

Міністерство освіти і науки України

Харківський національний педагогічний університет імені Г.С. Сковороди

Факультет іноземної філології

Історичний факультет

# СХОДОЗНАВСТВО. АКТУАЛЬНІСТЬ ТА ПЕРСПЕКТИВИ

*Тези доповідей*

*II Міжнародної науково-методичної конференції*

*19 березня 2021 р.*

**Харків – 2021**

УДК 81'243  
ББК 81.2  
С91

**Укладачі: Н.В. Руда, Л.М. Ямпольська**

**Організаційний комітет конференції:**

Ю.Д. Бойчук – ректор, доктор педагогічних наук, член-кореспондент НАПН України (Україна)  
С.В. Бережна – проректор з наукової, інноваційної і міжнародної діяльності доктор історичних наук, професор(Україна)  
Д-р Кемаль Учунджу, професор, Чорноморський технічний університет (Туреччина)  
Н.В. Руда – завідувач кафедри східних мов, кандидат філологічних наук, доцент (Україна)  
Л.М. Ямпольська – доцент кафедри всесвітньої історії, кандидат історичних наук, доцент (Україна)  
І.А. Скразловська – доцент кафедри східних мов (Україна)  
Д-р Алібекіроглу Сертан - викладач кафедри турецької мови і літератури у Газіантепському університеті (Туреччина), запрошений викладач кафедри східних мов ХНПУ імені Г.С. Сковороди

Сходознавство. Актуальність та перспективи. Тези доповідей II Міжнародної науково-методичної конференції, 19 березня 2021 р. – Х.: ХНПУ імені Г.С. Сковороди, 2021. – 206 с.

Затверджено редакційно-видавничою радою Харківського-національного педагогічного університету імені Г.С. Сковороди  
протокол № 3 від 07.04.2021

До збірника увійшли тези доповідей II Всеукраїнської науково-методичної конференції «Сходознавство. Актуальність та перспективи», присвячені проблемам східної філології, освіти та виховання, методики навчання сходознавчих дисциплін, перекладу, міжкультурної комунікації, літературознавства, історії, економіки, політики, соціуму країн Сходу. Розраховано на наукових працівників, викладачів, аспірантів, студентів філологічних та історичних спеціальностей.

Видано за рахунок укладачів

УДК 81'243  
ББК 81.2  
С91

<b>Тарасова Л.В.</b> Лексические средства описания природы в поэзии Гу Чэна.....	68
<b>Узун Мурат.</b> Литература как форма выражения идейно-эстетических взглядов Гаяза Исхаки.....	71

### ПЕДАГОГІКА ТА МЕТОДИКА НАВЧАННЯ СХІДНИХ ДИСЦИПЛІН

<b>Alibekiroğlu Sertan.</b> Negative Effects of the COVID-19 Pandemic on Teaching Turkishi as a Foreign Language .....	74
<b>Андрущенко Д.Ю.</b> Використання скоромовок для формування фонетичних навичок на заняттях з турецької мови.....	78
<b>Хоссейн Баят.</b> Проблеми викладання перської розмовної мови іноземним студентам.....	81
<b>Бондаровська Л.О.</b> Освіта – центральна ідея вчення Конфуція.....	83
<b>Ільченко А.Р.</b> Розвиток фонетичної усвідомленості на першому році вивчення китайської мови як другої іноземної .....	85
<b>Компанієць О.В.</b> Доцільність ізраїльського досвіду підготовки педагогічних працівників для системи неформальної освіти у системі освіти України.....	87
<b>Лі Сіньцзе.</b> Естетично-спрямовані дисципліни: можливості та проблеми викладання он-лайн .....	88
<b>Лю Чжицян.</b> Стратегії викладання естетично спрямованих дисциплін за допомогою діджитал-інструментів: досвід університетів КНР.....	90
<b>Науменко С.С.</b> Спеціалізовані навчальні заклади для обдарованих дітей КНР.....	92
<b>Семеніст І.В., Махачашвілі Р.К.</b> Параметри оцінки якості цифрового навчання на програмах зі східних та європейських мов в умовах КОВІД-19.....	93
<b>Скразловська І.А., Прокопчук К.С.</b> Жанрові особливості турецьких мані та способи їх використання на заняттях з турецької мови .....	96
<b>Цзи Фенлай.</b> Зміна концепцій естетичного розвитку учнів під впливом суспільних змін.....	98
<b>Щербакова О.В.</b> Вплив традицій на завдання дошкільної освіти в Китаї і за кордоном.....	99
<b>Ян Чжуан.</b> Педагогічні традиції національної хореографії Китаю.....	101

### КУЛЬТУРА ТА МИСТЕЦТВО КРАЇН СХОДУ

<b>Баштынская М.Р., Кукленко Н.Е.</b> Восточная философия, воплощенная в гравюре.....	102
<b>Вигівська Р.Р.</b> Культура та традиції Об'єднаних Арабських Еміратів.....	104
<b>Даниленко М.В.</b> Дракон у китайській міфології.....	105
<b>Жукова К.Є.</b> Китайська каліграфія як засіб самовираження.....	107
<b>Корнєв А.Ю.</b> Європейські впливи на китайське образотворче мистецтво початку ХХ століття.....	109
<b>Кошеленко Е.В.</b> Идейно-философское начало эстетического восприятия японцев.....	111
<b>Мишеньова К.Ю.</b> 孔子的思想与不同时代儒家思想的差异.....	113
<b>Попова М.Д.</b> Художньо-естетичне осмислення краси в Китаї.....	114
<b>Ріпчанська К.Р.</b> Порівняльний образ дракона у китайській та слов'янській культурах.....	115
<b>陈春侠.</b> 中国人的生日. Святкування дня народження в Китаї.....	117
<b>Чупир Ю.В.</b> Вплив конфуціанства на формування китайського менталітету.....	118

### ІСТОРІЯ СХОДУ: ПРОБЛЕМИ ТЕОРІЇ ТА ПРАКТИКИ

<b>Білик В.А.</b> Историк-ориенталист, мовознавець та письменник А. Кримський: пошанування на Волині.....	120
<b>Гоков О.О.</b> Отдел Генерального штаба при штабе Кавказского	

# ПЕДАГОГІКА ТА МЕТОДИКА НАВЧАННЯ СХІДНИХ ДИСЦИПЛІН

## NEGATIVE EFFECTS OF THE COVID-19 PANDEMIC ON TEACHING TURKISH AS A FOREIGN LANGUAGE

*Alibekiroğlu Sertan, Dr.*

H.S. Skovoroda Kharkiv National Pedagogical University  
(Gaziantep University)

A virus that emerged in Wuhan/Wuhan, China at the beginning of 2020 has in a short time affected many areas and especially human health, all over the world. This virus was named Covid-19/Coronavirus (or corona etc.). Covid-19 has been declared a pandemic/epidemic since it has been seen on almost every continent and spread everywhere in the world in a short time.

The struggle with Covid-19 has literally required people to reconstruct the whole life. Many sectors/businesses/fields have been negatively affected by this pandemic. In addition to the health, tourism, sports, banking and transportation sectors, one of the biggest effects of Covid-19 has been on schools, that is, education. Schools around the world were closed, and distance (online) education started. In many countries, the teaching-learning process was being conducted remotely for a long time. Though in some countries or in different regions of a country schools have been opened gradually/partially, the return to face-to-face (offline) education has not been fully realized.

If we look at the education and training practices in the world, it can be seen that distance (online) education is not a new practice. With the development of technology all over the world, distance education has been practiced for many years in many areas of the teaching-learning process (secondary school, high school, associate, undergraduate and postgraduate). However, these practices are used in limited areas and subjects and are carried out for small groups. Many foreign languages are taught using these programs. These language teaching studies are carried out by many courses or teaching platforms through developing technology and social media, sometimes individually, sometimes institutionally, and sometimes in the form of paid courses, although most of them are free of charge.

Despite the rapid development of technology and the existence of a certain infrastructure in distance education, education and training activities in each country generally take place in schools, that is, face to face. Because the aim of education is not only to convey information to a person, but also to give a person the opportunity for socialization and self-realization, to guide him in every field and to prepare him for life. In this context, foreign languages in many countries are taught as compulsory or elective courses in schools and school curricula. In addition, many countries open independent cultural centers (like Turkey / Yunus Emre Institute) or cultural centers operating within some educational institutions (like Turkish Cultural Center at the H.S. Skovora Kharkiv National Pedagogical University) in other countries of the world to teach their own language to foreigners.

The purpose of such centers is to teach culture, history and beliefs along with a language and to introduce the country from various perspectives. Teaching a foreign language means trying to establish a bond with the citizens of the country by giving various information about it, along with the language. One of the best ways to establish this bond are the activities carried out on the occasion of national days and holiday celebrations of the nation whose language is taught. In such activities, verbal language elements such as concepts, terms and words which are important for the nation, as well as clothes, ornamentals, food, drinks, colors, things, etc. and rituals formed around them which show national identity, in short, the important elements of *non-verbal language*, are transferred. What is more important than a verbal language in such activities is teaching of this non-verbal language.

As a result of the mandatory transition to distance education due to Covid-19, such social activities cannot be carried out; consequently, many terms and words which can be heard on national days, national and religious holidays and celebrations, as well as non-verbal language

associated with them, cannot be conveyed to students; students cannot find the opportunity to practice the rituals of the relevant culture. This study was prepared to address the negativities encountered in the teaching of Turkish as a foreign language during the Covid-19 epidemic, in the context of some national and religious holidays and the transfer of *non-verbal language* elements in the context of national days.

As it is known, language is a communication tool. When it comes to language, the first thing that comes to mind is a verbal language. But *non-verbal language* is an important aspect of communication. Symbolic codes, namely non-verbal language elements, which are used in daily life, are used more and more effectively in conveying messages, creating meaning and sharing, although they are often unaware of them.

The use of visual codes, which constitute the most important aspect of non-verbal language, is as old as the human history. It is possible to understand this situation from the many pictures and symbols drawn on the cave walls which were used to convey various messages. Since ancient times, people have developed highly effective visual codes that can convey almost complete messages for traditional concerns and social and daily practices as well as religious and cultural life.

Hunting scenes depicted in cave paintings give information about hunting tools used in those times, hunting methods and species of a hunted animal. Today, if a hunting scene like this is depicted today in some pictures, again, the tools used, species of a hunted animal, hunting methods etc. will take the first place. Besides, although religious icons contain various details of aesthetic nature, in their essence they preserve their original form and the message they give in every period of history is the same. Religious icons are not only in places of worship; they are also used in people's daily life, in ornamentals and jewelry. National flags, flags and colors of various associations, institutions and organizations, teams, clubs, etc., in short, a language of symbols/visual language elements, which are non-verbal language, are used for all the groups and communities, large and small, carrying out different activities in many areas of life.

In addition to the encodings that make up non-verbal language and some of which are mentioned above, one of the most important parts of non-verbal language are gestures and facial expressions. The use of gestures and facial expressions is almost the same in almost every human community, although they show some minor semantic differences. In this respect, non-verbal communication tools such as gestures and facial expressions, math signs, musical notes, traffic signs, etc. are important elements that make up a universal non-verbal language which is more effective than a verbal language. Therefore, non-verbal language is also related to the deep structure and surface structure of the languages. Although there are many different languages, according to some linguists, the deep structure is the same in all the languages because human thought is universal (Eker, 2011: 26). It would not be an exaggeration to say that non-verbal language carries a universal message in some respects, considering that gestures and facial expressions that make up non-verbal language are to a great extent common in different cultures. The explanations below on the features of non-verbal language support our hypothesis. However, before moving on to the features of non-verbal language, it would be useful to briefly emphasize that sign language should not be confused with non-verbal language.

Sign language is a language made of signs created for hearing impaired people who use their fingers, hands, arms and facial movements in order to communicate. In this respect, sign language is another dimension of the language. Just as nations have different languages, the sign language of hearing impaired people is different for each nation. A person who acquires/learns the sign language of his own nation cannot communicate with all the hearing impaired people in the world with this sign language. Because the sign language of every society differs from the other ones in many ways. Therefore, just as there is the American Sign Language (ASL) in the USA and the British Sign Language (BSL) in Britain, so there is a sign language used to provide communication for the hearing impaired people in Turkey which is called Turkish Sign Language, (Türk İşaret Dili, TİD) (Akalin, [https://shakalin.info/?page\\_id=871](https://shakalin.info/?page_id=871)). In short, there is no close relationship between the language elements of non-verbal communication and sign

language. In this respect, it is important not to confuse non-verbal language with sign language. This will be seen more clearly when we examine the features of non-verbal language below.

As stated above, non-verbal language has a more effective, widespread meaning network and universal dimensions in communication than verbal language. These are due to the properties of non-verbal language. The codes in the non-verbal language have some common features. They are: eliminating the lack of communication, expressing thoughts and feelings in the most effective way, defining and determining relationships between people; giving information about the content of verbal language, making explanations, conveying the message reliably, generally carrying universality and being teachable.

**1. Eliminating the lack of communication:** Even if there is no verbal communication between two people despite their being in the same social environment, communication takes place through non-verbal language tools such as clothes, gestures, facial expressions and visual messages. Because, people's behaviors, postures, garments give each other some information about what kind of person each of them is or what kind of emotions they have, at least at the level of intuition. This actually means that there is no lack of communication (Zıllıoğlu, 2014: 161).

**2. Giving information about the content of verbal language:** Non-verbal language is mostly used in interpretation of verbal language, that is, in making sense of verbal messages in the process of communication. In short, non-verbal language gives solid clues about the messages of verbal language. Saying a phrase in different ways, tones or with different gestures and facial expressions creates great changes in the sense.

**3. Defining and determining relationships between persons:** In interpersonal communication non-verbal language elements such as tone of voice, distance between two persons, clothes, ornamentals, selected colors, shape of the body etc. are among the main determinants of relationships. These determinants are important in both primary relationships i.e. relationships with acquaintances and secondary relationships i.e. relationships with strangers. Because these non-verbal language elements directly affect the communication style and content. For example, at work we establish more formal relationships and we are more careful in our conversations with our close friends, whom we talk to sincerely in our daily life (Zıllıoğlu, 2014: 161).

**4. Conveying the message reliably:** Often, non-verbal language is a more reliable resource than verbal language. Sometimes people say something different from what they really want to say, try to hide their true feelings and thoughts, or fail to express the truth. This is sometimes because a person's words and their real meaning are separate from each other; sometimes it is because he needs to hide the truth; sometimes it is caused by the environment and circumstances. For these reasons, non-verbal language is more reliable than verbal messages. That's why people often consult the data of non-verbal language to test the truth of what is being said. Accordingly, almost everyone takes care to use non-verbal language elements, especially gestures and facial expressions as tools to support and reinforce his words.

**5. Expressing thoughts and emotions most effectively:** This function of non-verbal language is related to its characteristic in item 4. Verbal language, which is the main tool of human communication, is often insufficient to convey emotions, excitement and enthusiasm at the time of speech. For this reason, gestures and facial expressions are most commonly used in emotional conversations. In short, words usually contain content information, while non-verbal language expresses emotional information. Sometimes an expression of affection that cannot be expressed in hundreds of words can be given with a smile, or dislike expression can be shown very effectively with a head sign.

**6. Carrying universality:** Non-verbal language shows more universal characteristics than verbal language, that is, spoken and written languages. Traffic signs, musical notes, math formulas, laughing, crying, pouting, expressing love with a rose, freedom with a white dove, justice with a blindfolded woman figure holding a scales in one hand and a sword in the other,

etc. are universal messages. In short, many elements of non-verbal language are understood and evaluated equally by all people.

7. **Being teachable:** In addition to these basic features of nonverbal language, it is possible to add here that some non-verbal language elements can be acquired by education. Because research has revealed that people who have received the necessary education have become able to understand the emotional state they try to suppress and hide, from their gestures and facial expressions, their current attire and clothes, colors they prefer, ornamentals and accessories (Dökmen, 2005: 107). For this reason, it has become quite common to provide training under titles like “body language” to people who work in contradictory professions in order to teach them non-verbal language. Because, in addition to a person’s need to understand his interlocutor better, and perhaps more than that, his need to express himself better has become an important part of communication.

Considering the features of non-verbal language given above, its importance, necessity and compulsoriness in communication is clear. The non-verbal language, which is so important and necessary for communication, is not emphasized in teaching either a mother tongue or a foreign language (Kocasavaş, 2007: 54). The biggest reason for this is that non-verbal language items are often unconsciously taught during face-to-face training. In addition, in the process of foreign language teaching, they are often taught consciously and as a part of education, especially within activities. However, since Covid-19 causes face-to-face education to be suspended for a long time, activities cannot be held since schools have not been open for more than a year. Therefore, non-verbal language elements, cultural elements and belief rituals given through activities on various subjects cannot be acquired by students. It is possible to illustrate this negative situation with the following examples based on the teaching of Turkish as a foreign language:

Every year on 29 of October or the following days, in Turkey, at its foreign missions and foreign representative offices, at institutions where Turkish is taught as a foreign language, the Republic Day – the day when the Republic of Turkey was proclaimed – is celebrated with various activities. However, due to Covid-19 not all activities can be held, in 2020 the 29 October Republic Day and other national days and holidays celebrations could not be held in the places where Turkish is taught. For this reason, the performances prepared and staged by students learning Turkish as a foreign language did not take place. As a result, the clothes used by students learning Turkish at the demonstrations could not be worn; no samples of Turkish folk dances were played; Turkish food and drinks could not be prepared, tasted or introduced; sketches, jokes and riddles reflecting the Turkish sense of humor could not be staged; the world of thought and rituals of the Turkish people, such as traditional forms of celebrating and congratulatory messages could not be demonstrated. As a result of the activities that could not be carried out, the students could not get acquainted with the clothes used for Turkish folk dances that contain many non-verbal language elements, such as colors used in these clothes, places and ways of use of the clothes. In addition to the non-verbal language elements that they cannot get acquainted with, they cannot establish relations with such names and terms of verbal language as “cepken, kuşak, yemeni, şalvar, fes, alınlık”, etc. In short, since the students who learn Turkish as a foreign language could not participate in preparing, celebrating and watching national days and holidays, they could not learn many non-verbal language elements and their equivalents in verbal language.

As we see, the most important practice of non-verbal language teaching are national days, holidays and weeks; In other words, it is the activities environment (Kocasavaş, 2007: 55). Above we gave some examples which show the importance of non-verbal language, which has an important place in communication, its features and the fact that it cannot be taught to students through distance / online education. Based on these examples, it can be seen that students who learn Turkish as a foreign language cannot learn many elements of non-verbal language due to the Covid-19 process, as a result of being deprived of activities. This situation is actually a negative factor for those who learn both their mother tongue and a foreign language.

In short, thanks to advances in technology, it is possible to teach almost any lesson to a wider community through remote education, and distance is not a problem. The Covid-19 process has proved this quite clearly. However, it may not be possible to achieve success in every distance course. Distance teaching such disciplines as history, geography, political science, mathematics, chemistry, biology, economics, etc. which do not need non-verbal language items, can be quite successful; however, it can be difficult to achieve success in language teaching, whether it is a mother tongue or a foreign language. Because non-verbal language items that complement, explain and strengthen verbal language cannot be delivered through distance education. For this reason, the language learned, whether it is a mother tongue or a foreign language, remains at a level where it is not supported by non-verbal language elements such as gestures and facial expressions, which can be seen among the negative effects of the Covid-19 pandemic process on teaching Turkish as a foreign language.

#### **Abbreviations**

vb.: ve benzeri

vd.: ve diğer / diğerleri

#### **BİBLİOGRAPHY**

1. AKALIN, Ş. Haluk, “Türk İşaret Dili”, [https://shakalin.info/?page\\_id=871](https://shakalin.info/?page_id=871) (date of access: 01.02.2021).
2. BALTAŞ, Z. ve A.(1992), *Bedenin Dili*, İstanbul: Remzi Kitabevi.
3. COOPER, K. (1987) *Sözsüz İletişim* (çev. T. Yalkı) İstanbul: İlgı Yayıncılık
4. CÜCELOĞLU, D. (1979), *İnsan İnsana*, İstanbul: Altın Kitaplar Yay.
5. DÖKMEN, Ü. (2005), *İletişim Çatışmaları ve Empati*, İstanbul: Sistem Yayıncılık.
6. EKER, S. (2011), *Çağdaş Türk Dili*, Ankara: Grafiker Yayınları.
7. KOCASAVAŞ, Y. (2007), “*Etkili İletişimin Sözsüz Adımı Olan Beden Dili ve Türkçe Eğitimindeki Rolü*”, *Hasan Ali Yücel Eğitim Fakültesi Dergisi*, Sayı:7, Cilt I, s. 47-55.
8. ZILLIOĞLU, M. (2014) *İletişim Nedir?*, İzmir: Cem yayınevi.

### **ВИКОРИСТАННЯ СКОРОМОВОК ДЛЯ ФОРМУВАННЯ ФОНЕТИЧНИХ НАВИЧОК НА ЗАНЯТТЯХ З ТУРЕЦЬКОЇ МОВИ**

*Андрущенко Дар'я Юріївна, студентка 3 курсу*

Харківський національний педагогічний університет імені Г.С. Сковороди  
науковий керівник: доц. Скрзловська І.А.

У процесі навчання турецької мови як іноземної особлива увага приділяється постановці та корекції вимови, адже «опанування навичками правильної вимови є необхідною умовою розвитку навичок та умінь у всіх видах мовленнєвої діяльності» [3, с. 67].

Загальновідомо, що учні сприймають звукову структуру іноземної мови, спираючись на артикуляційну та акустичну систему рідної для них мови. Попри те, що типологічно турецька й українська мови відносяться до різних мовних сімей, звукова система турецької мови не є дуже складною для учнів-українців, але, безперечно має свої артикуляційні та просодичні особливості. До того ж, фонетичні характеристики звука можуть дещо змінюватися під впливом процесів асиміляції та в залежності від його положення в слові (наприклад вимова звуків [t] і [p] з легким придихом на початку слова чи оглушення [r] наприкінці слова та набуття їм щільного призвучу). Як зазначають Є.І. Ларіонова та Л.В. Софронова, при вивченні фонетики турецької мови найбільшу складність для учня становлять навіть не нові звуки, відсутні в українській мові (що позначаються, наприклад, буквами ö, ü, ğ, ç), а чітке проголошення всіх голосних слова без редукації, а також вироблення досвіду постановки слабкого наголосу [2, с. 39].