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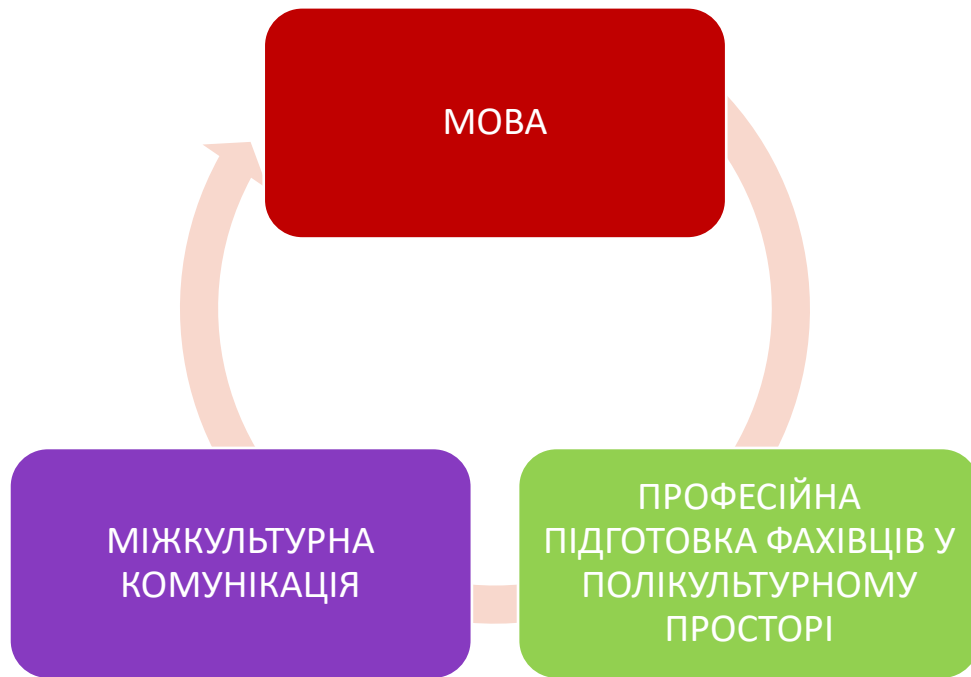
ПРОФЕСІЙНА ПІДГОТОВКА ФАХІВЦІВ У ПОЛІКУЛЬТУРНОМУ ПРОСТОРІ

АКТУАЛЬНІ ПРОБЛЕМИ ФІЛОЛОГІЇ І ПРОФЕСІЙНОЇ ПІДГОТОВКИ ФАХІВЦІВ У ПОЛІКУЛЬТУРНОМУ ПРОСТОРІ

Одеса
2024

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МОВА

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ХАРБІН – 2024

ОДЕСА – 2024

МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ

Державний заклад

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Інститут педагогічної освіти і

освіти дорослих імені Івана Зязюна НАПН України (Україна)

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ЗМІСТ

discourses, can be categorised into two strategies: domestication and foreignization. Considering the differences between Chinese and other cultures as well as the competition between the major powers, translators leverage them within a reasonable range: foreignization is mainly used to disseminate China's vision and concepts of significance and domestication is mainly used to build China's national image as a responsible major country. Given their applications, a proportionate methodology is formulated which combines the concerns of translation studies and international communication. Different from the early stage of China's overseas promotion when the translation mainly was reader-oriented, which served foreign readers to learn about China, the current external publicity should set higher requirements for suitable corresponding formation while retaining the basic rule of meaning equivalence. Moreover, on a broader sense of international communication, a major country like China should also be confident in establishing the narrative of international communication with Chinese characteristics. In this way, the misinterpretation can be resolved and China's national image can be truly reflected.

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Wang Xiaohui
Master of Arts, Associate professor
Li Hejuan
Postgraduate
School of Foreign Studies, Harbin Engineering University
Harbin, China

CHINESE-ENGLISH PUNS AND TRANSMISSION OF CULTURAL VALUES IN CROSS-CULTURAL COMMUNICATION

Keywords: *pun; cross-cultural communication; cultural values; cultural differences*

In today's era of globalization, contacts and exchanges between different countries and cultures have become increasingly frequent. In this context, language, as a central tool for communication, acts as a bridge connecting people from different cultures. As two representative languages, Chinese and English carry rich cultural connotations and values. As a special linguistic phenomenon, Chinese and English puns have attracted widespread attention in cross-cultural communication. Many scholars have studied puns. Xue Bing and Li Yuee studied puns in advertising starting from pragmatic principles and basic aesthetic theories [1，P. 35-36]. Wang Jinbo and Wang Yan studied the pun translations of place names and personal names in the two

English complete translations of "Dream of Red Mansions", and pointed out that the translation method of pun fully reflects the translation ideas and strategies of translators [2, P. 53-57]. Qian Shaochang discussed the translation of puns that often appear in film and television films, and based on the author's practical experience in translating Chinese and foreign film and television films, he believed that puns are actually untranslatable [3, P. 17-20]. From a rhetorical point of view, Zhang Bing compares the translation of puns in the two versions by taking the two English translations of Journey to the West as an example [4, P.01-08].

However, there are still many gaps in the study of puns in the field of intercultural communication, and this paper aims to explore the transmission of cultural values between Chinese and English in intercultural communication. By exploring the cultural value transmission of Chinese and English puns, we can better transcend language and cultural barriers and promote mutual understanding and respect between different cultures.

A pun refers to a form of linguistic expression with multiple meanings that conveys a wealth of information and humor through the clever use of linguistic ambiguity, polysemy and phonetic homophony. With the polysemy of puns, people can express different meanings in the same language. Ambiguity refers to the uncertainty of a linguistic form when expressed. There are some differences in polysemy and ambiguity between Chinese and English puns, reflecting the perceptions and values of different cultural backgrounds. The listener needs to understand and interpret the true meaning of the pun in cultural context. It requires people to have some knowledge of the speaker's cultural background, otherwise it is difficult for them to realize the speaker's underlying intent.

As a form of language, puns not only reflect the linguistic characteristics of a particular culture, but also convey the values, attitudes and beliefs of that culture. Family is an important environment for cultural inheritance and value formation. Chinese and English puns reflect cultural values in the family, involving attitudes such as intimacy, filial piety, and social roles. Through humor and wit, puns strengthen the emotional bond between family members, emphasize respect and care for elders, and convey an emphasis on family roles and responsibilities.

Many puns contain a philosophy of life. Chinese puns containing the philosophy of life often come from the wisdom of ancient people. English puns also convey philosophy of life in Western culture. When watching English movies or American dramas, if we pay attention to their lines, we will find many puns, either for humorous effects or to convey life philosophy. The life values conveyed through puns are often thought-provoking, easy to resonate with people, and leave them a deep impression.

Cultural differences in humor, language use, and communication styles have great impact on the interpretation and acceptance of Chinese and English puns. Cross-cultural humor refers to differences in humorous expression and understanding in different cultural contexts. Due to cultural diversity, there are differences in the understanding and expression of humor, which has an impact on the interpretation and acceptance of puns. Social customs, historical events, cultural symbols in different cultures can affect the theme and meaning of humor. Therefore, humorous expressions may be accepted and understood differently in different cultures, which may have

different understandings and uses of rhetorical devices.

English puns often use sarcasm, humor to elicit laughter. For example, "Your brain has two parts, your left brain has nothing right, your right brain has nothing left. This pun is seen in English culture as an expression of humor and sarcasm, while in other cultures, it may not be possible to understand the effectiveness of humor. Chinese puns also have their own unique way of expressing humor. For example: "腊月里的萝卜——冻（动） 了心". This is equivalent to the popular cheesy pick-up lines. However, in other cultures, the hidden meaning and humor may not be understood due to the lack of understanding of the Chinese cultural background and the humorous effect of the pun may not be conveyed.

So, in intercultural communication, it is very important to develop sensitivity to different cultures. Understanding the history, social customs, values, and language practices of the target culture can help better understand the puns.

Language use also have an important impact on the acceptance of puns as they relate to aspects such as the way the speech is expressed, the tone, and the intonation, etc. Different languages have different expressions and rhetorical devices. Some languages may prefer to use puns and metaphors, while others prefer direct expressions. This difference in language expression can affect the acceptance and understanding of puns.

People from different cultures have different communication styles, which can also have an impact on pun acceptance. In English the puns used are usually closely related to the context and personality of the speaker at that time, making it easier for people to understand. However, due to the influence of traditional Chinese culture, people seem to be more restrained and reserved. The recipient needs to consider the speaker's personality, preferences and daily habits, which requires a deep understanding of the cultural background and customs before intercultural communication and it can really affect the acceptance and understanding of puns,

As a special form of linguistic expression, Chinese and English puns are characterized by multiple meanings and cultural nuances. It conveys humor and provokes thought through the double interpretation of words or hints of meaning. At the same time, Chinese and English puns also reflect values in different cultural backgrounds, such as family concepts and life philosophies. Second, cultural differences in humor, language use, and communication styles have an important impact on the interpretation and acceptance of Chinese and English puns. Therefore, in intercultural communication, understanding and respecting these differences is key to ensuring that puns are effectively communicated and correctly interpreted.

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杨静
语言学及应用语言学硕士
哈尔滨工程大学国际合作教育学院
哈尔滨，中国

汉字教学与专门汉字教材的研究

汉字教学一直是汉语教学中的重要一环，汉字教学的效果直接关系到汉语学习者的汉语读写能力的高低以及汉语水平是否能够全面提高。但同时，汉字教学又是汉语教学中的薄弱一环，与汉语的其它教学要素比较看来，汉字教学缺乏教学上的系统性及计划性，常常成为汉语教学中可有可无、可多可少的一项内容。究其原因，不是汉语学界对汉字教学不重视，而是还没有寻找到合理的可实施的汉字教学模式以及编排出科学有效的汉字教材，将汉字教学落实到实处。

教材的编写往往在一定程度上反映着一定时期的教学思想及教学方法，通过对不同教材中汉字教学内容的分析及研究，可以看到编者对汉字教学内容的处理方式及设计思路、对我们今后编排出更加合理的汉字教材有着极大的借鉴意义，更是寻求更具合理性和科学性的汉字教学模式的基础。

以往对汉字教学的研究涉及到了汉字教学的各个方面，但相比看来对具体汉字教材的研究还不够充分，有的学者虽然对具体的汉字教材做了一定的研究，但都是对相似的几部以"随文识字"为编写理念的精读课教材中的汉字教学内容进行的分析，而对近年来出现的对汉字予以极大重视的独立汉字教材缺乏研究，有碍于让我们对过去和当前的汉字教学做出全面而深入的研究。因此，很难科学、合理地设计未来的汉字教学。

本文立足于汉字的教学的现状，对汉字教学的研究情况、教学的实施情况以及汉字的教材发展情况做了系统的总结和梳理，并选取了在独立汉字教材中以"认写分流"为编写原则的两套教材《张老师教汉字——汉字识写课本》与《汉字轻松学·起步篇》以及适合在综合课下进行相对独立的汉字教学的两本教材《成功之路——入门篇》与《赢在中国·汉字篇》等两类具有开创性的基础的汉字教材作为研究对象。全面对比分析了教材中的汉字知识、汉字练习及讲授方式，并在此基础上探讨今后更加科学合理地汉字教学方式和汉字教材编写。

通过对《张老师教汉字——汉字识写课本》与《汉字轻松学·起步篇》两套教材进行的对比分析，我们可以看到两套教材的教学特点主要体现为：

（一）注重汉字知识的系统性和完整性。通过这些知识的讲授，可以使学习者认识到汉字的字形也是有理性地存在着的，汉字的学习也是有规律可循的，通过这些知识的讲解可以使学生改变以往对汉字机械记忆的学习方法，尽快掌握记忆上的一些规律，从而减轻学生的学习负担，让学生在汉字学习时少走弯路。