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**ЛУГАНСЬКОГО НАЦІОНАЛЬНОГО
УНІВЕРСИТЕТУ
ІМЕНІ ТАРАСА ШЕВЧЕНКА**

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ЗМІСТ

ЛІНГВІСТИЧНА ТЕОРІЯ

1. **Альошина І. Г.** Тенденції розвитку дієслівної полісемії в латинській та сучасних романських мовах..... 5
2. **Bunina L. N.** The peculiarities of nonverbal communication in Chinese and European cultures 12
3. **Васильєва О. О.** Комунікативні стратегії в автомобільній рекламі 60 – 70-х років ХХ ст. і початку ХХІ ст. 20
4. **Зеленько А. С.** Когнітивна лінгвістика та концептуальний аналіз в аспекті лінгвістичної парадигми..... 29
5. **Змиевская О. Г.** Механизмы возникновения межъязыковой интерференции при обучении двум и более иностранным языкам..... 37
6. **Кіресенко К. В.** Фольклорно-міфологічна концептуалізація дійсності в замовляннях в аспекті когнітивної лінгвістики..... 46
7. **Ковальова Ю. В.** Взаємодія вербальних та невербальних компонентів у процесі комунікації 52
8. **Степаненко В. В.** Англійські фразеологізми, які мають у семантичній структурі власні імена..... 58
9. **Яскевич Ю. В.** Особливості вивчення семантики емоцій у когнітивній парадигмі..... 63

МЕТОДИКА ВИКЛАДАННЯ

10. **Батальщикова Е. Ю.** Застосування інтерактивних технологій кооперативного навчання в середній загальноосвітній школі..... 71
11. **Vitrenko I. P., Novikova O. M.** Activities in the Reading for Information Class..... 78
12. **Горбуліна Р. О.** Особливості креативності майбутніх учителів англійської мови..... 85
13. **Климова О. А.** Иноязычная культура речевого общения в процессе обучения иностранному языку..... 92
14. **Марченко Ю. Г.** Сутність та структура соціокультурної компетенції учнів загальноосвітньої школи (на прикладі англійської мови)..... 99
15. **Мацько Д. С.** Підготовка опорних схем у навчанні студентів заочних відділень університетів видо-часових форм дієслів англійської мови 103
16. **Мілова О. Є.** Сучасні форми та методи активного навчання в шкільній практиці..... 112
17. **Муромець В. Г.** Методика використання інтерактивних завдань у процесі опанування англомовними студентами російської мови як іноземної у вищих медичних закладах 119

18.	Novikova O. M., Mryhina T. V. Oral practice for the learning of grammar	125
19.	Tike Tetik Melike Bahar A short glance at the Turkish education system.....	133
20.	Ткачева Е. А., Яловенко С. Н. Игра-драматизация на уроках английского языка.....	138
21.	Fedicheva N. V., Tike Tetik Melike Bahar Keeping Up to Date as an EFL Professional.....	143
22.	Чепурна І. М. Проблематика перекладу художніх творів.....	149
23.	Чернова Т. О. Суггестологія як метод інтенсивного навчання іноземних мов.....	158
24.	Шинкаренко К. В. Читання на старшому ступені в середній загальноосвітній школі.....	165

ЛІТЕРАТУРОЗНАВСТВО

25.	Климова Н. І. Способи актуалізації художньої деталі в оповіданнях А. П. Чехова та особливості її перекладу.....	170
26.	Петров Е. В. Вымышленные имена собственные в контексте фэнтезийных произведений Дж. Роулинг.....	176
27.	Ronevchynska N. V. Intertextual dialogue between Edgar Poe's "Berenice" and classical literature.....	182
28.	Тертычная Н. Н. Художественное своеобразие рассказа Виктории Токаревой «Один кубик надежды».....	187
29.	Юган Н. Л. Личность и общество в «Картинах из русского быта» В. И. Даля.....	192
	Відомості про авторів	207

de la langue francaise. – Paris: Presses universitaires de France, 1968. – 682 p.
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Альошина І. Г. Тенденції розвитку дієслівної полісемії в латинській та сучасних романських мовах

У статті на матеріалі словотвірних гнізд романських мов з вершиною дієслово *плисти- плавати* розглянуто тенденції розвитку полісемії і встановлено, що при переході досліджуваного дієслова у романські мови відбувається звуження полісемічної структури дієслова *natare* завдяки розвитку аналітичних тенденцій у романських мовах.

Ключові слова: дієслово, романські мови, полісемія.

Алёшина И. Г. Тенденции развития глагольной полисемии в латинском и современных романских языках

В статье на материале словообразовательных гнезд романских языков с вершиной глагол *плавать-плыть* рассмотрено тенденции развития полисемии и установлено, что при переходе исследуемого глагола в романские языки происходит сужение полисемичной структуры глагола *natare* в связи с развитием аналитических тенденций в романских языках.

Ключевые слова: глагол, романские языки, полисемия.

Alyoshina I. G. Tendencies of verb polysemy development from latin to modern romance languages

On the material of word-formation nests of Romance languages, verb *natare* being the head-word, the article dwells on the polysemy development tendencies and formulates the conclusion that in the process of the arrival of the verb under consideration into Romance languages there takes place the narrowing of polysemantic structure of verb *natare* due to development of analytical tendencies in Romance languages.

Key words: verb, Romance languages, polysemy.

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L. N. Bunina

**THE PECULIARITIES OF NONVERBAL COMMUNICATION
IN CHINESE AND EUROPEAN CULTURES**

Nonverbal behaviors, one of the important means for human communication, are of great significance in cross-culture communication. The behaviors, however, differ greatly from each other because of their cultural background, and may bring about misunderstandings among people. Problems

of cross-cultural communication have become crucial in the process of ongoing globalization for the reason that they create obstacles to successful personal and professional communication.

The aim of the article lies in comparative analysis of nonverbal communication in European and Chinese cultures and their realization in different nonverbal cultural communities.

The cross-cultural comparison of nonverbal communication has been paid considerable attention in the past decade. Such scholars as A. Cohen, A. Giannini, C. Knott, and R. Miller made a great contribution to the empirical studies concerning the nature of such nonverbal behaviors and acts as agreements, refusals, sorrows, and happiness.

Generally, communication can be divided into two groups: verbal and nonverbal. According to the research, words convey only 7 percent of a person's message. Intonation and voice quality communicate 38 percent, and nonverbal cues transmit a whopping 55 percent [1]. That means that people pick up more from nonverbal communication than from the words a person says.

Nonverbal communication (NVC) is usually understood as the process of communication through sending and receiving wordless messages [2].

NVC can be communicated through gesture; body language or posture; facial expression and eye contact; object communication such as clothing, hairstyles or even architecture; symbols and infographics. Speech may also contain nonverbal elements known as paralanguage, including voice quality, emotion and speaking style, as well as prosodic features such as rhythm, intonation and stress.

Much nonverbal behavior is culture-bound. Certain types of nonverbal behavior seem to be universal. For example, there is strong agreement among members of most literate cultures about which facial expression represent happiness, fear, surprise, sadness, anger, and disgust or contempt. Many nonverbal expressions do vary from culture to culture, however.

We will try to analyze what the differences are in Chinese and European cultures from these categories of nonverbal communication.

Different gestures have different meanings. Different nationalities have specific gestures and emotions. However, due to the different background and culture, even the same gesture and emotion has different meaning for different people in certain contexts. Thus, it is very useful for us to understand people by understanding their basic nonverbal communicative skills.

We offer a few examples in Chinese and European cultures to see how gestures communicate.

1. Different meaning of hand-waving. In most areas of Asia, including China, people would wave hand to say goodbye or hello to others. Waving hand means “no” or “nothing” in Europe. Their formal way of saying hello is stretching out arm with the hollow of palm outwards and moving fingers up and down. In Greece, waving the whole hand is a kind of insult to the person nearby, which may cause unexpected trouble.

2. Call for coming. When signifying “come here”, the Chinese would extend their open hands palms down, toward the person with all fingers crooked in a beckoning motion. But in Britain, it means “go there”. And in English-speaking countries, it means calling in the animals [3]. When British want to indicate “come here”, they would extend their closed hands, palms up, with only their forefingers moving back and forth. In China it means calling in the children or animals, or an expression of provocative behavior.

3. Number Expression. Either in China or other countries, people would like to indicate numbers with fingers, but their way of expression is quite different from each other. Chinese often stretch out index finger to indicate “1”, while the European people use their thumb. To indicate number “2”, Chinese stretch out their index and middle fingers, whereas in Europe people uses his thumb and index finger, which is used to indicate, number “8” in China. The Chinese always use one hand to express the number “0” to “10”, but the Europeans always use both hands. For example, a Chinese always stretches out the thumb and little finger to express “6”, while if a European wants to express “6”, one would open the whole fingers of one hand and plus another thumb of the other hand [4].

4. Showing shyness. More or less, people always feel shy when they speak in the public. They don’t know where to place the hands. In some English-speaking countries, people often stretch out their arms, crossing downwards and grasping their fingers backwards, and turning face beside at the same time. While in China, people would rub their hands quickly and then put their hands beside and cannot help quivering. Or they may put their hands on the table or play with their fingers.

5. “V sign” in communication. During World War II, Winston Churchill, the British Prime Minister, held up his index finger and middle finger to form a “V” sign, to indicate “victory”, and with his palm outwards. This sign has spread across all over the world. If one forms the same sign in Britain, only to change the direction of palm, say, from outwards to inwards, such a sign will enrage others. It is blank in Chinese gestures.

Chinese always curve index finger to express number “9”. While in Netherlands, they think that tap at the temples means one has plenty of brains. If an Italian wants to remind you that there are some dangers, they will pull the lower-eyelid slightly with index finger. When noticing such a sign in Italy, one should look out. People from different countries have different understanding to this indication. The British may think that what they have done has been seen through. And the

There is a special sign in France – shaving chin with index finger, especially when a female refuse the purchaser she doesn’t like. In a French café, one would meet a girl smiling and shaving her chin, charming and lovely. The purchaser would be sensible and quit when he sees the gesture. The Dutch would like to shave along the bridge of the nose times to indicate that someone is stingy or mean. And they tap their forehead or act as driving the flies before to show that one is crazy. When they mean that there is a

phone for you, they would circle above the ear with index finger. The index finger can also have other meanings. In China, people always stretch out the index finger and draw circle around one's own face, as if they are scratching, but the finger is straight. Such a gesture means "disgraced".

Use of Little Finger. The little finger also plays a great role in communication. Stretching out little finger takes different meanings in different areas. In China, this gesture means "slightly", "not worthy of mentioning", "worst", "end", "the reciprocal first", and extends to mean "despite". Chinese consider this action to be graceful; at least it will not cause negative response. While in English-speaking countries, people would take it as a meaning of affection [5]. It means that she does not want to make her hands dirty or she cannot touch things casually, and etc.

In China, people pat his or her own stomach lightly with one or both hands open to signify "I am full"; but in England and Ukraine, they raise their hands to throats, with fingers extended and palm down while saying "I am full up to here". Besides, the actions patting on the children's heads, in European cultures, is considered rude, intrusive and offensive, sometimes, it may even arouse a strong dislike and repugnance; on the other hand, it means no harm, and is merely sign of friendliness or affection in Chinese eyes. So when the European mothers meet such things in China, they could be quite embarrassing and awkward [6, p. 87].

And people from European countries turn around their rings constantly to show nervousness or uneasiness. But if people in the mainland of China act like this, they will be regarded they are showing off richness. It is clear to see the same gesture with different meanings in different cultures, and people from different cultures will express same meaning by different gestures.

Thus, there are many kinds of gestures: rubbing chin, pointing, clenching fist, waving, clenching fist, shaking a finger, folding arms, narrowing eyes, rubbing nose, raising eyebrows, and others. They have many different meanings in different cultures; sometimes they have the same significance. In Chinese and European cultures we can observe some common features in a number of gestures. But there are a lot of them that have absolutely opposite meaning. That is why it is necessary to remember – what may be friendly in one country or region can be an insult in another.

The facial expression shift in mood and convey different meanings. Smiles and laughter usually express happiness, friendlessness and satisfaction. Crying often means sadness and pain. There are generally true in Chinese and western cultures, however, cultural backgrounds affect how, when and to whom facial expressions displayed. To illustrate, consider the following example:

A Chinese college student, while having a dinner party with a group of foreigners, learns that her favorite cousin has just died. She bites her lip, pulls herself up, and politely excuses herself from the group. The Italian student thinks, "how insincere; she does not even cry." The Ukraine student thinks,

“how unfriendly; she doesn’t care enough to share her grief with her friends” [7, p. 123].

As you can see in the western cultures, especially in European cultures, people would show their emotions to their friends, they may even cry in public. Yet it is not common in China, Chinese people want to bear their burdens by themselves and hide their expressions of anger or sorrow. Moreover, there are some situations when the Chinese will make facial expression that will cause negative reactions by westerners. For instance, when a westerner is parking his bicycle, and the bicycle accidentally falls over, he feels embarrassed at his awkwardness. At this time, if a Chinese sees, he or she may laugh, though it is not at the person or his misfortune, it is just a way of avoiding embarrassing, but for the westerner who is unaware of this attitude, it is usually quite unpleasant and cause bad feeling.

Eye language can express complicated feelings and it is an important way to judge the intimacy of communicators. People from European countries have more eye contact when they are in conversation. According to Western tradition, communicators must gaze at each other. But there are many rules about eye language: whether to look at the other communicator or not; when it is the time to look at them, how long we can look at; who we can look at and who we can’t; they all imply different meanings in communication.

And as for eye contact, Europeans like to use eye contact when talking to others. This action shows great respect and lets the person talking know that the listener is interested in what another has to say. However, the Chinese have a different theory. Chinese believe that only men and women who are in love with each other should keep very close eye contact. It is therefore a sign of respect to deliberately avoid eye contact. However, the exception is to look an elderly Chinese man in the eye when conversing [8].

According to Chinese tradition, people who are sitting have right to take charge of others: monarch sits and officer stands; father sits and son stands; leader sits and employee stands and so on. So the younger give the old a seat to show respect. But in European countries, people who are in charge of others have tendency to stand. They will make use of the height of space to indicate the high status. People who have high status choose to sit when they are conversing with you, which mean they want to create harmonious and equal atmosphere and lessen space.

Touch is probably the most basic body movement of human communication. It is experienced long before people are able to see and speak. Touching, such as, hugging, kissing are all the ways in which people communicates. They convey messages as well as our words and movements, and also it has cultural over stones as body movements. For the simple act of greeting, some high-contact European countries, including Ukraine, France, and several of the East European and Mediterranean countries, will give you a warm hug and a kiss on the cheeks to show their welcome to you. Yet in China, this practice is seldom seen, people always shake hands with each other while saying “Hello”. They do not kiss others except lovers [9].

Cultures also vary in the expectation about who touch whom. Among Chinese, holding hands or arms, no matter with the same sex or opposite sex is acceptable, so people walking with an arm across the other's shoulder or around the waist, or even grabbing an elbow to help another is common in China; on the other hand, many Euro-Americans, react negatively to the same sex touching, though they usually do not mind opposite's. They think only the homosexual, especially men, will hold hands or arms, walking on the street [10, p. 43]. Besides, men should not shake hands with ladies before they stretch out. From these we can know, touching messages change from culture to culture, and from one body part to another.

Europeans often laugh loudly in the public speech or at a delighted party, but in the daily conversations, they speak softly and gentle. This is different from that in China, Chinese people always fond of loud voice, no matter in the public or privacy, they like to speak loudly or turn on the radio or TV loudly. Especially when Chinese people have parties or ceremonies, it's obvious that they are laughing and chatting happily and loudly while they are celebrating. So when the European have conversations with Chinese or hear them talking on the phone, they couldn't bear the loud voices. They think that's rude and will cut off their conversations quickly.

Silence is another paralanguage that has the cultural variations. In the European cultures, silence is not highly valued and not a meaningful part of the life. They think silence communicates awkwardness and sometimes, causes people to be uncomfortable; they would do something, like talking, watching TV, listening to music, and other sound-producing activities, to keep them from silence.

However, in China, people believe that silence is also speech. They do not feel uncomfortable with the absence of noise or talk and are not compelled to fill every pause when they are around other people. In fact, there is often a brief among Chinese traditions that words can communicate an experience and that inner peace and wisdom come only through silence [11]. Furthermore, silence may be interpreted as evidence of agreement, lack of interest, injured feelings, or contempt. One example is some Europeans often dissatisfied Chinese people's silence when they are speaking exciting in the speech, they feel embarrassing and insult. But in fact, the Chinese are listening carefully and respect the speaker by not interrupting them. Another instance of silence differences is the meaning to the questions "Will you marry me?" In English people's eyes, silence means uncertainty, and the girl should consider for some time; in Chinese, it's interpreted as acceptance [1]. So as you can see, silence can affect interpersonal communication by providing feedback and information in the form of nonverbal messages. People from different cultures should recognize the different meanings that the messages sent.

Space or distance between two people is a key factor when communicating. Relatively, westerners, especially the northern Europeans and Americans, need more space or distances than Chinese, because of the privacy culture. E. Hall has suggested four main distances in European and American

social and business relations: intimate, personal, social, and public. Intimate distance ranges from direct physical contact to a distance of about 45 centimeters; this is for people's most private relations and activities, between husband and wife or lovers, for example. Personal distance is about 45 – 120 centimeters and is most common when friends, acquaintances and between relatives converse. Social distance may be anywhere from about 1.30 meters to 3 meters; people who work together, or people doing business, as well as most of those in conversation at social gatherings tend to keep a distance of about 1.30 – 2 meters. Public distance is farther than any of the above and is generally for speakers in public and for teachers in the classrooms [12].

As it shows, most Europeans and Americans don't like people to be too close, or they will feel their space invaded. When it happens, they may react in various ways: they may back up and retreat, stand their ground as their hands become moist from nervousness, or sometimes even react violently. However, Chinese culture doesn't have so specific space distances and privacy concept. The physical distance between people, no matter in conversation or in public is closer than what is usual in Europe and America. They can even bear body contact in a crowded lift, bus or railways. As a foreigner complains: "people stand so close that I could almost feel the air coming from their mouths".

Time orientation refers to the value or importance on the passage of time by the members of a culture. It is divided into past, present and future orientation. Past-oriented culture often views the tradition and previous experiences important, just as the proverb says "Consider the past and you will know the present". People in the past-oriented culture always use the past as a guide to do things. Consequently, they show great respect for the elders, who are links to the past sources of knowledge.

Chinese culture is such kind of example, people in China value past traditions, family experiences and tribal customs highly. And they are taught to respect parents and the elders when they are born; they set up many festivals and social rules to remember the past. However, the westerners believe that tomorrow or some other moment in the future is most important. Their cultures are future-oriented. They faith that their fate is at least partially in their own hands, so they try their best to do the current activities, in order to get prepared for their tomorrow. "Tomorrow is another day" is the expression of their life.

On the aspect of the form of time communication, Hall proposes cultures organize time in one of the two ways: either monochronic (M-time) or polychronic (P-time) [5, p. 42]. M-time culture considers time as a line that divided into several segments. Each activity should be carried through strictly according to the time segments. The Euro-American cultures are the characteristics of M-time culture. People in that cultures plan for everything; make a lot schedules; and in each segment they only arrange one thing; their ideal is to center the attention first on a thing and then move on to something else. They know when, where and with whom to engage in activities. As long as the event has planned, it will not be changed easily. As a result, they work

efficiently and purposely. But people from the P-time culture live quite differently, they can do several things or contact with more than one person at the same time. What they emphasize is the accomplishment of the work, but not the time, so they always break appointments, seldom set up exactly deadlines.

In China, one of the P-time country, it's commonly see that a shop assistant deal with several customers at a time; that people keep waiting for a scheduled appointment; that friends or acquaintances come to visit without any call ahead of time. This leads, of course, to a lifestyle that is more spontaneous. But to M-time culture's people, it must be confused and frustrated [7].

The study of culture should be complementary to the study of nonverbal communication. The understanding of one should be helpful in the further understanding of the other. Some authorities feel that the two are dependent on each other. These are certainly true in most situations.

From the comparison of nonverbal communication in Chinese and European cultures, we can see two points obviously. First, we must be careful not to assume that people are communicating only when they are talking. They are sending nonverbal messages all the time. Second, because the culture variations influence the nonverbal communication deeply, we should know the differences consciously and culturally.

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Буніна Л.М. Особливості невербальної комунікації в китайській та європейській культурах

Статтю присвячено порівняльному аналізу особливостей невербальної комунікації в китайській та європейській культурах. Автор на основі конкретних прикладів демонструє культурні відмінності, які слід враховувати під час невербальних комунікативних актів.

Ключові слова: невербальна комунікація, комунікативна культура, міжкультурна комунікація, китайська та європейська культури.

Бунина Л.Н. Особенности невербальной коммуникации в китайской и европейской культурах

Статья посвящена сравнительному анализу особенностей невербальной коммуникации в китайской и европейской культурах. Автор на основе конкретных примеров демонстрирует культурные отличия, которые необходимо учитывать во время невербальных коммуникативных актов.

Ключевые слова: невербальная коммуникация, коммуникативная культура, межкультурная коммуникация, китайская и европейская культуры.

Bunina L.N. The peculiarities of nonverbal communication in Chinese and European cultures

The article highlights the peculiarities of nonverbal communication in Chinese and European cultures on the bases of comparative research.

Key words: non-verbal communication, communicative culture, cross-cultural communication, Chinese and European cultures.

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КОМУНІКАТИВНІ СТРАТЕГІЇ В АВТОМОБІЛЬНІЙ РЕКЛАМІ 60 – 70-х РОКІВ ХХ СТ. І ПОЧАТКУ ХХІ СТ.

Реклама є одним із способів подання найкращих характеристик товару потенційному покупцю. "Реклама – це інформаційний процес. Комунікативний компонент реклами, що покликаний переконати споживача в тому, що даному товару притаманні найкращі якості у порівнянні з уже існуючими аналогами" [4].

Відміною рисою реклами є її спрямованість на досягнення комерційних цілей. Її притаманна велика сила впливу на свідомість і підсвідомість людини. Необхідно відзначити, що метою реклами є не тільки надання інформації про товар, скільки нав'язування цього товару за допомогою комунікативного впливу на аудиторію [Е.В. Медведев,