

ці. Толькі ў нямецкай мове існуе вялікая колькасць устойлівых выразаў са станоўчай канатацыяй кампанента «свіння», што традыцыйна агаясамліваецца з паняццем «поспех, удача, шчасце». Адмысловасць семантыкі і экспрэсіўнай ацэнкі лінгвакультурных адзінак *свіння* / *Schwein* тлумачыцца іх значнасцю ў моўнай карціне свету народаў. Таму падчас міжкультурнай камунікацыі, працы з перакладам варта заўжды браць пад увагу адрознасць фонавых ведаў носьбітаў розных моў і культур, нацыянальна-культурны складнік зоамарфізмаў ва ўстойлівых выразах.

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National character in the era of globalization

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It is a well-known fact that the richest countries use globalization to their advantage. They spread their products, way of thinking and culture to other countries.

So, does this mean the end of national character and the emergence of a global world where there is no chance to save your identity? National character studies involve the identification of people, races and ethnicity according to specific, indomitable cultural characteristics [1]. Each nation brings unique traits to the world. The matter is that globalization presents its challenges for people to cope with. But all that will not have any sense if to consider the question: “Will globalization survive?” Let us turn to the British historian Niall Ferguson, the author of a brilliant book – “Empire: The Rise and Demise of the British World Order and the Lessons for Global Power”. He notes that globalization is not a new phenomenon. And ours is not the first age of globalization. The decades before the First World War were remarkably similar to our own era [2].

National character should be widely studied through a variety of approaches. As it is done, for instance, at the Faculty of Oriental Studies here at BSU, or at Minsk State Linguistic University. Also, of great interest is the Belarusian Institute of Science and Art, running its activities in the USA. It was founded in 1951–1953, in New York. It has branches in Germany (Munich) and in Canada (Toronto). The institute is engaged in the studies of Belarusian art and science, and collaborates with many national libraries [3].

But not only statehood can contribute to preserving cultural identity. Common citizens can help too. One of the ways consists in maintaining the *natural*

development of the society. Not always do we purposefully support the process. On the contrary, we fight it.

We carried out an experiment and asked people from various countries about their associations with such countries as Belarus, Russia, the USA and England. There is no surprise that *bulba* sometimes was the only word that other nations identify in Belarusian. Most common words associated with Russia are: bear, vodka and Putin: with the USA: cowboys, baseball, the White House. As far as the British are concerned, the phrase “strange people who seem to enjoy eating fish and chips wrapped in newspapers resulting in a less-than-nutritious mixture of newspaper printing ink and the oil used to fry the fish” may be quite exemplary.

Another way to preserve the national character is to make it live in proverbs and sayings, which contain deep sense and national wisdom and have roots far in the past. They reflect people’s way of thinking and their perception of the world. Let us analyze some French, German, Japanese and Belarusian proverbs and sayings.

1. “Everyone sees noon at his doorstep” / “*Chacun voit midi a sa porte*”. This French saying means that every individual is occupied, first and foremost, with their own personal interests, and each perceives their subjective opinions as objective truths. French people prefer rhetoric, abstractions and ideas to facts and practical thinking.

2. “Those who live in glass houses should not throw stones”. This one is British. It reflects some special attitude to home, which is a symbol of personal independence, though the meaning of the proverb pays attention to the necessity of respecting other people’s privacy and of being more demanding to your own behavior.

3. “Dumplings over roses”. This Japanese proverb is also known as “Dumplings rather than flowers”. In the Japanese language it sounds like 花より団子 (hana yori dango). The first hieroglyph means flower and the Dango (団子) is a Japanese dumpling. Also this proverb is the name of a popular Japanese television drama. Only the hieroglyph Dango (団子) replaced by boys (男子) and it is resulting in “Boys Over Flowers”. 花より団子 or Dumplings over roses is used to describe a person who prefers substance over trinkets and tends to be more practical in what he or she enjoys instead of showy. That sounds a bit specific. It seems that only the Japanese could come up with that. They can be called a unique nation. And for defining this uniqueness there is a special term – Nihonjinron (日本人論). In the Japanese language it includes theories or discussions about the Japanese. It is a genre of texts that focuses on issues of Japanese national and cultural identity. Such texts show a general assumption of the uniqueness of Japan, and the term nihonjinron can be employed to refer to their outlook. Despite being often criticized, this approach contributes to the spread of Japanese culture throughout the world, including the increasingly popular anime, while in the past Japan did not used to have such an opportunity.

4. “The devil’s favorite piece of furniture is the long bench” / “*Das Lieblingsmobel des Teufels ist die lange Bank*”. This proverb refers to the situation when somebody puts something “on the long bench”, which means *to put it off*. And there is nothing as awful as procrastination for hardworking and responsible Germans.

5. “Even a ram would mow the hay, if others held the scythe all day”. In Belarusian we know this proverb as: «*І баран бы касіў, каб хто касу насіў*». Hardworking Belarusians use it to mock at slackers.

All things considered, if everybody keeps up culture traditions of their community, the national character will live for centuries. And it deserves to live – as part of the future of mankind.

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Лексико-семантическая группа глаголов восприятия в корейско-русском переводе

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Актуальность исследования семантики восприятия в корейско-русском переводе определяется гносеологическим потенциалом глагольной лексики. Человек воспринимает и познает мир органами чувств. В отличие от глаголов ощущения и желания, глаголы восприятия обозначают реалии внешнего мира, отраженные в сознании человека. На примере лексико-семантической группы глаголов (ЛСГ) демонстрируются способы представления семантики восприятия в русском и корейском языках. Системность лексико-семантической группы позволяет типизировать особенности реализованных лексем при прямом и обратном переводе с одного языка на другой. Глаголы восприятия являются преимущественно исконными для «языковой картины мира» [1], что связано, с одной стороны, с универсальностью восприятия физического мира органами чувств, с другой – с уникальностью языкового механизма «преобразования» физического мира в мир чувственных образов.

В русском языке способность слухового восприятия обозначается непереходным глаголом *слышать* «обращать, направлять слух на какие-л.