

**МІЖКУЛЬТУРНА КОМУНІКАЦІЯ В
СУЧАСНОМУ СВІТІ. ПРАГМАТИЧНІ АСПЕКТИ
КОМУНІКАТИВНИХ ДОСЛІДЖЕНЬ**

УДК 811.112.2:82.7/398.23

S. M. Bassay

**ETHNIC JOKES AND THEIR PERCEPTION IN GERMAN-
SPEAKING SOCIETY**

Various cultures have come into contact with one another on every level: economic, war, peace, and migration. These intercultural encounters have contributed to our knowledge of other societies. That's why any form of humor have been both accepted and widely used all around the world not only to distinguish cultural differences, but also to help people identify with their ethnic identity. Research into ways of joke use as an efficient means of intercultural communication is of actual importance concerning the globalization process around the world.

Today there is almost general recognition that there is no culturally specific humor - as had often been thought in the past except in the cases when the humor is strictly verbal or essentially very ephemeral. Humor in the broadest sense is conceived in every form imaginable.

The purpose of this article is to evaluate the two ways of humor development within ethnic jokes – prevalence of superiority theory and stereotypical “cross-cultural” insults, which target a number of ethnic groups simultaneously.

Although the term ethnic humor may be recent in origin, “humor disparaging other groups is probably as old as contact between cultures” [1, p. 108]. In recent years ethnic humor study has begun more and more popular. The works of M. Apte and F. MacHovec highlights the history and nature of ethnic humor, A. Dundes focuses his attention on use of ethnic slurs, M. Kulinich analyses the lingual cultural constituent part of humor.

There are many forms and uses of ethnic jokes. Ethnic humor mocks characteristics from dialect, to nonverbal gestures, and has even be used to enforce social norms [2]. Ethnic jokes reflect reality as itself as well as offer the ways of intercommunication with it. Sometimes they propose the witty way-out of some complicated challenges remaining in their fundamentals the brilliant example of popular wisdom. The example of such quick wit is given in the following joke:

“Herr Ober! Ihre Kotelette waren ja doch immer kleiner!“ „Das ist eine optische Täuschung, mein Herr. Wir haben unserem Lokal vergrößert!“ [3]

The waiter's ability to find the right answer creates the punch line of this joke.

Rather often the plot of a joke is focused on a competition between the representatives of ethnic communities concerning the domestic matters (who is cleverer, stronger, more talented etc.) as well as global problems (which country is more powerful, which one is wealthier etc.). Regarding the stereotypical image of Americans as the nation inclined to boast about their might, power and superiority, the following German joke proposes the witty solution to put an end to offensive remarks made by the American:

Ein Ami kommt nach Köln, das erste mal, und macht eine Stadtrundfahrt.

Sie kommen an der Hauptpost vorbei, der Ami ist beeindruckt, „Hey what's this?“ – „Das ist unsere Hauptpost“, sagt der Taxifahrer, „da haben wir 5 Jahre dran gearbeitet.“ – „Well“, erwidert der Ami, „wir hätten höchstens 3 gebraucht!“

Die Fahrt geht weiter, sie kommen zu dieser großen Brücke (keine Ahnung wie die heißt), der Amerikaner will wieder wissen, was das ist. Der Taxifahrer sagt es ihm und erwähnt, daß der Bau 3 Jahre gedauert hätte. „Das hätten wir in einem Jahr geschafft“, kommt prompt die Antwort.

Jetzt langt's, denkt sich der Taxifahrer. Sie kommen an den Dom! „Wonderfull“, sagt der Ami, „was ist das?“ Der Taxifahrer schaut, kommt in's Grübeln und sagt, „Keine Ahnung, gestern war das Ding noch nicht da!“ [4]

What's funny is a complex psychological-emotional phenomenon involving a great variety of interacting variables” [5, p. 3]. Five interpersonal variables were characterized to enhance a joke's effectiveness. First, the listener must be interested. Mac Hovec referred to a “dirty” joke being more interesting to most teenage boys than political jokes as an illustration. Second, the listener's opinions must not be too strong. If the encoder has serious feelings, there is a good possibility that the joke may “go too far” and will thus “go flat.” Third, the feeling must flow naturally and must not be forced or artificial. Fourth, the punch line must be delivered cleanly and comprehensibly. Finally, the encoder should strive for optimal content, meaning only content to make the point should be used.

Ethnic joke allows to recognize the member of one's community and identify the representative of another one. The latter is described far from complacency. The most common jokes tend to portray the target ethnic group as “stupid, ignorant, or unclean” [1, p. 115]. The disclosure of opposition content means personality interpretation as a cultural ethnic unit. In such case it is appropriate to talk not about a single person but about intercommunication of ethnic groups and ethnic communities. The research into ethnic differentiated and ethnic integrating factors is at hand. When studying integrating features of ethnic community, the main point is concentrated on ethnic (national) self-consciousness which has both objective and subjective meaning [6, p. 85].

The complicated relationships between Germany and Austria has led to occurrence of many jokes based on superior attitude of the former over the latter:

Was passiert, wenn eine deutsche Blondine nach Österreich auswandert? In beiden Ländern steigt der durchschnittliche IQ. [7]

Sometimes humor as an expression of superiority can either “be a mechanism of control or a form of resistance” [8, p. 426]. The famous confrontation between German and Dutch teams on a football pitch has become the occasion of creating some jokes:

Wieder einmal muss Deutschland gegen die Niederlande spielen. Die Deutschen denken sich: “Die Holländer sind eh so schwach, da braucht ja nur einer von uns spielen.” Gesagt, getan. Einer der Deutschen spielt, die anderen amüsieren sich und haben Spaß. Nach kurzer Zeit schalten die Spieler den Fernseher ein und sehen 10. Minute 1:0 für Deutschland. Die Spieler sind zufrieden. Nach einiger Zeit schalten sie wieder ein und sehen 89. Minute 1:1. Schnell rennen sie zurück ins Stadion und fragen ihren Spieler: “Was ist passiert?” – „Na, ja, der blöde Schiri hat mich in der 11. Minute ausgeschlossen. [7]

Superiority theory in ethnic jokes is very prevalent. Berger agreed, “Humor from the superiority theorists, is always social or cultural and always involves comparisons of invidious nature” [9, p. 8]. The trends in ethnic jokes involve making one culture seem superior by comparing or making fun of idiosyncrasies of other cultures including dialect and traditions.

The idea of “ethnic inequality” is brightly expressed in ethnic jokes, especially when it concerns negative images of another ethnic communities’ representatives. Mockery and outrage against one ethnic community or another is the main aim of many ethnic jokes, but it is the language that helps achieve it.

Sometimes the opposition in a joke is created with the help of a fairly simple question. But in German-speaking community which is full of regional dialects and pronunciations varieties such questions are transformed into the main tool of incongruity. In the joke widely-spread variability of German along with peculiarities of landscape caused the intercommunication error in the conversation:

Deutscher Urlaubsgast zum Bergbauer: „Wie heißt'n der Berch da drübe?“ Bauer: „Wölcher denn?“ Gast: “Danke schön...” [7]

The variation among the German dialects is considerable, with only the neighbouring dialects being mutually intelligible. Low German varieties (in Germany usually referred to as “Platt” or “Plattdeutsch”) are considered a separate language by many German-speaking communities. Today Low Saxon dialects are still widespread. On the other hand, Northern Germany is considered to be the region where the purest Standard German is spoken, and in everyday life little influence of dialect is heard.

Such knowledge of phonological peculiarities within German help to taste this joke in full way:

Ein Dresdner ist „nibbrgemachd“. Im Aufnahmelager wird der sächsische Flüchtling gefragt: „Sind Sie aus politischen Gründen nach dem Westen gekommen?“ „Nee.“ „Sind Sie aus wirtschaftlichen Gründen

gekommen?“ „Nee.“ „Na, was war denn dann Ihr Grund?“ „Ich gonnde dähn Dialäggd nich mähr erdraachn!“

The whole set of observing customs and habits forms the main point in awareness of ethnic group as native, different from another one [10, p. 475]. In ethnic jokes the specific characters are represented: for example, Swiss are portrayed as physically slow, Austrian is usually merely an antagonist of a German character and presented as an unacknowledged equal, East Frisians (people living in East Frisia, the north-western corner of Germany) is portrayed as absurdly stupid or naive, German state officials (Beamte) are considered slow and lazy, doing a nearly useless job in the bureaucracy. Swiss jokes are full of jokes on citizens of Zurich and Berne. Such traits as stupidity, stinginess, over-emotionality, restraint alongside other non-typical features of national character for peculiar lingual cultural society are derided in ethnic jokes.

The use, production and enjoyment of ethnic humor have been discussed extensively through previous research literature. Many theories have emerged to explain the persistence of ethnic humor. Among the many theories, those that assign both psychological and sociological functions withstand. The psychological functions of humor claim that ethnic humor serves the human need to vent aggression [11]. It is this aggression which is meant to inflict offense at members of other cultures. Boskin stated, “humor is thus one of the most effective and vicious weapons in the repertory of the human mind” [12, p. 28].

Among the main tools of language aggression implementation the strategy of ethnic stereotype exaggeration should be singled out. One or another anthropological, social, cultural distinctions of ethnic community as a victim are considered as drawbacks and described in surplus manner in jokes.

(1) Warum gibt's in der Schweiz so viele Häuser aus Holz? -Die haben alle Steine für die Berge gebraucht [3]

(2) „Sagen Sie mal, warum kleben Sie denn an dieser Litfaßsäule die Plakate übereinander?“ „Nu, ich war jädz vier Wochn grangk, un da mußch nu nachglähm.“ [7]

(3) Bundesrat Ogis Bibliothek ist kürzlich abgebrannt! Schlimm: Alle vier Bücher sind verbrannt! Noch schlimmer: Sie waren noch nicht einmal ausgemalt. [3]

All above-mentioned jokes contain some kind of exaggeration. In joke 1 it concerns the scarce landscape, in joke 2 the typical German diligence is derided, joke 3 makes fun of Swiss ethnic community as uneducated and narrow-minded people.

The representatives of different cultures are compared in a joke with one another, traditionally the positive traits (hard-working, intelligent, patient, punctual etc.) are attached to own group and offensive stereotypical features are given to another one (stingy, mean, stupid, lazy etc.). Each community possesses some kind of cultural ready-mades and some set of ‘infavorites’ [13, p. 56].

Due to historical and political development of German-speaking countries stereotypical features of definite German regions citizens have become the main

point of German humor - preciosity of Prussians, impudence and carelessness of Bavarians, stupidity of Frisians, quick wit of Berliners, meanness of Saxonians. Bavarians think of a joke as the most convenient weapon to take vengeance on their old enemies Prussians. Swabs don't find their thrift the subject of fun and even proud of it.

It should be mentioned that East Frisian stereotype is characterized by absolutely disparaging, generalized and one-way manner – the only trait which is attached to them in German jokes is their stupidity, whether they concern their dialect or their way of life. These jokes are often in the form of question and answer, both given by the joke-teller. That's why they lose a lot in their punch line while translating into another language:

Warum hängen Ostfriesinnen ihre Ohrringe an die Wand? Weil man sagt: Auch Wände haben Ohren. [4]

Warum steigt sonntags die Verletzungsgefahr bei den Ostfriesen? Weil sie sonntags versuchen mit Messer und Gabel zu essen.

Warum ist denn Ostfriesland so flach? Damit die Ostfriesen schon am Mittwoch sehen können, wer am Sonntag zu Besuch kommt! [7]

Considering East Frisian jokes, people who study German-speaking society may come to some kind of conclusion on which deeds and character traits are praised and condemned in this society at specific stage of its development.

The large type of ethnic joke involves "cross-cultural" insults, which target a number of ethnic groups simultaneously. This is manifested in the popular jokes beginning with, "A German, an American, and an Asian walk into a bar..." In these cases, the members of the targeted cultures are presented with a problem in which they respond by keeping true to stereotypes involving their behavior, action, attitude and verbalization. These stereotypes represent the persistent force driving many ethnic jokes. Folklorist Alan Dundes explained that stereotypical conceptions derive not from direct interaction with other cultures, but from folklore including songs, proverbs, and jokes heard throughout history [11]. It is these stereotypes which have caused members of various cultures to be sensitive to their public image, especially the negative stereotypes ethnic humor is based upon [14].

Misunderstanding of many ethnic jokes by the other cultures representatives is closely linked to the general misunderstanding of foreign language humor as linguistic, psychological, culturological problem. The clearance and acceptance of foreign language humor depends a lot of background information knowledge. It's impossible to understand the foreign humor without looking into customs, traditions, history and geography of the country which humor is represented. Only possessing such knowledge it should be possible to accept and clarify national stereotypes reflected in ethnic jokes.

The following joke is a brilliant example of background information used in humorous way. But before telling it a listener should be aware of some facts – *Holsten-Brauerei AG* is a brewery producing famous and cheap *Carlsberg* beer, *Bitburger-Brauerei* – the largest German brewery producing *Bitburger* ale. The citizens of Koln prefer only own *Kölsch* beer which is

strictly protected as a regional make and considered as a 'real beer'. Only learning such facts helps consider the Köln citizen's reaction as hilarious:

Treffen sich drei Braumeister in der Kneipe. Der von der Holstenbrauerei bestellt sich natürlich ein Holsten. Der von der Bitburger-Brauerei natürlich ein Bit. Der aus Köln, von der Früh-Brauerei: „Für mich dann bitte eine Cola mit Eis!“ Die andere zwei wundern sich. Der Kölner: Wenn ihr kein Bier trinkt, trinke ich auch keins!“ [3]

Stereotypicity is a prime attribute of ethnic jokes as it is perceived in full way by the people who share the general ethnic, language, social features. Although the main purpose of such jokes is to show up the outstanding abilities, quick wit and resourcefulness of a narrator, actually these jokes demonstrate some kind of 'image play'.

The following image represents stereotypical image of Russians as vodka lovers, Turkish as kebab lovers, Swiss as nothing lovers (because they are traditionally considered as narrow-minded people):

3 Haie treffen sich irgendwo im Meer, sagt der Erste: „Mir geht's Überhaupt nicht gut! Ich hab heute Mittag einen Türken gefressen. Der hat so Viel Kebab intus gehabt, mir is ganz schlecht.“ Sagt der Zweite: „Das ist noch gar nichts! Ich hab letzte Woche einen Russen gefressen, der hat soviel Wodka intus gehabt; mir is immer noch ganz schwummrig.“ Da meint der Dritte: „Das ist alles noch gar nichts im Vergleich was mir passiert ist! Ich hab letzten Monat einen Zürcher gefressen, der hat so viel Luft im Kopf gehabt; ich kann immer noch nicht tauchen!!!“ [15]

Once a stereotype has been trapped in a process that can only be compared to the sociological equivalent of a stampot, it often runs the risk of becoming an ethnic joke. The motive here is entertainment, but the result is an acceleration of the process. Ethnic humor can provide much information about any given culture. What is considered nonhumorous in a culture can provide equal information about what is considered humorous. What is unlaughable in any culture "defines the holy, the irrelevant, and the unreachable" [12, p. 64]. Simultaneously, what is laughable "serves as a powerful telescope into the values and attitudes of a society" which may not be deciphered from any other perspective [12, p. 64].

English historian Norman Stone said some time ago, "Europe - and isn't it our unique achievement in the end? - is a very funny civilization." So all European ethnic communities which has a high degree of ethnic identity perceive jokes directed towards their own culture as less funny and more offensive. At the same time they have the greater one's own humor appreciation. This leads to a strong European sense of humor which reveals a higher tolerance for offensive comments. Europeans have learned to live with the so-called ethnic jokes: in reality they should really be called 'cultural' jokes, because most of the nations of the European Union are very confused ethnic entities and have been so for a long time.

Let's consider Austrians. They often make fun of themselves. The whole Austrian history brought up the brilliant sense of humor and sense of tolerance

to all their own sorrows as well as to the attitude of their ethnic communities to them. Their reaction to ethnic joke has become a defensive mechanism which helps them reconciled with their fate. Their mockery is of optimistic nature. Even the traditional parody of their flag is perceived rather kindly:

Weshalb ist die österreichische Flagge Rot-Weiß-Rot? Damit die Österreicher sie nicht verkehrt herum aufhängen können. [7]

The Swiss is another case. A lot of European nations are full of envy, admiration and contempt simultaneously to this ethnic community, partly due to their national variability, partly to their pacifistic position.

Stereotypes are important in ethnic humor because they are widely accepted and make up the assumptions necessary in ethnic humor [1]. It is these stereotypes which provide material for ethnic jokes to derive. In such a way ethnic jokes fix the promptness of existing stereotypes confirming their contents.

Germans perceive themselves as rational, clever and religious people. So this joke is targeted on all these features making some kind of refusing:

Zweiter Advent: Schwabe mit einer Kerze vor dem Spiegel. [15]

To understand this joke the listener should know that Advent is the time previous to Christmas. There is wide-spread German tradition to celebrate each of four Advent's Sundays with lighting up a candle, so on second Sunday two candles should be lit. The punch line of joke is linked to the stupidity of Swab to perceive the candle and its reflection as two separate candles.

The choice of characters in ethnic jokes is not random and frequently specified by the socio economical and political situation in the country as well as neighbourhood of different ethnic communities within one country. It causes a clash of interests, intolerance, aggression which leads to mockery of foreigner image. Thus, the most noticeable events in the country and abroad are represented in one of the most popular genres of popular wisdom.

The paramount stereotype of the Germans is an inordinate sense of order or discipline. There is also an ethnic joke which was invented by the Poles to pigeonhole the Prussians: "*A German child, twelve years old, has never spoken a word in his life. Over dinner one evening, he turns to his parents and says "Salz, bitte" ('Salt, please'). His astonished parents ask him why, if he can speak, he has never said anything up till now. His reply: "Bis heute war alles in Ordnung" ('up to now, everything was OK').*

But things like discipline and order are only part of the German picture – and that is the biggest problem with stereotypes, namely that they only tell you half the story. The counterbalancing aspect of the German psyche is an obsession of their political divisions through many conflicts and wars.

After 1989 there is still a huge number of jokes describing the former citizens of GDR and FRG. Some of them make a fun of intellectual stupidity of Western Germans:

Was ist der Unterschied zwischen Ossi und Wessi? Der Ossi ist schlau, der stellt sich dumm, beim Wessi, ohoh, da ist es gerade andersrum. [15]

Others – neglect the image of Germans themselves as thrifty and disciplined nation foregrounding Ossi striving for being wealthy:

Warum freuen sich die Ostdeutschen so auf den Euro? Weil sie glauben, dass es noch mal Begrüßungsgeld gibt! [7]

It should be mentioned that Begrüßungsgeld was, from 1970 until 29 December 1989, a gift from the government of the Federal Republic of Germany (West Germany) to visitors from the German Democratic Republic (GDR – East Germany). So, in this joke we witness the great desire of Ossi to get this gift as well as any other material help. That refutes the wide-spread image of the Germans in general as disciplined, honest and thrifty.

Ethnic joke is a joke for people sharing general ethnic, language, social features. Ethnic joke is a slight form of aggression targeted at representatives of another ethnic groups. As a rule, humorous effect created in a joke transforms aggression into humor. Ethnic joke does not only reveal ethnic stereotypes of one nationality to another one but allows the community possessing the specific stereotypes improve, develop and overcome own backwardness, sample thinking, disparaging.

Having studied the German joke, we have come to the conclusion that ethnic joke is efficient only when there is a specific set of its characters, variety of national character traits implementation, differentiation of mockery target traits. With continued research, we may understand how to better communicate and express humor with cultures other than our own.

Humor is a powerful behavior and is necessary to keep a positive outlook on life. However, when people strive for political correctness, a good sense of humor becomes insignificant. Ethnic humor is and will continue to be prevalent in our society. After all, humor is a human characteristic and not just a German characteristic. To conclude, the old adage states, laugh and the whole world laughs with you, cry and you cry alone.

References

1. **Apte M.** Humor and laughter: An anthropological approach / M. Apte. – London : Cornell University Press, 1985. – 178 p.
2. **Ziv A.** National Styles of Humor / A. Ziv. – N.Y. : Greenwood Press, 1988. – 243 p.
3. **Blogwitze**, viewed 11 August, 2013 [Електронний ресурс]. – Режим доступу : <http://www.blogwitze.de/ihre-goddelaedds-warn-ja-ooch-immer-gleener/>
4. **Humor**, viewed 3 November, 2012 [Електронний ресурс]. – Режим доступу : <http://www.humor.li/witze/nationen/seite-19>
5. **MacHovec F. J.** Humor: Theory, History, Applications / Frank. J. MacHovec. – Springfield : Charles C.Thomas, 1988. – 206 p.
6. **Джарилгасинова Р. Ш.** Этническая ономастика / Р. Ш. Джарилгасинова. – М. : Наука. 1984. – 191 с.
7. **Besterwitz**, viewed 18 August, 2013 [Електронний ресурс]. – Режим доступу : <http://www.besterwitz.de/witz-60.html>
8. **Lynch O.** Humorous communication: Finding a place for humor in communication research / O. Lynch // Communication Theory. – 2002. – Vol. 12. – P. 423 – 445.
9. **Berger A.** Humor / A. Berger // American Behavioral Scientist. – 1987. – Vol. 30. – P. 6 – 15.
10. **Степанов Ю. С.** Константы: Словарь русской

культуры. Опыт исследования / Ю. С. Степанов – М. : Школа „Языки русской культуры”, 1997. – 475 с. **11. Dundes A.** Study of ethnic slurs: The Jew and the Pollack in the United States / A. Dundes // Journal of American Folklore. – 1971. – Vol. 84. – P. 186 – 203. **12. Boskin J.** Humor and social change in the twentieth-century America / J. Boskin. – Boston : Trustees of the Public Library of the city of Boston, 1979. **13. Кулинич М. А.** Лингвокультурология юмора (на мат-ле английского языка) / М. А. Кулинич. – Самара : Изд-во Самарск. пед. ун-та, 1999. – 180 с. **14. Apte M.** Ethnic humor versus “sense of humor” / M. Apte // American Behavioral Scientist. – 1987. – Vol. 30. – P. 27 – 41. **15. Wettbasis**, viewed 19 February, 2013 [Електронний ресурс]. – Режим доступу : <http://www.wettbasis.com/witze/werder-bremen-witze.php>.

Бассай С. М. Етнічний анекдот та його сприйняття в німецькомовному суспільстві

В умовах процесу глобалізації дослідження шляхів застосування анекдоту як ефективного засобу міжкультурного спілкування стає особливо важливим. Існує різноманіття форм етнічного анекдоту, що відображують або саму реальність цілком, або пропонують форми міжкультурної взаємодії частково. Метою статті є оцінка двох шляхів розвитку гумору в межах етнічного анекдоту, а саме поширеності теорії переваги та стереотипізації об'єктів, що спрямовані на декількох етнічних груп одночасно, набуло актуальності в рамках даної статті. Ефективність етнічного анекдоту схарактеризовано на п'яти міжособистісних факторах: зацікавленості й протиріччях у поглядах адресату, природного засобу сприйняття анекдоту, чіткої кульмінації, вміння адресату оптимально передати зміст анекдоту з мінімальними втратами. Етнічний анекдот дозволяє впізнавати представника „своєї” етнічної спільноти та представника „чужої” етнічної спільноти, що підкреслює як об'єктивне, так і суб'єктивне значення етнічного самопізнання.

Стаття досліджує розуміння того, як етнічна індивідуальність постає в анекдоті як суб'єкт комічного. Доведено, що німецькомовна спільнота, що має добре почуття гумору, вміє сміятися над найсумнівнішими темами, що складають „зерно” етнічного анекдоту. Знання, отримані в результаті зробленого аналізу, важливі не тільки на рівні міжособистісного спілкування окремих представників етносу, але й на глобальному рівні.

Ключові слова: етнічний анекдот, перевага, стереотип, фонові знання, міжкультурна комунікація.

Бассай С. Н. Этнический анекдот и его восприятие в немецкоязычном обществе

В условиях процесса глобализации исследование путей применения анекдота как эффективного средства межкультурного общения приобретает особую важность. Существует разнообразие форм

этнического анекдота, которые отражают саму реальность, в целом, и предлагают средства межкультурного взаимодействия, в частности. Цель статьи – дать оценку двум путям развития юмора в рамках этнического анекдота – распространенности теории превосходства и стереотипизации объектов насмешки, направленных на несколько этнических групп одновременно, в рамках кросс-культурного подхода. Эффективность этнического анекдота характеризуется на основе пяти межличностных факторов: заинтересованности и противоречивых взглядов слушателя, естественного способа восприятия шутки, четкой кульминации, умения адресанта оптимально передать содержание анекдота с минимальными потерями. Этнический анекдот позволяет узнавать представителя „своего” этнического сообщества и „чужого” сообщества, что подчеркивает объективное и субъективное значение этнического самосознания.

Статья исследует понимание того, как этническая индивидуальность используется в этническом анекдоте в качестве субъекта комического. Доказано, что немецкоязычное сообщество, обладающее хорошим чувством юмора, умеет смеяться над самыми сомнительными темами, которые и составляют „зерно” этнического анекдота. Знания, полученные в результате сделанного анализа, важны не только на уровне межличностного общения отдельных представителей этноса, но и на глобальном уровне.

Ключевые слова: этнический анекдот, этническое сообщество, превосходство, стереотип, фоновые знания, межкультурная коммуникация, предмет осмеяния.

Bassay S. M. Ethnic jokes and their perception in German-speaking society

Within the process of globalization research into ways of joke use as an efficient means of intercultural communication has become of actual importance. There are many forms and uses of ethnic jokes which reflect reality in general, and offer the ways of intercommunication in particular. The purpose of this article is to evaluate the two ways of humor development within ethnic jokes – prevalence of superiority theory and stereotypical “cross-cultural” insults, which target a number of ethnic groups simultaneously. The effectiveness of an ethnic joke is characterized basing on five interpersonal variables: the listener’s interest and controversial views, natural way of joke perception, clear punch line, the encoder’s intention to deliver a joke in an optimal way. Ethnic joke allows to recognize the member of one’s community and identify the representative of another one, in such a way ethnic (national) self-consciousness has both objective and subjective meaning.

This article has looked into understanding how ethnic identity ties into what is considered humorous within ethnic jokes. It was proved that German-speaking society with a good sense of humor can laugh at the most precarious

issues such as those of ethnic jokes. The knowledge gained from this analysis is of importance not only on an interpersonal level but on a global level as well.

Key words: ethnic joke, ethnic community, superiority, stereotype, background information, intercultural communication, mockery.

Стаття надійшла до редакції 17.01.2014 р.

Прийнято до друку 28.03.2014 р.

Рецензент – канд. філол. н., доц. Воєводіна Н. М.

УДК 808.55=111

С. Э. Велишаева

**ТЕМБРАЛЬНЫЕ ХАРАКТЕРИСТИКИ АНГЛИЙСКОЙ
СЦЕНИЧЕСКОЙ РЕЧИ КАК СРЕДСТВО ЭМОЦИОНАЛЬНО-
ЭКСПРЕССИВНОГО ВОЗДЕЙСТВИЯ НА ЗРИТЕЛЕЙ
(на материале пьес “Stagefright” Линн Хойес, “The youth of old age”
Стюарта Прайса, “Leaves in autumn” Сюзан Касанов,
“Sared” Пола Кенни)**

Функционирование речи тесно связано с эмоциональной сферой человека. Постоянно изменяющаяся окружающая среда, современные технологии, межличностные отношения стимулируют сознание человека интенсивно отражать объекты действительности, которые, трансформируясь и взаимодействуя, способны вызывать те или иные переживания и эмоциональные реакции, от которых непосредственно зависит конечный результат – особенности выражения эмоций.

Целью исследования является установление роли тембральных параметров в реализации эмоционально-экспрессивного воздействия сценической речи.

Поставленная цель обуславливает психолингвистический характер исследования с применением фонетических экспериментальных методов и предполагает решение следующих задач:

1) определение особенностей тембрального оформления выбранных реплик

2) рассмотрение изменения основных тембральных параметров английской сценической речи в зависимости от выражаемых функционально-модальных значений.

Объектом данного исследования являются актерские реплики, выражающие эмоции радости, печали, убеждение и иронию.

Предметом исследования являются тембральные средства устных актерских высказываний, которые предстают как главный компонент выражения эмоционально-экспрессивного воздействия спектакля.