

# Modern scientific research and their practical application

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**Sabirov A.G.**

## **HUMANITARIAN POTENTIALS OF MODERN PHILOSOPHICAL ANTHROPOLOGY**

*The report considers the humanitarian potentials of the modern philosophical anthropology, which are viewed here as aiding an individual to get conscious of oneself as of the highest inherent value, to understand one's complex nature and to see the true meaning of life.*

One of the most rapidly developing branches of modern philosophy is the philosophical anthropology. It involves the problems of nature and human essence, the issues of man's existence and the questions of fulfilling his place in nature, society, culture. However, modern philosophical anthropology has not gone thoroughly into a question of its humanitarian potentials. We shall try to give a closer view to this problem.

Philosophical anthropology is a self-consistent philosophical doctrine which studies a human being from the viewpoint of his cosmic essence, his biopsychological nature, his social and spiritual identity. It goes further to uncover man's relationship with the environments and to study the models of recognizing man's personal *ego*, which would enable an individual to get conscious of his role, his place and his mission in the modern world. Humanitarian potentials of modern philosophical anthropology are viewed as beneficial powers driving an individual at understanding his cosmic, biopsychological, social and spiritual nature. They would encourage an individual to treat himself as the highest inherent value, to consider the outside world in the human dimensions, to realize the true meaning of his existence and to fulfill his purpose in the course of life.

Modern philosophical anthropology has a lot of humanitarian potentials, first of all, because it treats the man as the object of philosophic studies, as the highest inherent value and as an end in itself. It is engaged in finding out the "basic structure of man", integrating data from across different sciences and humanities.

Philosophical anthropology studies a human within the framework: “man  $\cap$  outside world  $\cap$  *ego* of man”. The first element of this framework points out the idea that the main object of philosophical anthropology is man and the outside world is **measured** by human dimensions; the second one singles out the outside world as the medium of human life and activity; the third element indicates the main objective of the philosophical anthropology, i.e. to ensure man’s understanding of meaning of life; the fourth element specifies the issue of interdependence and interaction between man and the outside world. The main objective of philosophical anthropology is to make man understand what, according to I. Kant, “he must be in order to be a man” [1, p. 204].

Philosophical anthropology of today enables an individual to get conscious of himself as of the highest inherent value and as the end of his own development. It shows to an individual the significance of his own self, of his personal existence, leaving on the background the outside world with its nature, society, culture and other individuals. It enables a man to view the universe in terms of anthropocentric (not the cosmocentric) standpoint – the standpoint that views the man not as the means, but as the end of the development.

Modern philosophical anthropology enables a man to understand the all-round complexity of his nature, which involves his cosmic, his biopsychological, his social and his spiritual functions. An individual becomes aware that he is a sample of a highly organized life, determined by the uniqueness of his existence. The basic properties of man are found in his naturalness (nature conditioned and biological properties), sociality (socially conditioned properties), and spirituality (culturally conditioned properties and spiritual values). As a rational creature a man amounts to a single entity (combining with the physical, the social and the spiritual fundamentals); to a versatile performer (capable of any kind of activity); to a unique phenomenon (special, exceptional, inimitable) and to an open integrant (interrelated with the outside world and keeping up his development). The basic quality of man, as treated by philosophical anthropology, is his spirituality. It is this quality that preconditions all the other ones and brings them into an integral whole. As stated by

V.S. Barulin, spirituality stands out as human given self-identification and as the form of man's existence [2, p.91]. Spirituality enables a man to get conscious of his own self and properly fulfill his purpose.

Modern philosophical anthropology ensures a person's perception of the outside world in the human dimensions. As noted by M. Scheler, it tends to show the basic structure of human existence as giving rise to all exclusive domains, exploits and achievements of man: language, consciousness, implements, arms, the ideas of right and wrong, supremacy, governance, descriptive functions of art, myths, religion, sciences, historicity and sociality [3, p.90]. Philosophical anthropology studies the outside world as a force governing the stage-line of human development. It is concerned with the questions of mutual interference of man and the outside world which is expressed in the formulas: "man  $\cap$  outside world" and "outside world  $\cap$  man". The first formula brings into the focus man's impact on the outside world, forms of man's environmental behavior and man's involvement with the world around; the other one concentrates on the study of human exposure to the outer forces and on the world's involvement with the human.

Modern philosophical anthropology helps a person to see the true meaning of life, to find a place for oneself, to realize one's role and one's purpose in the world around. Looking into this matter A Camus wrote: "the meaning of life is the most urgent of questions. Judging whether life is or is not worth living amounts to answering the fundamental question of philosophy. All the rest — whether or not the world has three dimensions, whether the mind has nine or twelve categories — comes afterwards. I don't know anyone who would die for proof of God's existence, but I see many people die because they judge that life is not worth living" [4, p.24]. Philosophical anthropology treats the meaning of life as the system of values and strategic goals of man, which steer a person's lifeline and make one take efforts for their realization. The meaning of life stands out as the main guide: it joins man's efforts together, determines his choice, shapes his way of life and destines his life journey. Any goal will fail to be achieved if the man himself does not live, if he is not involved with the world around him. That is why the true meaning of life is life itself.

Deciding the main question “to be or not to be” a person must choose “to be”. Man must treat his life as the highest inherent value; he must keep his life and engender new ones. One must fill one’s life with the socially important content: he must aspire for social involvement and spiritual progress, prove oneself in creative work and cognition, show a spirit in doing good and discharging duties.

On the whole, modern philosophical anthropology points out the ways (as M. Heidegger put it) of “man’s return to the man’s essence – to humanness”.

Therefore, humanitarian potentials of modern philosophical anthropology turn up to help an individual:

- to understand his complex nature involving cosmic, biopsychological, social and spiritual factors;
- to interpret the world around by the human dimensions;
- to understand the meaning of life and to fulfill his life purpose.

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**Fayzyrova FF, Sabirov, R. N.**

**Gabdulla Tukay in the work of Karim Dzhamanaky.**

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*In this work we consider the place occupied by the great Tatar poet and writer Gabdulla Tukay in the works of poets and writers of the Crimean Tatars, the most famous of which is Dzhamanakly Karim (1905-1965).*

*Key words: image of the great poet and writer G.Tukay, Karim Dzhamanakly, immortality of the poet's creation, love for people.*

Today the life, creativity, scientific and political activities of G.Tukay (1886-1913) was studied in depth by many literary figures, critics and other poets and writers. Despite this, the theme has not lost its relevance. It has been still disclosed with a new aspect, supplemented by more recent view.

In his short life Gabdulla Tukai managed to do very much. His heritage is rich and multifaceted. His work as the sun illuminates the earth, as the heat warms the hearts and souls of men, as the power of giving life. His lyrics answer to all diversity of reality, to all the voices of the world around him. His satiric whip took out the enemy, under whatever guise it may be served. His humor, his enthralling tales, his activity as a critic, his journalism, formed around the pressing issues of life - all this has not disappeared without a trace. In the works of many famous Tatar, Russian and other scientists are paid much attention to the subject of the G.Tukay's image. Among them the famous Crimean Tatar writer, literary critic Karim Dzhamanakly (1905-65.). In his works the image of the great Tatar poet takes a special place. K. Dzhamanakly dedicates the poem to him "Tukai," wrote the poem "Conversation with Gabdulla Tukay", published scientific articles "Sabir, Tukai and Tuktargazi", "Tukai is the Star of Poetry" [1].

In his poem, "Conversation with Gabdulla Tukay" [2] (1936), the writer wants to say that the great Tatar poet is immortal and respect among the Crimean Tatars. His fiery songs, full of troubles and sadness, serve as an example for the Crimean Tatars, and writers. Among them are Shamil Tuktargazi. Tukai did not stop, becoming known in the Crimea. He also helped to Shamil Tuktargazi - Crimean Tatar writer, who came from the common people who knew how to create new ideas, who fought for the prosperity of Tatar literature. Karim Dzhamanakly wrote about this in his article "Sabir, Tukai and Tuktargazi." It highlights the similarities in the works of

great Azerbaijani, Kazan, Crimean writers. Gabdulla Tukai describes the ability to create new ideas, create new aesthetic views, fight for a place in society and for creating an image of the "new man" [3].

Karim Dzhamanakly gives positive assessment to such poems G.Tukay as "Oh, pen", "Hope" .

"The heart of a child who is worrying alone, is filled with songs and poems. It has already withstood a child's troubles and bitterness. Fate itself had requested his songs but the songs flowed over the edge of his heart. They are looking for a broad valley, the warm heart ... "- K.Dzhamanakly wrote in his article" Tukai is the star of poetry"[4]. As we know, G.Tukay wrote many poems in the difficult moments of his life. The author describes his feelings and attitudes to him. K.Dzhamanakly also wrote how his fame spread to the Volga, in the Crimean valleys, from the Ural Mountains to Siberia.

After many years the image of G.Tukay will be stored in the heart of the Tatar people, and will remain a force which will always help him to move forward. Each poet has his Tukai. In his work Karim Dzhamanakly draws Tukai as a man who loves his country, He will always live in our memory. Dzhamanakly Karim made a great contribution to the development of tatar literature.

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**Zakharova A. V.**

## **PHILOSOPHY UNDERSTANDING OF THE CONCEPT 'STATE BORDER'**

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*In this paper, the state border is defined by a philosophical category of space, the understanding of which has been transforming during the 18-21 centuries and is closely associated with the development of philosophical thought. Today, thanks to the formed limology frontier, the concept is represented as an integrated*

*and hierarchically organized system, which is the result of a long historical and geopolitical development of the ethnic and political identity.*

**Key words:** *spatial images, historical and geographical images, limology concept, state border.*

The space is one of the basic philosophy categories, allowing, among other issues, reflect on synchronously correlated duration, continuity and discontinuity of various phenomena. Spatial characteristics of any phenomenon are its important attribute, and the limits of occupied space, the border of one quality marks its difference of another quality. Spatial characteristics represented in the configuration of the borders are differently interpreted in objects of different sciences. In particular, this applies to the social sciences exploring the phenomenon of state and national borderlines. Mutual enrichment and intermingling of conceptual constructions in various sciences during the study of such a complex phenomenon as state border requires special consideration of the evolution of social and scientific thought in the way of construction of the modern science studying state borders or, in other words, limology.

Construction of the theoretical images of state, state space (territory) and state borders in the various social sciences is based on a variety of common conceptual foundation for the construction of substantial theoretical images. Some of the important approaches, having led to the tradition of images of space research, include such essential aspects of spatial discrimination, as opposition the center - periphery (I.Wallerstein) [4, c. 38], external - internal (S. Kierkegaard) [7, c. 67], inside-outside (Heidegger) [10, c. 312]. In particular the latter category was entered by Heidegger, speaking about the impossibility of a man without "his" space [10, c.312-316]. These elements make it possible to speak about the presence of a clearly expressed boundary between them. In this paper, we focus on understanding the border as a structural element of total space of a state.

Geographical area as the object of scientific interest is dynamic. Developing of uncharted territories the image itself changes its shape, which leads to the increase in

the quantity and quality of spatial reflections of space and geographical reflections, which at any given point in time satisfy the needs of the scientific community. In the history of national philosophy of borderlines of XX-XXI centuries analysis of the geographical area is associated with the work of V.A.Podoroga [7, c.77-78] based on the writings of F.Nietzsche, S.Kierkegaard, Heidegger and others, in which, the author reveals different understanding of the borderlines, limology spaces, or "space-at-the-borderline" [7, c. 78].The relevance of reflection on state borderline and border space is added by relatively recent release of an independent scientific discipline - limology or "borderology". In general, the understanding of the borderlines was made by traditional geopolitics and then transformed into a modern and contemporary geopolitics, which allows organizations to identify common representation of the geopolitical processes [6, 8] in general and the organization of the border area in particular [3, 4, 9].

The concept of "borderline" is constantly transformed: first of all, a special line on the ground, which was carried out either artificially or by natural boundaries, which was resulted in the creation of the concept of "natural boundaries" at the end of XIX century [1, c. 268]. F.Rattsel [8, c.13], and after him K. Haushofer [11, c.13-17] developed the theory of "living space" in which the state is naturally committed to territorial expansion, which makes it possible to "infinite" revision of state borders.

Limology research tradition of XIX- midXXth centuries relied on the following approaches: 1) historical and geographical, part of which was the accumulation of empirical data, mapping the economic and social structures in border regions, case studies and 2) typological, which in spite of detailed design of various types of borders, applied European concept of political boundaries, that is rigidly fixed line [5, c. 46-47]. on the definite territory. All this led to evolution of state boundaries in space, and of the borderlines' properties and configurations came down to the explanation of the balance of power between the states.

At the end of XX century, as already noted, the allocation of a special branch of scientific knowledge - limology occurred, which allowed a new theoretical

understanding of the concept of "borderlines". At the turn of the XX-XXI centuries innovative approaches were developed:

1. "Worldsystem-identity" approach (synthesis of the worldsystems theory and the "after Bart" theory of territorial identities). The essence of the approach consists firstly in a dual study of "place-specific boundaries of the entire system of international borderlines at different spatial scales - from global to local"[2, c.129]; and secondly, the study of modern borderlines through the study of the origin and evolution of territorial identity.

2. Geopolitical approaches (impact of globalization and integration on political boundaries). In this approach, there are two lines of research:

a) studying the impact of globalization and integration on political boundaries;

b) studying boundaries in terms of security.

3. Boundaries as social representations (borderline as a social construct, reflection of past and present state of social relations and its role as a social character and values in political discourse) [2, c.131].

4. "3P" approach ("policy - perception - practice" approach) - study of the relationship between policy, which determines the permeability of the borderline, its perception by people and practices of the various activities associated with the boundary. In this approach, borderline is considered in two ways: an international legal institution, which provides the sovereignty and integrity of national territory, as well as "a product of the inhabitants of border regions, the result of a long historical and geopolitical development, an important symbolic marker of ethnic and political identity." [5, c.129]. An important aspect is the perception of the borderline, that is the nature, evolution, and channels of influence on the social perception of the border, the border areas, the relationship of neighboring countries and regions, cross-border cooperation.

Thus, border is an integral part of the understanding of geographical / geopolitical spaces with and understanding of the border only as a kind of line drawn between two or more "territorial identities" (states), was short-

lived. The border was seen as a special organized space in which political, administrative, military, economic and cultural boundaries constitute a single, integrated and hierarchically organized social system. System function of the existence of the boundary of space is that it is necessary to ensure the sustainability of the state in geopolitical processes the ability to preserve and reproduce the barrier and the contact properties.

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Report/Philosophy and Philology / The Philosophy of education.

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**Kotov J.V**

## **TO THE PROBLEM OF INDEPENDENT THINKING**

*Pridneprovsk State Academy of building construction and architecture*

*Presented report pays attention to exceptional complicacy and importance of mastering philosophy as a school of independent thinking.*

*The models of consideration and solution of given problem are examined by outstanding philosophers of our contemporaneity.*

*Key words: philosophy, mastering of philosophy, comprehension of thinking, independence of thinking.*

Modern World community, presented by UNO perceives exceptional importance of increase philosophical culture of the youth for effective solution of all the most difficult problems which arise in front of mankind civilization. Executive Council UNESCO( 169- session) has devised long- term strategy of United Nations Organization in encouragement of philosophical analysis and increase the role of philosophy in the world. Philosophy is considered as the science referring to universal problems of human life and existence and endowing people with independent thinking. "As independent aspiration for knowledge philosophy can not consider any truth final, it stimulates respect to person's persuasion but must not accept, under the threat of negation of it's nature, any doctrines which reject other people's freedom and infringe human dignity and lose seed of barbarism". Philosophical experience gives everyone possibility to think independently and does not expel any ideas from independent discussion and promote the establishment of exact determinations of used notions, the examination of authenticity of thought and detail examination of opponent's arguments.

In fact, in the presented occasion, it is offered something like an ideal, orientating on which the development of philosophy and its teaching as a school of self-dependent thought must be held. It is necessary to learn the literate and correct thinking. Very often people can not think and even do not guess about it. M.Mamardashvilly trying to pay attention on difference between the situation when the man really thinks and when it only seems to him that he thinks, gives paradoxical judgment: “Stop thinking that you think. Start thinking!” Especially the situation of thinking illiteracy is dangerous for those representatives of political and intellectual elite who being released from hard manual labor for solving the most important and actual problems allow themselves to think negligently and inaccurately ( “When we think inaccurately devil plays with us”). Mamardashvilly regards philosophy( and philosophizing) as “comprehension and development the states with the help of common concepts on the basis of personal experience”. For example if you are involved seriously and in details into the process of any theoretical or life-purpose problem, the transition for higher turn of comprehension of your own process of thinking with the use of common concepts is possible for you (concept- is the understanding of heart of matter), in which common human experience of comprehension of given task is embodied.

We observe the sample of using philosophy as a school of self-dependent thinking in E.Fromm’s work “From the captivity of illusions”. Let’s briefly enounce his approach. Fromm put a task to sort out phenomenon of private life as well as social life in front of him. To manage this he accessed to Z.Freud and K.Marx. Herewith in his philosophical thoughts he based on the same principles which his outstanding predecessors actually guided by: 1) “Expose everything to doubts”; 2) “Nothing human is alien to me”; 3) “The truth will lead to liberation”. At the same time he saw his task in critical assessment of progress of his predecessors and saving all valuable and with this he wanted to bring his supplements in vision of considered problems. Fromm analyzing Z.Freud’s works paid attention to spread illusion of everyday consciousness, when an uneducated man being sure in his rightness was ready to think his point of view as the truth. Highly appreciate K.Marx’s

achievements in materialist explanation of phenomenon of social life, Fromm perceived the necessity of addition Marx's position by consideration of one of the most important role during social development both individual and social character and social unconsciousness.

The philosophical conception of E. Ilyenkov considering philosophy as a science, is the nearest to the position of UNESCO. "Philosophy is a science about common regularities which subordinate as existence (nature and society) as person's thinking, the process of cognition. Ilyenkov develops the problems of competent theoretical thinking ("Dialectical logic") not only theoretically on the level of mainstream development of philosophical thought, but also comprehends the problem of philosophy as a school of self-dependent thinking ("Philosophy and Youth", "Antique philosophy as a form", "A school must teach how to think"). We shall give only some positions, illustrating the depth of consideration the problem of thinking.

1. What does thinking mean? Speech minus sound, mute speech? No, thinking is an ideal of component of man's activity, demonstrating itself but more in matters than in words.
2. Who is the subject of thinking? Neither mind nor brains think, a man thinks, having brains and being in a unity with nature and with this assimilates common standards of human culture and obeys them.
3. Is the capacity of thinking a gift of nature or the God's gift?- No, a person is prepared by nature for assimilation of thinking, but the level of development this capacity depends on those concrete social conditions in which he appears.
4. It's task, in teaching how to think, a school solves only if the process of gain knowledge turns simultaneously the process of development brains. "Much knowledge does not teach brains", but "Pundit must know much", claimed ancient Greek philosopher Heraclitus.
5. Real thought can be there where we have knowledge about heart of matter, but not knowledge about phrases. Only in the last case such paradoxical situations can arise when a man has knowledge but can not use it in practice. "To know means - be able to!" The development of mind assumes in the first the

accumulation of interpretive information, in the second- use it for solving problem situations emerging during studying particular disciplines. If a student studies grinding without understanding, he deforms his brain and if a student does not study hard he weakens his brains in fact. What would you say about a man who wants to become strong, comes to the gym to master the class on the bar, stays all time given for training, on the guest bench?

6. Acquaintance with philosophy opens the possibility for a young man to change his former infantile method of judgment about things to more intelligent as long as he masters not harmful but real good philosophy. With all this, philosophy is useful as gymnastics, as hygiene of brains.
7. Philosophy concentrates a prominent method of thinking, outstanding logic of thinking and clarifies it to an intellectual man. But only modern philosophy, “only organic combination of dialectic with materialism arm the thinking of a man with ability and capability to build objectively true image of environmental world, ability and capability to remodel this world in agreement with objective tendency and regularity of social development”. (E.Ilyenkov).

**CID: J21211-009**

**Kekeleva Christina V.**

LEARNING FOREIGN LANGUAGES AND ITS METHODS

*Nov. lyceum № 26 named AP TGPI Chekhov*

**A new language is a new world.**

Proverb

### **18th century**

The study of modern languages did not become part of the curriculum of European schools until the 18th century. Based on the purely academic study of Latin, students of modern languages did much of the same exercises, studying grammatical rules and translating abstract sentences. Oral work was minimal, and students were instead required to memorize grammatical rules and apply these to

decode written texts in the target language. This tradition-inspired method became known as the grammar-translation method.

### **19th–20th century**

The examples and perspective in this article **deal primarily with the United States and do not represent a worldwide view of the subject.** [3, c. 68].



**Henry Sweet** was a key figure in establishing the applied linguistics tradition in language teaching. Innovation in foreign language teaching began in the 19th century and became very rapid in the 20th century. It led to a number of different and sometimes conflicting methods, each trying to be a major improvement over the previous or contemporary methods. The earliest applied linguists included Jean Manesca, Heinrich Gottfried Ollendorff (1803–1865), Henry Sweet (1845–1912), Otto Jespersen (1860–1943), and Harold Palmer (1877–1949). They worked on setting language teaching principles and approaches based on linguistic and psychological theories, but they left many of the specific practical details for others to devise [3, c. 73].

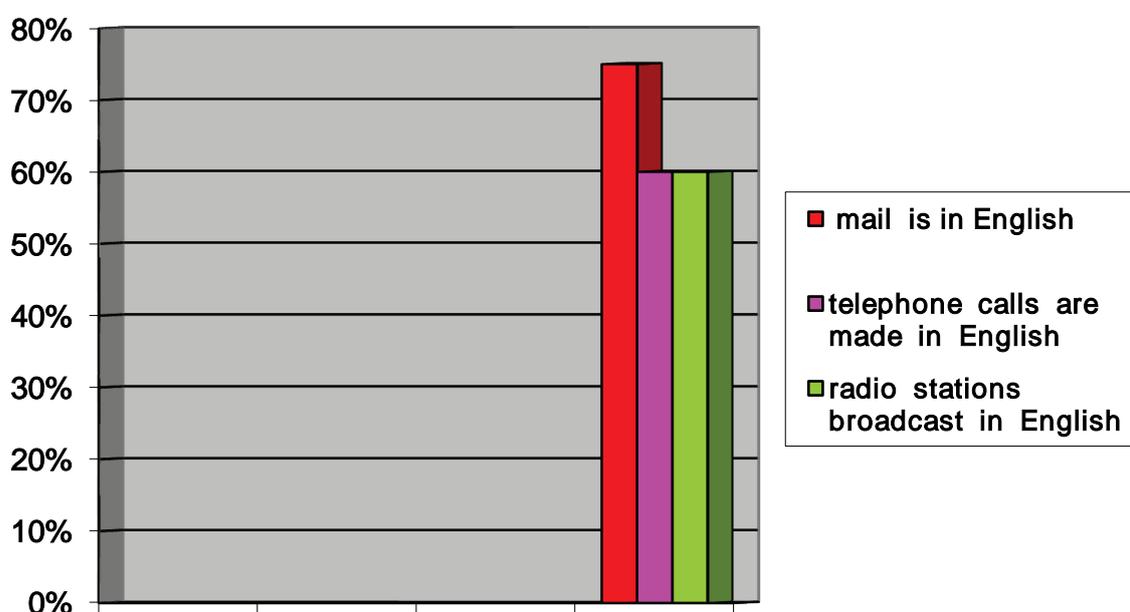
The English language is now the first language of about 700 million people, the native language of 12 nations and the official or semi-official language of 33 more nations. That means one of every seven people in the world speaks English.

The English language has become the «new Latin», the lingua franca, of the century. In terms of scientific know-how and technological development, one must know English to be a part of the 21st century. In this context it's not difficult to see why in Italy, for example, English is a must for many technical jobs. In China, English is the chief foreign language learned at school.

At present no other language on earth is better suited to play the role of a world language. There are many reasons for its popularity. First, English is easier to learn than any other language. Second, it easily borrows local words and phrases from the very countries into which it expands.

English is so widespread that it has become the standard language for all kinds of international communication. At present, 75% of the world's mail is in English, 60% of the world's telephone calls are made in English, 50% of the world's radio stations broadcast in English and more than half of the world's periodicals are published in English [1, c. 152].

«Диаграмма 1».



## Methods of learning foreign languages

In my English lessons in the 9<sup>th</sup> form I use different types of exercises on the theme *COUNTRIES, PEOPLE AND LANGUAGES*.

*Did you know that.....? Spell out in English the numerals in brackets.*

1) (5,300,000,000)\_\_\_\_\_people (160) \_\_\_\_\_countries of the world speak about (5, 651)\_\_\_\_\_languages and dialects.

2) The Complete Oxford English Dictionary lists (500,000)\_\_\_\_\_ words.

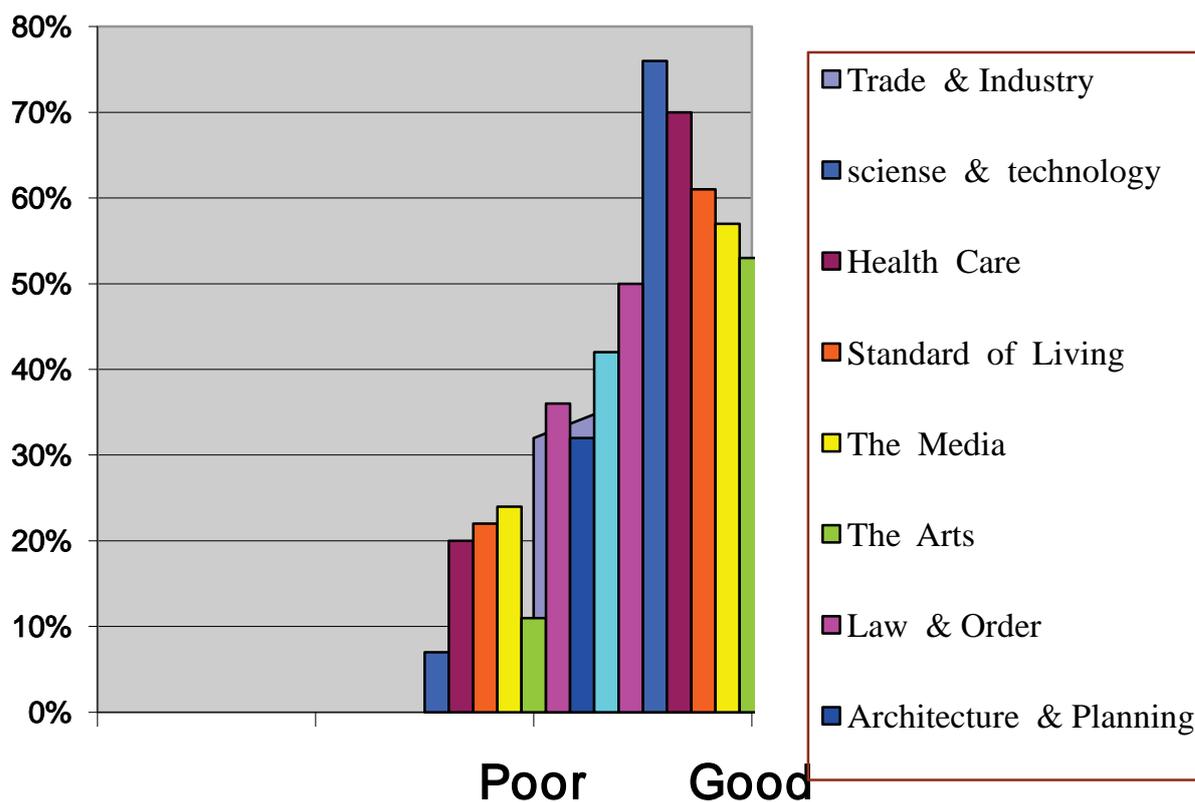
3) Shakespeare had an English vocabulary of about (25,000)\_\_\_ words.

- 4) Winston Churchill's vocabulary consisted of about (80,000) \_\_\_\_\_ words.
- 5) A well-educated English speaker knows an average of (36,000)\_\_\_\_\_ words.
- 6) An average English speaker uses about (3,500) \_\_\_\_\_ words
- 7) A five-year-old child has a vocabulary of about (3,500)\_\_\_\_\_ words.
- 8) When you finish the textbook "Happy English 4" you will have met about (4,000) \_\_\_\_\_ words.
- 9) Most British schoolchildren begin studying a foreign language when they enter secondary school at the age (11)\_\_\_\_ or\_\_\_\_ (12).
- 10) The English language is now \_\_\_\_\_or \_\_\_\_\_language of about (750, 000, 000)\_\_\_\_\_people.
- 11) The people of Guinea speak (1010) \_\_\_\_\_languages and dialects more than any other country.[2, c. 80-81]

***An opinion poll to find out how ordinary Britons felt about their country was conducted. These are the results.***

**What was the general opinion of Britons about their country?**

«Диаграмма 2» [1, с. 164].



### Literature

1. Английский язык: учеб. для 9 кл. общеобразоват. учреждений / [ В. П. Кузовлев, Н.М. Лапа, Э.Ш. Перегудова и др.].— 11-е изд. —М.: Просвещение, 2006. — С. 152-164.

2. Английский язык: рабочая тетр. к учеб для 9 кл. общеобразоват. учреждений / [ В. П. Кузовлев, Н.М. Лапа, Э.Ш. Перегудова и др.].— 12-е изд. —М.: Просвещение, 2007. — С. 80-81.

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**CID: J21211-100**

**Mezhova M.V.**

### **Russian national character in literary dialogue**

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*The report examines culturological aspect of translation of Russian art texts into English. Knowledge of one culture's national sense is transferred in other culture and the art texts are as well means of interaction. The article concludes that for the characteristic of separate national characters, it is very important to know, what place in consciousness of separate culture is occupied by the writers relating to this culture, and also what is understanding extent of the national language and its role in the world scene.*

*Keywords: national mentality, national character, world picture, ethnic feature, translation.*

Analyzing the translations of Russian works into foreign languages, in the frame of linguistic and translational aspects, the increasing attention involves culturological aspect of translation. Any work of art text has an image of the person, his behavioral characteristics, with the relations to this or that vital event. The person, representing the carrier of a certain culture expresses itself within the culture picture of the world. From this point of view there is a question, whether is available between the individuals belonging to the different nations and ethnic groups of distinction and what degree of these distinctions that distinguishes the representative of one nation from another that there is «a national character», «national mentality» and «ethnic feature», and also what are the origins of these distinctions.

To understand character of any nation it is possible under a condition, only if society in which this nation lives is understood, created in certain geographical environment. If character is considered as a set of any peculiarities, it would be impossible to describe it. The modern psychology considers character not as the pure sum of peculiarities, but as a certain complete structure. Depending on the world outlook and general-theoretical orientation one scientists reduce character to structure of motives, others – to structure of valuable orientations, the third – to structure of instinctive aspirations. There are also attempts of all these approaches. So, in published by UNESCO «Dictionary of social sciences»: «the character structure» is defined as «the explanatory concept deduced from habitual or significant actions of

the individual and designating an interconnected number of installations a number of installations, the values, the acquired motives, aspirations, egosafety mechanisms and the ways which have developed by training of impulses expression» [3].

Specifying and concretizing the concept of national character, it is possible to note that it represents a set of the major ways of regulation activity and communication which has developed on the basis of society system values, created by the nation. These values are stored in national character of the people. Stability of values gives stability to society and the nation. Therefore to understand national character, it is necessary to isolate a set of the values which Russian people have [1].

National character connects the certain individual with his culture, meaning thus properties not the certain individual, and the whole human group. This group has the general culture, symbols, customs, the psychology, developed relations [1].

«A nation is a group of people who share common history and usually a language and usually, not always live at the same area. Culture can be described as our everyday life: how we communicate, what makes us happy and sad. It also includes our language, religion, traditions, behavior, way of life - in other words, what we do each day. People that belong to various nations may differ and they always differ from one another» [4].

So, for example, according to the same author Earl Shorris, representatives of the Germans are regarded as scientifically-minded and industrious, they're always considered solid, intelligent, mathematical, extremely nationalistic, arrogant and even aggressive. And, for instance, Jews are believed to be mercenary, industrious, shrewd, loyal to family, religious. The Russians are industrious, tough, brave, progressive and suspicious. They are always considered to be nationalistic, over-patriotic (because of this reason they're good soldiers), we are willing to respect opinion of other people. Englishmen considered to be reserved, tradition-loving, courteous, honest, extremely nationalistic. They have a specific sense of humor. Thus, there can be many examples about national characters of different people. National character exists, and it isn't the myth, it's a reality. National character doesn't show a person, it shows a nationality as a whole. Each person has his own character, but

belonging to this or that nation many peculiarities of character are similar and these similarities make a national character. But the question consists in how each of nationalities see other nationalities (cultures) and by means of what we learn other national characters, other images, values and the relations.

While growing a man consciously (and unconsciously) acquires values of the culture, the psychological and behavioural features typical and most characteristic for people, belonging to this culture. Today the different nations pay much attention to the values, to the cultural accessory.

Globalization almost infinitely expands a field of identification of the individual. Every individual in different situations behaves differently, so the communicative space within the language space extends. Language is not only a human instinct, it is an element of culture products. The highest type of language development is the literary language. Main types of the literary language are realized in writing. It is a fiction language, folklore language, journalism language, science and equipment language, language of official communication, confessional language. In extent of distribution and a common use of the literary language extent of ethnic consolidation of the people is shown. Idea of fiction language in ordinary nonprofessional consciousness usually merges with idea of fiction and of the literary language. In any case, if the people realize not only the fact of existence of fiction, but also know the writers, feel pride of literature, and it associates at it with concept about the correct, exemplary language, all this can be considered with various questions connected with the characteristic of national character of these or those people.

For example, such names as Fonvizin, Krylov, Pushkin, Chekhov, Dostoevsky, Tolstoy are connected with a wide range of ideas about greatness of Russian people, their history, their spirit, literature and language. Whether about ethnic consciousness of each people at a stereotypic form there are ideas of typical representatives of any other nation: Englishmen – are conservative, Germans – are accurate and hardworking, Spaniards – are proud etc. About Russian national originality it is written much and very much differently - as by Russian (in this row we will mention such names as F. M. Dostoevsky, N. V. Gogol, N. O. Lossky, N. Berdyaev, A. I.

Solzhenitsyn, etc.), and foreigners (Frenchmen of M. Paleolog and Lerua-Beaulieu, S. Grakham and S. Gorer, M. Mid, E. Ericson, D. Bellington, D. Lankur-Lafferyer, etc.).

For the characteristic of separate national characters, it is very important to know, what place in consciousness of separate culture (ethnos) is occupied by the writers relating to this culture (ethnos) and literature of other people, and also what extent of understanding of an originality of the national language and its role on the world scene. So, for example, L. N. Tolstoy's novel "Anna Karenina" - one of those works which brought an international recognition to the Russian realistic novel of the XIX century.

This novel was included into the international cultural life in the eighties an eyelid before last and now everywhere admits to one of classical creations of the world literature. The novel was written in 1873-1875, it is a peculiar art result of long-term reflections of the writer over life of bourgeois and noble society when Russian life was changing a lot.

"Anna Karenina" became one of the major books which have subdued Europe. In many countries the novel was republished many times and appeared in various transfers. In distribution of the international popularity of "Anna Karenina" especially important role was played by its French translation which translators in some other countries used. Since the beginning of 1917, the novel appeared in English, Italian, Spanish, Danish and Dutch languages. Its success was huge, it accrued year by year with the advent of new transfers of other works of Tolstoy into the main languages of the world. These years interest to Russia sharply increased in the European countries – the country quickly developing, with roughly growing revolutionary movement, with big, but still little-known literature.

Robert Chandler, English poet, the essayist, the translator from Russian and other languages, noticed: «Translations - things, it is necessary to tell, treacherous, in particular, so far as concerns languages with different possibilities» [6]. «The three nineteenth century Russian writers who mean most to me are Pushkin, Chekhov and Leskov. I love Pushkin and Chekhov for their clarity; I love Leskov's prose for its

richness. One scholar has written that for Leskov 'language was not simply a medium of communication, but a potential art object, something to be played with, sculpted into interesting shapes.' And the richness of Leskov's language reflects his deep knowledge of all strata of Russian society - not only the aristocracy and the intelligentsia but also the peasantry, the merchant class and the Church." [6].

So, for example, when Edward Hvilovsky was going to translate A.S. Pushkin's stories into English, he was told that it is very difficult that it is impossible to change even a comma". "The captain's daughter» as a historical narration appeared in the most skillfully verified works of Russian literature of the 19th century. In the center of the ethical concept of «Captain's daughter» is the idea of Christian mercy which represents the general concept of Russian ethics lies. G. P. Fedotov told about it: "Purely Russian feature of Christian mercy – communication with ethics of a clan or something like this. Mercy in Russia not only finds the strongest expression in love between brothers or relatives, but aspires to capture all people as though being in relationship among themselves and extends only in nation borders" [2]. "The simple, cordial, "house" relations connecting all inhabitants of the Belgorod fortress, serve in "The captain's daughter" as some kind of model of that patriarchal family hostel based on Christian ethics of mercy which, according to Pushkin, distinguished Russia of XVIII from modern Russia" [2].

Such texts fiction are capable to involve high and difficult spiritual categories in process of the interpretation and, thereby, to influence the personality. And it, in turn, can help the modern person to find cultural stability and to facilitate his national and cultural self-identification not only on functional, but also on deep, spiritual, level, not only through various, "disputed", but also through "general", "concordant".

Limiting the possibilities of this article, we will list not all lines of Russian people, and only typical positive lines. The Russian person is gifted and hardworking. He possesses a set of talents and abilities practically in all areas of public life. Love of freedom belongs to number of the main, deep properties of Russian people. Possessing freedom-loving character, Russian people repeatedly won a victory over aggressors and achieved big successes in peace construction.

Characteristic features of Russian people is a kindness, humanity, tendency to a repentance, geniality and sincere softness. Russian possess, boundless patience, surprising ability to transfer difficulty, deprivations and sufferings. In Russian culture the patience and ability to transfer suffering is an ability to existence, ability to answer external circumstances, is a personality basis.

Distinctive feature of Russian people is his responsiveness, ability to understand other person, the sensitive relation to another's state of mind, ability to be integrated with culture of other people and an ability to respect it. The surprising ethnic tolerance, and also a special talent to empathy, ability to understand and accept other people allowed Russian nation to create unprecedented in the history the empire. One of deep lines of Russian character is religiousness. The religious outlook played an important role in formation as the nations as a whole, and the Russian personality separately. This feature of the Russian national personality is reflected since the most ancient times in folklore, in proverbs, in art texts.

All Russian literature consists of Christian hints, and the history of Russian is closely connected with Slavonic Church language, ethical values of Christianity were an organic component of art texts of many Russian writers and poets therefore it is quite probable that students foreigners when reading fiction will meet quite often these lexemes and as the considerable quantity of the realities expressed by orthodox lexemes, is peculiar almost to only Russian culture, this lexicon often is background or unequal.

Making a conclusion, there is a question of, whether a translation can keep color and nuances of the original if it is in another culture where the representatives of this culture are not similar? Words which characterize life, psychology and historical development of one country, very often have no exact equivalents in another language. If any term doesn't report completely those associations with which the pledged word in the source language is connected, the close concepts picked up by the translator, would be capable to describe the translated phenomenon.

Any literary work always has strongly pronounced national character therefore it is very important to translate precisely all details as well the brightness, beauty and

specific features of the author's style. Translation of art Russian literature is incompatible with literalism and inexact transfer.

Only art accuracy allows the reader to understand, to like culture and history of this country, to enter into a circle of thoughts and moods of the author, to study life of this nation during this era.

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**CID: J21211-224**

**UDK 811.133.1 (659.123.5:629.33)**

**Usova S.V.**

**VERBAL REPRESENTATION OF FRENCH VALUE SYSTEM IN  
ADVERTISING DISCOURSE (BASED ON THE AUTOMOBILE  
ADVERTISEMENTS IN FRENCH PRINT MEDIA)**

*The article is devoted to the linguistic problems of the value system in automobile advertising discourse. The paper explores automobile advertising discourse and reveals national French values via lexical and stylistic language means analysis*

*Key words: advertising, values, automobile, France, discourse, language, representation.*

Advertising is often referred to as a commercial promotion power. It existed long ago before the writing appearance. First mentions of different offers and messages (that were prototypes of the modern advertising) were found in Ancient Greece, Egypt. The printing press invention in 1450 triggered advertising spread. The point of promotion is to find an idea, an original form of announcement, a perfect balance of a title, text and visual elements. First of all, an ad should contain a unique commercial offer. Its role in modern society is quite significant. It has many functions: economic, social, political, educational, ideological ones. The consequence of rising impact of advertising language on society turned researchers' attention to communicative, linguistic, stylistic and other peculiarities of advertising text (Anisimova E.E., Rosental D.E., Kokhtev N.N. and others).

Advertisement is a quite complex system. Each day there are new influence methods and means appearing; it can solve many problems of different spheres, like politics, commerce, sociology.

Modern person is sometimes surrounded not only by a real natural world, but by an artificial symbolic universe created with language, print media, audio and visual effects reproducing reality [4].

Advertising is a dynamic, rapidly transforming sphere of human reality. For many centuries it has been a constant companion of a man, it changes together with humanity development. Modern advertising is not limited either by commercial communication or the whole market system. Its importance is growing in all economic and social spheres. Everyday advertising affects a huge amount of people.

Today advertising is shaping not only consumers' preferences, but our value system, promotes a certain lifestyle, consumer oriented stimuli. There is a huge amount of different methods and means, including linguistic and stylistic ones, of joining reality and illusionary advertising world together, that would completely reflect consumer's interests.

It is suffice to say about a special importance of national advertising study that provides researchers with information about national mentality, linguistic picture of the world and culture. Advertising as a communication method “reproduces an image of the world, stereotypes and national values in a simplified way” [1, c. 4].

Thus, the purpose of this work is to demonstrate the linguistic way of French values representation in advertising. We need to find and define lexical stylistic means of language that represent national mentality in automobile advertising.

A car has become an important material value of the modern world, an artifact of the contemporary society. Its importance is hard to overestimate. The word “automobile” was created by connecting Greek “autos” and Latin “mobilis” together. [2]. Human desire of breaking free from physical efforts in moving from one place to another or reducing them, of bigger speed and endurance via simple mechanism operating existed for a very long time. Today it is our everyday reality. A car has become not only means of transport, but a sign of its owner’s social status. Automobile function of social status indicator is growing more and more widespread.

The number of automobile users’ has increased 10 times by the XX century, while human population became only three times bigger. Each 2-5 people on the Earth own a car in the recent years. International automobile industry produces about 40 million cars annually [3].

This work analyses 150 French print ads of automobiles. We believe that complex advertising texts including such important components as title, subtitle, basic text module, slogan, etc., are the most important types of product promotion. It is print medium that gave origin to all other types of advertising. Their symbolic nature is a basis both for commercials, and radio announcements.

Advertising could be classified into text, visual and combined types. This work analyses the combined advertising texts from French magazines of 2010 and 2011. We believe it to be the most widespread, productive and convincing one. But we analyzed only text part of this type, since visual images do not go with objectives of our research. Advertizing of this type most often takes one or two pages of a magazine or a spread. It is not a promotion article, has independent status and is

placed mostly on the first or last pages. Here is an example of this kind of ad for «Audi» brand: «**Nouvelle Audi A6 Avant**. Avec la technologie Audi ultra de série. En imaginant **la nouvelle Audi A6 Avant**, nos ingénieurs ont tout mis en œuvre afin de concevoir une voiture aussi légère que performance. Grâce à la technologie d'allègement Audi ultra, **la nouvelle Audi A6 Avant** est moins lourde de 80 kg pour des émissions de CO<sub>2</sub> réduites de 13 %. En plus de réduire l'impact environnemental du véhicule, la réduction de poids permet aussi de gagner en agilité et en dynamisme pour une expérience de conduite exceptionnelle» [11, p. 12].

It's important to note that advertising discourse verbalizes and symbolizes information not only about promoting object, but on existing values of a certain culture. For example, this advertising text reveals “newness” as a national value, being represented in the repeated phrase “*la nouvelle Audi A6 Avant*”.

Modern and rapidly changing world appreciates the newest devices, technical advances and latest updated versions of previous creations. The rule of new being the best is an integral part of a successful car advertising. About 21% of our advertising texts have information on newness of a car promoted, its advanced characteristics. The following examples are a sufficient illustration of this idea: «*Une nouvelle vie*» [16, p. 13]; «*Découvrir nouveaux modèles. Concept cars*» [14, p. 6]; «*Nouveau Nissan Qashqai. Plus résisitant, plus style, le crossover original plus que jamais à l'épreuve de la ville.*» [19, p. 12]. «*Nouvelle technologie Multiair get to the next level*» [19, p. 25].

Main advertising objective is to encourage consumers in their desire to buy promoted goods. It is successful if psychological characteristics of consumers are taken in consideration. There are several stages of psychological influence that advertising has: attraction, interest stimulation, desire arising, justification of goods or service acquiring, purchase encouragement [9, c. 12]. Advertising announcements focus on human needs and have motivational structure. Advertising discourse includes strategies based on human specific requirements. Mentioning those needs intensifies person's desire to buy something. There is an immense number of those, like money and property obtaining, being a part of a certain group, comfort, money

saving, selfishness reflected in appraisal and recognition, emotional motivation, including fear via safety guarantee, family through mentioning of love and protection, nostalgia, humor in happiness and joy, laugh, help, sorrow, health, respect, luxury, pleasure of entertainment, sensual pleasures. Recently there have been many uses of ecological awareness and freedom speculations [5, c. 16].

National mentality can be understood via revelation of basic values system of a certain country. Modern literature on values, its conceptual meaning and interpretation strongly concentrates on different approaches to this phenomenon. For example, Naumova N.F. declares values being a certain mechanism of goal setting [8]. They help people differentiate among multiple objects of natural and social world, creating an organized and well-thought image of the world. Leontiev D.A. defines values as “an ideal model of something right (desirable)”, that reflects social group experience interiorized by a person in his personal experience of social life. Personal values become a part of motivation, actions stimulation and creating of other reasoning processes [7, c. 13-25].

We share the ideas of Surzhenko L.V. who defines values as a social phenomenon existing on a dialectic relations of subject and object that connect a person, his or her inner world and objective reality [10, c. 10]. Also we should mention that values have dual character, they are socially determined from the historical, individual standpoint, they comprise a certain experience of a person. Social values are closely related to the personal beliefs, because the latter ones are formed in society and social groups. Individual values are the most important part of personality, they regulate our behavior and determine each type of our activity [10, c. 10].

On the basis of the aforesaid, we can state the advertising discourse to be a social media directly forming individual values of a person, on the one hand, and a reflection of national values, on the other hand.

Quick pacing life of a modern society makes all spheres of human world accelerate its development, especially in machinery. Car producers never stop to surprise us with innovations and proudly announce the hi-tech characteristics of a

modern car: «*La technologie n'a pas fini de vous fasciner. Nouvelle Audi A8- La technologie est un art. La nouvelle Audi A8, fleuron de la gamme, n'aura de cesse de vous surprendre.*» [22, p. 2].

The following advertising discourse of “Jeep” promotion attracts consumer’s attention with the epithets like *legendaire*, *spécifique*, *actifs* and the automobile special features: «*La legende continue. L'esprit de la legendaire Willys dans le corps d'un phenomene de technologie: Sellerie cuir partiel spécifique avec sièges avant chauffants - Jantes aluminium spécifiques - Pack Navigation - Existe en 3 ou 5 portes - Nouveau moteur 2.8 CRD de 200 ch avec filtre à particules (Euro V) - Système Stop & Start - Nouvelle boîte de vitesses automatique séquentielle - Nouvel intérieur avec climatisation automatique - Régulateur de vitesse – Appuis -tête avant actifs.*» [11, p. 45]. All the listed technical specifications let us understand the importance of “high technical efficiency” as a national value in the modern French society.

Other car producers accentuate this value by using such repeated words as *Super* and play on words in *SUPERLATIFS*, drawing reader’s attention to the promoted object: «*Super Technologie. Super sécurité. Super équipement... SUPERLATIFS en serie*» [13, p. 26].

Another value we have discovered in the above mentioned examples is “supremacy”. Such epithets as *legendaire*, *spécifique*, *Super*, *SUPERLATIFS* give us a certain dominant image. Focus on human need in being unique, having his or her own individuality stimulates reader’s desire to satisfy it. It’s necessary to note French tendency to feel “supremacy” since it is reflected in the majority of selected contexts.

Also French culture pays a lot of attention to car security (*Super sécurité*), safety. The following example of Volvo ad guarantees safety of the speed-racing car via the rhetorical question: «*Quoi de plus excitant que de se laisser emporter en toute sécurité par la sportivité de la Volvo S60? Avec son système de radar City Safely en série, la Volvo S60 détecte les obstacles et anticipe votre freinage.*» [25, p. 56].

Each person has an extensive value system. But there are some “universal” values that are fundamental for each society [8]. They include “safety”, and advertisers know how to use it for their benefit.

Advertisers write their text in a way to stimulate certain images in reader's imagination, that are clear and familiar for him or her; they should be desirable. Examples could be safety, beauty, comfort or prestige. For instance, Mazda producers compare their product with a Japanese car that has proved to be safe and comfortable around the world: «*Chez, nous faisons les choses différemment. Inspirées des portes japonaises, les portes coulissantes du nouveau Mazda5 révèlent notre culture au détail. Tout en vous garantissant une **sécurité optimale**, leur ouverture vous assure **une praticité au quotidien**. De même, la grande modularité des sièges vous offre de nombreuses possibilités d'agencement adaptées à tous vos besoins. **La qualité intérieure** renforcée et le moteur 1.6L Diesel de 115ch, avec seulement 5.2 L/100 km de consommation mixte et 138g/km d'émissions de CO<sub>2</sub>. font de ce monospace performant un monospace selon Mazda*» [11, p. 50].

We should note that one advertising discourse can use several values in order to attract wider audience. This can be exemplified by the above mentioned discourse presenting values of “safety” (*une sécurité optimale, une praticité au quotidien*), “quality” (*la qualité intérieure*) and “comfort” (*la grande modularité des sièges vous offre de nombreuses possibilités d'agencement adaptées à tous vos besoins*). Also this example shows us a reference to “eco-friendliness” (*consommation mixte et 138g/km d'émissions de CO<sub>2</sub>*). Environment protection becomes even more important in the modern days, that leads to appearance of cars that do not poison atmosphere, run on eco-friendly fuel and do no harm to our nature: «*Avant, directeur financier parlait d'argent; maintenant, il parle aussi d'environnement*» [21, p. 102].

Yet it is worth to say that language means referring to “eco-friendliness” value do not very significant frequency.

Advertising primarily affects human emotions and feelings. Many times it exploits positive emotions and joy appearing while driving a car. Our modern aggressive and economically instable world creates a need in positive emotions. Advertisers make us believe that driving gives a lot of positive emotions and happiness even in these stressful times. «*La joie vous va si bien.*» [17, p. 93]; «*Moins d'émotions. Plus de plaisir.*» [12, p. 107]; «*Serez-vous capable d'être un éternel*

*satisfait?»* [11, p. 12]. Emotional impact of the text is intensified with the use of *la joie, émotion, plaisir, satisfait*. So we can conclude that “joy” is one of the basic components of French values system.

Besides, car advertisers offer us to experience some other strong emotions, like comfort and beauty of a car: «*Il avale toute la route, offre un maximum de confort, à vos amis et transporte tout l'équipement.*» [23, p. 7]; «*Avec sa ligne élégante. Et son intérieur raffiné. Il a l'art d'entrer en scène.. Le reste ne dépend que de vous.*» [24, p. 13]. Metaphors «*Il avale toute la route*», «*Il a l'art d'entrer en scène*» and epithets «*maximum de confort*», «*sa ligne élégante*», «*intérieur raffiné*» intensify the emotional palette of the text and attract reader's attention.

French advertising has a strong representation of “beauty” value in car promotion texts. Many examples have such words as *l'élégance, modèle, l'excellence*, there are direct comparison with a diamond «*Ce diamant-là*», superlative degree of epithets describing elegance and attractive exterior of a car «*Les plus belles lignes sont courbes*», metaphors like «*La rencontre du design et de l'excellence*» also prove the importance of this value for French people.

Economic situation plays a huge role in shaping national values system. “Money” has always been a significant part of any society wellbeing, but with the current economic crisis it became even more vital. In an effort to impress a potential customer even more, advertisers claim their cars to have quite a reasonable price like , «*Série special à partir de 41.900 €*» [15, p. 10]; «*Nouvelle Golf Cabriolet décapotable en 9 secondes. A partir de 20.890 €*» [20, p. 2]; «*L'excellence version originale. A partir de 22.900.*» [18, p. 33]. That may be one of the reasons why the number of people wanting to buy a modern, comfortable and efficient car for a reasonable price, grows each day.

All previous conclusions show that national values are shaped under the influence of external economic factors. They are successfully used in cars advertising discourse, reflecting national values structure.

As a conclusion we may state the following. Car advertising discourse is a reflection of both economic and social sides of human life. National image of the

world determines the way a person sees the world (nature, things, other people), creates norms of conduct, his attitude toward life. And advertising works as a mirror of those processes.

Advertising being a powerful influence tool can shape person's outlook, propagate a certain lifestyle, appealing to the values important for customers.

Today a car is a valuable item, an artifact of the modern society. The concept of a car keeps its main idea while becoming more specific, sharp and diversified, adjusting to social and material conditions, extending car usage areas.

Basic national values of the French society: «newness» (21 %); «money» (17 %); «beauty» (15 %); «technical effectiveness» (13 %); «comfort» (11 %); «security» (9 %); «supremacy» (6 %); «joy» (5 %); «eco-friendliness» (3 %).

Values system being a psychological characteristic of a mature person reflects person's attitude toward social reality and determines his or her motivation, behavior and actions. As an element of personality structure, values characterize internal willingness to act in a certain way in order to satisfy your needs and desires, show personal motives. Each society has a unique values structure that reflects its cultural identity.

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**CID: J21211-443**

**Pupysheva E.L., Pupyshev A. E.**

**Peculiarities of functioning of the precedent elements in the names of television programmes**

This article deals with the names of TV programmes, representing precedent texts or the containers of their elements and structural-semantic and functional characteristics to the names of TV programmes, which are based on the phenomenon or precedentisms.

We shall discuss such notions as precedent texts, titles-precedentisms in names of TV-programmes, lexical transformation, grammatical transformation and contamination.

The problem of the life of a text, its ability for prolonging its evolution irrespective of the original creator's will, its principal wide interpretatiousness attract more and more attention of modern linguists.

We consider this problem in the picture of precedent in names of modern TV programmes. As well as U.N. Karawlov has done we understand under precedent texts (PT) the following ones:

- 1) significant for somebody cognitively and emotionally;
- 2) having supra-personal character, those are well-known to the wide surroundings of the person, including his predecessors and contemporaries;
- 3) applying to which often resumes by this linguistic personality[1], that is on the basis we take the broad meaning of this term. That`s why we call PT anything which was present in the process of writing or communication.

An essential property of all precedent texts is its appearance as an integral unit of designation i.e. as an holistic sign referring to the original text and it presents the principle of “part instead of the whole”.

A direct quote doesn't come from the “text-donor”, but from the “cultural thesaurus” of a linguistic personality which gets experience in dealing with the precedent texts. It happens not only because of acquaintance with its original text environment, but as a result of their own communicative practice.

Having analyzed the television programs of 2009 – 2011 years, we have identified 510 units with the precedent elements. We concluded that the titles of the TV programmes may correspond or may not correspond to the structural-semantic integrity of the original precedent texts. That is why the title-precedentisms can be divided into transformed and untransformed.

Transformation-precedentisms are of the greatest interest because they are point on the creative potential of a separate linguistic personality and, at the same time, of an active social group of people or a collective united by a creative idea.

In this work we use the classification created by A.M. Melerovich and V.M. Mokienko. The classification produce five main types of transformation of precedent units. We distribute analyzed material according to its frequency of using[2]:

1. lexical transformation (250 units);
2. grammatical transformation (40 units);
3. stylistic transformation (15 units);
4. contamination (56 units);
5. complex transformation (149 units);

Lexical transformation (49%) is the largest group of all kinds of transformation. It is carried out by:

1. the extension of boundaries of precedentism by means of addition of another component to its content: *Zdravstvuite, ya vasha tetya, Tatyana Vasylievna/ Здравствуйте, я ваша тетя, Татьяна Васильевна* (documentary film, Russia, 2007) < artistic film by Viktor Titov « Zdravstvuite, ya vasha tetya!» / «Здравствуйте, я ваша тетя! » (Hello, I'm your aunt) (1975).

Lexical meaning of PT doesn't lose its initial meaning if another component is added to it. On the contrary, it is concretized, because a new component brings PT additional information.

2. reduction of precedentism by means of cutting it (ellipsis): *Ot tyurmy I ot sumy* (film by Vyacheslav Aleshechkin, 2008) – proverb « Ot tyurmy I ot sumy ne zarekaisya » or «Za dvymya zaycami» (comedy film, 1961) – proverb «Za dvymya zaycami pogonyshcya ni odnogo ne poymaesh».

We can observe that there are a lot of reduction of proverbs and sayings in connection with their popularity and frequency of their broadcasting. There are a lot of names of TV-programmes, where you can find words of songs and poems as PT, which count on erudition of the addressee, who needs a few words to recall the whole expression, for example: *Priletit vdrug volshebnyk* (film by Ksana Kharlamova, 2008) – the song of crocodile Gena «Priletit vdrug volshebnyk / V golubom vertolete...» («Magician will come flying suddenly /In the blue helicopter...») Прилетит вдруг волшебник/ В голубом вертолете).

This device doesn't bring to changes in lexical meaning, because its main function is to give information. The lexical meaning changes only if this device is

used with simultaneous replacement of one of its components (for example, “Territorya Sever .I volki celi).

3. replacement of precedentism’s component by word or word combination. *Umom Rossiyu ne ponyat* (the concert of M. Zadornov) – «Umom Rossiyu ne ponyat...» / УМОМ РОССИЮ НЕ ПОНЯТЬ (the poem of Tutchchev, 1866) or *S glaz doloy, iz chartaz – von!* (a film by M. Loranse, 2007) < *S glaz doloy, iz serdca von* (a proverb).

Substitution of the PT component with a word or phrase results in unavoidable change of lexical meaning, as you can see from the examples given above. Lecsical transformation may be carried out by absolute substitution of lexical structure. In that case PT is guessed in the title of a TV program (for example, «U holmov est glaza» У ХОЛМОВ ЕСТЬ ГЛАЗА / Hills have eyes).

Grammatical transformation of precedent unit doesn’t bring to essential change of initial meaning, for example: *Beliy voron* (a film of V. Lonskoy, 1980) < a phraseologism «belaya vorona.

In this kind of transformation only a few grammatical indexes are changed, but the lecsical meaning of a PT is not changed.

Other kinds of transformation: stylistic, contamination, complex reduce the change of lecsical meaning, for example: “Pust govoryat. Vlastelin kolec/ Lord of rings (2010) < the novel of Jh. R. R. Tolkien «Vlastelin kolec» (1955) or «Lubov vo vremya holeri» (the film of M Newell, 2007), < «The pir vo vremya chumi» (the play of A.S. Pushkin, 1832).

We have learned such concepts as precedent text, lexical transformation, grammatical transformation, stylistic transformation, complex transformation and contamination

Thus this classification let us state the presence of play of elements of presented texts in their functioning, in the titles of TV programmes and creativity of the authors when composing them. Inclusion precedent texts into the content of TV-program’s titles let the authors appeal to cultural and encyclopedic knowledge of reader, that help to see the language picture of the world of language’s carrier.

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**Yakimchuk NV**

### **THE INTERVIEW AS A RESEARCH METHOD**

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*This work is devoted to the study of the use of the interview method in sociolinguistics. General classification of interview texts is given.*

*Key words: interview, types of the interview, interviewer, interviewee.*

The interview as a research method came into sociolinguistics and linguistics from sociology and psychology. In sociolinguistics the interview is used to receive the material characterizing the spontaneous communicative behaviour of people.

Normally, the interview method of research involves a face-to-face meeting in which an interviewer asks a person a series of questions. In journalism the interview is widely used to supplement and extend the knowledge of listeners, readers or audience about individuals' thoughts, feelings and behaviours.

In sociolinguistics two types of the interview are distinguished: *the structured (formal) interview* and *unstructured (informal) interview* [1, p.59; 3]. The key feature of the structured interview is in the pre-planning of all the questions asked. Structured interviews also allow for replication of the interview with others. They allow for generalization of the information received during the interview. A major feature, and difference, is the degree to which each uses standardized and unplanned questions. Standardization helps the reliability of the results and conclusions. The more use of

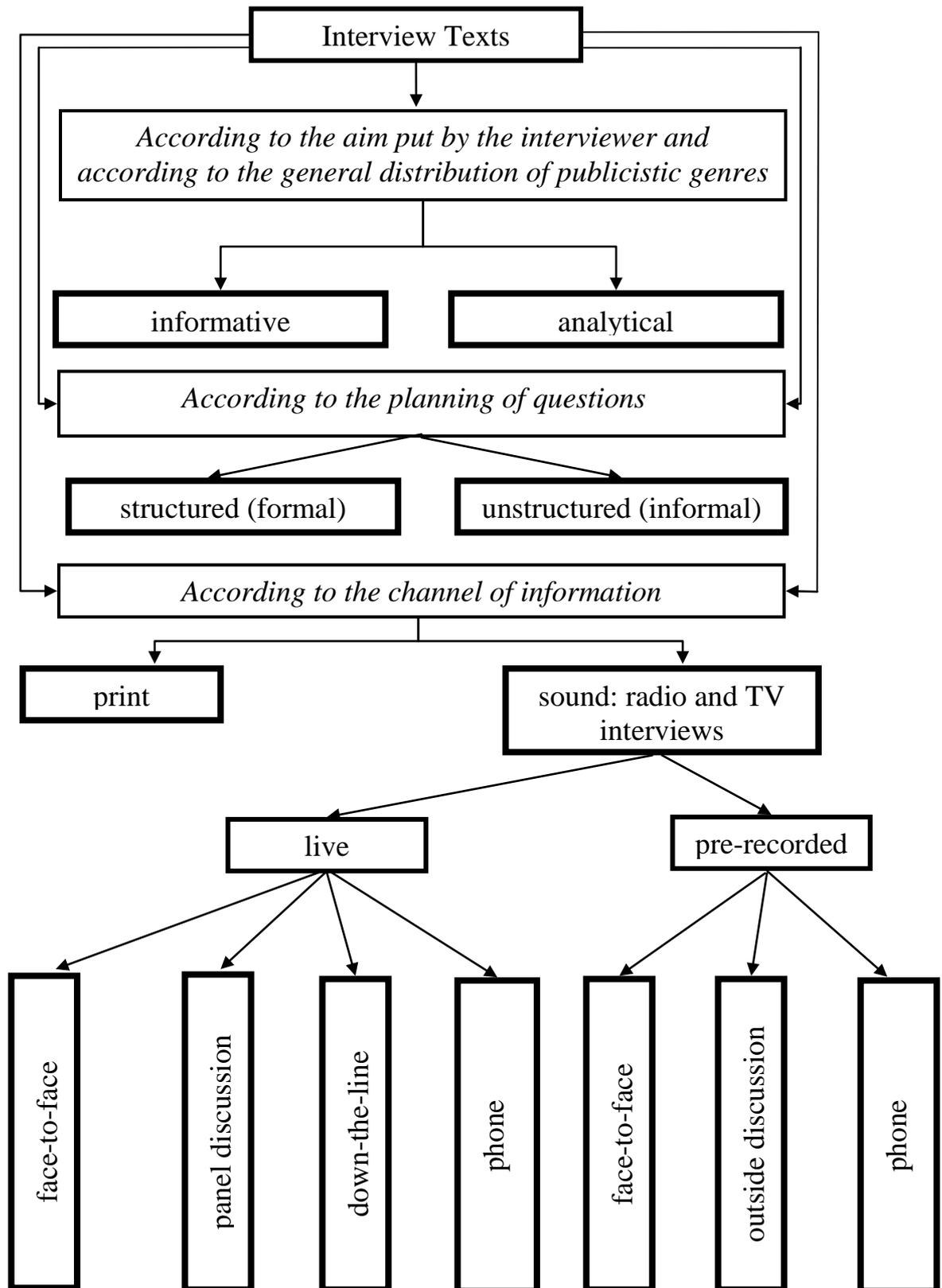
unplanned questions, the less structured the interview becomes. Unplanned spontaneous questions are a key feature of the unstructured interview. Spontaneous questioning is more responsive to the participant. However, it does not allow for generalization. Spontaneous questions can also be accused of generating invalid results and conclusions. Thus, standardization versus the free ranging nature of questions is both the main advantage and disadvantage of the interview method of research.

According to the aim put by the interviewer and according to the general distribution of publicistic genres interview texts may be *informative* or *analytical* [2,p.229]. Informative is the interview in which the informative questions such as *what happened? when? how? where?* prevail. If an interviewer asks provoking questions which make an interviewee analyze events or their consequences, the interview is analytical. The analytical interview is more wide-spread in comparison with the informative one. Even when the interviewer's question requires a short and direct answer, the interviewee's response contains the answer to the question and very often the motivation of this answer.

According to the channel of information we distinguish the print and sound interview. Sound interviews include radio and television interviews. They may be conducted in different ways. Thus, we can distinguish such types of the interview as face-to-face, panel discussion, down-the-line, phone, outside interviews, live and pre-recorded interviews [3]. *The face-to-face interview* is the interview between an interviewer and interviewee in the studio. *Panel discussion* occurs when a group of experts or people disagree with one another in the studio. This can make a good lively radio. Through a studio link an interviewer can go into the local radio or television station for *the 'down-the-line' interview* with someone in a different part of the country. To the radio listener it sounds as if they are both in the same room. *The phone* gives producers an easy means of interviewing all sorts of people at short notice. Being interviewed over the phone in his own home or office can be for an interviewee a lot less nerve-racking than going into a studio, and he can get comfortable. The disadvantage is that the voice quality is lost and the sound is rather

tinny, so clear speech and variety of pitch and pace are more important than ever. *Outside interviews* can make better radio than studio interviews since they're more vivid and immediate. However, outside broadcasts are almost always *pre-recorded*. They are usually edited in the interests of a lively broadcast.

Thus, having examined different approaches to the classification of the interview we designed the scheme of general classification of interview texts (picture 1).



**Fig 1. The scheme of general classification of interview texts**

A qualitative research interview aims at covering the central themes in the life of the audience and describing the meanings of the subjects. An interviewer can choose among a variety of ways of conducting an interview. Rightly chosen form of an

interview makes an interview full of interesting information which is useful for the audience.

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**UDK 811**

**Morel Morel D.A.**

**SOME ASPECTS OF CATEGORIZATION OF NONALCOHOLIC DRINKS  
IN FRENCH, ENGLISH AND RUSSIAN**

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*The present paper deals with the national peculiarities of categorizing nonalcoholic drinks. The study is based on the analysis of authentic lexicographic resources and presents the pattern embracing the most stable and obvious national—French, English, and Russian—subcategories of nonalcoholic drinks.*

*Keywords: categorization, nonalcoholic drinks, mapping, lexicographic definition, denomination, semantics*

The present paper proceeds with the study of the concept “drinks” representation in national pictures of the world being carried by the author on the material of the

French, English and Russian languages.

The chosen subject is notable for some features deriving from ontological and anthropological properties of drinks as a phenomenon of the social life. On the one hand satisfying some basic physiological needs of humans [7] drinks are cultural universals. On the other hand being an integral part of national culture and an important element of ethnic self-identification they distinctively reflect national specifics [5]. Furthermore, being man-made they might be categorized intuitively and trivially but at the same time several researchers note the difficulty of categorizing artifacts [9; 10].

It is rather obvious that the dichotomy “alcoholic vs. nonalcoholic drinks” plays the key role in the system building of the concept “drinks”. All drinks can be divided into two categories for ontological (presence/absence of ethylic spirit as psychoactive substance) and pragmatic (purpose of consumption) reasons.

Analysis of lexicographic data and the results of undertaken survey allow to subdivide the system of drinks denominations into three unequal groups:

- 1) general denominations of drinks and undifferentiated denominations which semantics implies neither presence nor absence of alcohol as an ingredient;
- 2) denominations of alcoholic drinks;
- 3) denominations of nonalcoholic drinks.

Two latter groups may be additionally split into but here we can face the aforesaid difficulties when subcategorizing particular drinks.

Such a public lexicon mapping [12] is represented in “Russian Semantic Dictionary” edited by N. Yu. Shvedova:

- 1—general denominations;
  - 1.1—properly general denominations;
  - 1.2—general denominations of alcoholic drinks;
- 2—denominations of different wines, strong liquors, liqueurs;
- 3—denominations of nonalcoholic drinks;
  - 3.1—denominations of tea, coffee and other (usually hot) drinks for meal;
  - 3.2—denominations of refreshing, tonic, and medicinal drinks [2: 276].

French and English thesauruses (e.g. [3; 4]) are more pragmatically orientated in their approach to categorizing drinks. Having different number and sets of taxons their classifications are not so strictly hierarchical (cf. [11]) and tend towards “naïve” categorization (see thereby [10]), but on the whole they are not in conflict with the above-mentioned subdividing of drinks.

The author has already touched upon the issue of alcoholic drinks categorization having analyzed and contrasted its peculiarities in the French, English and Russian languages [1; 8]. The aim of the present paper is to reveal the national peculiarities of categorizing nonalcoholic drinks fixed by authentic lexicographic resources (about used dictionary see [1]). The main method is the componential analysis (in its definitional variant [6]).

1. To examine the French system of nonalcoholic drinks denominations we sampled 89 lexical units. Due to their polysemy we had to select their 126 sememes directly referring to the category of drinks under question.

Built on the material of lexicographic definitions the lexico-semantic field is notable for its semantic diffusion and is a matter of some difficulty while being structured.

In this way only four lexico-semantic groups with certain inner homogeneity can be separated out clearly:

- “café” (“coffee”; 29 sememes),
- “infusions (y compris médicinales)” (“infusions (including medicinal ones)”; 16 sememes),
- “boissons rafraîchissantes” (“refreshing drinks”; 15 sememes),
- “eaux (y compris gazeuses)” (“water (including fizzy one)”; 7 sememes).

Other 46.8% of chosen sememes are rather scattered by their semantics (in a form we can find out in French dictionaries) causing serious inconveniences while trying to categorize them. So a major part of French nonalcoholic drinks denominations cannot be consolidated into clear subcategories when using the componential analysis of dictionary definitions.

We can mention here some undifferentiated denominations (that could refer both

to alcoholic and nonalcoholic drinks)—*coup, cocktail, consummation*, etc. (16 sememes)—and several denominations positioned in the sectors of superposition of the lexical field “Boissons” and—

– lexical field “Nourriture”: *lait, lavasse, liquide, rafraîchissement(s)*;

– lexical field “Remède”: *amer, bourrache, camomille, décoction, tisane*, etc. (9 sememes);

– lexical field “Poison”: *bouillon d'onze heures*.

It must to be noted that categorization signs like “gazeux” (“fizzy”), “stimulant” (“tonic”), “chaud/froid” (“hot/cold”) are quite uncommon for definitions of analyzed French dictionaries.

2. The English system of nonalcoholic drinks denominations consists of 118 lexical units and 164 sememes.

Built on the material of lexicographic definitions this lexico-semantic field is also semantically diffuse and hard to be structured in its entirety.

The following more or less homogeneous lexico-semantic groups can be revealed basing on such a material:

– “soft (fizzy / carbonated) drinks” (35 sememes),

– “coffee” (28) and “other hot drinks” (21),

– “water” (13).

Such categorization signs as “sweet” and “cold” are quite widespread in definitions of the given dictionaries.

The remaining 40.9% of English denominations of nonalcoholic drinks are difficult to be categorized in terms of componential analysis of dictionary definitions.

There are undifferentiated denominations—*beverage, drink, freshener, potable*, etc. (13 sememes)—and several denominations positioned in the sectors of superposition of the lexical field “Drinks” and—

– lexical field “Food”: *belly-wash, milk, ice-cream soda, ptisane*;

– lexical field “Medicine”: *infusion, julep, ptisane, tonic*;

– lexical field “Supernatural”: *haoma, hom, soma*.

3. The Russian system of nonalcoholic drinks denominations—compared with

the previous ones—has the worst rate of polysemy (96 lexical units, 112 sememes) and the highest level of semantic diffusion. 21.4% chosen denominations are lexicographically defined with only one, extremely general descriptor “напиток” (“drink”) or “жидкость” (“liquid”) without any additional subcategorization. A major part of sememes is defined with different categorization signs by different dictionaries (a similar, but not so striking situation occurs in case of the English “sodas” group).

We can insulate the following lexico-semantic groups in the built field:

- “напитки прохладительные *и/или* газированные *и/или* тонизирующие” (“refreshing *and/or* fizzy *and/or* tonic drinks”; 20 sememes),
- “вода” (“water”; 11 sememes),
- “молочные напитки” (“milk drinks”; 11 sememes),
- “кофе (в том числе холодный)” (“coffee (including cold one)”; 10 sememes).

The categorization of remaining 53.6% sememes turns out very difficult if not unrealizable when using componential analysis of Russian dictionary definitions (unless we have recourse to encyclopaedic data).

It is worth mentioning that a categorization sign “лечебный” (“medicinal”) is rather frequent in given definitions. Besides, no one definition of tonic drinks traditionally consumed hot in Russia includes categorization signs “тонизирующий” (“tonic”) and/or “горячий” (“hot”). The latter as well as “холодный” (“cold”) is the least likely to appear in definitions of Russian dictionaries.

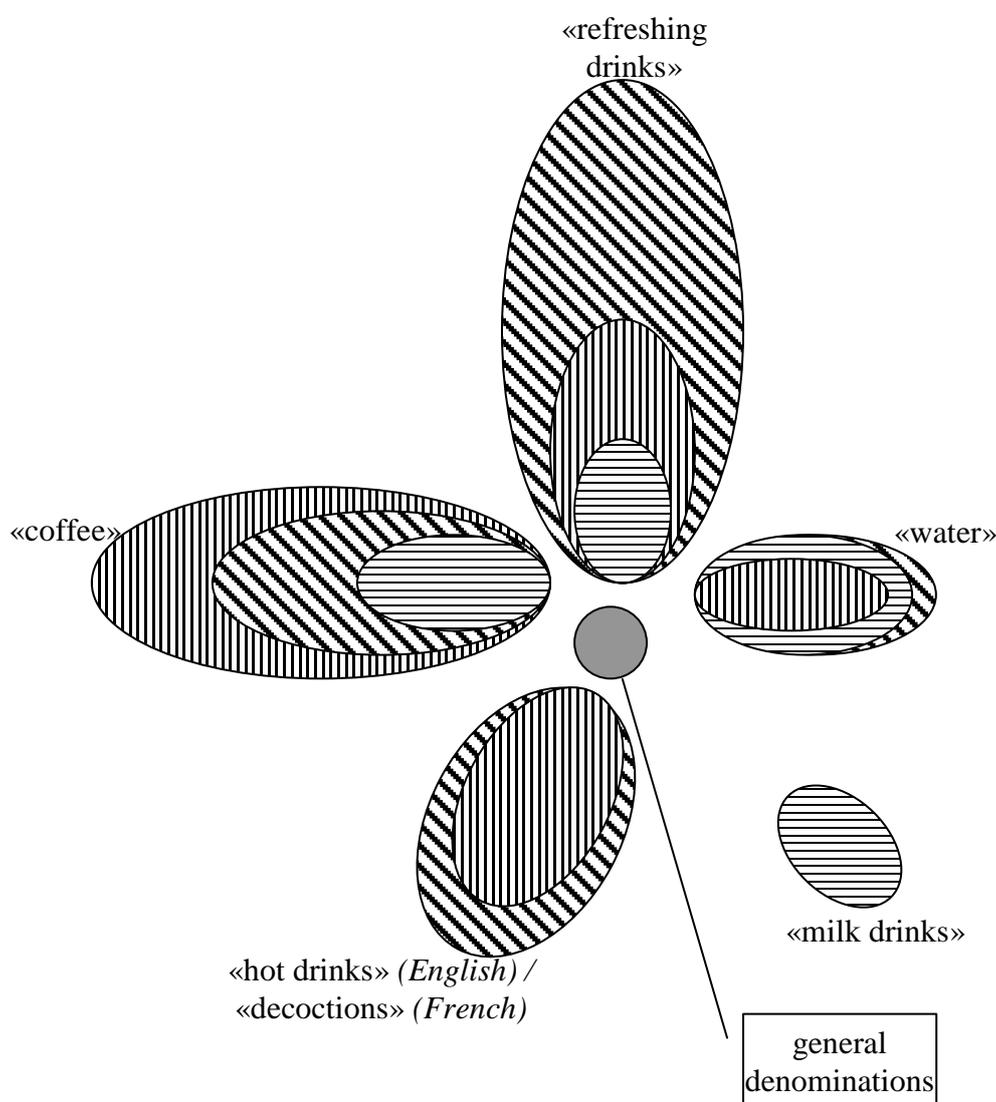
There are undifferentiated denominations—*напиток, опивки, питьё, пойло, шипучка, эликсир*, etc. (13 sememes)—and several denominations positioned in the sectors of superposition of the lexical field “Напитки” (“Drinks”) and—

- lexical field “Пища” (“Food”): *кисель, молоко, помои, сгущенка, сливки, ягодник*;
- lexical field “Лекарство” (“Medicine”): *малина, отвар, сироп, фиточай*.

The present study shows that we should not confine our studies of categorization only to lexicographical material. The componential analysis of definitions turns out

not enough sufficient to reveal all national peculiarities of categorizing artifacts. This fact can derive from both objective and subjective factors. On the one hand any artifact is multiaspect, on the other, different people—even experts-lexicographers—consider its different aspects as significant hence it follows disagreements in definitions.

But the undertaken analysis of lexicographical data (taking into consideration the above-mentioned difficulties) allows to built a pattern of categorization of nonalcoholic drinks representing their most stable—from the point of view of their representation in authentic dictionaries—national subcategories (see Figure 1).



**Fig. 1. Pattern of categorization of nonalcoholic drinks in French, English, and Russian (according to data of lexicographic resources)**

In the diagram above vertical hatching marks subcategories intrinsic to French, horizontal one—to Russian, and oblique one—to English.

In conclusion it should be mentioned that the author is carrying out a contrastive research juxtaposing the results of the present study and the data of a survey.

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