

Сороката Ю. О.

група зМAM-11

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LEXEMES DENOTING COLOURS AS A PART OF PHRASEOLOGICAL UNITS

There is a great variety of spheres where we can apply phraseological units as they reflect practically all aspects of human life. However, in order to trace peculiarities of an exact nation more deeply, we have selected for a detailed analysis phraseological units containing names of colours. As we know, each colour has its specific image created in people's mind and by means of that image we have a great opportunity to penetrate deep into nation's way of life, enlarge knowledge of their historical heritage and feel people's spirit in general. For instance, through Englishmen's attitude towards different colours and associations conjured up by those colours we may easily judge about people's moral values, perception of the world and their mentality.

Phraseology is that part of a language in which the cultural potential of a nation is accumulated. Primarily, phraseological reserve of a language is an universal treasury of cultural installations, stereotypes, standards and characteristics. Doubtless, phraseological units of any language are created, developed and used not so often as to describe the world and the people around, as in order to flourish it, to evaluate the objects and to express the subjective attitude of the speaker. Noting national distinctive features of phraseological system in language V.N. Telia wrote: «Phraseology of a language is considered to be a mirror in which the community identifies its national identity» [1, 9].

The role and function of the color in modern human being's life is crucial and significant. In many cases the color may influence people's mood, emotions and even physical state.

The notion of colour is connected with that of the concept of a language cognitive construct. The world of colour as perceived by the speakers of a given language is based on colour concepts forged by culture and traditions in a given language, which reflect both the objective, inherent colour characteristics and relationships, and the knowledge of colour which is subjective and interpretative.

As a matter of fact, the notion of colour has many aspects and contains a set of substantial information, accumulated by the language bearers. This information is rooted in the structure of colour concepts, by which the language community operates (e.g., the symbolic meaning of colour, evaluative components, colour preferences, etc.). It is very likely that social factors such as trade and conquest drive the evolution of colour vocabularies. It seems clear that culture plays a significant role in both the origins and the boundaries of colour categories. It appears that a proper understanding of even the denotations of each colour is very important [2, 70].

A basic colour term (BCT) is a colour word that is applicable to a wide class of objects. In English it is typically monolexemic. It is also reliably used by most native speakers. The languages of modern industrial societies have thousands of colour words, but only a very slender stock of basic colour terms. English has eleven of them: black, white, red, yellow, green, blue, gray, orange, brown, pink and purple. Ukrainian has 12 with a separate basic term for lightblue – голубий. In unwritten and tribal languages the number of BCTs is smaller, perhaps as few as two or three, with denotations that span much larger regions of colour space than the BCT denotations of major modern languages. In English the terms: black, white, red, yellow, green, blue, gray, orange, brown have roots that go back to Old English and before [3, 152].

To draw the conclusion, we can say that phraseological units with coloronyms are of interest for research both in the field of traditional phraseology and in linguo culturology. Moreover, they are national specific units of language that accumulate the cultural potential of the people and reflect the long process of cultural development of the people in their semantics. That is why their

components capture and transmit from generation to generation cultural attitudes and stereotypes, standards and archetypes. Color perception of the world is reflected in the lexical and in particular phraseological system of language. The ability of certain colors to serve as a symbol of a certain phenomenon is related to the peculiarities of the interaction between color and human cognitive and emotional processes.

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RELEVANCE OF LISTENING AS A SKILL IN THE EFL CLASSROOM

Listening as a skill is universally acknowledged as the one that is most underestimated in the practice of EFL teaching. It is also the one teachers are likely to avoid teaching especially when there is a pressure on contact hours. Moreover, due to the long-established practice teaching listening most often takes place according to the traditional comprehensive approach that is heavily rooted in teaching reading and focuses mainly on product. As a result, teaching listening is more of testing than teaching. What is more, learners find listening as one of the most difficult skills to master.

This paper is part of wider research that focuses on exploring issues connected with teaching listening using videomaterials. It aims to consider the importance of listening as a skill and outline arguments in favour of teaching it.

The **topicality** of the research into teaching listening using videomaterials is stipulated by the key role listening plays in real life interaction and the development of learners' language competence. Moreover, the ability to engage into English-medium communication is on the list of top employability skills since English is now used by millions of speakers for a number of communicative functions.

In literature in the field of EFL teaching/learning, listening is conceived to be a concept that defies a simple and clear definition [4, p. 4]. It is referred to four major language skills (reading, writing, listening and speaking) that constitute a learner's communicative competence and through which this competence is acquired. Also, it is one of the two skills (reading and listening) that are sources of language input and one of the two skills (listening and speaking) that are involved in spoken interaction. In the theory of EFL teaching, it is often referred to as "speech recognition", "speech perception", "speech understanding" and "spoken language understanding" [5].

The review of the available research into teaching/ learning listening in the EFL classroom shows that there is no exact or single definition of what listening is. The way listening is defined is determined by the approach or perspective adopted by a scholar and by the intended use of the definition (i.e. how scholars intend to apply the definition). However, it is common for scholars to define listening as an active process that involves a number of cognitive, psychological and affective operations that the listener needs to receive and respond to the message as well as to construct the meaning.