

have a strong impact on linguistic world image formation. This problem isn't well researched and provides one of the most prospective fields of research in linguistics.

Studying the different types of communicative behavior that are influenced by different factors (social, professional, age-related and gender) can help scientists to learn more about an ethnicity's views on the world and so that to create some effective strategies of communication between foreigners without any misunderstandings.

The aim of this article is to sum up the main scientific researches about the usage of gender approach to cultural linguistic through an explanation of the connection between the terms language — culture — gender.

Each speaker is a representative of the national character and its perceiving of the reality. Concepts «male» and «female» are basic and existential notions for every culture and are represented in the general system of all languages. But there are always some national specific features which are enshrined in various stereotypical forms. Their nature and number define the level of androcentrism — the masculine point of view that dominates in the majority of languages, its degree varies in different cultures.

This study proves that the communicative behavior of a person should be explained not only through his personal characteristics but also including the gender stereotypes which are the important part of the ethnocultural mentality which determine the way of life, social roles, manners and perception of people of different sex.

Keywords: gender, sex, femininity, masculinity, linguistic world image, communicative behavior, cultural linguistics

УДК 811.111'276.3 – 055.1:070

PECULIARITIES OF LANGUAGE MEANS OF APOLOGIZING IN THE ENGLISH AND THE UKRAINIAN LANGUAGES

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Abstract. The relevant peculiarities of expressions of apologies use in speech depend on many factors, including the social status of a speaker. The article defines how this dependence in the comparative analysis is determined in the Ukrainian and American society. The article deals with the results of comparative analysis of language means of apologizing use in different routine situations in the English and the Ukrainian languages.

The frequency of the lexemes use, the significance of different apologies forms, as well as the peculiarities of their use in speech in the Ukrainian and the English languages have been analyzed. Expressions of apologies have been considered by the author in terms of their essence, syntactic structure and lexical content.

Keywords: language means of apologizing, lexemes, communication, speech act of apology, verbal communication, interlocutor

Introduction. It's known that languages differ in their lexical-grammatical and syntactic structure due to the fact that their speakers have in their minds different pictures of the world, formed through the prism of their native language. In this regard, the most problems in the

process of intercultural communication are delivered by those speech acts that are associated with the internal manifestations of culture (ideas, beliefs, values).

The speech act of apology is one of the most socially significant speech acts in any linguistic culture and is viewed from different theoretical positions. In most cases, this speech act is defined as a method of controlling human activity, which is used to regulate interpersonal relations, to prevent a possible conflict or to terminate it.

The purpose is to reveal the differences of language means of apologizing using in the Ukrainian and English languages; outline the features of apologizing from different theoretical aspects.

Methods. To solve these mentioned tasks the complex of methods is used: analysis, systematization, generalization of philosophical, psychological, educational, and methodical literature, conceptual and comparative analyses.

Results. The most interesting are the differences in the verbal expression of speech act of apology in different languages. First of all, we note that speech act of apology is more in demand in the English than in the Ukrainian language. It is more often used for various reasons and with different motives. Speech act of apology is an integral part of English ethics. In the English language it initiates a situation-dependent etiquette dialogue with stereotypical content. The stereotype of the content of such dialogues leads representatives of other linguistic cultures to the idea that the speech act of apology in English is more formal and contrived than sincere.

In English, speech act of apology is subdivided into different groups. Most people know the English word “*sorry*”, which has long been included into the vocabulary of native speakers as a borrowed spoken unit. Equally famous is the expression “*Excuse me*”. But which of these two options is suitable for a particular situation of verbal communication? The general rule sounds simple enough: if a person has already done something unacceptable, he uses the word “*Sorry!*”, which belongs to the group “expressions of regret”, and if a person is only going to disturb someone, in this case – “*Excuse me!*” – “*I beg your pardon!*”, which belongs to the “apology for attracting something attention” group, for example:

“Excuse me! Can you tell me where his brother lives?”

“Прошу вибачити! Чи не підкажете, де мешкає його брат?”

When we excuse or forgive someone, we find justification for this person’s actions, consider his guilt immaterial, and refuse punishment or revenge. Therefore, the word “*excuse*” may be used for minor misconduct, errors of a random nature or an unintended violation of the rules of conduct, for example [3, p. 45]:

“Please excuse me for missing the lesson.”

“Будь ласка, вибачте мене за те, що пропустив заняття.”

In American English, the phrase “*I beg your pardon!*” is often used – “Прошу вибачення!”, borrowed from the French language. The word “*pardon*” can be used both as a noun and as a verb. This word is also used in two main cases: in situations of moral and legal conflict, as well as in theological texts to identify serious misconduct regarding moral principles or norms of behavior adopted in society. Not only the person, but the surrounding persons suffer from these offenses. Therefore, using the word “*pardon*”, we report that the culprit was forgiven and formally released from punishment, for example [2, p. 168]:

“They were granted a free pardon.”

“Їх помилували”.

“Pardon me, and kill me not, and so may God pardon thee” (from Bible)

“Змилуйся наді мною і не вбивай мене, і Бог тебе помилує.”

The speech act of apology in the Ukrainian language is represented by lexemes that include the words “*вибачити*”, “*пробачити*”, “*жалкувати*”. The reciprocal reply of the addressee, as in the English language, consists of a brief reaction confirming the forgiveness: “*Все гаразд*” / “*Нічого страшного*” / “*Не варто хвилюватись*”.

Lexeme "*вибач (-те)*" expresses a request to take into account the exculpatory reasons and not consider the person to be guilty; and the lexeme "*пробач (-те)*" expresses a request not to be angry with a person, despite his guilt. Consequently, saying "*пробач (-те)*" a person to a greater extent declares his guilt, thereby, more humiliated, which improves his image and personal social status, and also indicates a higher degree of politeness. Perhaps, for some situations of communication, this statement may turn out to be true, however, in reality these lexemes are the main ways of verbalizing the same speech act of apology [1, p. 22].

The perception of the meaning of the Ukrainian word "*жалкувати*", also referring to speech act of apology, presents a certain difficulty for native speakers of English, in particular, due to the difference in attitudes and national cultural values of representatives of Ukrainian and English linguistic culture. In the Ukrainian language, the lexeme "*жалкувати*" in the aspect of speech act of apology is not devoid of its semantic meaning, and its use cannot be called formal, unlike its equivalent – "*to be sorry*" – in the English language.

Consequently, the differences in the etiquette formulas of apologizing in English and in Ukrainian are due to the semantic integrity of the words used to express speech act of apology, as well as the discrepancy between the grammatical structures of these languages. These differences are clearly manifested in situations of everyday communication. So, before asking a question, native English speakers use a label formula that contains not only a polite request to excuse them for disturbing them, but also a modal design with the meaning of courtesy [5, p. 565]:

"Excuse me, can I ask you a question?"

While in the corresponding verbal situation, the Ukrainians ask a direct question without any additional shades of meaning: "*Можна запитати?*", because, from the semantic point of view, there is no apologize for anything in this situation, but from a grammatical point of view, for the polite question in the Ukrainian language it will be enough to use the modal word "*можна*".

A similar strategy of speech behavior is also valid for the following situation, for example, in public transport:

"Excuse me, can I take a seat?"

"Я сяду?"

In a speech act in the Ukrainian language, the question is rather rhetorical than factual, as in English, since the Ukrainian culture does not have the notion of "*privacy*" – "*особистий простір*", which causes a possible negative answer to this question in English. Ukrainian people simply cannot provide the reasons for the negative answer to this question. In most cases in such a situation, representatives of the Ukrainian linguistic culture generally avoid any questions.

It is noteworthy in this connection that the traditional strategy of speech for the Ukrainians when leaving public transport is expressed by the question:

"Вибачте, Ви виходите?"

or, more often, "*Ви виходите?*", when translated into English, despite the observance of all the formal ways of expressing the speech act of apology, can cause a negative reaction among the representatives of the English-language linguistic culture:

"Excuse me, are you getting off at the next stop?"

"Why should you know that?" (Яке ваше діло?)

Discussion. Thus, the speech formulas used in the speech act of apology in the English and in the Ukrainian languages show that in the Ukrainian language the studied speech act is more aimed at bringing an apology than of responding to this request. The discrepancies in the ethics and pragmatics of the speech act of apology in the English and the Ukrainian languages are manifested at the level of description of the units that are significant for each linguistic culture. Consequently, the language not only reflects the culture of its people, but

also stores accumulated sociocultural experience, which serves as the most important and effective tool of culture.

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ОСОБЛИВОСТІ ВЖИВАННЯ МОВНИХ ЗАСОБІВ ВИРАЖЕННЯ ВИБАЧЕНЬ В АНГЛІЙСЬКІЙ ТА УКРАЇНСЬКІЙ МОВАХ

С. Г. Качмарчик, М. І. Суліма

Анотація. Актуальні особливості використання висловлень вибачень у мовленні залежать від багатьох чинників, у тому числі і від соціального статусу мовця. У статті визначено, яким чином встановлюється ця залежність у порівняльному аналізі українсько-американське суспільство. Запропоновано результати порівняльного аналізу використання мовних засобів вираження вибачень у різних життєвих ситуаціях в англійській та українській мовах.

Проаналізовано частотність вживання лексем, значення різних форм вибачень, а також особливості їх вживання у мовленні в українській та англійській мовах. Висловлювання вибачень розглянуто автором з точки зору їх сутності, синтаксичної структури та лексичного наповнення.

Ключові слова: мовні засоби вираження вибачення, лексеми, спілкування, мовленнєвий акт вибачення, вербальна комунікація, співрозмовник

ОСОБЕННОСТИ УПОТРЕБЛЕНИЯ ЯЗЫКОВЫХ СРЕДСТВ ВЫРАЖЕНИЯ ИЗВИНЕНИЙ В АНГЛИЙСКОМ И УКРАИНСКОМ ЯЗЫКАХ

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Аннотация. *Актуальные особенности использования высказываний извинений в речи зависят от многих факторов, в том числе и от социального статуса говорящего. В статье определено, каким образом устанавливается эта зависимость в сравнительном анализе украинско-американское общество. Представлены результаты сравнительного анализа использования языковых средств извинений в разных жизненных ситуациях в английском и украинском языках.*

Проанализированы частотность употребления лексем, значение различных форм извинений, а также особенности их употребления в общении в украинском и английском языках. Высказывания извинений рассмотрены автором с точки зрения их сущности, синтаксической структуры и лексического наполнения.

Ключевые слова: языковые средства выражения извинения, лексемы, общение, речевой акт извинения, вербальная коммуникация, собеседник

УДК 811.111'342.9

ЛІНГВОКУЛЬТУРОЛОГІЧНИЙ ПОТЕНЦІАЛ АНГЛІЙСЬКИХ КАЗОК

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Анотація: *Стаття присвячена вивченню проблеми зв'язку мови і культури, які розглядається вітчизняними та зарубіжними вченими вже протягом кілька десятиліть і є одним з актуальних аспектів дослідження в сучасній науці. Вона є предметом вивчення не тільки лінгвістики, а й суміжних дисциплін – соціології, етнографії, культурології, фольклористики. Констатується, що особливу увагу дослідники звертають на функціональну взаємодію явищ «мова» і «культура» в ході історичного розвитку конкретного етносу. Визначено, що національно-культурні особливості етносу найяскравіше проявляються в мові фольклору, зокрема, народних казках, які мають власну поетику і служать формуванню суспільної свідомості.*

Ключові слова: англійська казка, лінгвокультурологія, стилістичні засоби, прагматичний потенціал, мовні засоби

Актуальність. *Мова фольклору завжди привертала увагу вчених різних спеціальностей. Не підлягає сумніву те, що кожен з жанрів фольклору має власну*