmatically, diachronically and synchronically. Other types of assimilation were specified within agglutinating and inflected languages. The phenomena of dialectal assimilation are described.

Keywords: assimilation, diachronic, synchronic, agglutinative languages, inflected languages, dialect, phonetic change.

EINFÜHRUNG

Assimilation bedeutet (Lat. assimilare "ähnlich machen", auch Akkomodation, Angleichung, Verschmelzung und Überführung). In der Phonologie bezeichnet dieser Begriff Sprachlaut-veränderungen, die meist durch Koartikulation (artikulatorische

Vereinfachung) entstehen. Nach dem Duden ist "As|si|mi|la|ti|on die;-, en <»Ähnlichmachung«>: 1. a) Angleichung, Anpassung; b) Angleichung eines Konsonanten an einen anderen (z.B. das m in dt. Lamm aus mittelhochdt. lamb)" (Drosdowski 1989: 145).

Es gibt im Türkischen und im Deutschen verschiedene Assimilationsarten, die wir folgend vergleichend darstellen und analysieren werden.

1. Die Arten der Assimilation

1.1. Nasalierung

Nasalisierung (Genizsileşme) heißt Beteiligung des Nasenraums bei der Produktion von Lauten, ohne dass der Mund geschlossen ist (zum Beispiel bei Vokallaut vor folgendem Nasallaut wie in Chance).

Die Vokale, die vor den Nasallauten stehen, werden nasalisiert.

im Türkischen	im Deutschen
ben, sen, şen, Cem	Bahn, Hahn, Huhn, Ruhm, Lohn, krumm
bin, sin, cin, kın	Freundin, Lehrerin, Ärztin, hin, rennen
kin, can, kan, şan	Leistung, Übung, Verantwortung
hem, kem, dem, ham	Form, Norm, Kern, Gehirn, Birne, Lahm

1.2. Nasale Assimilation

In der nasalen Assimilation (türk. Genizsi benzeşim) gleicht im Türkischen /n/ Laut dem Laut /m/ an. Im Allgemeinen ändert sich der /n/ Laut, der vor den Konsonanten /p/ und /b/ steht, dem Laut /m/. Eine solche Assimilation ist auch im Deutschen ersichtlich, vgl. Martens (1965: 237).

im Türkischen	im Deutschen	
onbir → ombir	haben → [ha:bm]	kappen → [kapm]
canbaz → cambaz	"Wappen → [vapm]" (Martens,1965:237)	
binbir → bimbir	Sappen → [sapm]	Mappen → [mapm]

1.3. Palatalisierung

Palatalisierung (türk. Damaksılaşma) heißt "aufgrund von Anpassungsgründen (Anpassung an Artikulationsorte der Umgebungslaute) vollzogene, stellungsbedingte Änderung eines Lautes durch Hebung des Zungenrückens in Richtung des harten Gaumens."

im Türkischen	im Deutschen
kağıt → kâğıt	lesen → lesen [le:sən]
layık → lâyık	gehen → gehen [ge: ən]
	nehmen→ nehmen [ne:mən]

Es ist zu bemerken, dass bei der Aussprache des /e/ Lautes im Deutschen, der vor dem Konsonanten /h/ steht, die Erhellung des Vokals entsteht.

1.4. Progressive Assimilation

Progressive Assimilation (türk. İleriye doğru benzeşim) signalisiert "eine Assimilation, bei der jeder Vokal sich dem vorangehenden in Bezug auf angleicht, so dass alle Vokale eines Wortes diesbezüglich harmonieren." (Aksan 1998: 1).

Im Deutschen ist progressive Assimilation bei den Pluralformen der einsilbigen Wörter und zwischen den Endbuchstaben und Anfangsbuchstaben der Wörter ersichtlich.

im Türkischen	im Deutschen
dinlenmek → dinnenmek	dasselbe [sz] → [ss]
eşya → eşşa	Haus → Häuser
inlemek → innemek	das Siebengebirge [sz] → [ss]
	Buch → Bücher
	Huhn → Hühner
	Ball → Bälle
	Fall → Fälle

<div align="center">im Deutschen</div>

"setzt sich   [tz] → [ts]   zum Beispiel [mb] → [mm]

frisch sein   [ʃ z] → [ʃ s]   Bundes   [nd] → [nn]" (Kohler 1977: 217, 218)

umbenennen [mb] → [mm]

1.5. Regressive Assimilation

Regressive Assimilation (türk.Geriye doğru benzeşim) entsteht dann, wenn den nachfolgenden Laut den vorherstehenden beeinflusst. "Einfach gesagt: Die progressive Assimilation heißt, dass der erste Laut den nächsten Laut beeinflusst. Die regressive Assimilation heißt, dass der zweite Laut auf den vorherigen Laut wirkt" (Rothenhagen 2002: 36, 39).

im Türkischen	im Deutschen

kazsın →kassın	Signal [gn] → [ŋn]
bu ile → böyle	werden [dn] → [nn]
şu ile → şöyle	
oile → öyle	

Wie bei *bu ile* ersichtlich ist, verwandelt der Vorderzungenvokal /e/ den Hinterzungenvokal /u/ in den Vokal /ö/.

In dem Beispiel von der deutschen Sprache "Der stimmhafte plosive Konsonant vor dem Nasallaut kann sich in den Nasallaut verwandeln" (Kohler 1977: 210).

1.6. Intervokalische Senorisierung

Intervokalische Senorisierung (türk. ünlülerarası ötümlüleşme) ist ein Senorisierungsfall der frikativen (türk. ötümsüz sürtüşmeli) und plosiven (türk. patlamalı) Konsonanten.

im Türkischen	im Deutschen
otag → oda	Das muss ich machen. [z]
kulüp → kulübü	Das hat er doch gemacht. [d]
katife→ kadife	Das schaff ich doch nicht. [v]
kap → kabı	
hap → habı	
kitap → kitab	

1.7. Vokalharmonie

Eine Besonderheit der türkischen Sprache ist die Vokalharmonie (türk. ünlü uyumu), welche zwischen hellen und dunklen Vokalen unterscheidet. Das Gesetz der Vokalharmonie zieht sich durch die gesamte türkische Formenlehre. Ein rein türkisches Wort (bis auf wenige Ausnahmen) enthält nur Vokale aus der Reihe der hellen (e, i, ö, ü) oder der dunklen (a, ı, o, u) Vokale.

1.7.1 Palatalharmonie, große Vokalharmonie

Palatalharmonie (türk. büyük sesli uyumu) heißt: Wenn der Vokal der ersten Silbe eines türkischen Wortes dunkel ist, dann müssen andere nachstehenden Silben dieses Wortes auch dunkel sein. Wenn der Vokal der ersten Silbe eines türkischen

Wortes hell ist, dann müssen andere nachstehenden Silben dieses Wortes auch hell sein.

z. B. kedi, tüylü, irilerini, biçimli, açılır, u.a.

1.7.2 Labialharmonie, kleine Vokalharmonie

Labialharmonie, in anderen Worten kleine Vokalharmonie (türk. küçük sesli uyumu) "Das ist eine Harmonie, die entsteht, wenn ein ungerundeter Vokal in der ersten Silbe eines türkischen Simplexes (eines einfachen Wortes) oder des mit Affixen erweiterten Wortes steht. Dann müssen in den nachgestellten Silben die enger gerundeten oder breiter ungerundeten Vokale stehen." (Vardar 1988: 148).

z. B. oralar, etler, ergen, uygun, u.a.

1.8. Elision

Wenn der Vokal am Ende eines Wortes durch den Einfluss des am Anfang vom nachgestellten Wort stehenden Vokales einfällt, das bezeichnet man Elision (türk. son ünlü silinmesi). Im Deutschen ist dieser Vorgang ersichtlich. Stehen die beiden /ə/ Vokale vor dem Nasallaut, so fällt der zweite /ə/ Vokal ein.

im Deutschen
auf ebenem Boden   [bənəm] → [bnm]
die abgeschnittenen Rosen   [tənən] → [tnn]

2. Andere Lautvorgänge

Man kann die anderen hauptsächlichen Lautvorgänge wie unten gruppieren, "die sowohl im Türkischen als im Deutschen zu ersehen sind, die bei der Bildung und bei der Anwendung der Wörter und der außer Wörtern klassifizierten grammatischen Einheiten, als eine Notwendigkeit durch die Lautverbindungen und Nebeneinanderstehen der Laute angesehen werden" (Ergin 1985: 51).

2.1. Apokope

Wenn der letzte Laut eines Wortes nicht mehr gebraucht wird, diesen Vorfall nennt man als Apokope (türk. son ses düşmesi).

Apokope kommt im Türkischen meistens bei dem Konsonanten /r/ und im Deutschen bei dem Vokal /e/ vor.

im Türkischen	im Deutschen	
serbest → serbes	zu Hause	→ zu Haus
geliyor → geliyo	dem Kinde	→ dem Kind
bir → bi	im Lande	→ im Land
kışlağ → kışla	im Dorfe	→ im Dorf
sor → so	dem Manne	→ dem Mann
okuyor → okuyo	ich sehe	→ ich seh
geliyor → geliyo		
yazıyor → yazıyo		

2.2. Synkope, Ausstoßung

Wenn in einem Wort ein Laut nicht mehr gebraucht wird und dieser Laut fällt, nennt man diesen Vorgang als Synkope (türk. iç ses düşmesi).

im Türkischen	im Deutschen	
arslan → aslan	hoch	→ höher
şurada → şurda	du sonnest	→ du sonnst
alın → alnı	sollet	→ sollt
gönülüm → gönlüm	dunkel	→ dunkler
karın → karnı	Sonate	→ Sonatine
	Wille	→ willkommen
	Adel	→ adlig
	Schule	→ Schulklasse
	Miete	→ Mietvertrag
	Knuspe	→ knusprig

Dieser Synkopevorgang verwirklicht sich in den beiden Sprachen bei der Hinfügung mancher Vokale oder Morpheme zum Wort. z.B. Wenn zum Wort [alın] das Vokal /ı/ hingefügt wird, fällt der Innenvokal /ı/ ein, das ähnliche ist auch bei [karın] → [karnı] zu bemerken. Hier fällt auch der Vokal /ı/ ein. In den deutschen Beispielen, wenn z.B. zu dem Wort [hoch] die Komparationsendung /-er/ kommt, fällt der Konsonant /c/ ein, wie bei [dunkel] ersichtlich ist. Bei den zusammengesetzten Wörtern, z.B. [Wille] →[willkommen] fällt der Vokal /e/ ein. Wie z.B. bei [Schule]. Wenn das Wort [Klasse] mit dem Wort [Schule] zusammengesetzt wird, dann fällt der Vokal /e/ ein. Wenn das Wort [Adel] den Derivat für die Adjektivableitung /-ig/ bekommt, fällt der Vokal /e/ ein.

2.3. Anaptyxe

Anaptyxe (türk. ses türemesi) ist Entfaltung eines parasitären neuen Segments, insbesondere eines Vokals („Sproßvokal").

2.3.1. Prothese (Ön Türeme)

Prothese (türk. Ön türeme) definiert man als "Die Entstehung eines vom Stamm nicht abhängigen Lautes vor einem Wort" (Vardar 1988:162).

Prothese eines Konsonanten steht am Anfang der Silbe. In der Orthographie folgt er oft dem Vokal der vorangehenden Silbe. Im Deutschen (Beispiele aus König 1978: 162, 229) sind diese Fälle nur bei den Akzenten ersichtlich. [eich] ist als Mundart Obersächsisch und Fränkisch, [äich] ist auch Fränkisch und [Eigel] ist eine obersächsische Mundart.

im Türkischen		im Deutschen
Rum → urum	urmak → vurmak	ich → eich
lazım → ilazım	limon → ilimon	Igel → Eigel
anbar → hanber	elbet → helbet	ich → äich
ayva → havya	raf → iraf	
utmak → yutmak	ıldız → yıldız	
olta → volta		

Bei der Betrachtung der türkischen Beispiele ist zu bemerken, dass das Wort [urmak] als [vurmak]; [utmak] als [yutmak] im heutigen Türkischen gebraucht werden. Ebenfalls haben sich [ıldız] zu [yıldız]; [olta] zu [volta] verwandelt. Die anderen Beispiele werden als Mundart gebraucht. z.B. [hayva], [iraf], [helbet], [ilimon], [ilazım] und [urum]. Ein solcher Gebrauch ist in der Mundart Kemaliye zu sehen:

"Eine der klarsten Eigenschaften der Mundart von Kemaliye sind die Lautartikulationen. Besonders ist die Hinfügung der Vokale /i-u-ü/ am Anfang der Wörter, die mit den Vokalen "r" und "ı" beginnen. z.B. man kann statt [limon] [ilimon], statt [Rus] [Urus], statt [Rum] [Urum], statt [rüya] [ürüya], statt [Ramazan] [İramazan] bezeichnen."

2.3.2. Einschub, Epenthese

Epenthese (türk. iç türeme) kann als die Einfügung eines Segments, normalerweise eines Konsonanten, in eine Gruppe definiert werden. Epenthese kann also als ein Vorgang, bei dem ein vom Stamm unabhängiger Laut in einem Wort entstanden ist, definiert werden. Deutsche Beispiele aus König (1978: 146, 148, 150, 155). Diese Beispiele kommen aus deutschen Dialekten: z.B. Brauder westniederdeutsch, Broder ostniederdeutsch und nordniedersächsisch, *Brouder* ist fränkisch, *Brueder* südbairisch. *Muad* und *müed* sind ostfränkisch, *miad* ist bairisch, *möid* ist *niederpreussisch*. *Droschen* ist westmitteldeutsch, *draschen* ist bairisch. Vgl. mit König (1978: 146, 148,150, 155).

<div align="center">im Türkischen</div>

faide	→ fayda	mai	→ mayi
kılıç	→ kılınç	zaif	→ zayif
kızamık	→ kızambık	fiat	→ fiyat
puan	→ puvan	psikoloji	→ pisikoloji
tren	→ tiren	laik	→ layik
daire	→ dayre		
ait	→ ayit		

<div align="center">im Deutschen</div>

<div align="center">
Bruder → Brauder →Broder → Brueder → Brüeder

müde → muad → müed → miad → möid

dreschen → droschen → draschen
</div>

Die Beispiele der Epenthese sind im Deutschen diachronisch und als Mundart. Die Assimilationen in den türkischen Beispielen wie z.B. [faide→fayda], [puan→ puvan], [tren→tiren] aus dem Sprachwandel durch pragmatische Gründe hinsichtlich der Erleichterung der schwierig ausgesprochenen fremden Wörter. Im Wort wird ein Aussprache erleichternder Laut hingefügt. In den obigen Beispielen sind die Laute [/y/v/i] hingefügt worden, wie die Wörter [daire] und [ait] durch den Sprachwandel auch als [dayre] und [ayit] gebraucht werden. In den beiden Wörtern ist der Konsonant /y/ zur Überwindung der schweren Aussprache entstanden.

2.3.3. Epithese

Vokalepithese (türk. Son türeme) bei einem konsonantisch auslautenden Wort geht mit Resyllabierung, nämlich Einfügung einer zusätzlichen Silbengrenze vor dem

ehemals auslautenden Konsonanten einher, es gibt folgende Beispiele (deutsche Beispiele aus König 1978: 166).

im Türkischen   im Deutschen

kehrüba (Persisch) → kehrübar (Türkisch) Junge → Junger

peyda (Persisch) → peydah (Türkisch) wurde → ward (diachronisch)

2.4. Lautversetzung

Lautversetzung (türk. Göçüşme, ses aktarımı oder yer değiştirme) ist der Lautvorfall, bei dem die Umstellung die nacheinander stehende Lauteinheit innerhalb eines Wortes umstellt.

im Türkischen	im Deutschen
yalnız → yalnız	dunkel → dunkler
kibrit → kibrit	"trocken → trockner" (Schulz-Griesbach 1982: 126).
karyola → kayrola	klein → klien Vgl. mit König (1978: 174)
memleket → melmeket	Ziege → Zeige Vgl. mit König (1978: 210)

In den obigen Beispielen zeigt [yalnız→yanlız] einen Fehlergebrauch. z.B. das Wort [yanlış] wird fehlerhaft ab und zu als [yalnış] gebraucht. Ebenfalls geht es um einen Fehlergebrauch bei den Wörtern [kirbit], [kayrola] und [melmeket], z.B. das Wort [hafriyat] bedeutet "den Boden ausgraben, vertiefen, Ausgrabung", durch den falschen Gebrauch wird manchmal als [harfiyat] gebraucht. Daraus ergibt sich im Türkischen, dass manche Assimilationen durch die Verbreitung der falschen Gebrauchsweise in der Sprache entstanden sind.

Wenn z.B. bei [dunkel→ dunkler] die Komparationsendung /-er/ hingefügt wird, fällt /e/ ein. wie bei [trocken → trockner] ersichtlich ist. [klein → klien] und [Ziege → Zeige] sind Beispiele der Mundarten. "[klien]" (König 1978: 174) ist ostniederdeutsche Mundart und "[Zeige]"(König 1978: 210) ist obersächsisch.

2.5. Silbenschichtung (Hece Düşmesi)

Silbenschichtung (türk. hece düşmesi) ist Einfallen einer der Silben, die innerhalb eines Wortes nacheinander stehen.

im Türkischen	im Deutschen
pekiyi → peki	gehen→ Gehweg
pazarertesi → pazartesi	kaufen → Kaufhof

pastahane → pastane	spazieren → Spaziergang
hanımefendi → hanfendi	Holunder → Holder
eczahane → eczane	
postahane → postane	

Im Deutschen ist der Fall der Infinitivendung [-en] in den zusammengesetzten Wörtern wie z.B. bei [Gehweg, Kaufhof, Spaziergang] zu sehen ist. Aber es gibt auch die diachronischen Beispiele.

In den türkischen Beispielen sind die pragmatischen Sprachwandelbeispiele wie z.B. der Fall [-ha] beim Wort [hane]. Das widerspiegelt auch die allgemeine Neigung in der heutigen türkischen Sprache. Der Fall von [-yi] im Wort [pekiyi] zeigt ein pragmatischer Wandel.

2.6. Entähnlichung, Dissimilation

Dissimilation (türk. benzeşmezlik, aykırılaşma) ist der Prozess, in dem ein Laut einem im Syntagma benachbarten Laut unähnlich wird. Man kann auch diesen Prozess als „benzeşme" bezeichnen. Im Türkischen und im Deutschen (Bsp. aus König 1978: 168) ist nur selten Dissimilation ersichtlich.

im Türkischen	im Deutschen
attar → aktar	Schwiegermutter → Schwiegermuater
aşçı → ahçı	
fincan → filcan	
zelzele → zerzele	
murdar → mundar	

[Muater] bei [Schwiegermuater] und "[muoter]"(Folz1987: 334) zeigen eine Entähnlichung und diese Wörter wurden im Mittelhochdeutschen und Althochdeutschen gebraucht. Diese Entähnlichung hat sich diachronisch verwirklicht.

Das Wort [attar] wird nach dem aktuellen Wörterbuch von TDK (Institution für türkische Sprache) im heutigen Türkischen nicht gebraucht. [aktar] bedeutet wie unten: "1. Nom. Gewürz oder schöne Duft verkaufende Person oder Läden 2. Laden, in dem Nadeln, Faden, Gewürz, Briefumschlag, Papier, Tabak u.ä. verkauft wird."

Das Wort [ahçı] steht im aktuellen Wörterbuch von TDK nicht. Das Wort [filcan], das durch Entähnlichung entstanden ist, wird nach dem Sammelwörterbuch von TDK, Bd. 12 in Yozgat, Lefkoşe und Zypern gebraucht.

Das Wort [Mundar] wird als eine Redewendung [mundar getirmek] in der Gegend Isparta [TDK Sammelwörterbuch, B.: 9] gebraucht. z.B. in Uzancaburç Silifke İçel wird [mundar ölmek] als Redewendung "1. alleinstehend, ohne Gebet sterben." [TDK Sammelwörterbuch B.: 12] gebraucht.

2.7. Verdoppelung

Verdoppelung (türk. ikileme) ist der Fall, in dem ein Konsonant doppelt wiederholt wird. Im Deutschen (Bsp. aus König 1978: 168) und im Türkischen befindet sich dieser Vorfall nur selten.

im Türkischen	im Deutschen
yedi → yeddi	Schwiegervater → Schwiegervatter
sekiz → sekkiz	
dokuz → dokkuz	
ana → anne	

Die Verdoppelung [vatter] ist ein Lautvorgang, der nicht oft nur als ostfälische Mundart ersichtlich ist, vgl. mit König (1978:168). Der Gebrauch von [yeddi] ist in Karakoyunlu Kars, Erzurum; Urfa Merkez; Elazığ zu sehen. [Sekkiz] wird in der Gegend von Erzurum, Artvin und Keban gebraucht.

Die Verdoppelung [dokkuz] ist in Antakya/Hatay, Doğu Trakya, Erzurum, Diyarbakır, Çermik, Artvin als Mundart ersichtlich.

Statt des früher oft gebrauchten Wortes [ana] wird das Wort [anne] im heutigen Türkischen gebraucht. Im Mundartenwörterbuch von TDK steht, dass [ana] in der Bedeutung [anne] in Diyarbakır, Isparta, Bilecik, Çanakkale, Doğu Trakya, Erzurum, Keban, Diyarbakır, Ordu gebraucht wird.

2.8. Degemination (Tekleşme)

"Degemination einer Geminata ist deren Überführung in einen einfachen Konsonanten. Der Prozess fällt tatsächlich unter Vereinfachung der Silbenkoda, weil die erste Hälfte einer Geminata die vorangehende Silbe beschließt. Nach der Degemination liegt die Verschlußbildung in der Folgesilbe." Hier verwandeln sich die Doppelvokale oder Doppelkonsonanten in einen Vokal oder Konsonanten (deutsche Beispiele aus Mertens 1965: 241).

im Türkischen	im Deutschen
hammal → hamal	es hallt → der Halt
kerre → kere	es wallt → der Wald
beharren → [b ε 'hart]	

Degemination in deutschen Beispielen geht im Allgemeinen auf den diachronischen Wandel zurück. Daneben ist auch bei der neuen Wortbildung auch ersichtlich. Bei [behart] sieht man Degemination aus dem Fehlergebrauch.

Im heutigen Türkischen gebraucht man das Wort [hamal], im Mundartenwörterbuch des heutigen Türkischen von TDK wird angegeben, dass das Wort [hammal] in der Gegend von Erzurum gebraucht wird.

Das Wort [kere] wird im heutigen Türkischen gebraucht, das Wort [kerre] ist in der Gegend von Malatya ersichtlich.

2.9. Fusion

"Die nebenan stehenden zwei Lauteinheiten innerhalb eines Wortes eine Fusion bilden, so dass keine Analyse gemacht werden kann" (Vardar 1988: 138).Fusion (türk. Kaynaşma) kann auch als Verschmelzung zweier Lauteinheiten in einem Laut definiert werden.

im Türkischen	im Deutschen
ne için → niçin	gibt es → gibt's
ne oldu → noldu	geht es → geht's
kahve altı → kahvaltı	

In den türkischen Beispielen fallen die Vokale /e/ durch Fusion ein, das Wort nimmt den ersten Vokal des zweiten Wortes. In den deutschen Beispielen ist der

Vokal /e/ gefallen und wird der Konsonant /s/ mit dem vorherigen Wort zusammen gebraucht.

2.10. Nebeneinanderstellen zweier Vokale

Das sind die Änderungen bei dem Innensilbenvokal der Wörter mit zwei oder mehreren Silben.

im Türkischen	im Deutschen
soğuk → souk	gehen → [ge: ən]
boğuk → bouk	Beziehung → [bezi:uŋ]
kâğıt → kâıt	

Nebeneinanderstellen der Vokale ist sowohl im Türkischen als auch im Deutschen ersichtlich. Das ist im Türkischen oft beim Konsonant /ğ/ ersichtlich, im Deutschen sieht man beim Konsonant /h/. Im Türkischen gibt es bei der Vokalaussprache keine Verlängerung der Laute, im Deutschen vorliegt beim Vokal /e/ und beim Diphthong (çiftünlü) /ie/ wie bei [ge: ən] und [bezi:uŋ] eine Halblautverlängerung. Im Mundartenwörterbuch des heutigen Türkischen wird angegeben, dass das Wort [souk] in Uşak; und das Wort [yâmur] in Kandıra Kocaeli ersichtlich sind. Das Wort [yamur] wurde auch in Ordu und in der Gegend von Ordu festgestellt.

2.11. Veränderung des Innensilbenvokals

Das sind die Änderungen des Innensilbenvokals der zwei- und mehrsilbigen Wörter. Wir betrachten diesen Vorfall im Deutschen bei den Steigerungen der Adjektive und bei den Pluralformen.

im Türkischen	im Deutschen
bazan → bazen	lang → länger
başlayor → başlıyor	hoch → höher
"Maral → Meral"	klug → klüger
	Dach → Dächer
	Ball → Bälle
	Fuß → Füße

Das Wort [bazan] wird in Diyarbakır und Erzurum gebraucht. Bei [başlayor→ başlıyor] und [anlamak→ anlıyor] gibt es Vokalverengung. Bei [Maral→ Meral] gibt es die Vokalerhellung.

Im Deutschen ist die Änderung des Innensilbenvokals oft bei der Verbkonjugation ersichtlich, weil Deutsch eine flektierende Sprache ist, auch bei der Pluralisierung und bei der Steigerung der Adjektive. Weil Türkisch eine agglutinierende Sprache ist, ist ein solcher Vorgang nicht zu sehen.

2.12. Rundung

In manchen Wörtern runden die Lippen- und Lippenzahnkonsonanten die ungerundeten Vokale ab. Im Deutschen gibt es eine solche Rundung (türk. yuvarlaklaşma) nicht.

"kilim-im [kilim-im] 'mein Teppich'   köy-üm [køy-ym] 'mein Dorf'
kız-ım [kwz-wm]   'mein Mädchen'   koz-um [koz-um] 'meine Walnuss'
ev-im [ev-im]   'mein Haus'   gül-üm [gyl-ym] 'meine Rose'
kaz-ım [kaz-wm]   'meine Gans'   kuş-um [kus-um] 'mein Vogel' "

3. Schlussfolgerung

Die Laute, die die Hauptbausteine einer Sprache sind, befinden sich durch die Lautregeln dieser Sprache in einer prächtigen Harmonie und bilden den Stamm, die Endungen, Silben, Wörter und Wörtergruppen. Es ist hervorzuheben, dass diese Assimilationen auch aus der Eigenschaft der Sprachen wie z. B. aus der Flexion im Deutschen und der Agglutination im Türkischen entstehen. Manche kommen aus den Mundarten in den beiden Sprachen. Einige entstehen beim fehlerhaften Gebrauch, wie z. B. behart. Nach der Rechtsschreibung sollte zweite /r/ vor dem Konsonanten /t/ stehen. Eine andere interessante Seite bei der Assimilation ist, dass viele im Türkischen synchronisch und im Deutschen diachronisch wirken. Es ist zu betrachten, dass sie bei dieser Bildung in einer Wechselwirkung stehen.

3.1. Bedeutung der Assimilationsvorgänge beim Sprach- und Fremdsprachenerwerb für Türkisch- und türkischen Deutschlerner

Um eine Sprache oder Fremdsprache sehr gut zu beherrschen, um sie perfekt und fließend gebrauchen zu können, muss man auch das Lautsystem und die Lautregeln, die Assimilationsvorgänge in dieser Sprache sehr gut kennen. Das ist von großer Bedeutung beim Muttersprachen- und Fremdsprachenerwerb.

Bei nasalen Assimilationen haben die türkischen Deutschlerner wenige phonologische Probleme, weil dieser Lautvorgang auch im Türkischen ersichtlich ist. wie z.B. /n/ →/m/.

Bei der Palatalisierung haben die Türkischlerner Probleme, weil die Wörter aus dem Arabischen kommen. Manchmal spricht man ohne Erhellung des Vokals aus, wie z.B. kâğıt→kağıt. Man muss also darüber die Türkischlerner informiert werden, um richtige Aussprache vermitteln zu können.

Die türkischen Deutschlerner haben bei der progressiven und regressiven Assimilation wieder wenige Schwierigkeiten, weil dieser Lautvorgang auch im Türkischen ersichtlich ist. wie zB. eşya → eşşa und im Deutschen dasselbe [sz] → [ss]; kazsın→ kassın, Signal [gn] → [ŋn]. Die ähnlichen Lautvorgänge in der Muttersprache vermitteln beim Fremdsprachenerwerb die Erleichterung.

Intervokalische Assimilation ist besonders für Türkischlerner von großer Bedeutung, weil sie zum Fehlergebrauch führen können. zB. kap (Behälter) → kabı. Wenn man ohne Beachtung der Assimilation gebraucht, ist dann kapı (Tür), dabei entsteht ein Fehlergebrauch und Missverständnis. Das zeigt, dass manche Assimilationsvorgänge beim Muttersprachenerwerb distinktiv sind.

Elision gibt es im Türkischen nicht, deshalb haben die türkischen Deutschlerner Schwierigkeiten bei der Aussprache des Vokals /ə/, das sprechen die türkischen Deutschlerner wie bei /ɛ/ , zB. gehen /gɛːən/.

Bei der Apokope haben die türkischen Deutschlerner und die deutschen Türkischlerner haben nur wenige Schwierigkeiten, weil diese Lautvorgänge in den beiden Sprachen ersichtlich sind. Wie z.B. serbest →serbes; ich sehe → ich seh.

Synkope ist auch ein Lautvorgang in den beiden Sprachen. Deshalb haben die Lerner beider Sprachen wenige oder fast keine Probleme.

Bei der Prothese haben die türkischen Deutschlerner Probleme, weil dieser Vorgang am meisten in den Mundarten ersichtlich ist, obwohl dieser Lautvorgang auch im Türkischen zu sehen ist.

Bei der Epenthese geht es um Deutsche Mundarten, deshalb haben die türkischen Deutschlerner Schwierigkeiten mit diesen Mundarten. Wie zB. dreschen → droschen→ draschen.

Die Epithese ist im Türkischen und im Deutschen diachronisch, deshalb haben die türkischen Deutschlerner haben wenige Probleme bei diesem Lautvorgang.

Im Türkischen geht es bei der Lautversetzung um Fehlergebrauch der Sprache, deshalb haben die Türkischlerner Schwierigkeiten und im Deutschen haben die türkischen Deutschlerner bei diesem Lautvorgang auch Schwierigkeiten und man soll beachten, dass über diesen Vorgang sehr genau informiert wird, z.B. dunkel→ dunkler.

Im Türkischen kommt die Silbensichtung aus dem Sprachwandel aus pragmatischen Gründen, z.B. eczahane → eczane. Und manche sind bei den zusammengesetzten Wörtern in den beiden Sprachen ersichtlich, z.B. pazarertesi→ pazartesi; gehen→Gehweg. Im Deutschen gibt es auch solche Fälle, deshalb haben die türkischen Deutschlerner wenige Schwierigkeiten beim Lernen dieses Lautvorgangs.

Dissimilation bringt für die Türkischlerner Probleme, weil dabei um einen Fehlergebrauch geht. z.B. aşçı→ahçı und Verwechslung dieser Wörter oft möglich sei. Dissimilation im Deutschen verursacht für die türkischen Deutschlerner zu nicht so vielen Problemen, weil diese Wörter nur selten und diachronisch ersichtlich sind.

Verdoppelung in den beiden Sprachen ist nur selten zu bemerken, aber die Lerner sollen die Aussprache und Rechtsschreibung beachten, weil es um einen Fehlergebrauch der Sprache geht.

Degemination gibt es in den beiden Sprachen. Die Lerner sollen auch hier die Aussprache und Rechtsschreibung beachten, um einen Fehlergebrauch der Sprache zu vermeiden.

Fusion ist in den beiden Sprachen zu sehen, z.B. ne için→niçin; gibt es→gibt᾿ s, deshalb haben die türkischen Deutschlerner dabei wegen ihrer Vorkenntnisse gar keine Probleme beim Lernen dieses Lautvorgangs.

Nebeneinanderstellen zweier Vokale gibt es in den beiden Sprachen. Diese sind besonders in der Aussprache zu sehen. Im Türkischen geht es um einen Fehlergebrauch, wenn man schriftlich /ğ/ nicht schreibt, wie z.B. kâğıt→ kâıt. Für die türkischen Deutschlerner ist bei der Aussprache ein Problem, weil im Türkischen alle Laute ausgesprochen werden. z.B. bei gehen → [ge:ən]. Ein türkischer Lerner kann es fehlerhaft als [gehen] aussprechen. Das ist ein Fehlertransfer.

Veränderung des Innenvokals im Türkischen ist meistens ein Fehlergebrauch, manche kommen aus dem Sprachwandel. Im Deutschen kommt dieser Vorgang meistens aus der Flexion der Sprache, z.B. lang → länger. Das ist ein Kontrast in den beiden Sprachen, es bringt Schwierigkeiten mit.

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LEXICAL DIFFICULTIES IN TRANSLATION OF ANCIENT CHINESE TEXTS INTO THE UKRAINIAN AND ENGLISH LANGUAGES (CASE STUDY OF THE CHINESE TREATISE "THE ART OF WAR" AND ITS TRANSLATIONS INTO THE UKRAINIAN AND ENGLISH LANGUAGES)

The presented research deals with the difficult cases that might arise while translating Ancient Chinese treatises into English and Ukrainian. The original text of 孙子兵法 was analyzed in order to find the most common ways of translating Classical Chinese lexemes into English and Ukrainian. Some translation difficulties are outlined in the research.

Key words: Classical Chinese, Ancient Chinese texts, translation transformation, lexical transformations.

The translation of Ancient Chinese texts into the Ukrainian and English languages is *the object* of the study of many scientists. The lexical peculiarities of translation of the Classical Chinese treatises into Ukrainian and English are *the subject* of the study.

The aim of the article is to identify transformations applied when translating from Ancient Chinese into English and Ukrainian on the basis of the Chinese treatise "The Art Of War" and its translation variants.

Achieving this goal involves the following *tasks*:

1) to analyze existing studies on translation of Ancient Chinese texts into English and Ukrainian;

2) to determine means of translation of Ancient Chinese texts into English and Ukrainian.

The original text of the military and philosophical treatise Sun Tzu "The Art of War" written in Classical Chinese and its translation versions by S.P. Lesniak into Ukrainian [10] and by L. Giles into English [9] served as the *research material.*

The problem of selecting adequate means of translation of Ancient Chinese texts into different languages such as English, Ukrainian, and Russian is of substantial importance, because rendering an Ancient Chinese text while retaining most of its implicit meaning is a very difficult task.

The problem of retaining explicit as well as implicit meaning in the process of translation has been dwelt upon by many prominent specialists in the field of translation studies, such as: L. S. Barkhudarov [1], E. V. Breus [2], V. V. Vinigradov [11], G. Gachechiladze [4], V. N. Komisarov [5], L. L. Nelyubin [7], A. V. Fedorov [3], A. D. Shveitzer [8] and others. This fact determines the relevance of the work.

According to V.N. Komissarov translational transformations are the ways of translating that may be used by a translator during the process of rendering different texts into other languages in case when there is no lexical equivalent or it cannot be used according to the context [5, p. 172]. These transformations are numerous and qualitatively various cross-lingual conversions which aim at creating equivalent translation ("the adequacy of translation"); in other words − the smallest possible number of losses of information during the translation process in spite of differences between the formal and the semantic system of both languages [1, p. 103].

All translational transformations may be divided into groups based on the transition from the source language to the target language.

According to the traditional classification of translational transformations represented by V.N. Komissarov there are *lexical, grammatical and complex (lexical*

and grammatical) transformations. However, when translating Ancient Chinese texts, this classification needs a certain revision because of the difficulties which may occur during the translation process. The attention in our research will be concentrated on the lexical transformations.

Lexical transformation is a deviation from the direct dictionary equivalent. Lexical transformations, first of all, are connected with the difference in the number of meanings of lexical units in the source language and the target language. Thus, lexical transformations correlate with transcription, loan translation and some lexical and semantic changes like modulation, specification and generalization.

Transcribing is a method of translating the sound form of the source lexical unit by reproduction of its form using the letters of the SL (The Source Language) [5, 209]. The method of transcribing is rarely used while translating Chinese texts. It is more often used most to transfer proper names (anthroponyms, toponyms) and Chinese realia, which do not exist in other countries. An example of this transformation is the translation of the anthroponym 孫子 as *Sun Tzu* and *Сунь-дзи*.

Loan translation is a method of translating the source lexical unit by changing its component parts – the morphemes or changing the words using their lexical equivalents in the target language [5, p. 213]. Loan translation is a productive way enabling translation of Chinese texts into Ukrainian and English but its use is limited due to a specific grammatical structure of the Chinese speech. Due to a quite different word order in a Chinese sentence, means of their junction as well as an elliptical nature of the Chinese language (Ancient Chinese, in particular) loan translation is realized partially because of a frequent use of one-, two- or three-component nouns in the Chinese language. An example of this transformation is the translation of 黃帝 as *Yellow Emperor* and *Жовтий Імператор*.

The method of **modulation** or **semantic development** consists in replacing the vocabulary equivalent by a contextual and logically related equivalent [5, p. 219]. This includes various metaphorical and metonymical replacements. The essence of this method frequently used in translation consists in a deeper semantic interpretation

of a lexical unit or a phrase. Modulation is a frequently used transformation while translating an Ancient Chinese text because of its elliptic nature. An example is the translation of 發之 as *deliver your attack* and *не змарнуй шансу для атаки*.

The method of **concretization** presupposes substitution of a word in the SL by a word with a more specific meaning in the TL (the Target Language) [5, p. 215]. The concretization method is often used while translating the Ancient Chinese treatises into English and Ukrainian. According to the elliptic nature of Traditional Chinese, the use of the polysemantic lexemes is frequent. During the translation process, a necessity in narrowing a lexeme's meaning grows, which is achieved due to this method. An example of narrowing a meaning of a lexeme is 道 («direction / way / road / principle / truth / morality / reason / method / Dao / to say / to talk» [12]) when translating 修道 as *cultivates the moral law* and *розбудовує Шлях-Дао*.

The **generalization** is a method enabling substitution of a word with a more specific meaning in the SL by a word with a broader meaning in the TL [5, p. 217]. Generalization is not a frequently used transformation method when translating Ancient Chinese texts into Ukrainian or English because the used vocabulary in Traditional Chinese differs in broader semantics. An example of this transformation method is observed in translation of 聞雷霆 as *to hear the noise of thunder* and *навички чути грім*. Here the word 霆 which means *grumble,* is generalized to *noise* in English and totally omitted in Ukrainian.

The results of the research are summarized on Fig. 1.

Fig. 1. The summary of lexical transformation usage

Target languages	English translation		Ukrainian translation	
Transformation methods	Quantity	Rate	Quantity	Rate
Transcribing	19	4.35%	17	3.89%
Loan translation	25	5.62%	27	6.18%
Modulation	43	9.84%	39	8.92%
Concretization	59	13.50%	63	14.42%
Generalization	13	2.97%	12	2.75%

Other transformations	278	63.72%	279	63.84%

We can see that the most frequently used transformations when translating lexemes from Ancient Chinese texts are concretization and modulation. The usage of transcribing and generalization is limited.

To summarize, we can say that the translation of Ancient Chinese texts into Ukrainian and English has its own specificity. The amount of scientific works on the theme of the represented research is extremely limited including the number of actual translations, that is why the development of this sphere of translation is urgent. We intend to study the specificity of the use of grammatical alongside with complex (lexical and grammatical) transformations when translating Ancient Chinese texts into Ukrainian and English in our further research.

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俄汉颜色词的文化内涵分析

颜色词除表示其本身的概念外，在不同的文化中还包含着丰富的内涵意义。由于不同民族的风俗习惯、思维方式、宗教信仰、民族心理等方面的差异，这些词汇能够产生不同的词汇意义。俄汉颜色词作为俄汉词汇系统中的重要组成部分是人们对颜色的认知在语言中的反映，颜色词不仅是对客观色彩的描述，还包含了人们的主观意识和评价，具有丰富的文化信息。

关键词：颜色词、红色、绿色、黄色、白色、黑色

ON CULTURE CONNOTATIONS OF RUSSIAN AND CHINESE COLOUR WORDS

The article is devoted to the problem of culture connotations of the Russian and Chinese colour words. The structure of the concept "colour" as well as the conceptual understanding of the red, green, yellow, white and black colours by the two cultures are analyzed. The main components (denotative meaning, connotative meaning, reflective meaning) constituting the integrative "colour concept"are specified. The differentiating features contributing to the interpretation of the abovementioned colours are defined: differences in customs, religious beliefs, thinking style, national psychology, people's subjective understanding and judgment .

Key words: colour words, red, green, yellow, white, black.

    人们生活在一个色彩斑斓的世界里。当人面对自然，看这个缤纷的世界时，映入眼帘的首先是大自然自身的色彩：蔚蓝的天空、火红的太阳以及青山绿水等等。颜色词是语言中词汇的重要组成部分，它既向我们展示着人类生活神奇的色彩世界，同事也具有丰富的文化意义，蕴含着深厚的民族文化心理和感情色彩。所以，语言和文化深刻的影响着人们对颜色的认知。

    俄汉颜色词作为俄汉词汇系统中的重要组成部分是人们对颜色的认知在语言中的反映，颜色词不仅是对客观色彩的描述，还包含了人们的主观意识和评价，具有丰富的文化信息。

    红色 красный，红色是中国文化中的崇尚色调。人们用红色表达喜庆、欢乐的情绪，红色象征着吉祥、幸福、成功、兴旺。中国的传统新年家家户户张贴红色的"福"字和红色的对联; 在传统婚礼上，新娘子要穿一身红衣，新房的门窗上贴着大大的红"喜"字；红色象征顺利、成功等意义:"走红""、开门红"; 红色还指代受到宠爱的"红人"。在俄语种"红色"也看作是美丽的、吉祥的象征，常把红色与自己喜爱的人和物联系到一起, 如 красная девица (红颜少女或指拘谨的男子) 、красное платье (红连衣裙) , красный цвет (红花)。红色又是血的颜色，生命的颜色。俄国十月革命期间和中国共产党领导的革命斗争中都组建了"红军"(красная армия) ，升起 了 " 红 旗 "(красный флаг) ，出 现 了 " 红

区 ”(красные районы)。红色成了"布尔什维克""、苏维埃"、"社会主义"的代名词。但在俄罗斯有一种书叫 красная книга, 书中记录的是各种珍稀的频临灭绝的动植物。之所以取名为"红书", 是因为红色是危险、禁止的象征。俄语中"красный"的些许含义在汉语中找不到等值的含义。如: красный 有晴朗、明亮的意思, красное солньшко (明亮的 太 阳); красный 有 正 面 的、 庭 院 的 意思, красное крыльцо (正门台阶) 。

绿色 зелёный, 绿色代表生命, 是大自然的颜色, 中俄两国人都喜欢把"绿色"同春天、大自然、年轻联系在一起。绿色是草木之色, 有了绿色往往意味着植物焕发出新的生命、生机勃勃。在两种语言中, 绿色（зелёный）都有"安全、无障碍的"的隐喻意, 也指办事情非常顺利, 畅通无阻。在两种语言中都有 зелёный свет （绿灯）、зелёная улица（绿色通道）等词组。但 зелёный 在俄文化中通常有具体的意义, 如 зелёные глаза (绿眼睛) 在俄语中具有诗意般的浪漫色彩, 指"有诱惑力的(因施行巫术魔法) 迷人的眼睛"。而在汉文化中, 一个人眼睛发绿了, 指看到了自己很渴望得到的东西 (带点贪婪的成分) , 如"看到那些金条, 他眼睛都绿了。在中国古代, 绿色有贬义色彩, 象征地位低微、下贱。唐代官制规定官七品以下穿绿服或称"青衫", 宋元时代, 地位低下的乐人、乐工穿绿衣。后来把妻有外遇称为"戴绿帽子", 指妻子对丈夫不忠, 丈夫低人一等而且脸面无光。

黄色 жёлтый, 黄色是中华民族所崇尚的颜色, 它象征着权利和威严。但是在俄罗斯固有文化中黄色确是禁忌色。在俄汉两种语言中"黄色"都有"病态"、"不健康"等隐喻意。例如：在俄语中我们经常听到 "После болезни он был весь жёлтый", 指的就是某人病后面色发黄。"жёлтое лицо" (黄脸)—指病态的脸色。在汉语中, 有"面黄肌瘦", 女词人李清照在《醉花阴》中描写自己憔悴不堪的样子时曾说到：" 人比黄花瘦"。

白色 белый, 白色（белый）是雪和牛奶的颜色。在俄语中有"белый как снег", "белый как молоко" 等语句, 在汉语中也有相对应的"雪白的", "乳白色

的"等词语。除了表示颜色之外，белый (白色)在俄汉语中都有"纯洁、高尚的"隐喻意。在俄罗斯人的婚礼上，新娘都穿洁白无暇的婚纱，显得光彩夺目， 白色在俄罗斯人的意识中是纯洁、高贵和永生的象征。在汉语中白色（белый）经常同死亡联想到一起。白色象征死亡,"办白事"即是办丧事,自古以来,亲人死亡,其家属要穿白丧服,并设白色灵堂,出殡时要打白纸幡,撒白纸钱。汉语中白色还有其独特的含义,可指代明亮和光亮,"一唱雄鸡天下白"; 寓意无功而返,"白费劲"、"白忙碌"; 指那些缺乏社会经验、不爱劳动的人,"白面书生"; 还有清楚、明白之意",明明白白"等等,在汉语中白色的反面意义比较多。

黑色 чёрный， 黑色本是烟黑或煤炭的颜色，它是所有的颜色中最暗的,俄语中经常见到 "чёрный, как сажа", "чёрный как уголь"。汉语中有"黑不溜秋"、黑咕隆咚"等。人类在很早的时候就感悟到了黑与白的对立，并在语言中强调了这种对立，如俄语中的 назвать чёрное белым (把黑的说成白的,颠倒黑白) 或 принимать белое за чёрное (把白的说成黑的, 颠倒黑白) , 汉语中有成语"颠倒黑白""、白纸黑字"等。中世纪时在俄罗斯人的迷信思想中， чёрный 一词有 чародейский （以魔法迷惑人的） 和 колдовский （巫术的） 意义， чёрная книга 指神奇的巫书， чёрная магия 指巫术。 还有一些带有 чёрный 的词语是俄语中所特有的：чёрная работа − 粗重的活、чёрный ход —后门、чёрная зависть − 嫉妒。黑色在中国古代象征尊贵、刚毅、严正、深沉、神秘等褒义。黑色曾是夏代和秦代所崇尚的正色，夏、秦两代的公卿大夫的官服、礼服都是黑色。又因黑色和铁色相似，所以黑色往往象征铁面无私，如包拯、李逵等历史人物的舞台形象都是黑色脸谱。

通过颜色词在俄汉两种语言中的对比，我们发现颜色词的使用在俄汉两种文化中既有共同之处，也存在着明显的差异。 由于各民族文化风俗、地理位置、历史传统、宗教信仰等文化背景以及语言表达方式等方面的差异，各种颜色词对于不同民族在心理上所引发的联想意义、象征意义、蕴含寓意却不尽相同，

也使颜色词产生了褒贬不同的情感附加意义，由此构成各具民族特色的文化内涵。

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SECTION II
CROSS-CULTURAL COMMUNICATION IN CONTEMPORARY GEOPOLITICAL SPACE

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THE POSITIVE AND NEGATIVE CONSEQUENCES OF THE LOCAL SELF-GOVERNMENT DEVELOPMENT IN UKRAINE IN THE CONTEXT OF EUROPEAN EXPERIENCE

The article considers the basic models of the local self-government (horizontal or continental and dualistic or Anglo-Saxon), which are classical in the European space. Positive and negative consequences of the local self-government system development in Ukraine are analyzed in this article.

Key words: local self-government, mass, state authority, municipalities, territorial formations, management, separatism.

The improving of the efficiency of the masses participation in the administrative process has always been and continues to be an actual problem of the socio-political development of any society. The purpose of the article is to analyze the classic experience of developed countries and its creative implementation into the Ukrainian political realities.

In the domestic political science L. Dunayeva, A. Yevtushenko, Y. Krestyeva, A. Lebedynska, K. Michaylovska, A. Nekryach, A. Nikolayev, A. Osipov, D. Spivak, O. Yatsunska and others paid much attention to this problem. However, there are no practical reasons to consider it solved, that is why it still remains in the view circle of scholars and politicians. The analysis of the foreign experience and its creative

implementation into the political practice of the post-Soviet countries, including Ukraine, are the theoretical and practical problems of the modern social and political development.

In the states of continental Europe a system of local government has developed, a feature of which is the «withdrawal» of the formed there public authorities from the communities (the disqualification of the creativity forming, the converting of the local jurisdiction into the function of the government, the availability of the care from the part of government officials, and so on). This system is widely spread through the colonial expansion of France and Germany. Nevertheless, within the frames of the local government system the municipalities play an important role in the political life of a country, in the decisions of the administrative and legal nature problems within their respective territorial entities [1, p. 5].

The most important principle of the organization and activities of the municipalities apply their subordination and accountability to the local populations. History shows that municipalities have always been the basis of the central government in the fight against the feudal separatism, and the state American people increased on this base. The democratic forces have always seemed to be in the municipal autonomy as opposed to various separatist aspirations of the extremist forces. The formation of a centralized state always meant more «movement» to the center from the public authorities features communities (sometimes by force), the transformation of the communities into the territorial groups those were supposed to ensure the implementation of the legal guidance center. «The rest» of the public authorities in local government, their accountability to the central government determined and still determine the degree of the self-government democracy and its autonomy.

The continental model is based on the theory of state government, the essence of which lies in that the local government organs are the state authorities organs, and their competence is not particularly original and natural but is entirely created and regulated by the state. The self-government – in such a case – is a kind of public administration [2, p. 34].

It is believed that the horizontal (or continental) model has become wider at present in the process of the local authorities development. This model is the basis of the self-government systems of most European countries, French-speaking countries of Africa, some counties of Latin America, and mostly of the post-socialist countries. The dual (Anglo-Saxon) model corresponds to the oldest system of the self-government, which is different from the other systems of the local government, because of the historical patterns of its development. In the modern conditions it has received the considerable spread in the «resettlement» countries and the countries those were the part of the British colonial system, within which there was the introduction of this model or a substantial part of its elements. According to K. Michaylovska, the borrowing of other model elements (the sample) into the own national system leads to the hybridization of the system and to the separation of the other «mixed» model, which also became model-creating image system. The mixed model with the dominant mixing of the continental model elements is different from the mixed model with dominant mixed Anglo-Saxon model with a higher degree of force centralization, the presence of so-called administrative vertical. The difference also lies in the conjunction of the self-government with the direct public administration on the grounds those exercise the state supervision over the self-governments, it allows to do whatever is not prohibited by the law. The most widely the mixed model acquires in Germany, Austria, Japan and the others, and its hybrids exist in most countries of the world [3, p. 88].

In science there is also the definition of self-government, based on the continental European concept. This way, the supporters of the Anglo-Saxon and the European continental concepts often use the same terms: «power»; «Public authority»; «Control»; «Activity», based by the citizens residing within the municipality forming; «Local issues»; «The interests of the local populations» and so on [4, p. 12]. But, at the same time they believe that the self-government is a continuation or the public administration, or it is the State management employing by the local residents within the municipality forming.

The supporters of the European continental model based on the theory of the state self-government, believe that the state power is inextricably linked with the self-government by the presence of the general functions, the combination of the national and local interests in the solving of the problems of local significance, achievement of a common goal - improving the welfare of citizens.

In its turn, the supporters of the Anglo-Saxon model exclude the self-government's participation in the implementing of the public functions and believe that the state authorities cannot interfere in the affairs of local importance. It should be noted that the Anglo-Saxon model cannot actually be implemented in Ukraine. It is designed for the more economically developed countries.

The essence of understanding of the local self-government, which is based on the European continental model, lies in that the self-government is seen as a local public authorities set by the state. It is realized on the territory of the municipality by control exercised by the residents living within that municipality, bodies and officials of local government. However, to carry out its functions the local self-government has a real material-financial base.

In this understanding of the local self-government there are combined a lot of elements of superstructure and basic relationships those are in close connections. The local self-government is carried out by management. Such way, there is a set of administrative relations, acting as a category that ensures the communication and interaction between the basis and the superstructure, the managed and the managing systems. It should be stressed that in this definition of the term of self-government also there are reflected its main features :

– it is a kind of public power set by the public authorities in law. Thus, the introduction of the local self-government in the society depends on the public authorities taking laws. The current nature of the local self-government lies in that, from the one side, it is an analogue of the central government, and from the other side – it is a form of democracy that ensures the realization of the citizens right of the local government, and it allows the local population to transform their will into the public power;

– the availability of the public authority, enshrined in law by the citizens, gives them the opportunity to manage a significant part of the public affairs, to implement the public functions within the frames of the respective municipality;

– the frames of the power for citizens, for the bodies of the local self-government and for the officials of local self-government confined to the territory of the municipality forming. The whole decisions made while the implementation of the various forms of local self-government, act only within the frames of this municipality;

– the public municipal power belongs to the citizens and realizes directly by them through the local self-government, created by them, or through the officials of the local self-government;

– this power statured by the law and should be realized within the frames of the law. This underlines that the local self-government is based on the current law, but within the feasibility or any other conditions.

– the local government as a form of the public authority has an adequate material and financial base in the form of municipal property, local budget, securities, and so on. This power takes decisions and is responsible for its actions by its property.

– while the acting of the local self-government the local and national interests are united [More details: 5].

Talking about the definition based on the Anglo-Saxon concept, in this definition it is enough to replace the term «the solving of significant part of public tasks» with the term «the solving of the tasks of local importance».

For the definition of the term of the local self-government, based on a combination of two basic concepts it is necessary to indicate the combination of the state and the local importance tasks. Thus, along with the state public power the municipal public power exists.

The European Charter of 1985 year about the local self-government used to be considered the modern international-legal instrument that teaches concepts and principles of local self-government best of all. According to the official version of the Charter, the local self-government means the right and possibility of the local self-

governmental bodies to regulate and manage a substantial share of public affairs under their own responsibility and in the interests of local people within the frames of law. This right is exercised by the councils or assemblies the members of which are elected by secret ballot on the basis of direct, equal, universal suffrage, and who may have the executive bodies accountable to them. This provision in any way doesn't affect the recourse to assemblies of citizens, referendums or any other form of direct citizen participation if it is not permitted by the law [6].

It is not hard to find the breach of logic in this definition: the concept is defined by itself – the local self-government through the local self-governmental bodies. However, it should be noticed, that this logical inconsistency is found in the translated text. The Primary Sources of the Charter are the authentic texts in French and English. Based on the name of the Charter, «the local self-government» is the English translation of «the local self-government» and French «Tautonomie locale». The words set out in the definition, translated into Ukrainian with the meaning as «the local governments» in the French version sound as «collectivites locales», and in English – «the local authorities». Along with this translation, they can also be translated with the words «the local authorities», «the local power», «the power of the local area». Thus, in this case it is not much said about the institutions, but about the local population, implemented with the goal to joint the authority power to protect the interest, due mainly by the factor residence in a particular, isolated (local) area, i.e. about the population as a subject of power. In connection with that to use the translation for the concept of «local community» as «the local authorities» and «collectivities locales» is more appropriate

In this definition the term of autonomy is crucial important. The autonomy of local self-government denotes as the municipality population's right to define a range of issues admitted to its conducting and to solve them directly or through their representatives in accordance with the applicable law without any other power structures interference.

The definitions set out in the European Charter emphasize another important aspect of the local self-government – it is the activities under the responsibility. That

is, the consequences burden for the decisions taken within the matters in its conducts fully falls on the local self- government.

The local municipal authorities, with the governmental bodies, should manage both state and local affairs, based not only on the local interests, characteristics and traditions but on the state interests. This local governance should be based on law. Then the unity in the management of the whole country will be achieved and the gap between society and the public authorities will bridge.

The local self-government is enshrined and guaranteed in the constitutions of modern states as the one of the foundations of the governance democratic system. The term of «local self-government» reflects the complex and diverse phenomenon, the formation and development of which depends on a complex of historical, geographical, political, economical and other features of the area. It more completely allows realizing of the statement about the population is the only one source of power.

In the most civilized countries in large administrative units within their constituent territories until the grass-roots level (small towns, villages, wards, communes and so on) the public authorities realize not by the public authorities but by the local population directly or bodies formed by them (the officials) [7, p. 82].

This power gets the properties of self-organized public authority exercising the managerial functions legally recognized and secured by the central government. Therefore, in the local self-government the parliamentary principle of separation from the law-making is almost impossible. That is why in the legislation of the developed countries the foreign municipalities enshrined as the corporations of public law, i.e. the institutions which own the rights of public institutions (the subject of administrative-legal relations) and the legal personalities (US, UK, etc.). In this capacity of the municipal forming its political-legal nature appears as an organization of the public authority in the fields. Although the conditions of genesis, historical development and evolution of this institution were different in the respective countries, their political and legal nature and function in general were the same. For example, the historical role of the German local self-government in the state's history is fundamentally different from the influence of the English local self-government on

the formation of form of government in the UK. However, at this time these bodies carry out the same functions and the same tasks, providing the livelihood of the local communities populations based on the laws and other regulations of state bodies and their own legal decisions taken within its competence.

The local territorial self-government is directly related to the problems of democracy in the country. The state, being the spokesman of the common interest of the population, ensures the implementation of the interest, particularly in the form of law. The implementation of laws is made by the relevant bodies, including the bodies of the population of cities, districts and other settlements. The last ones combine this activity with the specific interests of the local populations. In fact, the population may be the main subject of this public activity [8, p. 6]. Thus, the local population can become the main subject of managerial, administrative-legal relations, which is the first feature of municipal management.

The second feature of the municipal management stems from the first one. The public-legal nature of the local self-government determines not only by the decentralization of the public power, but also by the organization of the state power in general, which is more significant problem [9, p. 7]. The local government should be functionally quite effective. The legislation about the local government is called to play a special role in this matter. At this stage of the local government forming the political activity of the population and its self-organization must be sufficiently high. It is known, that the government is impossible without the legal institutions, without the corresponding local self-government organs and officials and without the organizational activities of the deputies of the municipalities representative bodies [10, p. 255].

The initial theoretical and methodological basis of the forming of the public power, including the self-governing power, in Ukraine is the communal and natural-law concept of power and self-government. These ideas humanize the public authority, make it closer to the citizens, and their implementation significantly expands the sphere of freedom of the individual, his social actions, forming a significant segment of his social interaction with the state, in the result of which the

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individual and collective rights of the individual are optimally implemented. In such the conditions the authorities reflect not only the specific way of thinking and the way its implementation of the will of the specific person, group of people to the life and the life of their children. Through such bodies the complete system of the social relations will be composed and functioning at the local level, what actually form a real civil society [11, p. 9].

The borrowing of the experience from different self-governmental systems which are recognized model-creating (exemplar) has violated the logic of the self-government national model, as an integrated, system-related with the institutions of the state, and with the political culture of the population. The variability of the legislator in the determining of the local self-governments became a problem, which led to the fixing of «Community» theory of the self-government in the Constitution of Ukraine of 1996 and the «state» theory of the government in the relevant law. In practice, it has led to a combination of elements from different models of self-government that has led to the hybridization of the Ukrainian system of local self-government, and further to its ineffectiveness in the solving of the local problems.

The administrative reform due the increasing of the efficiency and improving of the governance system there are proposed the constitutional changes, which are, unfortunately, still superficial, unsystematic and unable to restore the structural balance between the public administration and the local self-government.

Thus, the local self-government - is an independent activity of citizens for the regulation, management and resolution of the considerable part of local issues in the interests of the population of the area with the development of society directly or through the formed local self-government organs.

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TYPES AND FORMS OF INTERNATIONAL NEGOTIATIONS: THE WEST VERSUS THE EAST

The article is devoted to the issues describing different approaches to the understanding of the phenomenon "international negotiations", their types and forms. The classification of the aforementioned phenomenon was represented; the typological criteria were specified (the objective, the type of decisions, official status,

the number of sides); the main forms of political negotiations are determined (political consultations, discussions, debates).

Negotiations become important in today's society. Even in the second half of the twentieth century, negotiation issues in the Western world stood sharper because there was a serious problem coordination behavior of different social groups and interests, compared to those in Europe. Countries are socialist long lived by inertia conquest opinion «control person» and any variation on «political views and divergence of political arrangements» were unacceptable to life as an ordinary citizen, and for newly established political forces. However, Ukrainian society movement for democratic values requires knowledge and skills align interests between political forces branches. The only civilized but by reaching an agreement in the modern world is negotiating.

Problem negotiation takes relatively independent significance in the western Conflict since the mid 60's. According to the national experts, the work within international negotiations presupposes two directions: on the one hand, development problems of the world; and on the other hand, the idea of «power approach». Accordingly, if the first trend contributed to the formation of an idea of negotiation as a means of resolving international conflicts and peace, the second was designed to develop the best ways to achieve gains in the negotiations. However, the end of the Cold War and global confrontation leads to new trends in the state of negotiations.

Overall, these trends are as follows:

Firstly, international negotiations are the main form of interaction between states. They actively influence the further reduction of the role of the military factor.

Secondly, the volume and the number of negotiations. They become the object of new areas of international cooperation (environmental, social and political processes, scientific and technical cooperation, etc.).

Thirdly, the growing negotiating role of international organizations.

Fourthly, the scope of the negotiations involved experts without any diplomatic experience, but possessing the competence in the field of complex scientific, technical and economic problems, which is necessary in the analysis of new areas of cooperation between states.

Finally, fifthly, there is a need for radical revision process aimed at controlling negotiations as well as highlighting the most important issues for senior public management; specification of the competences of different working levels; development of a system of responsibility dissemination; improvement of coordination role of diplomatic services, etc.

Particular attention is paid to advisable conversations that can be considered preparation for negotiations or the beginning of their talks. The question of what is the conversation that its laws and regulations have been the subject of scientists for many centuries. There arises a question of the difference between conversations and other forms of interaction. The main difference is the principle of «no-no need to argue». During the conversation, politicians, diplomats consider it necessary to prove their innocence safely convincingly, not a wrong interlocutor; in addition, they refrain from criticism, and occupy the position of defending.

One of the forms of political negotiations can be called the political debate. Debate is a reasoned debate in which the parties (usually two) are aimed to convince anyone of anything. In assessing the controversy, primarily arguments alongside with various rhetorical techniques are used demonstrating at the same time the ability to work with the audience by means of expressive language, and so on.

One of the forms of political negotiations can be called the political debate. Behind the scenes there works one of the essential elements of career, a source of valuable information, opportunity to establish informal relations with colleagues – foreigners.

The purpose of the backstage work is to meet personally with partners during negotiations, meetings, conferences; involve them into an informal contact, which is often very useful for obtaining or transmitting information; discuss previous proposals, presenting arguments to influence the position of partners and some others.

Of course, like any classification the above given one is rather arbitrary. Negotiations can be classified according to other criteria which need advancement.

Negotiations become important in today's society. Even in the second half of the twentieth century, negotiation issues in the Western world seem to be more acute because there was a serious problem of coordination of the behavior of different social groups and interests, compared to Eastern Europe. The countries comprising the socialist camp suffered a long inner conquest of the thoughts: «to control a person» and other variations on «divergence of political views and achieving political agreements». That is why the Ukrainian society movement for democratic values requires knowledge and skills to coordinate the interests between political forces, branches of power. Negotiating is considered to be the only civilized method of reaching an agreement in the modern world.

The problem of negotiations has been of relatively independent significance in the Western Conflict since mid 60 years. The national experts have defined that international negotiations affect two areas: on the one hand, the problem of the world development; and on the other one, the idea of «a forceful approach». Accordingly, if the first trend contributed to the formation idea of negotiations as a means of resolving international conflicts and peace, the second was initiated to develop the best ways to achieve goals in the negotiations. However, the end of the Cold War and global confrontation led to new trends in the state of the negotiations. Overall, these trends are as follows:

First, international negotiations are the main form of interaction between states. They actively influence the further reduction of the role of the military factor.

Second, the growing volume and number of talks. They are becoming the subject of new areas of international cooperation (environmental, socio-political processes, scientific and technical cooperation, etc.).

Third, a growing role of negotiating for international organizations.

Fourth, the scope of the negotiations involved experts without any diplomatic experience but possessing some competence in complex scientific, technical and

economic problems, which is necessary in the analysis of new areas of cooperation between states.

Finally, fifthly, there is a need for radical revision of the management talks: to highlight the most important issues for senior public management; to define a scope of competences at various working levels; to develop a system of responsibility dissemination; to enhance a coordinating role of diplomatic services, etc.

Depending on different criteria there are several kinds of international negotiations.

1. Criterion – a goal that the negotiators set themselves:

• negotiations with a view to extending previously reached peace agreements;

• talks on normalization of relations of peaceful participants of an international conflict;

• negotiations to revise the agreements reached earlier in favor of one of the stakeholders;

• negotiations to reach a new agreement (in case of international conflicts);

• negotiations to obtain relevant results (in these cases, the parties do not try to achieve the final result, and an interpreter expresses partners' intentions; establishing contacts may be necessary in the future).

2. Criterion – the type of decisions taken as a result of negotiations:

• talks, ending by reaching a compromise;

• negotiations ending with a full solution of a conflict;

• talks, ending with a partial solution;

• negotiations ending with an asymmetric solution which satisfies one side more than the other one.

3. Criterion – the official status of negotiators:

• talks at the highest level;

• negotiate at a high level;

• negotiate in good working conditions [1, p. 67].

Negotiations can be one-off, at the same time, they can be prolonged to several rounds. Under present conditions, most of negotiations are open, i.e. the start of

negotiations is reported in public, and their results are announced; yet conflict settlement talks are held and hidden.

Talks at present can be divided into bilateral or multilateral.

In direct bilateral negotiations only two partners are involved, they talk eye-to-eye. Such negotiations take place during official visits or international forums. Almost every official visit or international meeting presupposes bilateral negotiations.

In multilateral negotiations there are involved from three to several dozens of participants and / or dedicated; they tend to consider global issues of international relations or to solve any disputes or conflicts. The number of participants in these negotiations does not depend on the number of conflicting parties. Examples of such multilateral negotiations can be these: Geneva meeting in 1954 in Indochina (9 countries participated), the International Meeting to resolve the issue in Lao 1961-1962. Geneva (attended by 14 countries), European General Meeting 1973-1975 for Security and Cooperation (35 countries participated) [2, p. 32].

Multilateral negotiations are divided into sessional negotiations in the framework of existing international organizations and non-sessional negotiations − talks organized at the initiative of one or more countries on particular issues.

Bilateral negotiations are held when they concern only relations between two countries. Whereas, in the diplomatic history (though very rarely) such precedents are known when bilateral negotiations on multilateral discussed international issues, and in multilateral – there were only two issues to discuss, and sometimes within one single country, attended by many countries which used to solve one key issue, or vice versa. Bilateral visits of heads of governments or states end negotiations successfully on many key issues. However, experience shows that bilateral negotiations require time-consuming and versatile competence obtained by delegates as a result of specific training [3, p. 79].

Ukraine is an active participant in both the multilateral and bilateral negotiations, especially within the UN, Council of Europe, European Union, Organization for Security and Cooperation in Europe and others.

Nowadays, a very popular and effective form of bilateral relations are political consultations which enable having a deep and comprehensive discussion of both bilateral and international relations in general. Consultations are held according to a pre-set schedule or a situation. In science, there are two points of view on the nature of the phenomenon of political consultations.

According to the «Asian approach», the method of political consultations is a «soft», «optional» genre of diplomatic practice, the most actively used by some states of the East (China, Japan) while interacting with European countries in the middle of the XIX century [4, p. 213].

However, the Europeans do not neglect this form of communication; they tend to use it in dialogues with their Eastern partners. In particular, in the XIX century, during the civil wars in India, the British colonialists turned to the political consultation for recruiting supporters among the local Indian elite. Several authors, however, disputed such an interpretation of the phenomenon of political consultations. Expressed opinions that are specific, mild forms of diplomatic negotiations, which were inherent in some political traditions of the East, were interpreted by European diplomacy like «exchange of views» rather than advice. It is believed that "proper" consultations were brought to the East by British diplomats. Thus, the hypothesis advocated Western roots of this phenomenon. Proponents of the «American approach» did not yield to the invention of the genre of political consultations like Asia or Europe. They insist that consultations should be the achievement of a closed meeting of representatives of the legislative and executive branches of the US government in the XIX-XX centuries.

According to this logic, the emergence of political consultations is the Americans' merit. In the United States, consultations are considered to be a form of a cross-party cooperation during an election campaign. However, in early 1948, by the decision of the Secretary of the State of Georgia Sir Marshall, a group of leading analysts of the US State Department (J. Hikkerson, D. and T. Rask Echillz) began to study the issue of the expansion of diplomatic contacts. Their cooperation looked like semi-scale negotiations – *consultation* [5, p. 14 -16]. At the end of 1950, political

consultations were used to improve the efficiency of the State departments, Ministry of Finance and Ministry of Defense. Thus, it should be noted that in the context of political relations none of the approaches to the interpretation of political consultations can not be claimed heuristic.

Though some foreign researchers implemented peculiar features of political consultations in its definition − a means of social and political communication (a means of interaction). Their basic features are efficiency, regularity and legitimacy; the key need is information that can be considered both as a specific resource and a set of ideas, values and behavior; the purpose of political consultations should be informing the parties of steps to solve a problematic situation. Thus, political consultations are a form of social and political communication, which are realized through a regular open dialogue focused on the specificity of interlocutors' activities aimed at developing an overall strategy of joint and individual actions, effective control over the execution of the agreements primarily adopted and signed.

Negotiations are conducted both in the form of direct discussions at meetings, meetings at various international forums and in writing through diplomatic exchange of relevant documents (notes, memoranda, memoranda, and so on. N.) [7, p. 56-58].

Another form of political negotiations is a conversation. During a conversation, politicians, diplomats consider issues calmly, try to prove their innocence convincingly, without blaming interlocutors, in addition, they refrain from criticism, otherwise it may make a partner defend.

The main goals of a conversation are: - first acquaintance, networking; - consolidation of established contacts, more detailed talks defending their interest; - subject to receiving the required information or evidence; - discussion and solution of issues of bilateral cooperation; - preparation for the negotiation or discussion during negotiations targeted at solving complicated issues [8, p. 313].

Furthermore, any conversation might have many purposes. Conventionally, the conversation can be classified as follows: 1) talks at the invitation of opponents at the official level; 2) conversation with your initiative at the official level; 3) public conversations on events, receptions; 4) conversation during a break in formal

meetings; 5) casual conversations while visiting events, taking trips and so on; 6) talks unexpected, unforeseen when the topic of a conversation is unknown in advance.

Thus, conducting interviews requires some art and, like any art, it is subordinated to certain rules, laws, taking into account past experience, achievements and mistakes.

One of the forms of political negotiations could be called *political debate*. The word "debate" originates from ancient Greece, where they were an integral part of democracy. In Athens citizens debated on the advantages and disadvantages of the proposed law; a dispute gave an opportunity to thoroughly analyze a problem. In ancient Rome, there were the so-called rhetoricians' school, which taught oratory. There were prestigious orators at the schools; the teachers there were highly paid.

In the Middle Ages debates penetrated into Europe. There were organized oratorical courses aimed at developing oratorical and debating skills. In the 30th years of XX century the debate started its existence in the US as a form of youth activities. Pre-election campaigns gave a new impetus to the debate and formed them in such a way that they have now. The popularity of the US debate increased after the first televised debates between John Kennedy and Richard Nixon during the presidential elections of 1960. Debate is a reasoned debate in which parties (usually two) aim at convincing anyone of anything by all possible means: arguments, rhetorical techniques, ability to work with the audience, expressive language and so on. In other words, we can speak of an informational type, lacking confrontational elements, argumentative and analytical type (persuasion by means of logical-conceptual apparatus) and the imperative type (emotionally expressive pressure, categorical judgments, exaggeration, incorrect metaphors, etc.) [9, c. 55].

In diplomatic practice of XIX and early XX century, the Congress was considered the highest form of negotiation, such as the Congress of Vienna in 1815, dealing with decision making within Europe after the Napoleonic wars, documenting the practice of diplomatic relations, the Paris Congress 1856, the Berlin Congress in 1878. Today this form of diplomatic practice is hardly used; conferences and international forums (meetings) are the most common forms of international political

talks now. They are usually convened at the level of Heads of a State or Government, ministerial and government delegations [10, c. 51-54].

Depending on the form of holding, negotiations may be conducted in the form of: • Congresses; • Summits; • conferences; • meetings; • sessions; • meetings and the like.

In this connection, it is necessary to distinguish two principal aspects that affect the negotiation process. Firstly, in crisis and conflict situations in the alternative policy negotiations may lead to the destruction of economic ties and relations. This imposes special responsibility on negotiators for their decisions. Secondly, in the times of crisis and conflict when communication channels are not established or bad, parties sometimes have to resort to intermediaries, third parties, conducting informal talks and other activities.

Another feature while when negotiating on conflicts is to solve the existing conflict avoiding violence and destructing economic ties, or how to eliminate a source of conflict, though sometimes it is not possible. Negotiations presuppose cooperation of two (or more) parties.

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汉语国际推广背景下的对外武术教学

为推动汉语加快走向世界，提升中国语言文化影响力，我国在海外设立了以教授汉语和传播中国文化为宗旨的教育机构"孔子学院"。武术作为其推广中国传统文化的典型代表之一，则为弘扬中华文化与展现民族个性风貌打开了一扇窗。如何以汉语国际推广为契机，利用对外汉语这一教学平台在乌克兰更好进行武术的有效传播，提高武术在汉语国际推广中的重要地位，以武术教学间接促进汉语教学，实现汉语与体育文化的双赢，这是一个值得我们去研究的问题。

AGAINST THE BACKGROUND OF INTERNATIONAL PROMOTION OF CHINESE MARTIAL ARTS: TEACHING TECHIQUES

Efficient means of the implementation of the Chinese language and culture into international space are determined. The role of educational institutions "Confucius Institutes" in the framework of teaching the abovementioned aspects is described. Traditional constituents of the Chinese culture which reveal national peculiarities within Chinese study and cross-cultural communication are described in the article. The martial arts teaching techniques preferable for Ukrainian students are analyzed.

Key words: international promotion of Chinese, Ukraine, Chinese martial arts, overseas teaching, cross-cultural communication

1. 选题的依据与意义

随着中国经济发展与国际交往的日益广泛，世界各国对汉语学习的需求也逐步增长，在全世界引起了一股"汉语热"。在乌克兰众多高校，中国对外汉语教师在教授学生汉语言同时进行武术的教学，一方面可以引起学生对于武术项目的浓厚兴趣，受到不少学生欢迎，另一方面也可让学生进一步了解中国文化，促进其汉语教学，推动孔院发展，以此拓展中华文化传播的手段与方式。如何以汉语国际推广为契机，在进行武术教学同时向世界各地传播中国优秀体育项目武术，发扬体育精神，扩大中华武术的国际影响力，国外高校教学的实施则是一重要突破口，如何能利用汉语国际推广这一平台更好的进行武术的有效传播，这是一个值得我们去研究的问题。

在乌克兰高校进行对外汉语推广同时，传播中国优秀传统体育项目—武术，增强国家语言及文化软实力。学习语言的过程其实就是在学一种文化，教授语言也就是在传播文化，语言与文化之间的特殊关系决定了在汉语国际推广过程中绝不能忽视文化因素的存在。积极看待武术教学在汉语国际推广中的重

要作用，不仅有利于提高乌克兰学生对中国体育文化的理解和认同，而且在一定程度上提高了武术在汉语国际推广过程中的地位，以武术促进汉语教学，从而为实现语言与体育的双赢创造良好条件。

2. 研究对象与方法

本文以乌克兰南方师范大学孔子学院 2015 级武术选修课中的 10 名学员以及敖德萨中国武术协会的 10 名学员作为研究对象进行为期一学年的教学研究（2015 年 10 月 1 日—2016 年 10 月 1 日），从教学对象的年龄层次看，为 10 岁—22 岁：从学历上看，主要为小学生、中学生以及大学生、教师等社会工作人员：从汉语水平等级上看，有零起点、初级、中级水平三类。研究方法采用文献资料法、实地观察法、专家访谈法、问卷调查法、数理统计法

3. 研究结果与分析

目前，在乌克兰武术开展最为规范系统的则是基辅与敖德萨地区，尤其是在敖德萨地区，当地中国武术协会与南方师范大学孔院通力合作，以传播武术文化为主要特色内容，担任武术课程教学的教师不仅来自于国内，也不乏乌克兰的教师，正是因为武术文化与当地民间很好的结合，孔院与武术协会面向社会公众招生，实现了武术大学化、社区化、民间化。现该院学生已有多人曾在 2014 年乌克兰及地区、敖德萨地区武术锦标赛上获得多枚奖牌。

通过教学后调查显示，乌克兰南方师范大学孔子学院 61% 的学生喜欢或是较为喜欢武术，24% 的学生对于武术持有一般态度，有 15% 的学生不喜欢或是对其不感兴趣。由（表 4-11）可见，绝大部分学生对武术课有着较高的兴趣与参与积极性，也反映出武术在大学孔院的开设是正确且适宜当地学生学习的一项文化传播活动。

武术吸引乌克兰学生的因素排序

选项	频数	所占百分比（%）
动作形式	15	31%
神秘的东方传统文化	12	22%

预防治疗疾病的功效	4.2	8%
高超的击打技术	3.8	7%
强身健体	8	17%
艺术美感	7	15%

在乌克兰，武术是以当地武术协会及大学孔院这一平台，作为宣传中国文化的有效途径之一来进行实施，从调查中我们了解到，乌克兰学生获悉武术的途径有多种渠道，其中近 30%学生是通过观看影视媒体作品来了解武术，近20%的学员是通过朋友介绍间接的获悉武术运动，由（表 4-16）可以看出，几乎所有涵盖武术文化的传播媒介中，最富魅力且直接容易让乌克兰民间所认同的、是中国的国产武侠电影，其中世界著名的中国武术影星成龙、李小龙也更是被俄罗斯年轻人所喜爱。影视传媒的发展，不仅丰富了武术的社会功能，对于武术比赛或教学也起到了很大程度的积极作用。

如今中国孔子学院在乌克兰的相继建立几乎已遍布全乌，15 所武术的传播也随汉语的推广如火如荼的开展，事实上，孔子学院也只是中国武术在乌克兰受当地学生民众喜爱的一个缩影。 事实证明，有中国国家汉办及两国政府在武术未来发展事业上的支持，加之日渐增多的乌克兰武术受众群体，必将促进武术在乌克兰各领域阶层的传播进程，武术作为具有中国典型特色的体育项目之一，会一直肩负着向世界各国推广中国体育及汉语言文化的重任。

4.结论与建议

（1）武术课在乌克兰南师大的开展一方面丰富了其教学内容，进一步促进了汉语学习，另一方面也增强锻炼了学生体质健康与意志品质，使学生进一步认识了解了中国体育文化，受到较为广泛的欢迎。但教学过程中也普遍存在过于注重其身体外形的塑造，而对意识方面的锻炼则较为缺乏。在终期考核的标准制定上还不完善，影响了师生间的互评效果，相应国别语言教材的缺失也是导致学生学习受限的一个重要因素。

（2）武术作为中国文化重要元素与特殊代表，在孔子学院以其独特形式展现着自身魅力，乌克兰南方师范大学孔院的武术教学有利于促进中俄两国师生的文化交流，增进彼此间的相互理解，现也已逐步形成当地孔子学院的一种办学特色，并为实现语言与体育文化的双赢创造了良好条件，它的传播对于加快汉语及武术国际化进程，打造孔子学院品牌，推动其建设与发展及扩大国家文化软实力影响方面产生了积极作用。

建议

（1）乌克兰南方师范大学相关领导及孔院中外方院长应对武术的开展与传播加以重视，合理并有针对性的安排教学内容，在师资、场地设施条件允许情况下，尽可能多开展符合乌克兰学生兴趣爱好的武术项目类型，积极引导广大学生及社会团体参加有关武术文化活动，试图创造一个良好的教学与传播环境氛围，促进武术运动在高校逐步发展。

（2）对外武术教师应根据不同阶段学生接受能力与运动规律，结合学生实际水平、对教学过程中出现的问题，做到因材施教，对比国内外学生不同特点进行差异教学。注重教学方法的研究，选择性实施最佳教法，激发调动起俄罗斯学生武术积极性与兴趣，进一步探索符合国外学生学习规律的特殊教法。在展现武术项目多元性同时，以引起学生兴趣来进行教学传播，使学生通过武术促进汉语言学习,进而认识了解中国的多元文化。

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SECTION III

PROFESSIONAL TRAINING OF SPECIALISTS WITHIN POLYCULTURAL EDUCATIONAL SPACE: TOPICAL ISSUES

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初级阶段外国学生汉字偏误分析及教学对策研究
——以乌克兰南方师范大学孔子学院为例

本文以乌克兰南方师范大学孔子学院初级阶段学生的课程笔记、作业和测试中书写的汉字为主要材料，对这些学生汉字偏误产生的类型及原因进行了分析，并在此基础上提出了有针对性的教学对策。

关键词： 汉字教学，乌克兰学生，偏误分析，教学对策。

TO THE ISSUE OF THE CHINESE CHARCTER WRITING ERRORS AT THE ELEMENTARY STAGE AND CORRESPONDING TEACHING STRATEGIES

The author investigated the writing errors of the elementary students who study at South Ukrainian National Pedagogical University named after K. D. Ushynsky within the International project *Confucius Institute*. There have been analyzed these errors: current and final. The most frequent typical mistakes on the material of the students' homework, classwork and examination papers as well as their nature are specified. The author proposes close-related teaching strategies aimed at their prevention.

Key Words: Chinese characters teaching, Ukrainian students, error analysis, teaching strategy.

偏误分析（Error Analysis）就是发现外语学习者发生偏误的规律的过程，这包括偏误是怎样产生的，在不同的学习阶段会发生什么样的偏误，等等。偏误分析的意义在于能够使外语教学更为有效、更为有针对性。[1]

本文针对乌克兰南方师范大学孔子学院初级阶段学生的汉字偏误进行分析，对以后在俄语区从事对外汉语教学工作的老师进行汉字教学的总体设计、课堂教学和练习设置等环节提供有价值的反馈及依据，此项研究有助于实际的汉字教学工作。

认知心理学认为，虽然不同语言区的人类使用不同的语言，但人类都具有相同的认知能力。笔者认为，只有了解了外国学生，特别是非汉字圈学生的认知心理，分析并总结汉字偏误特点，才能有效地从根本上帮助学生改进汉字学习策略。

神经语言学最新研究表明，人脑的语言功能区主要有两个：位于前脑的"布洛卡区"和位于后脑的"威尼克区"。汉字阅读主要分布在布洛卡语言区，而拼音文字阅读则主要在威尼克语言区。威尼克区靠近听力区，记忆主要靠听说，非汉字圈学生认知模式与汉字圈学生认知模式有较大的区别。对非汉字圈学生来说，汉字带有图形的意味，习得汉字、汉语更多地需要通过布洛卡区的通道，即"视觉-图形-阅读-语言"，而他们则多习惯于利用威尼克的通道来掌握拼音文字的语言"听觉-语音-听说-语言"，这种习得惯性必然会在学习和运用汉字的过程中顽强地表现出来。[2]

明确非汉字圈学生习得汉字的认知特点，为下面的偏误分析和改善教学都有着非常重要的意义.

笔者利用在乌克兰南方师范大学孔子学院从事汉语教学工作的机会，收集了来自大学一年级、二年级、社会班学生的汉字偏误语料。其中，笔记本共 50

份，听写材料 30 份，练习材料 30 份。这几种类型的语料基本能够反映出乌克兰学生在学习汉字的初级阶段容易产生的偏误类型。

常见偏误主要分为两类，即错字与别字。错字指的是不符合标准的字，即出现笔画或结构等错误的字。别字指的字没有写错，但是误写成另一个字。据统计，笔者共找到错别字 106 个。

关于错别字类型划分的具体说明如下：

第一，笔画偏误。即根据笔画数量的增删和形状的准确度来归类。

笔画增加：自（自）、物（物）、喜（喜）。

笔画减少：地（地）、工（工）、老（老）。

笔画形状错误：谢（谢）、爱（爱）、家（家）、我（我）、没（没）。

第二，部件偏误。即根据部件数量的增删和替换进行归纳。

部件增加：们（门）

部件减少：果（课）、福（福）、者（都）、吾（语）

部件错用：教（教）、做（做）、妹（妹）

部件位置偏误：起（起）、零（零）、莉（莉）

第三，整字偏误。即超过两种笔画偏误、超过两种的部件偏误，或二者兼有的偏误。

整字偏误：课（课）、词（词）、福（福）

关于别字类型划分的具体说明如下：

第一，同音或近音偏误：家（加）、只（支）

第二，形近字偏误：午（牛）、夫（天）

偏误类型	笔画偏误			部件偏误			整字偏误	
个数	36			57			13	
比例	34%			54%			12%	
具体分类	笔画增加	笔画减少	笔画形状	部件增加	部件减少	部件位置	同音或近音字	形近字
个数	7	17	12	1	9	48	1	12
比例	19%	47%	34%	2%	16%	84%	8%	92%

由上表可见，初级阶段学生的汉字错字偏误类型中，部件偏误占了最大的比例，其次是笔画偏误，最少的是整个字的偏误。这从侧面反应了，初级阶段学生写汉字全错的情况并不是最多的，最主要的错误在于部件位置出现问题。在整理过程中，笔者发现学生出现的最多的偏误在于：很多应该相交的笔画并未相交，很多应该分开的笔画却相交在了一起。除此之外，还存在很多因对汉字结构不熟悉而产生的偏误.

下面我们来进行偏误分析，第一，汉字的数量非常庞大，据不完全统计，一共有八万多个汉字。《通用规范汉字表》共收字 8105 个[i]，其中，主要满足基础教育和文化普及的基本用字需要的一级字表共收录汉字 3500 个。

第二，构成汉字的笔画众多，从一画到三十几画不等。笔画之间的组合关系极其复杂。笔画相似却组合不同的汉字太多，这种特点为学生的学习造成了一定的困难。例如，笔者在统计偏误的过程中，发现超过一半的学生在书写"那"左半边的部件时，改用"月"字代替。导致这一偏误的原因是学生对笔画的位置，笔画之间相交相离关系的把握不准。

第三，汉字结构复杂且变化多端，仅包围结构这一项而言，就有全包围、三面包围、两面包围等。三面包围中有上三面包围、下三面包围、左三面包围等；两面包围中又能细分为左上包围、左下包围。这样复杂的结构方式使得学生经常写出一些镜像偏误的字，如有的学生把"后"字写成了 。

第四，由于汉语中存在大量的同音字，同音字太多是学生们写别字的一大重要原因。例如，笔者发现不少学生在写"难"时，首先写出的是"男"字；写"加拿大"时，写成了"家拿大"。

汉字是当今世界上唯一仍被广泛使用的意音文字，它既有义符又有音符。汉字的这种唯一性决定了它与世界上的其他拼音文字有着截然不同的表达方式。

此次汉字偏误研究的征集对象都是以俄语为母语的乌克兰学生。在初学之时，她们和所有拼音文字地区的学生一样，无法从汉字中找到语音特点，也就是说，她们无法用自己习惯的拼读方式认读出汉字，即使学习了一段时间汉语之后，遇到新字时依然无法准确猜出读音。由于学生无法有效地建立汉字与读音之间的联系，所以学生在听字的时候经常写不出汉字，或是经常写出别字。

另外，汉字的笔画特点要求学生要忘记母语字母中的各种弧线，逐步习惯用横平竖直的笔画书写汉字。如在初学阶段，学生会出现很多把"也"写成 的偏误。在母语的影响下，还有学生会把竹字头写成"кк"。

再加上汉字的结构复杂，有时一个汉字可能要同时遵循几套笔顺的规则，让学生不知如何下手。想让学生很快地从书写方便的拼音文字中跳脱出来，是有一定难度的，因此学生发倒笔的情况便应运而生，而这就进一步地导致了某些学生写字时"缺胳膊少腿"的情况。

在教授汉字之前，教师可以简要地介绍汉字的历史及特点。例如可以通过播放视频、展示图片等方式，从象形字入手，帮助学生直观地认识汉字，提升学生的兴趣。还可以适当地引入汉字的造字法，告诉学生们象形字、形声字、会意字、指事字的特点及一些例字，这些都能为学生以后的学习奠定良好的基础，也能适当缓解学生找不到规律的畏难情绪。

在教学之初，一定要对学生严格要求。教师应该将笔画教学、部件教学和结构教学贯穿汉字教学的始终。

关于笔画教学，除了要求学生掌握基本的笔画规范与书写顺序外，还要提醒学生不能随意增减汉字笔画。对于一些复杂的笔画，需要一笔写成的，决不允

许学生分为几笔；由几笔组成的，决不允许学生一笔写成。初级阶段带领学生数每一个字的笔画有助于学生的记忆。

关于部件教学，教师在教学之初一定要培养学生的部件意识，并时常进行归纳总结。心理学认为，从长时记忆中提取信息时会受到记忆内容在编码时的组合方式的影响。这也就说明了，教师帮助学生有规律地总结一些部件，可以帮助学生更好地掌握汉字。例如，讲完"口"字之后，遇到"吗"、"照"、"后"、"呢"等字，可以直接遮住无关的部分问学生这是什么部件，笔者在实践中发现部件记忆确实是学生有效的学习策略之一。

再者，在部件教学中要尽量做到由简入繁，由易到难。最初阶段应多选择一些意义一目了然的独体字，这些独体字最好具有极强的构字能力和构词能力。比如日、山、月、木、口等；其次应该选一些构字能力不强，但是构词能力很强的字，例如多、好、小等；其三，应该讲一些构词能力比较强，且组合特点明确的字，例如，泪、从、中、林等。第四，再学习一些偏旁有明确意义的形声字、会意字等，如休、他、妈、姐等。

汉字教学中利用板书教学是最传统也是最简洁明了的方式。在教汉字时，一定要写大字，并将每一笔一划都清晰地展现出来。对于需要学生注意的部分，应该用异色笔标注。对于具有相同部件的汉字，教师可选择集中展示。一边写汉字，一边让学生唱读笔画。

书空练习，指的是利用手指在空中比划写字，一边写一边唱读。比如，"中，中国人的中，竖、横折、横、竖。"书空练习调动了学生的眼、手、口、脑，有助于学生迅速记忆，避免了机械性抄写的枯燥感。

联想记忆，指的是在初级阶段，教师可以利用图片发挥学生的想象力，帮助他们掌握一些象形字和会意字。如，笔者教"中"字时，告诉学生将这个字想象成是一根木棍在一个东西中间。在教完"中"字之后，笔者又在黑板上写了一个"串"字，让学生猜测字意。当笔者说出可以把那两个口想象成两块肉时，学生立即明白了这个字与烧烤有关。笔者随即告诉学生，这是一个用于烧烤的

量词，学生很快地记住了这个字。

布置汉字作业是很有必要的。教师可以设计一些有针对性的练习题，如让学生根据结构或部件将汉字归类，看拼音写汉字，看图片写汉字，描红等。同时，教师还应注意汉字的复现率问题，在设计练习中，应注意安排以往学过的汉字反复出现，反复刺激学生记忆。

在课时充裕的条件下，开设书法课也是辅助教学的很好的手段。书法本身具有的中国文化内涵已经非常具有吸引力了，再加上在练习书法的过程中，学生能够更直观地理解一些笔画之间的区别，例如点和提这两个笔画在用圆珠笔书写时，无论采取什么样的书写顺序，其呈现的结果并无太大差别。但如果用毛笔书写，其笔画特点会被更大幅度地展示。而且，练习书法有利于学生书写出更美观的汉字。

学习汉字最好的反馈方式莫过于报听写，无论是老师读外语还是读汉字，让学生听写出正确的汉字还是具有一定的难度。在学期之初，笔者批改学生的听写本时，将错别字一一圈注出来。但是过一段时间再检查时，学生的某些常见偏误依然存在。此后，每次批改完学生的听写本，笔者都会将出现问题的部分拍下来，在课堂上通过 PPT 集中展示。展示时，笔者会通过提问的方式问全班同学哪个字错了，怎么错了，并请同学到黑板上写出正确的字形。这种集中讲练的方式效果很好，一来督促学生积极思考，二来集中展示了学生常常犯的错误。实践证明，通过这样不断的总结，学生对汉字的掌握程度有所提高。

本文通过对乌克兰南方师范大学孔子学院初级阶段学生学习汉字出现的偏误进行考察，尚缺乏广泛的普遍意义。但笔者相信这些数据能帮助在俄语区进行对外汉语教学的老师们，在一定程度上搞清楚这些学生出现这些汉字偏误的原因；而笔者提出的一些教学经验，也能为老师们提供一些实用的教学对策。

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范志武

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俄罗斯本土汉语教材的考察与分析
---以《实用汉语》和《跟我学汉语》为例

文章对比了两种教材的编写理念和体例，主要从语音、词汇、语法和汉字四方面内容分析了各自异同之处，针对说俄语的学生找出最易于发挥母语正迁移作用的体例，以期实现最佳的教学目标。

关键词: 汉语教材，教学理念，编写体例，语言对比，母语正迁移

CHINESE TEXTBOOKS INTENDED FOR LOCAL RUSSIAN-SPEAKING STUDENTS VERSUS AUTHENTIC
'*CHINESE COURSE*' AND '*LEARN CHINESE WITH ME*'

The linguistic and extra-linguistic contents of the local (non-authentic) and authentic textbooks intended for Russian-speaking students majoring in Chinese are

analyzed. There have been compared these aspects: lexical, grammatical and stylistic framework (linguistic factors) alongside with their (those of the textbooks) composition, philosophical background (extra-linguistic factors). The author analyzes similarities and differences in the use of the vocabulary, tense forms and voice in Chinese and Russian. The specificity of Chinese character writing is explained. The easiest ways to perceive the information for Ukrainian students are detected.

Key words: Chinese books, teaching, philosophy, writing style, language, comparison.

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]。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]。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]。

《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]。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]。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]。

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]，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:词语一拼音一词性标注一俄语对译,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。
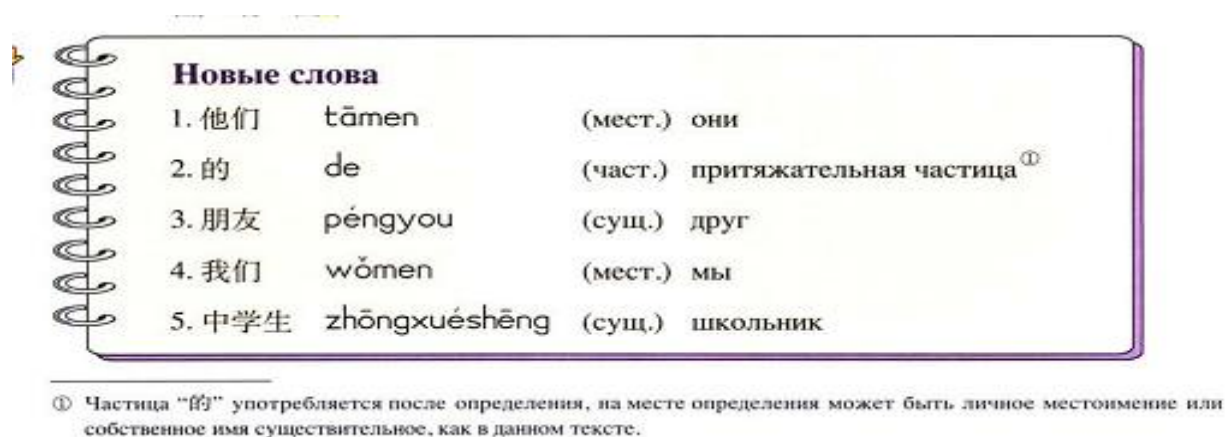

图 1 指定教材中语法注释举例

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。

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。所分析的两种教材，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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浅谈甲骨文在对外汉语汉字教学中的应用

本文简要讨论了甲骨文如何在汉字教学中发挥其作用。并且利用甲骨文教汉字的方式对 11 名初级汉语学习者进行了测试，从实验中得出一些关于学生学习汉字的数据。本文根据日常的教学活动对这些数据进行了分析，并且通过实验的方法，展示了甲骨文对学生记忆汉字的积极影响。讨论了在教学过程中使用甲骨文教授汉字应该注意的事项。

关键词：甲骨文，汉字教学，实验，数据分析

DISCUSSION ON THE USE OF BONE SCRIPTS IN TEACHING CHIINESE CHARACTER TO THE STUDENTS MINORING IN CHINESE

The article deals with the issues specifying advantages of teaching Chinese characters by means of bone scripts. The correlation between bone scripts and Chinese characters in the framework of teaching methods is defined. The efficient results of the students' work are analyzed.

Keywords: bone scripts, Chinese character, teaching methods, students minoring in Chinese.

随着中国经济的增长，非汉语国家的汉语学习变得越来越重要，尤其是以字母文字为母语的学生，在他们学习汉语过程中，汉字被视为最难学习的一部分。但是，汉语不是拼音文字，相对于其他字母文字十分特殊。汉语是以汉字为基础的语言，汉字承载着大量的语言信息，文化信息，历史信息，它在时

间和空间上都有着高度的统一性，是民族心理认同和民族文化得以融合的重要纽带。从文化学的角度看，每一个汉字似乎都是一个活化石，活泼泼地袒呈着中国人的文化心理，昭示着历史演进的轨迹[1]。与此同时，汉字是一个系统，从笔画，到偏旁部首，再到汉字，到词语，到短语，到句子，语篇，在这所有的系统中，汉字毫无疑问是最为关键的部分。然而，学习汉语最大的难关就是中国的传统汉字，不少在口语交际方面能说一口流利的汉语的外国人在书面交际上几乎是半个文盲[2]。 而汉字也难认；难写；字数多；字形字音字义之间很多交叉关系，容易搞错；难查[3]，因而在对外汉语教学中，汉字是尤为重要，认写汉字也是学生是学习汉语的最关键因素。但是怎样学习汉字呢？方法有很多种。但本文只讨论的是甲骨文在对外汉语汉字教学中的应用。不管对于中国人，还是外国人，甲骨文都具有很强的图画意义，很强的文化意义，甲骨文能够帮助学生认识汉字的演变，加深学生对汉字字义的理解，深化记忆， 甲骨文还能够增强学习的趣味性，知识性，使教学更加科学。另外"甲骨文既包括殷墟出土的，也包括殷墟以外出土的，百年来共出土了 13 万片甲骨文材料" ［4］，这已经能够保证我们有足够数量的甲骨文可以用来进行汉语汉字教学。所以本文就以实验的方式来测试一下到底甲骨文能在学生汉字学习过程中带来怎么样的影响。

　　本文主要通过实验得出数据，并用数据了解甲骨文对初级汉语学习者记忆的影响，并由此讨论利用甲骨文教学的方法。 研究对象为乌克兰南方师范大学大一汉语专业刚刚学了三个月的学生。这个班级里学生共有 12 人，只有 11 人有效参加了此次实验，11 人中间只有一名男生。本文通过实验数据分析的方法，用数据来说明"运用甲骨文教学"的方式下，学生学习汉字的情况。首先教师会准备 20 个汉字，用甲骨文解释这些汉字给学生，最后教师出测试题，让学生根据看到的汉字，写出汉字的发音和意义。 研究者需要计算学习时间，学生准备测试的时间，学生测试的时间。

本文中实验主要分为三个步骤。第一，准备环节，准备 20 个带有甲骨文的汉字，分别是 "安、包、保、休、长、采、虫、出、从、象、耳、父、富、高、壶、母、舌、食、网、武"。第二教授环节，先是单个汉字教授，每讲完四个汉字，带领学生复习。检测学生对这四个汉字的理解情况，确保学生没有忘记。第三，测试环节，首先让学生复习所学的所有的汉字，此部分学生花费了 5 分钟。然后，发放汉字测试纸，确保每个学生知道怎么利用测试纸，即学生需要看测试纸上的汉字，要写出它的拼音，并且写出汉字的意思。这部分花费大概 15 分钟时间。在测试时，教师控制测试有效性。第四，统计环节，教授收上 11 份试卷，并对试卷答案的正确率做一个统计。统计结果如下，

汉字	母	父	安	保	休	网	包	采	高	从
意义	11	11	11	11	11	11	11	9	9	9
音标	11	11	7	9	7	8	10	7	8	5
汉字	长	壶	耳	象	舌	武	出	虫	富	食
意义	9	8	8	8	7	6	6	6	5	3
音标	3	3	7	5	9	4	6	3	4	3

根据上表，我们通过对数据的分析，可以发现下列几点：第一，学生对字义的记忆准确度明显高于对字音的准确度。在教学过程中，教师花费了很多时间来解释汉字甲骨文的图形表示的意义，并且让学生试着从甲骨文图画中去找出和汉字相似之处，也就是说，此时，学生花更多的时间在汉字意义上，和认汉字上。而关于字音方面，学生仅仅是跟老师读了两遍，学生自己读了三遍。因此学生也就对汉字字义的记忆普遍好于对汉字字音的记忆。 第二， 研究者发现二十个汉字中，先学习的汉字如"保， 休， 采"等，学生有更深的记忆，而对于后教授的汉字如"武， 出，等"学生正确率下降。研究者认为先学习的几个汉字，学生保持较高的汉字学习兴趣，学生会对甲骨文感到新鲜，但是到后面

随着汉字逐渐增多，学生的接受能力愈来愈下降。第三，研究者发现学生对更形象的甲骨文汉字有更深的记忆，对于那些并不能明确显示甲骨文和现代汉字形象的汉字，学生的正确率很低。比如"母"研究者告诉学生两个点的含义，学生很快能把现代汉字和甲骨文对应起来。同样，研究者告诉学生"人靠在树上"表示休息，学生看到甲骨文也很快能把甲骨文和现在汉字以及汉字的意义对应起来。而相反，对于像"武、富、食"这样甲骨文，首先学生不能把图画和意义统一起来，而学生怎么看这些甲骨文也不像是现代的汉字。

当然也有特例，有一些汉字比如 "舌"，学生对其发音的记忆明显高于对其义的记忆，这主要是因为，在之前的汉语教学中，学生已经指导舌头的表达方式，只是不知道"舌"这个字，当学生学了汉字"舌"之后，自然能够认出这个字的读音的人也就越多。而且如果学生已经知道"she"表达的意义，能够认出读音的学生一定可以写出这个汉字的字义。另外，在实验

考试中，有一个学生将二十个汉字的读音和意义都一一准确的写出来，还有另外几个测试成绩相当不错的学生。从这些学生身上去分析，研究者发现，他们都对汉字更好的辨认能力，也都是班级里完成汉字作业练习最好的几个学生。而有的学生在平时对汉字的辨别能力就不是很高，而且不能完成老师布置的汉字练习，在本测试中的正确率也非常低。但不论何种学生，对字义的记忆都明显高于对字音的记忆。

下面我们就来根据上述的数据分析讨论一下甲骨文在对外汉语汉字教学中的应用。首先，甲骨文主要是提高学生学习的兴趣。甲骨文作为一种图画性的文字，在老师画甲骨文时，吸引学生注意力方面起到了非常大的作用，学生笔以往更对汉字感兴趣。由于教师的引导，学生会自己进行讨论甲骨文是如何表示一些事物和意义的，以及甲骨文是怎么和现在的汉字联系起来的。而这种讨论，这种理解汉字的方式，无疑会吸引学生的兴趣，加深他们对的汉字的理解。然后，利用甲骨文教汉字只是多种方法中的一种，有效的汉汉字教学是多方面的，多因素的。甲骨文教学需要和其他的汉字练习方式相配合，笔者所在

的班级，要求比较严格，每节课后都会强制学生进行大量的汉字书写练习。而也正是这种书写练习，才让学生具备了辨别汉字的基本能力，而这种能力的提高，也必将会加速他们学习新汉字的能力。在测试中，平时完成作业情况最好的人答对了所有汉字的意义和读音。其次，汉字教学过程中，可以采取先让学生认读音的方式，等学生完全熟悉了读音并且将读音和意义建立起了练习的时候，再利用甲骨文解释汉字，这样往往能去的更好的教学效果。但是，并不是所有的汉字都适合甲骨文教学。许多汉字经过长期的演化、规范及讹变等，今天已经很难从形体上来考究其意义[5]。所以在汉字教学过程中，教师应该多选用简单易懂的甲骨文，比如"人""子"大""女"等一些独体字。当学生认识足够多的独体字之后，教"可以尝试利用复合体的汉字的甲骨文，比如"保"这个汉字，由于学生已经认识了"人"和"子"，然后甲骨文是把"人"和"子"放在一起，来表示"保护"的意义。教师把这个汉字故事讲给学生听，学生自然就能理解并记住"保"的含义和读音。然后，学生每次接受汉字的容量是有限的。如果一味大量教授汉字，学生的学习效果并不好，正如实验中的一样，在学习前几个汉字时，学生兴趣很高，学习效果也非常不错，但是当学到最后，学生已经不能够保持同样的兴趣和注意力。也就是说，学生的接受力是有限的，利用甲骨文教汉字，要主意量的问题。本文建议一节课可以教授十个汉字，但是能学会十个汉字是在学生有大量汉字书写作业的前提下才能够具有的。因为首先在实验过程中，当老师教授到 20 个汉字的一半的时候，学生已经不能集中注意力跟着教师的节奏了，而学生本身的素质也很重要，一个没有经过汉字训练的学生不太可能一次学习十个汉字。 最后，教师知识储备。在利用甲骨文进行汉字教学的过程中，教师对甲骨文知识储备非常重要。首先，教师需要认知很多甲骨文的汉字，只要这样教师才能够根据自己的知识储备合理地选取需要利用甲骨文教授的汉字，因为毕竟，不是所有的简化汉字都适合用甲骨文教授。其次，教师有一定的汉字学知识，能够将甲骨文的本义和现代汉字表达的意义联系起来，这样才能更清楚的解释汉字，给学生教授汉字的故事。

通过以上实验分析讨论，我们可以看出甲骨文在汉字教学中可以提高学生的学习兴趣，并且能够有效提高学生对汉字的理解和记忆效果。而作为教师，其知识储备以及其教汉字的方法也对汉字教学的效果产生重要影响。但是也有很多甲骨文并不能跟现代的汉字建立直接的联系，学生也不能从现代汉字的形体中看出甲骨文的痕迹，这样的字显然不适合用甲骨文教学，但是学生如果已经能够会一些基本的汉字，具备基本的用汉语理解汉语的能力，教师可以利用汉字形声字构造的规律来进行有效的教学。总而言之甲骨文在学习汉语初级阶段对学生识写汉字，了解汉字文化，中国文化，提高兴趣非常有帮助，但是需要在老师合理的教学指导下才有效果。

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孔子的义利观

义利观是我国古代经济思想史上一个重要范畴。本文从孔子义利观提出的历史背景、孔子义利观的思想内涵、孔子义利观的现实意义三个方面详细阐述了作者对孔子义利观的理解。提出了以义制利的义利观有利于缓和义利间的矛盾，是人们保持社会长治久安的稳定状态所必须加以认真遵从的精神指南。

CONFUCIAN VIEWS ON RIGHTEOUSNESS AND BENEFIT

The article illustrates the author's understanding of Confucian views on righteousness and benefits in the framework of their historical background and practical significance. The ideas of restricting individual interests in favour of righteousness are highlighted. The healing effect of this phenomenon is specified (to ease conflicts between people). The guidelines for our mind are determined (to maintain long-term peace and stability of our society, in particular).

Key words: Confucian views, righteousness, benefit, individual interests, conflicts, peace.

孔子对义利问题给予了充分重视，形成了自己独特而完整的思想体系。在义利的关系问题上，孔子认为，义利既不可分割，又以义为先，以义制利；人们在谋求利益时，要符合道义，见利思义。义利观是我国古代经济思想史上一个重要范畴。所谓 "义"，是指道义，即某种特定的伦理道德规范；所谓"利"，是指功利，利益，即主要是指个人对物质利益的追求。

一、孔子义利观提出的历史背景

孔子生活在春秋末期，其义利观的产生与形成，既有前人的思想基础，又有其自身时代的原因。早在《周易》中就有"利者，义之和也"的说法。《国语·晋语一》中讲"民之有君，以治义也，义以生利，利以丰民。"《左传·昭公十年》也讲到"利不可强，思义为愈。"可见，在孔子之前，关于义利二者的关系已有较明确的观点，即义利统一，义是利的根本，利是义的派生物。同时，孔子义利观的产生与形成是为当时的历史特点决定的。春秋时期，奴隶社会衰落，新兴地主势力蓬勃兴起。生产关系在变革，"礼乐征伐自诸侯出"，又降而为"自大夫出"，社会秩序混乱。奴隶主贵族垂死前，进行拼命的搜刮和贪婪的享受，新兴地主怀着不可遏止的占有欲，疯狂、野蛮、残酷地掠夺、侵吞国家和人民的财产。"苛政猛于虎"，仁义、道德、公平、合理……统统被私心压倒了、淹没了。一边是统治者的奢侈、暴敛，一边是劳动人民的呻吟、挣扎。孔子基于春秋时期这种横征暴敛、鱼肉庶民的情况，并在前人经济伦理思想的基础上，提出惠民、利民、重义轻利、见利思义等一系列主张，形成了自己义利观的经济伦理思想。

二、孔子义利观的思想内涵

(一) 强调"义为利质"

在孔子这里，利主要分为两个层次：公利与私利。孔子所说的公利是指社会之利、人民之利，这是真正的天下之大利，为天下之利而行也就是最大的义。孔子特别重视民利，认为合民利之作为即为仁义之举。

对于私利，**孔子承认其乃人之所欲，并对符合义的私利给予了肯定。**他说："富与贵，是人之所欲也，不以其道得之，不处也；贫与贱，是人之所恶也，不以其道得也，不去也。"(《里仁》)这里所说的"富与贵"显然指的是个人的物质占有欲与社会地位欲，都属于私利。他明确肯定了追求物质利益是人的天性，每个人都希望过富足舒适的生活，即使圣人也不例外。但从孔子的基本态度上看，**子罕言利**，绝不是不言利，而是讳言个人财利的，不主张毫无节制

地追求财利。但他**主张用道德原则作指导去追求物质利益，不能为了满足个人私利而损害道德原则**。他还说："富而可求也，虽执鞭之士，吾亦为之。"(《述而》)"富而可求"，指的是个人不违背义的正当的物质利益追求，但"虽执鞭之士，吾亦为之"充分体现了孔子对个人物欲的肯定。在他看来，不管从事什么职业，**只要所获取的利符合义，人们就可以去追求**。他甚至提出："邦有道，贫且贱焉，耻也；邦无道，富且贵焉，耻也。"(《泰伯》)认为国家治理有方，社会安定地向富庶方向发展，个人发展的机会很多，如果仍处在贫贱的境地，那只能说明个人在修养、能力上有欠缺，应引以为耻；相反，社会吏治黑暗，却通过不义之道而获取富贵，也应引以为耻。可见，孔子既不对富贵一概地加以否定，更不认为贫贱是光荣的事情，他认为关键在于富与贫、贵与贱是否符合义。**舍利取义**。义与利也会出现矛盾，当两者不能兼顾时，孔子认为要舍利存义。当义与利发生矛盾时，主张**重义轻利**，见利思义，不合道义的利坚决孔子将义纳入利中，这充分体现了**"义利统一""义为利质"**的特点，肯定了义与利、道德与物质利益、精神生活与物质生活相互依赖、不可分割的关系。所谓见利思义，就是不能背离道义去追求利益，其对立面就是见利忘义。不求不义的私利。孔子的义利观同时还强调**"以义生利"**的思想。即道义可以用来产生利益，或者说守法经营能产生经济利益。孔子的"义以生利"是要先义后利而不应是先利后义。先利后义，职业道德低，只注重眼前利益，目光短浅，必定没有发展前途，甚至走向坑蒙拐骗的末路；先义后利，以国家、民众利益为上，胸怀宽广、高瞻远瞩，必定会取得理想的经营效益，既利国利民又利己

(二) 倡导追求以义律己、修身正心、完善自我的人生境界

(三) 提倡见义勇为，反对有勇无义

孔子认为，见义勇为是人真正有勇气的表现，"见义不为，无勇也"(《为政》)。他还认为，人虽然需要勇气，但不能弃义逞勇，否则，其结果便是流于"盗、乱"。孔子说："君子有勇而无义为乱，小人有勇而无义为盗。"(《阳

货》)即如果有勇无义，君子会犯上作乱，小人会沦为强盗。不论哪种情况，都有害于社会秩序的稳定。所以在勇的问题上，孔子教导人们要为义而勇，见义勇为，不要见义不为或悖义逞勇。

(四) 倡导大利、公利高于小利、私利的价值观

孔子义利观的核心是重义轻利，但他所轻之利乃不正当的小利、私利，对于个人的正当物质利益，都予以充分肯定。为防止人们侵凌、掠夺公利、大利和他人正当的物质利益，孔子反复强调要义利统一，以义制利，告诫人们要重大利、公利，要把大利、公利、整体利益置于小利、私利和个人利益之上。孔子认为，只要人们重公利、大利，轻私利、小利，就属"义"行；而只知追逐私利、小利，不仅属"不义"之行，且治政理民时，自难拓展出清明的政治局面，相反地，只会导致政昏民怨。对其从政理民的弟子，他意味深长地训诫道："无欲速，无见小利。欲速则不达，见小利则大事不成。"(《子路》)孔子基于对为官者耽求私利而定然造成社会危害的深刻洞察，认为见小利之所以大事不成，乃在于"放于利而行，多怨"(《里仁》)。历史和现实的为政实践证明，为官者若汲汲于私利，定会招来人们的怨恨，这自然也就难以推行政令、收获政绩了。

(五) 强调道德价值高于物质利益，精神生活重于物质生活

肯定道德对社会物质生活的反作用，向往理想人格，要求人们追求完美的精神境界，是中国优良传统道德的一个重要方面，也是孔子义利观积极合理因素的突出表现。孔子把"义"看作人立身的根本，他认为义(道德)比利更重要，要用义即道德原则来指导和决定利益，一个有道德的人应该"以义为上"。

三、孔子义利观的现实意义

作为中华民族宝贵的精神财富，孔子义利观的历史价值和现实意义不可低估，其中所包含的辩证法思想对于我们现在的社会主义经济建设有着如下深刻启示：

第一，充分肯定"民利"的作用，把人民之利即义作为最高的价值目标和标准。这里的人民之利并不应是抽象的，它包括最广大人民的当前利益和长远

利益，也包括对每一个个人的利益的尊重和满足。凡是为人民谋利益，发展、实现、维护人民利益的行为就是义，为人民服务是最大之义。要坚持以经济建设为中心，大力发展社会生产力，促进我国经济的发展。中国共产党人领导革命和建设的目的，就是要通过发展生产力，不断满足人民群众的物质文化需求。邓小平指出："革命是在物质利益的基础上产生的，如果只讲牺牲精神，不讲物质利益，那就是唯心论。"

第二，确立"尚利贵义"的道德思想，坚持物质文明和精神文明两手抓、两手都要硬的方针。要正确看待功利，讲求物质利益，肯定社会主义物质利益原则。马克思说："人们奋斗所争取的一切，都同他们的利益有关。"

第三，坚持"以义制利"的道德原则，正确处理公利与私利的关系。义利关系的核心是公利(义)与私利的关系，即国家利益、集体利益与个人利益的关系。国家利益、集体利益和个人利益三者之间的关系问题是我们面对的一个日益突出的现实问题，把国家利益、集体利益和个人利益人为地对立起来，片面强调个人利益要无条件服从集体利益，忽视或轻视个人利益的实现，这在客观上必然挫伤人们的劳动积极性；同样，以个人利益为中心，把个人利益作为衡量一切的标准，在处理个人利益与国家利益、集体利益的关系问题上，只讲个人利益，不讲国家利益、集体利益，为了个人利置国家利益、集体利益于不顾，其最终结果将使个人利益的实现失去基础和保障。社会主义义利观强调把国家利益、集体利益放在首位，并不是说不要尊重个人利益，也不是说在任何情况下都要无条件地牺牲个人利益，而是强调在国家利益、集体利益和个人利益发生矛盾时，个人利益要服从国家利益、集体利益，必要时要牺牲个人利益。在处理国家利益、集体利益与个人利益的关系时，正确的态度应该是把国家利益、集体利益与个人利益有机地统一起来，形成把国家和人民利益放在首位而又充分尊重公民个人合法利益的社会主义义利观。

第四，以义为先、以义为上的义利关系准则，是中华民族追求、维护社会长治久安的思想指南与精神保障。在到目前为止的任何社会形态中，都存在着义

利间的矛盾与冲突，处理二者关系的历史实践表明，如果割裂二者的关系而单纯地追求义或利，那么，相对稳定的社会生存状况就会因此失衡而陷入混乱无序甚或自我毁灭的境地。譬如，人们若只热衷于"弃义逐利"，便会必然导致人们对公共利益的蚕食鲸吞，对彼此间利益的巧取豪夺。这种以逐利行为的无序化状态为特征的社会，只能陷入政治纷争和动乱，因而是令各个社会成员的应有利益不能得到相对合理实现的社会。对这种因缘于"弃义逐利"而必然造成的社会的混乱纷争以及有可能将其推入自我毁灭的绝境的后果，孔子以思想家洞若观火般的睿智与忧国忧民的悲悯情怀给予了深切关注。因此，他才始终清醒地诲导人们，对于义利关系，要坚持以义为上、以义为先的原则。历史和现实的义利实践证明，这种以义制利的义利观，无疑会有利于缓和义利间的矛盾，是人们保持社会长治久安的稳定状态所必须加以认真遵从的精神指南。

第五，弘扬社会主义道德(义)，规范人们的求利行为。孔子以义制利的思想旨在制约和引导人们的求利行为，使人们的求利行为不致危害到义。市场经济本身的竞争性、趋利性导致了它对社会和人的影响具有二重性，一方面能唤起人们的竞争意识，促使人们发挥自身的能力和创造性，在竞争中不断提高整个社会的生产力水平，推动社会发展；另一方面，市场经济的趋利性也会促使人们追求利益，导致个人利益至上，甚至为了利益不惜铤而走险。这就要求我们在加强社会主义法制建设的同时，利用民众重义的社会心理，弘扬社会主义道德，使得以义制利内化为人们自觉的道德意识，从而优化我们现代化建设的社会环境。

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乌克兰汉语初中级水平学生
语法偏误分析及相应的教学策略

本文通过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材料，总结乌克兰汉语初中级水平学生在词法和句法上的偏误。词法偏误有副词"都"的误用、量词的遗漏、连词"和"的误加、"离合词"宾语的误加。句法偏误有状语的语序偏误、"先......，然后......"的偏误、"双宾语句的误用"。造成这些语法偏误主要有三个方面原因：一是汉俄语言的差异及俄语负迁移的影响；二是汉语学习过程中"过度泛化"的作用；三是教师疏于解释。建议教师采取相应的三种教学策略是：强调汉俄语言的差异性，及时纠正学生的偏误；教师应总结语法条目用法，注重词语辨析，减少疏漏；针对不同的偏误，辅之以针对性的练习突破难点。

*关键词：*乌克兰学生, 初中级水平, 语法偏误, 教学策略

TO THE ISSUE OF GRAMMATICAL ERRORS MADE BY UKRAINIAN ELEMENTARY AND INTERMEDDIATE LEARNERS OF CHINESE AND TEACHING STRATEGIES

The article summarizes some grammatical errors from the compositions of Ukrainian elementary and intermediate learners of Chinese, such as: the wrong use of the adverb "都", the conjunction "和", the structure"先……，然后……", and double-object clauses; the omission of measure words; the wrong word order of certain words, adverbials in particular. The nature of the mistakes is determined: 1) differences in rendering negation in Russian and Chinese; 2) the phenomenon of overgeneralization while learning Chinese; 3) lack of detail explanation in teaching materials. Three teaching strategies are proposed: 1) to emphasize the difference between Russian and Chinese and correct student's errors immediately; 2) to summarize grammatical peculiarities in both languages and reduce carelessness; 3) to use proper exercises to eliminate errors and overcome the difficult points.

Key words: Ukrainian students, elementary, intermediate, Chinese, grammatical errors, teaching strategies.

自上个世纪 60 年代，英国语言学家科德发表了一系列关于偏误分析的文章之后，第二语言习得偏误分析便受到广泛的关注。我国有关偏误分析的研究始于 80 年代。鲁健骥先后发表了《中介语理论与外国人学习汉语语音的偏误分析》、《外国学生学汉语的词语偏误分析》以及《外国人学汉语的语法偏误分析》等文章。由此外国学生学习汉语的偏误分析逐渐受到国内众多学者的重视，之后在国内陆续出现了一些有关外国学生汉语习得偏误分析的文章。

本文通过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材料，总结出乌克兰初中级水平学生汉语习得过程中常见的语法偏误，并对常见语法偏误出现的原因进行分析，最后提出相应的教学策略。希望此文章能够为其他教师对乌克兰初中级汉语学习者常见的语法偏误以及造成语法偏误的原因有所了解，从而使得教师在教授乌克兰初中级水平学生的过程中更具有针对性，同时也希望能够帮助乌克兰学生提高汉语学习的效率。

汉语的语法项目有词法和句法两大类。本文对乌克兰汉语初中级水平学生语法习得偏误的分析也主要从词法偏误和句法偏误两方面来分析。

一、乌克兰汉语初中级水平学生语法偏误

（一）词法偏误分析

1.副词"都"的误用

（1）星期一谁来学校了？

——都。

（2）这本书讲到哪儿了？

——都。

（3）谁想去中国？

——都。

汉语"都"是副词，表示总括。汉语中副词常放在动词的前面，且不可以单独使用。例句中应为"都来学校了"、"都讲完了"、"都想去中国"。

乌克兰初中级水平的学生在使用"都"时出现的偏误，一方面是受到俄语负迁移的影响，因为在俄语中"都"是可以单独使用的。另一方面也可能是教师讲解失误造成的语法偏误。

2.量词的遗漏

（1）每周末我都去海边。

（2）每夏天我和我的爸爸去游泳。

（3）我有三爱好。

汉语中量词十分丰富，数词和名词结合时，一般都需要在名词的前面加一个量词。不同的名词所需的量词也往往不同。但是俄语中没有量词，因此乌克兰学生在表达时，常会遗漏量词。

3. 连词"和"的误加

（1）星期六我在家休息，和星期日我去超市。

（2）我叫娜思佳，和我 17 岁。

（3）周末我在家复习，和我跟朋友聊天。

汉语"和"是连词，表示联合，连接类别或结构相近的并列成分，往往是连接两个词语或者两个短语，但不能连接两个句子。

乌克兰初中级水平的学生在使用"和"时出现的偏误，一方面是受到俄语负迁移的影响。因为俄语中"和"，可以连接两个句子。另一方面是"过度泛化"的作用。学生学习了"和"的用法之后，常常会说"我喜欢苹果和香蕉。""我喜欢打篮球和乒乓球"等。有的学生就会以此类推出"我叫娜思佳，和我17 岁"。虽然这样的句子没有带来严重的交际障碍，但是在汉语交际中，我们不会使用这样的句子。

4."离合词"宾语的误加

（1）我们一起聊天中国文化。

（2）下午我见面老师了。

（3）他帮忙我了。

例（1）（2）（3）中"聊天"、"见面"、"帮忙"都是"离合词"。在使用离合词时，一定要注意离合词一般不带宾语。上述例句应为"我们一起聊中国文化"。"下午我和老师见面了"。"他帮了我的忙"。

出现此偏误的原因，一方面是老师在讲解"离合词"时没有明确地给学生解释"离合词一般不加宾语"。另一方面是学生没有区分"聊天"和"聊"、"见面"和"见"以及"帮忙"和"帮"的用法。

（二）句法偏误分析

1．状语的语序偏误

（1）我吃饭八点

（2）我睡觉 12 点。

（3）我买这个东西在超市。

例（1）（2）是时间名词作状语，例（3）是介词短语作状语。我们常将作状语的成分放在主语的后面，动词的前面。如上述例句应为"我八点吃饭"。"我 12 点睡觉"。"我在超市买这个东西"。

俄语中表示时间或者地点的状语常常放在句子的末尾。因此，乌克兰初中级水平学生在出现此类的偏误，是受到俄语负迁移的影响。

2."先……，然后……"的偏误

（1）先我给你书，和你帮我还她书。

（2）先我们坐地铁，然后换公共汽车。

（3）先我回家，然后在厨房做饭。

"先……，然后……"是表示承接关系的复句，有时候可以不用"先"，只用"然后"。但是如果用"先"就要用"然后"。而且"先"是副词，要放在主语的后面，动词的前面。

在俄语中是"先"放在主语的前面。因此乌克兰初中级水平学生出现此偏误的原因，一方面是受到俄语负迁移影响，另一方面是教师在教授此语法时解释疏漏造成的。

3."双宾语句的误用"

（1）爸爸买我一辆车。

（2）老师介绍我中国文化。

（3）妈妈买我手机。

例句中"买"、"介绍"后面不可以加双宾语。应该是"爸爸给我买了一辆车。""老师给我介绍中国文化。""妈妈给我买手机。"双宾语句是指一个谓语动词后带两个宾语的句子。有些动词如"送"、"教"、"问"、"告诉"等的后面可以加双宾语，构成双宾语句。但是不是所有的动词的都可以加双宾语。

造成此偏误的原因可能是受到俄语负迁移的影响，也可能是由于学生学习过程中的"过度泛化"。

二、乌克兰汉语初中级水平学生语法偏误形成的原因

（一）汉俄语言的差异及俄语负迁移的影响

汉语中语序是非常重要的，语序不同，所表达的意义也不同，但是俄语中语序并不是很严格。汉语中的量词是十分丰富的，而且不同的名词搭配不同的量词，而俄语中没有量词。汉俄语言的差异，就会导致乌克兰学生在初学汉语时对语序没有明确的认识，而且常常会遗漏量词。

在汉语中虚词起着非常重要的作用，它是表达语法意义的主要手段。因此，在对外汉语教学中虚词往往是教师教授的重点，同时也是外国学生学习汉语的难点。学生在学习虚词时，其用法往往会受到俄语中同类词的影响。比如：副词"都"的误用，连词"和"的误用以及"双宾语句的误用"。

（二）汉语学习过程中"过度泛化"的作用

学生在学习汉语时，往往把有限的目的语知识，用类推的方法不适当地应用在别的地方，这就是"过度泛化"。比如：连词"和"的误加。在汉语中，连词"和"可以连接两个词语或者两个短语，但是不能连接两个句子。学生学习了"我喜欢苹果和香蕉"。学生就会以此类推"星期六我在家休息，和星期日我去超市。"而且这种泛化的类推在初级阶段出现的较多。

（三）教师疏于解释

教师在讲解过程中，较多注重词汇的意思，对于其用法讲解不够全面或者疏于解释。这样学生会更多依据母语中同类词的用法。如：教师在讲解"先……，然后……""离合词宾语的误加"。如果没有把学生易错的情况列举出来，只是讲解该词的意思，那么学生就会更多地依据母语中同类词的用法，学生就更容易出现偏误。

三、教学策略

（一）强调汉俄语言的差异性，及时纠正学生的偏误

学生出现偏误大多是受到母语的负迁移影响。因此，强调两种语言的差异尤为重要。若教师对学生出现的偏误，可以准确地判断出这是受到母语负迁移

的影响，那么教师可以及时对比两种语言的差异，总结出该语法条目与学生母语的区别，纠正学生的偏误。如："我买东西在超市"。我们在课堂练习中，着重强调这一语法条目与俄语的不同，汉语中状语应放在主语后面，动词前面。严格要求学生一定要按照汉语中的语序来使用此类句子。这样类似的"状语语序偏误"就减少了。

（二）教师应总结语法条目用法，注重词语辨析，减少疏漏

规律的总结在语法教学中是非常重要的。教师在教授语法时，不仅要列出大量的例句，还须总结语法条目的用法，甚至可以将一些语法条目规律化，注重近义词词语辨析，减少疏漏。这样学生在学习语法时，可以依据教师给出的规律化的语法来练习和复习。如：副词"都"的用法是："都+动词/形容词"，且副词"都"不可单独使用。"先......，然后......"的用法是："主语+（先）+动词......，然后......"。

但是我们又不能盲目地给学生总结一些非规律性的"规律"，避免学生以此类推造成的过度泛化。

（三）针对不同的偏误，辅之以针对性的练习突破难点

为使学生尽量减少出现偏误，我们在讲解语法时，先对某一个语法点进行总结，然后辅之以适当的练习。但是选择的练习应具有针对性。比如针对语序偏误，比较有效的练习是"给所给词语排列成句"或者"给词语选择正确的位置"等。对于误用的偏误，我们可以选择题来强化练习等。

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TO THE ISSUE OF CULTUROLOGICAL APPROACH TO PROFESSIONAL SPEECH TRAINING TARGETED FOR THE FUTURE TRANSLATORS OF CHINESE

The article is devoted to some aspects of methodological basis specifying scientific approaches to professional speech training targeted for the future translators of Chinese: culturological approach. The key features of the professional training within polycultural educational space of Ukraine are analyzed. The notion "methodological approach" is defined; the structure of the culturological approach (national and cultural heritage, ethno-mentality, nationally marked socio-communication, linguoculturological background of the people representing Ukraine, China, Great Britain / the USA) is described; the essence of the aforementioned approach is revealed.

Key words: professional speech training, culturological approach, translators of Chinese, ethno-mentality, nationally marked socio-communication, linguoculturological background, Ukraine, China, Great Britain, the USA.

It is widely accepted that appropriately defined approaches are the impetus of any pedagogical research, as they are apt to foresee its process and result. There exist diverse spectrums of methodological backgrounds (traditional and innovative) in the viewpoint of professional training. An acute problem arises when educators of higher school start selecting a pedagogical set of tools to realize a particular kind of training. Thus, it is expedient to specify the **aim** of the proposed research – to define major methodological approaches facilitating professional speech training targeted for the future translators of Chinese, which presupposes the solution of these **tasks**:

1) to determine the structure of the culturological approach as a prominent one;

2) to reveal the essence of the aforementioned approach.

Let us consider the essence of the term "***approach***". There are different definitions of this term in dictionaries: 1) integrative understanding − "aggregate of means and devices specifying something / somebody, influencing something / somebody or treating something / somebody" [6]; - "aggregate of devices and means which enable influencing something / somebody, studying something / somebody, dealing with something / somebody" [3]; 2) philosophical understanding – "a complex of paradigmatic, syntagmatic structures and mechanisms in perception / practice which characterizes the strategies and programmes in philosophy, science, politics or in the way of people's life and activity organization; these strategies competing with one another and following one another historically" [2]; 3) pedagogical understanding – "aggregate of devices, means aimed at

influencing someone, studying something, inducing someone to do something"
[5].

Taking into consideration the above given definitions, the notion "*methodological approach*" can be interpreted in this way: a thematically conditioned, scientifically grounded and practice-oriented aggregate of means and devices facilitating optimization of the general process of the professional speech training targeted for the future translators of Chinese; one of its (training) methodological guidelines; a leading vector of the pursued pedagogical research.

Professional speech training targeted for the future translators of Chinese within polycultural educational space of Ukraine is realized by means of culturological, contextual and competence-oriented approaches.

The determinant of the *culturological approach* to teaching both mother tongue and a foreign language within the orientalists' training is considered to be the combination of specific educational material (containing ethno-cultural information) and the linguistic one. Scientists differentiate this approach and designate its subtypes: - *linguocross-cultural* (K. Andreychina, Ye. Vereshchagin, O. Ravnatska, V. Kostomarov and others); - *linguoculturological* (N. Artyunova, V. Doroz, V. Maslova, T. Simonenko, V. Furmanova and others); - *ethnographic-communicative* (N. Almazova, M. Bairam, K. Morgen, P. Sysoev, M. Flemming and others); - sociocultural (A. Bogush, M. Vashulenko, Zh. Gorina, O. Kopus, O. Kucheruk, V. Safonova and others).

The results of linguodidactic research in the field of the culturological approach to philological education testify the integrity of its components. Thus, the culturological approach can be defined as a multifunctional mechanism aimed at developing a cross-cultural competence of a would-be translator (as a polycultural linguistic personality) within "working" languages by means of the co-study of their mother tongue and (a) foreign

language(s) alongside with the cultures of ethno-social strata residing on the territories of these countries.

An effective realization of the cultural-polyethnical component of the professional speech training of the future translators of Chinese requires these conditions:

1) to create special conditions for students facilitating better understanding and comprehension of their nation, the Chinese people, the peoples of the U.K. (the USA); to master spiritual treasury of the Ukrainian, Chinese and British (American) cultures;

2) to create simultaneously conditions facilitating better understanding and comprehension of the culture of the people minorities who co-reside on the territories of the mentioned countries;

3) to create special conditions for contrastive acquaintance with cultures of the peoples of the world in diachrony and synchrony.

The artistic and aesthetic reference point of the training presupposes:

1) creation of conditions for better mastering the "gold fund" of artistic culture of the mankind in the light of the artistic heritage of Ukraine, China, Great Britain (the USA);

2) creation of conditions for adequate decoding and mastering of the art language taking into account national specificity;

3) creation of conditions facilitating the development of artistic interests and creative potential of the future translators-polylinguists;

4) creation of conditions for direct access both to the world's creations and particular national art, spiritual contiguity and penetration into the depth of authors' conceptions embodied in the exhibits of the world art; development of the ability to be a reader-, watcher- and listener-interpreter while dealing with works of art in the world and national scale.

The spiritual and moral vector is directed at:

1) formation of a tolerant attitude to confessional preferences of native speakers, religious diversion of the world;

2) formation of moral consciousness of a polylinguist: particularization of the understanding of moral ethno-concepts, national principles, ideals, hierarchy of values in the context of Ukraine, China, Great Britain (the USA);

3) development of moral perception while comprehending different kinds of art.

The linguistic construct of the culturological approach to translators' training comprises their linguistic skills to reproduce the obtained culturological knowledge in official (Ukrainian) language, mother tongue (Ukrainian or Russian) and foreign languages (Chinese, English) at all linguistic levels (phonological, lexical, morphological, and syntactical) observing the cross-cultural communicative etiquette. In other words, the culturological approach presupposes integration of linguistic and culturological (non-linguistic or extralinguistic) factors in the process of teaching a foreign language, theory and practice of translation in the framework of contrastive-comparative evaluation of the afore obtained knowledge about students' native country as well as the country (countries) the language of which they study, China and Great Britain (the USA) in particular.

Let us specify the classification determinants of the culturological approach: - culturological outline of the countries, the language of which they study; - national and cultural heritage; - ethno-mentality; - nationally marked socio-communication; - linguoculturological background.

CULTUROLOGICAL OUTLINE OF THE COUNTRIES comprises these spheres of knowledge:

1. Territorial specificity (total area, state borders, quantity of districts, differentiating geographical features, natural resources, navigational rivers or other bodies of water, climate, *etc*.) of Ukraine, China, Great Britain (the USA). To differentiating geographical features we refer these:

- *Ukraine*: Kyiv, the Carpathian Mountains, Bukovina region, the Dnipro River, *etc*.;

- *China*: Beijing, Tibet, Hong Kong, the Huanhe (Yellow) River, *etc*.;

- *Great Britain*: London, The United Kingdom of Great Britain and Northern Ireland, the Pennines, the Thames, the Lake District, *etc*.;

- *the USA: Washington City, the Appalachian Mountains, the Great Lakes, the Mississippi River, the Niagara Waterfalls, *etc*.

2. The state system of the countries:

- *Ukraine*: a parliamentary-presidential republic; Verkhovna Rada of Ukraine, the President of Ukraine, the yellow-azure national flag, the official language – Ukrainian, monetary units – the hryvnia (₴; UAH), *etc*.;

- *China*: a socialist state under the people's democratic dictatorship; The Chairman of The People's Republic Of China, the national flag − a red field charged in the canton with five golden stars, the official language – Mandarin,

monetary units – the yuan (¥; RMB), *etc*.;

- *Great Britain*: constitutional monarchy with a parliamentary system of government; the Queen of the U.K., Parliament, the national flag − the Union Jack or Union Flag, the official language – English, monetary units – the pound sterling (£; GBP), *etc*.;

- *the USA: a federal constitutional republic; the President; the Congress, the national flag of the USA − the Star-striped flag or the American flag, the official language – English, monetary units – the dollar ($, USD), *etc*.

3. Economy of Ukraine, China, Great Britain (the USA).

4. Population of the countries and their ethnical composition:

- *Ukraine*: ethnic Ukrainians and ethnic minorities – the Russians, the Belarusians, the Moldavians, the Crimean Tatars, the Bulgarians, the Hungarians, the Poles, the Roumanians, the Jews, the Armenians, the Greeks, the Tatars;

- *China*: ethnic Chinese – the Han Chinese, ethnic minorities – the Zhuangs, the Manchus, the Miao, the Uighurs, the Mongolians, the Tibetans, the Bui Chinese, the Koreans;

- *Great Britain:* ethnic British, the Pakistanis, the Irishmen, the East Indians, the Africans, the Asians, the Chinese;

- **the USA:* (aborigines) the Indians, European immigrants (the Englishmen, the Irishmen, the Germans, the Scandinavians) and Afro-Americans; immigrants from Southern and Eastern Europe (the Italians, the Greeks, the Czechs, the Poles, the Ukrainians); immigrants from Latin America and Asia;

5. Religious preferences and confessions of the representatives of Ukraine, China, Great Britain (the USA).

- *Ukraine*: Christianity (Orthodoxy, Catholicism, Protestants, Jehovah's witnesses), Paganism (Islam, Judaism, Buddhism);

- *China*: Confucianism, Buddhism, Islam, Christianity (Orthodoxy, Catholicism); the cult of shamanism, traditional Chinese religion Taoism);

- *Great Britain:* Catholicism, Protestants; Methodists, Jews;

- **the USA:* Protestants, Catholics, Mormons, Jews, Buddhists, Moslems, atheists.

6. Leading Mass Media of the countries:

- Ukraine: TV enterprises: national (National Tele broadcasting company of Ukraine), private (СТБ, ICTV, 5 channel); popular printing press, redio stations, socio-political Internet, popular social nets (VKontakte, Odnoklassniki, Facebook), Internet services (Yandex, Google);

- China: functional direction of the Mass Media, State Telegraph Agencies ("Sinhua", "Zhongguo Sinvende"), newspapers ("Jinji ribao"), cable TV (People's Daily; TV channels: CNN, CNR TV), *etc*.;

- Great Britain: TV and Internet Corporations (the BBC), other Mass Media (ITV, News Corporation), national newspapers ("The Sun", "The Times"), *etc*.;

- * the USA: TV companies (Columbia Broadcasting System, American Broadcasting Company, National Broadcasting Company, newspapers ("The New York Times", "Wall Street Journal", "Washington Post", "USA Today", "Los Angeles Times", *etc*.

NATIONAL AND CULTURAL HERITAGE presupposes acquaintance with a layer of national and cultural acquisition every representative of Ukraine, China and Great Britain (the USA) is proud of, the knowledge of, in particular:

1. Holidays, customs, traditions, realia:

a) Ukraine (holidays: New Year's Day, Orthodox Christmas, Unity Day, Mother's Day (International Women's Day), Orthodox Ester, Holy Trinity Day, May Day Holyday, Victory Day, Day of mourning and remembrance of war victims, Youth Day, Constitution Day, The Day of Knowledge, Teacher's Day; traditional cuisine and dishes: borsch, pampushka, varenyky, halushky, hombovtsi, zrazy, kulish, nalysnyky, banosh, holubtsi, uzvar, *etc*.);

b) China (holidays: 除夕 Chūxi – New Year's Eve, 春节 Chūnjié – The Spring Festival (Lunar New Year), 元宵节 Yuánxiāojié – The Lantern Festival, 清明节 – Qīng míng jié, also known as Tomb-Sweeping Day or Clear Brightness in English, (originated from the Cold Food Festival), 端午节 – The Duānwǔ Jié (also called The Dragon Boat Festival), 七夕節 – The Qixi Festival (literally "The Night of Sevens"), The Mid-autumn festival, 重陽節 – The Chung Yeung Festival (Double Ninth Festival), 冬至 – Dōngzhì (The Winter Solstice Festival), *etc*., traditional cuisine and dishes: 北京首钢 – Beijing Duck or Beijing Shougang, 点心 – diǎnxīn (Chinese snack), 炒米饭 – fried rice, 皮蛋 – pídàn or a Century egg, turtle soup, 饺子 – jiǎozi, 豆腐 – tofu, 面条儿 – miàntiáor (Chinese noodle), 面包 – miànbāo (Chinese bread), *etc*.);

c) Great Britain (holidays: Saint Valentine's Day, Saint David's Day, Saint Patrick's Day, Mother's Day, April Fool's Day, Queen's Birthday, Saint George's Day, Ester Day, May Day Holiday, Halloween, Saint Andrew's Day, Guy Fawkes Day, Christmas Day, Boxing Day, New Year's Day, *etc*.; traditional cuisine and

dishes: English pudding, meat pie "Beef Wellington", oatmeal porridge, bacon and eggs, beef steak, sausages and toasts, English black ale, *etc*.);

d)* the USA (holidays: New Year's Day, Birthday of Martin Luther King (Jr.), Inauguration Day, George Washington's Birthday, Memorial Day, Independence Day, Labour Day, Columbus Day, Day of reconciliation, Thanksgiving Day; traditional cuisine and dishes: steaks, underdone roast-beef, burgers, sausages, scrambled eggs, green salad, hot-dog, sandwich, French fried potatoes, hamburgers, coffee, Coca-Cola, Pepsi cola, ginger ale, *etc*.).

2. Science and education of Ukraine, China and Great Britain, *the USA (the structure of the educational hierarchy; information concerning pre-school, secondary and high school educational establishments; information about postgraduate education, scientific degrees; orientation in the main scientific achievements of the countries and scientists, etc.).

3. Traditional art (the contents and names of outstanding works of art, information about their authors, folk arts, cultural institutions):

a) Ukraine (Ukrainian painting: iconography, secular portrait, (folk) painting, Ukrainian Graphics; Ukrainian sculpture; genre diversity of the Ukrainian song: calendar-ceremonial, household-ritual, everyday, serf life songs; historical songs and ballads; national musical instruments: violin, bandura, psaltery Stolovich, zither, torban, flute, *etc*.; folk arts: Ukrainian rushnyk (towel), Ukrainian embroidery, weaving);

b) China (Chinese national music, opera, drama; national musical instruments: woodwind, percussion (dizi, guan, cymbals, *etc*.), bow (erhu, zhonghu, gaohu, banhu, *etc*.), pluck and hammer strings (guqin, guzhen, liuqin, *etc*.); calligraphy; ancient Chinese writing; Chinese porcelain, etc.);

c) Great Britain (the Royal Collection "Windsor beauties"; national music of: England (sea shanties), Scotland (waulking songs), Northern Ireland (folk ballads), Wales (male choral singing, folk tunes); national musical instruments of: England (violin, concertino, bagpipe), Scotland (violin, bagpipe, whistler), Northern Ireland

(guitar, violin, harmonica, flute), Wales (Welsh harp, harmonica, pibhorn); folk arts: garden-and-park, decorative, Pink stone porcelain, *etc*.).

4. Belles-lettres of the countries (information about periodization and history of national literature, names and authors of literary works, thematic and genre spectrum):

a) Ukraine (the chronicle "Tale of bygone years", the heroic epic "the Word about Igor's regiment", the philosophical work the "Ukrainian Socrates" by H. Skovoroda, the Ukrainian burlesque and travesty poem "Aeneida" written by I. Kotlyarevsky, the collection of poetry "Kobzar" by T. Shevchenko; literary genres: epic songs, legends, epic novels, (short) stories, feuilletons; other authors: P. Mirnyi, M. Kotsyubynskyi, O. Kobylyanska, M. Kulish, V. Saussure, P. Tychina, L. Kostenko, O. Honchar and others);

b) China (popular genres: epic oral art, historical novels, ethical-philosophical literary works, literary works dedicated to Confucius (his thoughts, ideas, concepts), drama, memoire and epistolary genres (bizi); ancient written monuments: Yijing ("Book of Changes"), Shujing (the book documenting China's ancient history), Zhou Li ("The Rites of Zhou"), Daodejing (Lao zi), Lun Yu ("Conversations and judgments" of Confucius), Mo zi, etc.; historical chronicles: Chunqiu, Guo yu, etc.; encyclopedias and book canons: Si Shu (The Four Books: Confucian Analects, The Great Learning, The Doctrine of the Mean, and The Works of Mencius), Wujing (five classic Chinese books), Encyclopedia "Yungle"; poetry (poets): Li Bo, Du Fu, Wang Wei and others; short stories: the Tang dynasty; the novels: "Three kingdoms", "Journey to the West", "the Dream of the Red Chamber", "Flowers of plum in the Golden vase" or "Jin ping Mei", *etc*.

c) Great Britain (historical genres: Scandinavian legends, the Anglo-Saxon epic "Beowulf"; novels: G. Chaucer's "Canterbury tales", Ch. Dickens's "Posthumous Papers of the Pickwick Club" and "The Adventures of Oliver Twist", W. Makepeace Thackeray's "Vanity Fair", The Bronte sisters' "Jane Eyre", W. Scott's "Ivanhoe"; the romances of chivalry "the Legend of King Arthur"; prose writers and their literary works: writers: T. Moore ("Utopia"), M. Shelley ("Frankenstein"), C. S. Lewis

("Chronicles Of Narnia"); sonnets and poems: G. Gordon Byron (poem "Childe Harold's Pilgrimage"), B. Shelly (a philosophical poem "Queen Mab"), *etc*.

d)* the USA (themes of the literary works: "American dream", relations between an individual and the political system of the country; literary works and their authors: "Gone With the Wind" (M. Mitchel), G. Washington Cable, C. McCullers, T. Capote, W. Styron; provincial-idyllic picture of town life: Sh. Anderson ("Winesburg, Ohio"), Mark Twain ("Life On The Mississippi"), depicting Southern states: Faulkner's "History of the Revolution in the Southern States"; westerns: O. Wister ("The Virginian"); short stories: Edgar Allan Poe ("The Philosophy of Composition"), E. Hemingway ("the old Man and the sea"); poetry: W. Whitman, E. Dickinson, T. Stearns Eliot; Afro-American poetry; female poetry; Hispanic-American poetry, *etc*.

5. *History of the countries* (outstanding historical events and people, national landmarks, historical and cultural attractions):

a) Ukraine (Trypillian culture, Kievan Rus', Christianization of Kievan Rus', Galicia-Volyn state; Muscovy and the Polish-Lithuanian Commonwealth, the Zaporizhian Sich; historical phenomena: The Cossacks, Hetman; historical event: The Holodomor, Rebuilding, The Declaration of Independence of Ukraine, The Orange Revolution, The Revolution Of Dignity (Euromaidan), The ATO; historical (positive and negative) figures: Bohdan Khmelnytsky, Ivan Mazepa, Ivan Kotlyarevs'kyi, Mykhailo Hrushevsky, Simon Petliura, Nestor Makhno, Nikita Khrushchev, Leonid Kravchuk, Leonid Kuchma, Viktor Yushchenko, Viktor Yanukovych, Yulia Tymoshenko, Oleksandr Turchynov, Petro Poroshenko and others; national and historical places: Independence Square, Kiev Golden gates, Askania-Nova, Sophia Park, the Pyramid-tomb, Odessa Opera and Ballet Theater, Vorontsov lighthouse, *etc*.);

b) China (Ancient civilization: the Xia epoch, the Shang epoch, the Zhou epoch; dynasties: the Zhou dynasty, the Jin dynasty, the Han dynasty, the Tan dynasty, the Ming dynasty; historical events: the creation of the feudal state of Qin, Great Silky Way, Xinhai revolution, opium wars, the Sino-Japanese War; outstanding

historical figures: Laozi, Confucius, Menzi, Mao Zedong, Deng Xiaoping, Jiang Zemin, Xi Jinping and others; achievements: paper, movable type printing, the invention of the compass, porcelain, silk, mirror, paper dragon; national and historical places: the Great Chinese Wall, Forbidden city (Imperial Palace), The Terracotta Army, the Mausoleum of the first Qin Emperor, *etc*.);

c) Great Britain (historical events: Norman conquest, the battle of Hastings, wars of the Roses, the Civil War, the Industrial Revolution; outstanding historical figures: Julius Caesar, King Arthur, William The Conqueror, King Henry VIII, Oliver Cromwell, Queen Victoria, Margaret Thatcher, Queen Elizabeth II and others; national and historical places: Stonehenge, Hadrian's wall, Wellington Arch, Big Ben, the British Museum, the Houses of Parliament, Buckingham Palace, Westminster Abbey, the Tower, *etc*.);

d)* the USA (historical events: Indian wars, the American Revolution, the Mexican War, the Civil War, the World War II; outstanding historical figures: C. Columbus, A. Vespucci, G. Washington, J. Madison, A. Hamilton, B. Franklin, T. Jefferson, T. Edison, T. Roosevelt, H. Truman, J. Kennedy, R. Reagan, B. Obama and others; historical objects and events: the "Mayflower", the atomic bomb, the Cold War, the Korean War, the Vietnam War; the Ku Klux Klan activity; national and historical places: Bryce Canyon National Park (Utah), Mount McKinley (Alaska), The Golden Gate Bridge (San Francisco), Fire Waterfall Yosemite National Park, Grand Canyon National Park (Arizona), Death valley (CA), night Las Vegas, Statue of Liberty, *etc*.).

THE ETHNO-MENTALITY of the representatives of Ukraine, China, Great Britain, *the USA discloses the inner world on native speakers and causal-investigatory factors specifying the main features of their mentality within a communication process:

a) the Ukrainians (the main features of mentality: humanity, mercy, family democracy, individualism, love of freedom, frugality, diligence, ambition, optimism, soul philosophy, emotionality; mentality types: female priority vs the male; ethnic

symbols: the symbol of the Mother-housewife, the symbol of the grain-grower, the symbol of the protector (the Cossacks), etc.);

b) the Chinese (full opposition to the European mentality; typical features of the Chinese: patience, suggestibility (may transfer into fanaticism), discipline, teamwork, generosity to each other, patriotism, high self-esteem, perseverance, solidarity, external peacefulness, kindness, hospitality, thrift, pragmatism, efficiency, obedience);

c) the British (snobbery, conservatism, tradition, scanty expression of emotions and feelings, closed to discuss details of their private life, specific humour);

d)* the Americans (patriotism, politeness, kindness, openness, surplus gesticulation, rich mimics, love for sport, aspiration to stick to rules, workaholism, America-centrism, business-like character, enterprise, business aggressiveness, treating a woman as an opponent, female independence from males).

It is significant to note that this is mentality in which centuries-old experience of the nation influenced by cultural, historical, geopolitical, natural, climatic and other factors is stored. Every polylingual translator must posses the information regarding the specificity of native speakers to perceive their inner world in connection with external circumstances; he / she is also to have skills to react immediately and interpret adequately interlocutors' verbal and non-verbal means aimed at expressing their deep spiritual content within a particular situation alongside with the skills to foresee behavioral models of the representatives of "alien" and native cultures. The translator's ability and readiness to understand native speakers' mentality as well as his national features are among the most essential ones [1, p. 17].

According to R. Milrud's point of view, national mentality is manifested in three hypostases: knowledge, conduct (communicative behavior, to be more exact) and relations; lack of them may cause abundant misunderstanding during cross-cultural communication. We agree with the definition of the notion "*mentality*" proposed by Ye. Podolska and other authors (V. Lykhvar, K. Ivanova) who correlate this phenomenon with the spirit of a certain culture incarnated in people's aggregate

of ideas, emotional experience, attitudes; mentality defines people's common vision of the world [4, p. 36].

NATIONALLY MARKED SOCIO-COMMUNICATION deals with stereotypes of verbal and non-verbal communicative behaviour of native speakers (the Chinese, the Englishmen, the Ukrainians and Russians) taking into account ethno-mentality of the representatives of a foreign culture or a sub-culture, which is expressed in: a) language (dialectal use of language; differences in vocabulary, grammatical constructions, phonetic peculiarities of speech; specific linguistic and extralinguistic phonation, *etc*.); b) non-verbal means of communication (language of gestures, kinesic means, symbolic use of signs both in oral and written communication).

LINGUOCULTUROLOGICAL BACKGROUND unites culturological knowledge within Ukraine, China, Great Britain / the USA with linguistic means of their (that of the knowledge or information) reproduction in a particular situation of cross-cultural communication in Ukrainian, Chinese, English or Russian.

Thus, ***the culturological approach*** to professional-speech training targeted for the future translators majoring in Chinese comprises an aggregate of means facilitating their integral obtaining of culturological and linguistic knowledge and skills; the basic determinants of the approach are these: national and cultural heritage, ethno-mentality, nationally marked socio-communication and linguoculturological background of the people representing Ukraine, China, Great Britain / the USA.

There is no doubt that the culturological approach lays the person-oriented foundation of the translator's professional activity, according to which a specialist himself / herself chooses a way to achieve a goal; the chosen way being adequate to moral guidelines, ideological principles, religious beliefs, ethical and aesthetic considerations and other moral values [7, p. 121−127]. Cross-cultural basis of teaching (foreign) languages presupposes the parity of national and non-national cultural values, which enables unimpeded entrance of a translator-orientalist into cultural and professional space.

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