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## CROSS-CULTURAL RESEARCH AS A METHODOLOGICAL RESOURCE OF MODERN LINGUODIDACTICS

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**Abstract.** Cross-cultural linguodidactics is considered a modern methodological tool that allows learning a foreign language not only in the context of immersion in the culture of the people – the native speaker of that language, but also to take into account the effects resulting from the interactive exchange of linguocultural information between all parties of multicultural communication. Based on the above positions, most linguistic facts acquire the status of units with a linguocultural and linguodidactic resource. Moreover, the acquisition and subsequent mastery of these foreign language units contribute to the formation of the secondary linguistic personality fragment of the worldview, which, in turn, allows for building and improving the competence base of an international student in the field of intercultural and multilingual interaction.

*Material and Methods.* The study was conducted on the basis of the material contained in lexicographic sources to investigate the didactic resources of lexical borrowings – Russianisms and Chineseisms. The main method is a comprehensive cross-cultural analysis combining a number of methodological procedures: Observation, etymological, componential and lexical-semantic analysis, associative linguistic experiment, elements of linguocultural, linguo-conceptual and discursive analysis.

*Results and Discussion.* The cross-cultural study was conducted in several steps. First, based on the analysis of available lexicographic information, the presence of borrowed units belonging to various thematic groups (socio-political, scientific, and technical vocabulary, words denoting natural and geographical objects, realities of national life, economy, historical and cultural phenomena) was established in Russian and Chinese as actively contacting recipient languages. Second, it was found that Russianisms quantitatively predominate and most of the borrowings are internationalisms. Third, an association experiment conducted in groups of Russian and Chinese speakers was used to determine similarities and differences in the interpretation of borrowings. The results of the comparative analysis are mainly determined by the factors of the informant's belonging to a certain linguistic culture and the level of foreign language proficiency. Finally, recommendations are formulated on how cross-cultural analysis can be used for linguodidactic purposes.

*Conclusion.* The didactic tool of cross-cultural analysis makes it possible to learn a foreign language thoroughly and comprehensively and to use it effectively as a means of intercultural communication. At the same time, the borrowed lexical units serve as valuable empirical material for the implementation of the methodological guidelines of a cross-cultural orientation.

**Keywords:** cross-cultural linguodidactics, secondary linguistic personality, linguistic culture, worldview, lexical borrowings, loanwords, cross-cultural resource of a lexical unit

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### Introduction

The interaction of ethnic groups within the globalization processes in the modern world manifests itself, among other things, in the form of diverse intercultural and cross-cultural relations and multilingual interaction. “The discovery of the multiculturalism of the world, the realization that no culture can be understood without comparison with others” [1, p. 3], marked the search for new approaches to understanding and explaining the world. Today, one of the central tendencies in the development of science and education is to turn away from Ethnocentrism (A.P. Sadokhin) and focus on combining efforts in studying the problems of linguoculturology, linguocountry studies, ethnolinguistics, linguoconceptology, discourse linguistics, and intercultural communication in the format of the cross-cultural approach to communication (F. Boas, R. Benedict, A. Vezbicka, W. Wundt, J. Murdoch, L. Morgan, R. Naroll, A. Radcliffe-Brown, W. Rivers, G. Spencer, E. Tylor, G. Triandis, J. Fabian, J. Fraser, E. Hall, W. Eco). According to J. Murdoch, one of the main ideologists of cross-culturalism J. Murdoch, cultures do not exist in isolation from each other. We can observe “the transplantation of cultures through migration, the diffusion of cultural elements that occurs when cultures come into contact with each other and borrow, the parallel development of cultures from a common cultural source, their convergent development from different sources, the spontaneous unfolding of an inherited potential, or the supposedly determining influence of some or other factors” [2, p. 202].

Today, the cross-cultural approach can be considered interdisciplinary. The methodology of cross-cultural studies in modern linguistics is based on the identification of “universal cultural patterns” (K. Wissler) and specific features that distinguish a particular language culture from others, associated with the reflection of the world and national culture in language, in the context of their mutual influence and interpenetration. It is also important to take into account the factors that determine the presence of these linguocultural phenomena as markers of the corresponding fragments of the worldview and provide a deeper understanding of the cultural, mental, and linguistic identity of this or that nation. Therefore, cross-cultural studies can be defined as having at their core philosophical attitudes related to the ideas, including those of native thinkers, of open dialogical communication [3], of “wholesome synthesis” of different cultures complementing each other [4], of cultural-historical development in connection with the theory of ontogenesis of personality [5]. These and many other concepts reveal the content of the necessary conditions for the existence and development of culture and civilization as a whole.

The modern pedagogical paradigm, especially in the field of language teaching, is based on the principles of multicultural education (see, for example, [6, 7]). In this context, the task of translating and exchanging culturally significant meanings between different linguocultures in order to have these meanings interpreted by the speakers of these linguocultures and subsequently coming into contact with or even entering a foreign linguoculture is extremely important. Among the significant results of cross-cultural communication are the enrichment of national cultures and languages and the deepening and widening of the scope of universal meanings that enter national worldviews as individual fragments.

This task is particularly important in the educational field of *linguistics*. The study of a foreign language with its cultural and historical context and the incorporation of knowledge of cross-cultural equity contribute to the acquisition of quality educational outcomes. It should be noted that the goals of the cross-cultural method are not inconsistent with other approaches currently being implemented in linguistic pedagogy. In particular, the approach of considering a foreign learner as a *secondary linguistic personality* (see the works of I.Yu. Boteva, Z.M. Vetchinkina, N.D. Galskova, A.A. Guseva, M.G. Korochkina, L.A. Milovanova, E.V. Potemkina, V.V. Rizhov, I.I. Khaleeva, L.P. Khalyapina, T.K. Tsvetkova). In this case, the

speaker is perceived primarily from the manifestation of linguistic ability to interpret various facts of the studied language in correlation with the relevant fragments of the international worldview and, on this basis, to form a secondary worldview [8]. The essence and methods of implementation of the cross-cultural method are also close to *linguocultural analysis*, which is actively used in modern foreign language teaching: “The principles of linguocultural didactics consist in getting acquainted with the other (foreign) linguoculture, finding points of contact between the native and foreign world views, developing a tolerant attitude towards the cultural and linguistic peculiarities of other people.” [9].

The cross-cultural approach is considered an effective methodological tool for learning. It is a pedagogical toolbox for the formation of an information thesaurus, which includes the implementation of peaceful coexistence and interaction of different ethnic groups based on the principle of tolerance and the creation of favorable conditions for the development of national languages and foreign language teaching. “Cross-culturalism is understood as the mutual influence of languages and cultures, combining the common and the different” [10, p. 8], is a polysemantic and multifunctional definition, which is interpreted as the most important content principle and methodological approach in modern linguodidactics. Cross-cultural analysis, combined with linguocultural and linguoconceptual analysis, is considered an effective pedagogical tool contributing to the achievement of significant pedagogical results in foreign language teaching.

The essence of the cross-cultural approach is to identify the relationship between the exchange of linguocultural information between speakers of different linguocultures. The exchange takes place at the following stages of linguistic activity: (1) reception of information, (2) introspective reception (perception, understanding), (3) interpretation, (4) expression of reaction as a result of “incorporation” of the received information into the secondary image of the world as a certain fragment of it. The difference between the cross-cultural approach and the methodological attitudes existing today (in linguocultural studies and in intercultural communication) is the obligatory representation of the foreign speaker’s response in terms of inauthentic linguistic facts. This response not only demonstrates the foreigner’s understanding of the semantic and functional-pragmatic nuances of the meaning of a given lexeme but also, by explaining various types of comments, shows the foreigner’s ability to make connections between the facts in the target language and his or her native language. In comparison, the methodology used in research on intercultural communication usually covers the first two stages of the above-mentioned linguistic awareness activity of the secondary linguistic personality. In contrast, the methodology of the linguocultural approach, in most cases, focuses on the implementation of the tasks of the first to third stages.

The cross-cultural method in linguodidactics is connected with the use of the obtained information for foreign language teaching. Taking into account the requirements of the competency approach, which currently defines the main educational guidelines, we can pick out such competencies and skills that arise from the arsenal of loanwords, such as the following: 1) adequate understanding of the meaning of loanwords, taking into account the specificity of their functioning; 2) knowledge of the peculiarities of the semantics of loanwords as units belonging to different thematic groups; 3) ability to adequately perceive, understand, interpret and construct statements containing borrowed vocabulary, according to the norms and rules of the language being learned; 4) national and historical knowledge (about the functioning of loanwords in the mother tongue and in the foreign language, cultural and historical conditions for the transition of loanwords from the mother tongue to the foreign language and vice versa);

5) the ability to compare national and cultural features of loanwords in different linguistic cultures; 6) the ability to apply the above skills in the creation of texts with different topics [11].

Since the basic unit of any national language system is the word, this explains why linguists and specialists in linguistic pedagogy consider the cross-cultural (including cultural and conceptual) resources of lexical units as elements of the lexical level of national languages. We speak of the ability of a particular lexical unit/group of units to function not only “as a particular element of a particular language” but “as a phenomenon that passes through different cultures and, accordingly, is enriched with new cultural connotations” [12, p. 3].

Among the linguistic units actively studied under the above aspect are the words belonging to the group of *lexical borrowings*. The process of lexical borrowings is an indispensable indicator of the development of national languages and their realization of the central – communicative – function (A.A. Bragina, E.F. Volodarskaya, V.G. Demyanov, A.I. Dyakov, N.G. Komlev, L.P. Krysin, O.P. Sologub, O.G. Shitova, and others). Moreover, “loanwords carry an ethno-cultural component characterizing the peculiarities of people’s livelihood and the territory they inhabit” [13, p. 9]. For a foreign language learner, the cultural component of a loanword is of great interest. First, the word may denote a phenomenon for which there is no equivalent in the native culture. Second, the corresponding words from different languages may be equivalent and easily translatable in the conceptual domain but fundamentally different in the nuances of meaning, especially in axiology. The presence of linguocultural resources in loanwords is noted by many researchers (Z.R. Agleyeva, M.A. Kalinina, L.Y. Kasyanova, I.P. Lysakova, V.V. Khimik, V.D. Chernyak). Due to this feature of loanwords, it is reasonable to use them as a linguodidactic tool: to include them in the learning process, to develop the ability to use them in communication, “provided that the principles of appropriate understanding of the loanword and interpretation of its meaning in a specific interaction situation are observed.” [11, c. 52].

### **Materials and methods**

This article studies lexical loanwords – *borrowings from Russian and Chinese* – as linguistic markers of cross-cultural interaction between Russian and Chinese linguocultures. This comparative analysis has a justified scientific significance. The Russian and Chinese ethnic groups are comparable according to various criteria: their geopolitical location on the world map, rich history and culture, multiethnicity, and multiconfessionalism. At the same time, there are obvious differences in national customs, traditions, value systems, and languages: Russian and Chinese languages do not resemble each other in structure, writing system, and intonation patterns. Linguistic – explanatory, etymological, associative, and translated – dictionaries of Chinese and Russian languages served as sources for the empirical material [14–26]

The methodological basis of the study has a complex cross-cultural character and includes a number of general scientific (including interdisciplinary and linguistic) methods and techniques: Observation, comparison and contrast, etymological and component analysis, elements of linguocultural, linguoconceptual and discourse analysis, lexical-semantic and contextual analysis, associative linguistic experiment.

### **Results of the research**

The Russian and the Chinese culture have different histories of origin and different ontological statuses: The Russian culture was formed a long time under the influence of paganism and Orthodox Christianity, the Chinese mentality and culture under the influence of Buddhism, Confucianism, and Taoism.

Since the beginning of the 21st century, the interaction between the Russian and Chinese people has noticeably increased, which undoubtedly contributes to the expansion of interlingual contact, including the inclusion in the national languages and the adaptation of borrowed units to national usage (see works by S. Wang, Sh. Wang, Yu Wei, Ch. Dong, S. Li, N.V. Proshchenko, S.L. Savilova, S. Tian, Sh. Zhu). Borrowing has its roots in regional use, then partially spread over Russia and China's whole territory. Today, borrowings are the basis for many active processes in the lexicon and word formation of modern Russian and Chinese languages [27, p. 578]. Chinese and Russian borrowings, passing from the donor language to the recipient language, inform the speakers of both linguocultures about the features of national life in its most diverse manifestations. The most typical form of lexical borrowing is borrowing a term as a result of borrowing a thing, concept, or phenomenon. Thus, Chinese words (юань, шэн, чесуча, цы, фынь, ушу, сямисэн, му, сампан, каолин, кан, женьшень, джонка) appeared in Russian. Likewise, Russian borrowings appeared in Chinese (спутник, баян, бандура, берданка, ботвинья, большевик, меньшевик, домра, фунт, копейка, рубль, платье, капрон, лезгинка, марксизм, ленинизм, червонец, чечетка, самовар, шапка, суп, верста, ведро).

The study of the didactic resources of Russian and Chinese borrowings that became part of the Russian and Chinese languages has a sufficient research base. See, for example: [11, 28–31].

Given the above, we will define the following goals as the most important ones of this article: (1) to summarize the information on the qualitative and quantitative features of the content of Russian borrowings in Chinese and Chinese borrowings in Russian; (2) to study the peculiarities of their perception and interpretation by the speakers of the mentioned languages; (3) to compare the perception of borrowed units by the speakers of Russian and Chinese; (4) to describe the possibilities of using the obtained cross-cultural data in teaching Russian/Chinese as a foreign language.

### *1. A brief qualitative and quantitative characteristic of Russian borrowings in Chinese and Chinese borrowings in Russian.*

Most Russian and Chinese borrowings are indirect borrowings by other languages. This may be due partly to the isolated existence of Chinese civilization and partly to the relatively late exploration by Russians of the Far Eastern territories bordering China. Some borrowings have a limited sphere of influence. Based on the analysis of dictionary data, we have selected 330 Russian borrowings and 100 Chinese borrowings.

Thematically, loanwords are associated with certain spheres of life. Thus, Russian borrowings in Chinese are represented by the following main thematic groups, denoting realia from different spheres of life: (1) natural and geographical (Байкал, омуль, мед, береста, ранетка); (2) scientific and technical (спутник, трактор, комбайн, солидол); (3) economic (комбинат, НЭП, паек, рубль, копейка); (4) socio-political (Петр I, Ломоносов, царь, комсомол, марксизм); (5) everyday (борщ, водка, хлеб, матрешка, сарафан, играть в дурака); (6) cultural-historical (Кириллица, Юрьев-день, балалайка).

Analysis of the lexical material shows that a considerable proportion ( $\approx 45\%$ ) of Russian borrowings in Chinese are Sovietisms, most of which are internationalisms. Thus, such Russian borrowings as большевик, Кремль, ленинизм are recognized by Chinese specialists of Russian philology as the most frequently used by speakers of Chinese [28, p. 203]. This fact shows a deep interest of the representatives of the Chinese linguistic culture – the citizens of the PRC – in the experience of creating a state of a socialist character. Let us also note that the list of popular

modern Russian borrowings includes units of different linguistic and stylistic affiliation: пойдём, как раз, нету, хорошо, плохо, здравствуйте.

The number of lexical borrowings from Chinese that became part of the Russian language is small. A large part of them entered Russian indirectly through other languages, for example, English (*soy, ketchup, typhoon*), French (*satiné*), and Turkic (*čaj, čini*) languages. The following words have entered Russian directly from Chinese: байховый, гаолян, гоминдан, даосизм, дацзыбао, женьшень, кан, каолин, кинкан, ли, локва, маоизм, му, тайпин, ушу, фанза, фынь, ханжа, ханшин, ходя, хунвейбины, хунхуз, чесуча, юань.

Chinese borrowings denote everyday objects (сатин, нанка, джонка, макао), Chinese money (юань), Measures of weight and area (ли, лян), cultural facts (фэн-шуй, инь-янь, даосизм, конфуцианство, Пекинская опера, Великая китайская стена, ушу, цигун), public persons and phenomena (богдыхан, бонза, мандарин, хунвэйбин), objects of the surrounding world (женьшень, чай, пекинес, чау-чау, тайфун, соя). Their entry into the Russian language is usually the result of the contact between the two nations in the boarding areas. For example, native Russian speakers in Vladivostok use Chinese borrowings such as чифань (take food), личжи, гуйюань (fruits growing in South China) [28, p. 203]. Some borrowings come from Chinese into Russian from books, for example, гохуа, гоминдан, дацзыбао, мандарин, тайпин, хунвейбин, цы. In the overwhelming majority, Chinese words are unambiguous, and polysemous words are not common: чай, шелк, фарфор, лун. Some Chinese loanwords are still considered exotisms – богдыхан, лан, фанза.

In 2006 (the year of Russia in China) and 2007 (the year of China in Russia), an increase in mutual borrowings in the two languages was observed.

## *2. The peculiarities of perception and interpretation of Russian borrowings in Chinese and Chinese borrowings in Russian by speakers of these languages.*

The implementation of this task led to an experimental cross-cultural study. An association experiment was organized and conducted involving 30 native speakers of Chinese and 30 native speakers of Russian (undergraduate and graduate students of the Faculty of History and Philology of Tomsk State Pedagogical University, 2015–2018). The age of the participants – up to 30 years old – is an important parameter: At this age, the formation of the linguistic personality is completed, and therefore the formed linguistic ability of the experiment participants is reflected in the associations. However, the essential content of linguistic abilities and their formal-combinatory skills remain relatively stable for most people throughout their lives. The experiment was conducted orally with a simultaneous audio recording of responses, which minimized the time between the question and the answer in the interview to 5–7 seconds and allowed us to obtain the informant's response in the form of one or more word associations as quickly as possible. A partial description of the experiment can be found in [31].

The obtained results are presented in the table according to the method of constructing the articles in the associative dictionary: The information about the associations of the respondents of both groups to Russian borrowings is presented in Table 1, to Chinese borrowings in Table 2. The most popular loanwords from Russian and Chinese serve as trigger words (10 units per language) (in the table, this is the leftmost column). The middle and right columns show the respondents' responses to the trigger words – Chinese and Russian speakers, respectively. The number of repeated associations to a given trigger word can be found in the parentheses. The reaction words are included in the dictionary in the form in which the subjects speak them. Non-repeated associations are arranged in alphabetical order.

Table 1

*Respondents' reaction to Russian borrowings*

Russian trigger words	Reaction words from Chinese speakers	Reaction words from Russian speakers
Хлеб (Bread)	Еда (24), вкусно (21), мука (19), вода (18), молоко (16), черный (12), белый (12), торт (9), сыр (8), кухня (7), бублик (6), земля (6), рис (6), бутерброд (4), пирог (4), пицца (3), продовольствие (3), блюдо (2), быстрого приготовления (2), ветчина, гамбургер, голод, греться, духовка, жесткий, жито, закром, зерно, кетчуп, колбаса, кофе, магазин, мягкий, неглавные (неосновные), печенье, пикник, питания, пицца, продукты, пшеницы, рабочий, салат, сахар, соль, тесто, хот-дог, чай	Еда (18), соль (15), пицца (14), есть (11), булка (10), батон (8), крошки (7), кушать (6), масло (6), жизнь (5), тесто (5), вода (4), булочка (3), буханка (3), жратва (3), рожь (3), вкусный (2), голова (2), калач (2), свежий (2), урожай (2), ароматный, белый, бизнес, Бог, богатство, борщ, всему голова, выпечка, главное, глава семьи, главный продукт, голод, гостеприимство, дом, домашний, достаток, запах, зерно, злак, каравай, колос, комбайн, мягкий, мякина, мука, насущный, необходимая часть русского стола, нож, поле пшеничное, пшеница, с хрустящей корочкой, крошки, свежееиспеченный, серый, солнце, сухари, сытно, сытость, теплый, труд, утро, хлебороб, ценность, чай, черный
Суп (Soup)	Помидор (8), картошка (7), говядина (6), капуста (6), мясной суп (6), суп из овощей (5), рыбы (4), вода (3), здоровье (3), соль (3), соус (3), кастрюля (2), беженец, борщ, бульон с трепангами, креветками и рыбой, вид блюда, вкусный, горячий, завтрак, закуска, кисло-острый, консервы, майонез, масло, морковь, пить, свекла, семья, соя, суп, суп с яйцом, родные люди, укроп, уксус, черпак, чашка, щи	Горячий (14), вкусный (13), гороховый (12), вкус (11), аромат (10), любимый (8), жидкость (6), борщ (5), чашка (5), еда (3), морковь (3), варка (2), соль (2), бульон, гороховый суп и плов, грибной, есть, жидкий, жир, куриный, кушать, наваристый, обед, пар, первое блюдо с капустой, сметаной
Квас (Kvass)	Напиток (13), сок (12), чай (12), суп (9), вода (7), питье (6), пиво (5), бродить (3), магазин (3), кока-кола (2), молоко (2), морс (2), острый, кислый вкус (2), спрайт (2), бутылка, газированная вода, коктейль, крышка, лимонад, минеральная вода, напитки России, прохладительные, фанга	Кислый (11), жара (8), лето (8), вкусный (7), жажда (6), резкость (6), Русь (6), пиво (5), березовый (3), питье (3), сок (3), холодный (3), кружка (2), брожение, деревья, домашний, хлебный, дрожжи, закваска, коричневый, крошки, кружка, напиток, окрошка, освежает, очень редко встречается на березовом соке, прелесть, пить, сладкий, темный, утомляет, сахар, хмель
Водка (Vodka)	Русский национальный напиток (8), вино (6), «Пять озер» (5), мороз и солнце (4), спирт (3), пьяница (2), хмель (2), банкет, закваска, коктейль, коньяк, кофе, ресторан, рюмка, сок, трактир, чай, чистый, шампанское	Дорогая (6), русская водка (6), алкоголь (4), пьянство (4), пьяный (4), беда (3), плохо (3), напиток (2), Новый год (2), бутылка, веселиться, вино, Есенин, гадость, горько, градусы, графин, гулянка, жрать, застолье, крепкая, круговерть, напиток на русском столе, огурец, опьянение, праздник, привоз, событие, спиртное, стол, стопка, танцы, тост, частый способ согреться
Рубль (Rouble)	Копейка (26), русская денежная единица (22), деньги (18), валюта (3), банк, банкнот, бумага, доллар, евровалюта, золото, книгопечатание, ломбард, милостыня, фунт	Русская единица деньги (25), монета (20), копейка (19), доллар (3), деревянный, железная монета, круг, мало покупки, мелочь, орел, почти не ценная, решка, рупь, сталь, топор

End of Table 1

Russian trigger words	Reaction words from Chinese speakers	Reaction words from Russian speakers
Колхоз (Kolkhoz)	Государственный дом (9), земля (7), крестьяне (7), производственная бригада Китая (6), СССР (5), социализм (3), деревня (2), коллектив, комбайн, лошадь, общий, сельское хозяйство, трактор	Россия (18), деревня (12), прошлое (9), СССР (8), комсомол (5), коллектив (4), комбайн (3), «Красный путь» (3), коммунизм (2), совхоз (2), животные, занятия скотоводством и земледелием, земледелец, имени Ленина, коллективизация, коровы, красный, навоз, народ, веселая работа, община, осел, поля, председатель, сарай, свиньи, село, совнархоз, социализм, стога, тракторы, упадок, урожай, ферма
Пушкин (Pushkin)	Поэт (26), писатель (24), великий (20), стихи (18), Россия (17), «Евгений Онегин» (15), дуэль (15), любовь (11), «Я вас любил» (8), известный (5), стихотворение (3), красавица (2), смелый (2), библиотека, музей, Золотой век, Институт имени А. С. Пушкина, романтизм, русский язык, улица	Великий (27), поэт (24), писатель (24), все считают его гением! (21), есть чем похвалиться (18), «Евгений Онегин» (17), стихи (16), 19 век (14), знаменитый (10), уникальный человек (9), стихотворения (6), кудри (3), школа (3), солнце русской поэзии (2), араб, город, дерево-анчар, «Капитанская дочка», няня, портрет, Россия, во всем мире
Космонавт (Cosmonaut – Astronaut)	Космос (13), космический корабль (9), Гагарин (7), Ян Ливэй (5), спутник (4), небо (3), КНР (2), Россия (2), США (2), космолет, сверхдержава, эфир	Гагарин (18), первый (18), земля (15), космос (15), звезды (13), полет (10), луна (8), небо (5), планеты (2), выносливость, галантный, день космонавтики, исследователь, костюм, невесомость, ракета, решительность, скафандр, Стрелка, сфера
Православие (Orthodoxy)	Главная религия России (10), собор (9), христианство (8), церковь (7), духовная опора человека (6), русские люди (3), католицизм (2), буддизм, верующий, дать людям утешение, ислам	Церковь (8), вера (7), священник (7), религия (6), духовность (5), золотые купола (5), христианская вера (5), бог (4), небо (4), ветвь христианства (3), Пасха (3), самодержавие (3), народность (2), вероисповедание, ветхо, в России, доброта, икона, крест, ладан, масленица, нравственность, пост, радостное, рождество, свет, светлое, смирения, спокойствие, хорошо, 998 год, юродивые
Матрёшка (Matryoshka)	Россия (16), игрушка (14), сувенир (12), березка (11), кукла (9), деревянная (8), украшение (5), художественное изделие (4), память (3), подарок (2), ребенок, вырезной рисунок	Символ (11), игрушка (9), дерево (8), кукла (8), рисунок (6), весело (5), русская (4), народная (3), одно в одну (3), девочка (2), русский менталитет (2), яркое (2), бабушка, выставка, детство, дура, замечательно, иностранцы, краски, красная, круглая, ментальность, Родина, румяные, Сувенир России, который не спутаешь с другими в мире, Хохлома



Table 2

*Respondents' reaction to Chinese borrowings*

Chinese trigger words	Reaction words from Chinese speakers	Reaction words from Russian speakers
Инь-янь (Yin-yang)	Женское-мужское (20), суеверие (15), баланс (12), календарь (11), противоположность (10), жить-умереть (9), тай-ци (8), положительное-отрицательное (7), черное-белое (7), фэн-шуй, китайское философское учение (6), пять стихий (основных элементов природы по древнему китайскому учению – металл, дерево, вода, огонь, земля) (6), восемь триграмм (комплекс символистических знаков для гадания в древнем Китае) (5), даосизм, астрология, дао си (2), антитеза, астрология, ворожея, двойственный характер, китайская медицина	Мужчина-женщина (15), два начала (6), темно-светло (5), добро-зло (2), фэн-шуй (2), черное-белое (2), гадания, гармония, истина, слабое-сильное, противоположность, популярная эмблема в виде круга
Женьшень (Ginseng)	Лекарство (18), полезно для здоровья (16), дорого (13), долголетие (10), растение (8), северо-восток Китая (4), панты (3), укрепляющее средство (3), волшебный, китайская медицина, косметика, можно лечить человека, можно положить в водку, на горе, народная сказка, панты, многолетнее травянистое растение, хорошее лекарственное сырье, чудесный	Трава (20), растение (17), лекарство (10), цветок (8), лечение (7), здоровье (6), долголетие (4), польза (3), Китай (2), корень лечебного и полезного растения (2), Дальний восток, дерево, земля, корень жизни, куст, лекарственное средство, лес, мелкое тонкое дерево, настойка, отвар
Кунг-фу (ушу) (Kung-fu (wushu))	Укреплять здоровье (22), вид спорта (14), долголетие (10), Джекки Чан (9), китайская национальная гимнастика (8), сила (7), гордость (5), борьба (5), монастырь шаолин (в пров. Хэнань) (5), монахи (4), фильм «Хо Юаньцзя» (3), цигун (2), акробатика, борьба и положение, герой, крепкий, оружия, оздоровительное мероприятие, самозащита, храбрый	Борьба (15), Джекки Чан (6), единоборство (5), боевое искусство (4), бой (3), вид спорта (2), джиу (дзюдо) (2), каратэ (2), особое искусство (2), ловкость, монах, Шао-линь, шаолиньский
(Конфуцианство) Confucianism	Конфуций (22), учение (13), широкое и глубокое (9), заповедь (6), Мэнцзы (5), Четырехкнижие («рассуждение и беседы», «великое учение», «соблюдение середины», «Мэнцзы») (4), конфуцианская школа (3), строгая иерархия (3), Пятикнижие («книга песен», «книга перемен», «книга ритуала», «книга истории», «весна и осень») (2), философское учение о нормах поведения (2), великий, воспитание, город Цюйфу, заложено в 6 в. до н.э., идея, история, культура, мысль, наставление, человеколюбие и гуманность («жэнь»), просвещение, ритуал («ли»), скромность, учитель, этико-политическое учение	Конфуций (15), философия (14), Китай (10), религия (6), учение (6), направление (4), буддизм (2), вера (2), братство, гармония, мировоззрение и жизнь, вероисповедание, Восток, движение, древность, заповеди, история, объединение, преклонение, справедливость, течение

Continuation of Table 2

Chinese trigger words	Reaction words from Chinese speakers	Reaction words from Russian speakers
Пекинская опера (Peking opera)	Традиционная китайская опера (15), национальное наследие (14), китайский музыкальный театр (12), китайская культура (9), Мэй Ланьфан (артист) (9), разноцветное лицо (8), китайское искусство (7), образцы грима (7), дуэт песен и танцев (6), мелодия (5), местная опера (5), музыкальная драма (3), акробатика, длинный театральный костюм, куньшаньская опера, маски, на сцене, отличительный, под музыку, скетч с краткими диалогами, пять постоянных амплуа в пекинской опере, инструменты, сценическая походка, новые пекинские оперы на исторические темы, репертуар, шаньдунская опера, шанхайская опера, шаосинская опера, хэбэйская опера	Театр (8), музыка (6), опера (5), песни (4), Китай (3), китайские костюмы (2), танцы (2), веера, в Пекине, выступление, гимнастика, грим, искусство, краски, красиво, культура, макияж, маски, наша не хуже, носки, опера с определенной национальной культурой Китая, петь, слова не понятно, стагнация, утка
Юань (Yuan)	Китайская денежная единица (25), монета (10), рубль (6), доллар (3), евро (3), банкнота (2), английский фунт, банк, валюта, золото, серебро, счетные слова	Деньги (10), монеты (8), солнце (2), Китай, мелкий
Фэншуй (Feng shui)	Суеверие (15), ветер и вода (12), выбор места для жилища или кладбища (8), инь-янь (5), наставник (5), учение (5), гадание (4), могила (3), дом (3), дао (2), даосизм (2), пеленг (2), восемь триграмм, ворожить, гора-река, доля, дракон, иметь широкое распространение в южном районе Китая, миф, примирение и размолвка, природа, пять элементов, сторона, судьба, тигр, участь, удача и беда, черепаха, фальшивый, феникс, хорошо-плохо	Ветер-вода (7), гармония (7), книги (5), Китай (3), интерьер (3), учение об устройстве дома (2), философия бытия человека (2), благосостояние, голова за дверью, деньги, здоровье, инь-янь, квартира, мебель, модное увлечение современных людей, надо жить правильно, нож в форточке, образ жизни, окружающая обстановка, расположение предмета, рассмотрение, света, стороны, суеверие, счастье, традиция
Чай (Tea)	Зеленый (13), цветочный (12), Лунцзин (9), черный (9), Билочунь (8), Китай-родина чая (5), чайная церемония (5), здоровье (4), самовар (4), маофэн (3), польза (3), гунфуча (2), напиток Китая (2), пуэр (2), хуаншань (2), цихун (2), чайник (2), варить, горячая вода, дорогой, кофейный чай, крестьянин-чаевод, кусты чая, посуда, пищеварение, повышать иммунитет, растение, улунский чай, утолять жажду, хризантема, чаепитие, чайная, чайный стакан, Шень нун, юг Китая	Зеленый (16), напиток (9), черный (7), Китай (5), крепкий (5), ароматный (4), чаепитие (4), церемония (3), варенье (2), самовар (2), сахар (2), без сахара, беседа, бублики, вкусный, вода, в пакетиках, вприкуску, горячий, жидкость, заварка, здоровье, каркаде, конфеты, коричневый, кухня, лепесток, лимон, листья, настоящий китайский в России редко встретишь, отдых, пироги, помойка, разговор, разнообразие, с бергамотом, с жасминовым, с медом, с молоком, тепло, травяной, третье блюдо, Улунский, фито-чай, целебный
Цигун (Qigong)	Ушу (15), здоровье (12), долголетие (10), кунг-фу (8), лечебное и оздоровительное мероприятие (5), вид спорта (3), дыхание (2), живительные силы духа, китайская медицина, монах, пожилой, силы, способ укрепления, тайцзицюань, цигунотерапия, чудотворная сила	Сила (2), волшебный, гимнастика, лечебная процедура китайской медицины, самурай, спорт, правильное дыхание, чудо, энергия

End of Table 2

Chinese trigger words	Reaction words from Chinese speakers	Reaction words from Russian speakers
Маоизм (Maoism)	Мао Цзедун (14), учение (12), лидер Китая (11), великий (9), Дэн Сяопинь (8), Ленин (7), Маркс (7), Коммунистическая партия Китая (6), создание нового Китая (6), коммунизм (4), культурная революция (3), политика (3), воспитание (2), великий (2), великий поход, история Китая, Красная армия, политический проект, плохо, престиж, социализм	Учение Мао (11), направление (5), Китай (3), коммунизм (2), Мао Цзедун (2), последователи (2), лидер, государственная идеология, как ленинизм, сталинизм, фашизм, франкизм, теория, философия

### 3. A comparative analysis of the perception of Russian and Chinese borrowings by speakers of Russian and Chinese.

Based on the cross-cultural comparison of the experimental data, some conclusions can be drawn.

The analyzed Russian borrowings contain lexemes expressing significant fragments of both worldviews: Russian national cuisine (хлеб, суп, квас, водка), political and economic life (колхоз, рубль), outstanding personalities and cultural figures (Пушкин), national achievements and identity markers (космонавт, матрешка, православие). Each of these fragments contains important information about the identity of the Russian people, its history, and the richness of the national culture expressed in traditions, customs, behavior, and mentality.

As an example, let us consider the variants of the respondents' answers regarding the Russian loanword хлеб (bread).

A characteristic feature of any national culture is its national cuisine. A special place in the theme group National Russian Cuisine is occupied by the word хлеб (bread). In Russian, the word хлеб has many meanings: 1. A food baked from flour. 2. (Plural хлебы) a product in the form of a large pastry. 3. The seeds of grain that are ground into flour. 4. (Plural хлеба) grain. 5. (Plural хлеба) the figurative meaning of food. 6. Livelihood, income [21, p. 862–863]. In Chinese, each meaning of this word corresponds to a special Chinese word: the first and second meanings of the Russian word хлеб correspond to Chinese – mian bao, but others are as follows: 3 – liang shi, 4 – zhuang jia, 5 – kou liang, 6 – sheng huo fang shi. Thus, the semantic scope of the Russian word хлеб is much larger than that of its Chinese counterpart. It should be noted that the word хлеб has a symbolic meaning in the Russian language and culture, and this lexical unit is correspondingly rich in cultural connotations. Bread occupies an important place in the life of the Russian people. It is a daily meal symbolizing friendship, welcome, recognition, and reward. In the Russian language, there are many fixed expressions and phrases containing this word: хлеб-соль водить (it means to be friends with someone, to maintain friendship), хлебосольный дом (hospitable house), хлебосольный хозяин (the greatest praise for a person who is a wonderful host), хлеб – всему голова (this is the folk wisdom: respect for bread as a result of hard peasant work, which supports national customs and expands the meaning of the word), хлеб насущный (something necessary for subsistence, existence), свой хлеб есть (earning one's own living (colloquial)). The answers of the Russian respondents convincingly proved the wide semantic range of this borrowing.

In the linguistic consciousness of Chinese students, the associative links that arise in understanding the Russian borrowing хлеб exist in a considerably narrowed form. This is most

evident in the most popular responses: еда (food) and, curiously, вкусно (delicious). Incidentally, if the experiment had been conducted in China, these words would not be at the top of the associations: Bread sold in China, unlike Russian bread, is not so tasty and not in great demand (Chinese people living in Russia, like Russian bread very much). Among reaction words, there are many referring to flour (торт, бублик, пирог, пицца, гамбургер, печенье, тесто, хот-дог) or bread-based sandwich products (ветчина, кетчуп, колбаса, салат). There are also generic names for the product (продовольствие, блюдо, питание, пища, продукты). All this shows that the word хлеб has been adopted into the Chinese language, but for the Chinese, including those who live in Russia, bread is only one of the types of food, which in their minds are associated only with the names of various products. The axiological value component of the meaning of the word хлеб in the secondary worldview loses its relevance. In comparison with the corresponding fragment of the original worldview: bread for Russians is a symbol of warmth, home, food, and goodness, and it has great value.

As for the peculiarity of cross-cultural analysis of Chinese borrowings, we note that there is an overlap between Russian and Chinese cultures in the interpretation of some borrowings (e.g., the words чай and жень-шень). The results of the interpretation of the Chinese word жень-шень are as follows: Russians interpret it as medicine (10), treatment (7), health (6), useful (3), longevity (4), Chinese interpret it as medicine (18), remedy, for health (16), useful (16), longevity (10). The word is popular and well-known in Russia, although the reactions show that many Russians have never seen this root. Reactions to the word чай (tea) are more varied among Russian students than among Chinese. Besides the usual ones (green (16/13), black (7/9), tea ceremony (3/5), herbal/flower tea (1/12), samovar (2/4), water (1/1)), Russian responses showed national and cultural specificities (tea with sugar, tea without sugar, tea with bun, tea with lemon, tea with milk, tea with honey, tea with sweets, tea with cake): пить чай вприкуску с чем-то (drinking tea with a little sugar or something sweet). The Chinese drink tea without any additives such as sugar or milk. The answer words conversation and relaxation indicate that tea drinking is accompanied by cordial conversation, exchange of opinions, and chatting. Although чай (tea) is not a native word of the Russian language, many Russians are still convinced that it is native. The Chinese have shown that the homeland of tea is China: in their answers, there are many names of different kinds of tea, unknown to the speakers of Russian language culture: *maofeng* (3), *gongfu cha* (2), *puer* (2), *Huangshan* (2), *keemun* (2).

Another example. Фэншуй (Feng Shui) is a Chinese borrowing that became unusually popular in Russia at the turn of the 20<sup>th</sup> and 21<sup>st</sup> centuries. The list of reactions proves this – there are about 30 of them. The discrepancy between the fragments of Russian and Chinese linguistic images in terms of ideas about this phenomenon is obvious. Russians associate Фэншуй (Feng Shui) with geomancy (the influence of cardinal directions and local terrain on our destiny), while Chinese responses showed us a multidimensional interpretation based on such variants of understanding: 1) Feng Shui is based on natural elements: Earth, Metal, Water, Wood, Fire (five elements); 2) Feng Shui refers to the world of the dead: the cemetery (8 answers), the tomb (3 answers). According to the ancient belief of the Chinese, a person should live in a harmonious place and rest properly after death. It is believed that this will positively affect the living family members. 3) Feng Shui is connected with mythology – the four sacred animals: Dragon, Tiger, Phoenix, and Tortoise. They try to place the house (represented by the Phoenix) in the center to have a pleasant view from the front of the house. The neighboring houses or small architectural shapes on the property symbolize Tiger, Tortoise, or Dragon; 4) Feng Shui is associated with the wisdom of the ancestors, which is reflected in answers such as Teach (5), Tao (2), and Taoism (2). Both branches of Chinese philosophy, Confucianism and Taoism, have the same root, the Yi

Ching, which contains basic information about the Eight Trigrams used in Feng Shui (divination (4), direction (2), fortune telling, elements (wind and water, mountain and river, nature)) and in many other ancient Chinese techniques. 5) Feng Shui is related to the method of the Eight Aspects of Life: Luck, Career, Wealth, Destiny, Fate, Fortuna, Trouble, and Knowledge.

Even a superficial cross-cultural analysis shows that loanwords in Russian and Chinese language and culture carry elements of national identity, deepen the thesaurus of language personalities, help improve their competence in cognitive and communicative aspects, expand the boundaries of linguistic and conceptual worldview – both native and secondary, which in general mutually enriches the contacting linguocultures.

4. The possibility of applying the obtained cross-cultural data in teaching Russian/Chinese as a foreign language.

The Russian loanwords used in Chinese and vice versa have already become part of the linguodidactic base in Russia and China. The linguodidactic potential of Russian and Chinese borrowings can be used in the lexicology of national languages, cultural studies, country studies, linguocountry studies, translation and translation studies, and linguocultural studies. In addition, the illustrative materials we have shown can be used in elective courses for international students, such as Linguocountry Studies: National Cuisine, Customs, Beliefs and Culture, Cultural Symbolic Meanings in the National Language; National Linguoculture: Universal and Differential Features. An example of a methodological outline for teaching Russian as a foreign language, which includes the Russian borrowings of the words хлеб (bread) and квас (kvass), can be found in [11].

In general, we believe that the effectiveness of using loanwords in the process of foreign language learning is achieved through the use of appropriate teaching methods and techniques that correspond to the cognitive abilities and level of the foreign language being learned. Therefore, further study of this topic is related to the perspectives of the problem mentioned in the article.

### **Conclusion**

It is well known that borrowings are foreign elements transferred from one language to another during cross-cultural interaction. Therefore, studying the process of lexical borrowing from the point of view of cross-cultural analysis allows us to penetrate deeper into the linguistic consciousness of native speakers to get in touch with the features of national culture.

In modern linguodidactics, one of the most important tasks is developing a secondary linguistic personality capable of participating in cross-cultural communication. In order to achieve successful results in this task, it is necessary to include elements of the foreign language and fragments of national values in the fund of general knowledge of foreign language learners. From these points of view, teaching a foreign language should be inseparable from immersion in the culture of the people of a given language. From these points of view, teaching a foreign language should be inseparable from immersion in a particular foreign culture. Today, the improvement of the methodological system of linguodidactics is connected with the consistent inclusion of the national and cultural components in a foreign language course. Knowledge and understanding of social, historical, and cultural processes that have taken place and are taking place in a society whose members are representatives of a foreign linguoculture provide international students with the opportunity to delve deeper into a foreign national culture and form axiologically significant fragments of the secondary world view.

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