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Адаменко Ольга. Аксиологические характеристики гендерно маркированных стереотипов в англоязычном любовном романе. В статье сделана попытка исследовать аксиологические характеристики гендерно маркированных стереотипов в англоязычном любовном романе. Для достижения этой цели автором выявлено и систематизировано стереотипы маскулинности/фемининности согласно их аксиологического значения, выяснено особенности проявления оценочного компонента в структуре гендерно маркированных номинаций в зависимости от пола автора. Проведенный анализ выявил, что пол автора существенно влияет на формирование оценки в индивидуально-психологической позиции. Женщине-автору свойственно негативное оценивание номинаций реальных и приписываемых референтам мужского и женского пола поведенческих характеристик.

Ключевые слова: гендер, гендерный стереотип, гендерная оценка, аксиологическое значение.

Adamenko Olga. Axiological Characteristics of Gender Stereotypes in English Romance. The article under consideration gives an attempt to research axiological characteristics of gender stereotypes in English romance. For this purpose the author reveals and systematizes masculine and feminine stereotypes due to their axiological meaning, finds out the peculiarities of axiological component manifestation in the structure of gender nominations depending on the author's sex. The taken analysis exposes the dependence of evaluation formation in individual psychological position. Negative evaluation of real and attributed behavioral features of masculine and feminine referents is peculiar to feminine authors.

Key words: gender, gender stereotype, gender evaluation, axiological meaning.

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Antonina Badan

Cross-Cultural Communication for Teaching English as a Second Language in Ukraine

The paper deals with the necessity of bridging linguistic and sociological studies in English Teaching and Cross-Cultural communication. Specifically, the study of attitudes and beliefs within global and national cultures helps concentrate on the differences and predict verbal behavior of a counterpart from a different culture. One factor in support of overcoming the cultural differences is the transition to individualistic culture which is viewed as polar to the rest of global cultures: tribalistic, collectivistic and quasi-collectivistic. High-context and high power-distance cultures are important features in predicting verbal behavior and thus should find their rightful place in cross-cultural communication studies as well as English language teaching methods.

Key words: global culture, cross-cultural communication, verbal behavior prediction.

For effective communication in English students need to have a basic understanding of commonly held expectations for interaction in English. For this purpose they also need practical skills and bits of cross-cultural communication between Americans and Ukrainians.

The paper mostly deals with American English and hence, peculiarities of American culture communication in contrast to British-oriented communication teaching and the **objective** of the study is to highlight the importance of culture-oriented English teaching based on values, attitudes and beliefs.

Cultural differences often create predictable communication difficulties and, eventually, can be short-listed to about a couple of dozens basic rules.

Students with a Ukrainian (or Post-Soviet, to be more exact) background belong to a mixture of global cultures, namely, tribalistic (old-time Ukraine) and quasi-collectivistic (Ukraine under Soviet control), therefore their cultural perspectives might falter from traditional to Western-oriented (individualistic) [1, p. 449].

Another factor in support of overcoming the cultural differences is the continuous transition of traditional cultures to individualistic culture whose representatives are both American and British English. Students enjoy their freedom to cross the borders and have access to English-speaking mass-media and course-books and this very fact facilitates overcoming the cultural differences.

Communication is part of any national and individual culture, but it is based on two major pillars: language and behavior, the latter being part of communicative situation.

Much has been said about vocabulary and grammar differences, but very little about cultural behavior accompanying communication as such. However, the latter might be as strikingly different as words and patterns.

On one occasion a foreign native speaker compiled a simple test for the English class which contained questions stupefying even efficient English teachers, e. g. «If an American friend does a small favor for you, something like buying you lunch, should you say thank you for that?» Most students were taken aback by the right answer «No. You show your thanks in other ways. Possibly by returning the favor some time.» Or: «When an American man really loves an American woman, how many roses would he give her?» (The right answer is – 12).

Most predicaments in behavior arise from the lack of tips in English course-books, which mostly concentrate on teaching American patterns of Forms of address, Greetings and Farewells, Making Introductions or Choosing words for Complimenting. Most of the predicaments are caused by differences in global cultures. Individualistic global culture of Americans leads to direct, clear communication free form high-context typical of Ukrainian culture.

Thus, in a classroom it's common to interrupt for clarifying something, while for Ukrainian students it's not so obvious. Americans believe that verbal communication is more important than non-verbal communication, and American children are taught to ask questions from the start. Unfortunately, the post-Soviet culture which still prevails in a Ukrainian classroom is based «on silent majority» and does not encourage too many questions of people with higher status who may find it challenging. So, in a classroom students can be taught simple patterns: «Excuse me, but I didn't quite understand», «Could I interrupt for a quick second?»

The same rule holds for asking about the meaning. It's usually okay to interrupt the other speaker, so that you can make sure you understood what the speaker said, and in this case it's perfectly suitable to start like «So you mean…», «In other words…», «You call it…», «I am sorry, did you say…»

Another important issue is listening. While Ukrainians are quite comfortable with long pauses and silence, Americans feel most uncomfortable under these circumstances and need verbal communication to prove the speakers are on good friendly terms. People show that they are listening in different ways. What Americans expect is giving feedback, however short of simple, like «Oh, I see», «Okay», «All right». Non-verbal feedback in English is not enough, and, moreover, is sometimes misleading.

Furthermore, the above are often accompanied by making eye contact, nodding your head, looking confused or looking surprised. In short, if Americans do not receive a lot of verbal feedback, they may feel that the other person is not listening, bored or angry. So, to make sure the other person is listening, the common phrases are: «You got that?» «Am I making myself clear?» «Do you know what I mean?» etc.

Thus, cultural behavior is the reflection of a global and national culture which is based on values. In this respect the following quotation may give the gist of the idea. «In the iceberg… certain aspects or features of culture are visible – they show up in people's behavior – while many other aspects of culture are invisible, existing only in the realms of thought, being, and belief. … These two realms, the visible and the hidden, are related to each other, … the values and belief you cannot see affect behavior. To understand where behavior comes from – to understand why people behave the way they do – means learning about values and beliefs. The behavior of people from another culture may seem strange to you, but it probably makes sense to them, and vice versa» [2, p. 3].

As a manner of fact, comparing sets of values for American and Ukrainian cultures, we may find that some of them overlap, e. g. foods, eating habits, concept of beauty, general world view or religious beliefs. The rest of them are in a list that each English teacher should have in order to explain the difference to students:

– gestures;
– facial expressions;
– importance of time;
– childraising beliefs;
– concept of leadership;
– concept of self;
– work ethic;
– styles of dress;
– concept of personal space and some minor aspects.

Some of them are visible in the iceberg of culture, namely, facial expressions, gestures, foods, eating habits and styles of dress, while the rest are in the invisible part: importance of time, concept of leadership, concept of fairness, nature of friendship, understanding of the natural world, concept of self, work ethic, general world view, concept of personal space and rules of social etiquette.

Keeping in mind that the items listed in the invisible part are, nevertheless, closely connected with the individualistic global culture of Americans an English teacher should prepare a number of examples which show the predictable nature of their behavior, e. g. being gloomy is viewed as offensive in contrast to a ready smile of the Americans. Or disagreeing openly with someone at a meeting signals of directness. Shaking hands with a cleaning woman at university is a sign of informality, while not helping the person next to you on an exam is viewed as self-reliance.

There has been a lot of talk lately about American law-abidance and the corresponding lack of it in Ukrainian citizens. The roots of these two polar features can again be easily traced in global and national cultures which, in their turn, have gone a long way through their historical establishment. American self-reliance appeared as a result of Protestantism with the ethics of honesty and hard work together with the desire of achievement. The Ukrainian historical tribalism and its following crucial distortion with the subsequent transformation into quasi-collectivism under the Soviet control was fed on the overall neglect of law as such caused by the existence of only one law, the law of the controlling power, the communist and nomenclature elite.

As a result, most beliefs and attitudes of the two cultures are linked to the basic ideas in the society which either worked or didn't work: honesty, law-abidance and hence, self-reliance and straight-forward-ness in solving problems.

So, much of the world behavior can easily be predicted by the above features. Interestingly, the assessment of the differences of behaviors under similar circumstances differs greatly in opposing cultures or/and by people of a different individual culture, especially in Ukraine. Thus, Ukrainians widely comment on Americans' readiness to report somebody cheating or breaking the rules. On closer observations, Americans have to chose between the law and subsequent well-being of the country and, hence, their own well-being and the relations with the person they are reporting. When discussed in class, this case caused the great divide between the Ukrainian students who were pro and contra typical American behavior, which, again, can easily be explained by an individual culture.

The formerly discussed directness, law-abidance and self-reliance are well-matched with more serious attitudes and beliefs, or, in other words, the attitudes which lead to the corresponding verbal and non-verbal behavior in s particular situation. Love and respect for their country among Americans are well-known throughout the world. Flying American flag in their porches, feeling pride for their country which many foreigners perceive as arrogance and readiness to protect their laws come in sharp contrast with the Ukrainian citizens' neglect of any laws especially throughout the Soviet era, their efforts to avoid joining the Army and open distrust and even hate for the people in power. The author of the present paper was a witness to a scene on an American plane which speaks in favor of the above conclusions. The flight attendants warned the passengers about the requirement to switch off their mobile phones as the plane was ready to take off. However, one of the passengers ignored the rule and continued talking on his mobile. Then one of Americans from a seat close to the violator loudly called the flight attendant stating the fact and pointing to the person speaking. Nobody was surprised by such behavior. It was perfectly normal.

It's easy to imagine differences in the behavior of Americans and Ukrainians under similar circum-stances. No Ukrainian would openly and directly report somebody violating the law in front of others. As most would explain it, they just don't care or are not used to directly challenge anybody.

Another issue so often discussed is attitude to time. In this respect Americans and Ukrainians are exposed to some alternative behaviors. Punctuality is viewed as testing of one's national as well as individual culture. However, people of different nationalities tend to either be on time or late for their appointments. As for North American culture at large, whatever the national differences, it is considered rude to be late for business appointments, but OK to be 5 minutes late to social occasions. As for Ukrainians, the gap between business and personal matters can be huge, so people tend to be on time for their business appointments but not bother much about keeping the time arranged for meeting with their friends. Verbal communication in these situations needs to be pointed out to those learning English, because where Ukrainians just skip the explanation without excuse, Americans have to clarify reasons for being late.

It's considered rude in American culture not to answer an E-mail message within a couple of days. As for Ukrainians they don't sometimes view it obligatory to reply at all. («No harm done»).

A separate study should be made of American and Ukrainian attitudes towards friendship in general. In is well-known how readily Americans make friends and call someone a friend nearly from the start. On the contrary, Ukrainians may have some well-established friendship, most of them from times immemorial and are committed to them for life. In this particular example of differences the core of misunderstanding lies in the lexical meaning of the world «friend». In the individualistic global culture where all people are equal one can make as many friend as one is able and for as long as one likes. In the traditional tribalistic culture of Ukrainians your social (and personal) ties tend to be well-established and long. (Let's not forget that in a tribalistic society an individual is associated with a certain group of people, mostly family and friends). So, foreigners have to learn not to take the notion of «being one's friend» too seriously. There are sometimes no serious social commitments, just personal ones.

Conclusions and prospect for further study:

1) everything discussed above is easily predictable for individuals well-acquainted with at least the following issues:
– global cultures and their differences;
– high-context and high power-distance cultures;
– the present-day state of affairs as to the transition of a global culture (in our case the transition of Ukrainians towards individualism);

2) American and Ukrainian cultures are polar in many respects due to their historical development;

3) In teaching American English to foreigners of an opposite global culture instruction should emphasize the differences in social behavior and beliefs deeply rooted in individualism which in their turn are predictable though based on certain verbal patterns.

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Бадан Антоніна. Крос-культурна комунікація в навчанні англійської мови як іноземної в Україні. У статті розглянуто питання щодо потреби поєднання лінгвістичних і соціологічних досліджень у навчанні англійської мови і крос-культурної комунікації. Особлива увага приділяється тому, що дослідження позицій та переконань у глобальних і національних культурах допомагає зосередитися на відмінностях та прогнозувати вербальну поведінку партнера, який представляє іншу культуру. Одним із факторів, що допомагає перемогти культурні розбіжності, є трансформація глобальних культур у бік індивідуалізму, який розглядається як полярна культура щодо інших глобальних культур: трайбалізму, колективізму та квазі-колективізму. Культури висококонтекстуальні та значно дистанційовані від влади є важливими характеристиками в передбачуваності вербальної поведінки, тому вони повинні знайти своє місце і в крос-культурних дослідженнях, і в методиках навчання англійської мови. Таким чином, фокус уваги має бути зосередженим також на соціологічних дослідженнях національних культур.

Ключові слова: глобальна культура, крос-культурна комунікація, вербальна поведінка.

Бадан Антонина. Кросс-культурная коммуникация в обучении английскому языку как иностранному в Украине. Статья рассматривает вопрос о необходимости объединения лингвистических и социологических исследований в обучении английскому языку и кросс-культурной коммуникации. Особое внимание

уделяется тому, что исследование позиций и верований в глобальных и национальных культурах помогает сосредоточиться на различиях и прогнозировать вербальное поведение партнера – представителя иной культуры. Одним из факторов, которые помогают преодолеть культурные различия, является трансформация глобальных культур в сторону индивидуализма, который рассматривается как полярная культура по отношению к другим глобальным культурам: трайбализму, коллективизму и квази-коллективизму. Высококонтекстуальные и дистанцированные от власти культуры являются важными характеристиками в прогнозировании вербального поведения, и потому должны занять подобающее место как в кросс-культурных исследованиях, так и в методиках обучения английскому языку. Таким образом, особое внимание должно уделяться социологическим исследованиям национальных культур.

Ключевые слова: глобальная культура, кросс-культурная коммуникация, вербальное поведение.

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Діна Байсан

Структура концепту РІВНІСТЬ в англійській мові

У статті здійснено спробу дослідити структуру концепту РІВНІСТЬ в англійській мові. Наведено визначення концепту з позицій лінгвокультурології, сучасного напряму в лінгвістиці, який трактує феномен культури через мовну інтерпретацію. Проаналізовано три складники (понятійний, образний, цілісний) лінгвокультурного концепту загалом та концепту РІВНІСТЬ в англійській мові зокрема. Отже, у статті з'ясовано понятійну основу лінгвокультурного концепту РІВНІСТЬ на основі словникових дефініцій лексеми *equality*, описано образний компонент лінгвокультурного концепту РІВНІСТЬ через виокремлення перцептивного образу й когнітивних метафор та досліджено ціннісну складову концепту за допомогою атрибутивних виразів, компонентом яких є лексема *equality*. На основі проведеного дослідження зроблено висновки, що в англійській мові концепт РІВНІСТЬ пов'язаний із поняттями рівних прав, симетрії та рівноваги. На образному рівні РІВНІСТЬ представлено переважно як візуально-перцептивний образ, який має певні когнітивно-метафоричні смисли. На аксіологічному рівні концепт тяжіє до позитивної оцінки.

Ключові слова: лінгвокультурний концепт, понятійний, образний, ціннісний складники, концептуальна метафора, перцептивний образ, фрейм.

Постановка наукової проблеми та її значення. У сучасній лінгвістичній науці простежується значний інтерес до вивчення зв'язку між мовою та культурою. Численні дослідження спрямовані на вивчення мовних явищ із лінгвокультурологічних позицій. Лінгвокультурологія – сучасний лінгвістичний напрям, який сформувався впродовж 90-х рр. XX ст. у результаті інтегрування мовознавства із такими суміжними дисциплінами, як культурологія, етнологія та етнографія. Розвиток цього напряму зумовлений прагненням до осмислення феномену культури як специфічної форми існування людини й суспільства у світі, при цьому мова виступає як засіб інтерпретації людської культури [6, с. 110–112]. Основи лінгвокультурологічних досліджень закладені в працях В. фон Гумбольдта, Л. Вайсгербера, Е. Сепіра, Б. Уорфа, М. Коула та інших учених.

Стрижневим терміном понятійного апарату лінгвокультурології є лінгвокультурний концепт. В. А. Маслова співвідносить лінгвокультурні концепти з іменами абстрактних понять, у яких культурна інформація прикріплюється до понятійного ядра [4, с. 48]. В. І. Карасик та Г. Г. Слишкін уважають, що лінгвокультурний концепт – це умовна ментальна одиниця, спрямована на комплексне вивчення мови, свідомості та культури [3, с. 76]. На думку С. Г. Воркачова, лінгвокультурний концепт є семантичним утворенням високого ступеня абстракції та являє собою продукт абстрагування семантичних ознак, притаманних визначеній кількості значущих мовних одиниць [2, с. 79].

Уважають, що лінгвокультурний концепт має трикомпонентну структуру [3, с. 76]. До його складу входять понятійний, образний та ціннісний елементи. Понятійний елемент формується фактуальною інформацією про реальний чи уявний предмет, який слугує основою для утворення концепту. Понят-