

PHILOSOPHICAL AND METHODOLOGICAL PRINCIPLES OF TEACHING JAPANESE LANGUAGE TO PHILOLOGY STUDENTS IN UKRAINIAN HIGHER EDUCATION INSTITUTIONS

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Abstract: The article describes an attempt to trace essential peculiarities of Japanese language within the context of non-Western (Japanese) concept of education, with the aim to analyze the possibilities of improving philosophical and methodological base of teaching Japanese language to philology students in Ukrainian universities. In particular, the system of Japanese language teaching standards (JF standard), developed by the Japan Foundation on the basis of the system used in European methods of teaching foreign languages, is described. The paper discusses strategies through which current JFL teaching and learning practices can be improved, to effectively form communicative and academic language competence of students.

Keywords: Japanese language teaching; language competence; higher education; education philosophy.

1 Introduction

Currently, the problem of training highly qualified specialists capable of intercultural communication is becoming increasingly urgent. This is especially well understood by the current generation of students, who actively strive to participate in intercultural communication and study two or more foreign languages at the same time.

Knowledge of foreign languages as means of intercultural communication in the context of globalization is highly valued by famous scientists and representatives of a wide variety of scientific fields [6]. Thus, according to the famous American psychologist and cultural scientist David Matsumoto, as the world moves further along the path of integration, knowledge of more than one language becomes a vital tool for mutual understanding and communication with people of other cultures [24]. However, the researchers note that no matter how important knowledge of many languages is now, it is likely to become even more important in the future.

Japanese language is learned in 136 countries worldwide. The increase in the numbers of learners, institutions, and teachers is observed. Over the past 40 years, the number of Japanese language learners increased by 31.3 times. Among the reasons and purposes for Japanese-language study, "interest in Japanese language" is the most frequently mentioned (62.2%). The next most frequently cited motivation is "communication in Japanese" (55.5%) [26].

Currently, advanced systems for training foreign language specialists are using the capabilities of innovative technologies, the theoretical basis of which is the cultural approach and the principle of humanization of education more frequently. Therefore, various educational institutions, and primarily universities, widely use the opportunities of international programs that are designed to link language training and activities aimed at the interpenetration of cultures into a single process. Intercultural linguistic skills are of particular relevance for philology students studying a foreign language. At the same time, it is generally accepted that the Japanese language system is one of the most complex in the world and extremely labor-intensive for students to master [19]. The specifics of teaching Ukrainian students the main types of speech activities in Japanese are closely related to the characteristics of the language system itself, as well as to the national and cultural characteristics of the Japanese reflected in it.

As it is known, the structure of Japanese language is significantly different from most other languages of the world. Its origin has not yet been precisely determined. The differences between Japanese and Indo-European languages, which include Ukrainian, are especially noticeable. This circumstance undoubtedly makes it difficult for Europeans to studying it. Therefore, according to the American scientist R. A. Miller, in

the early 50s of the last century there was only one Japanese language school for foreigners in Japan at Chiba University, where only citizens of Asian countries were studying. Until the 1960s in Japan Japanese was taught only to people from Southeast Asian countries [18].

The relevance of applying a systematic approach to considering the features of the process of preparing Japanese language specialists who are capable of intercultural communication at a university, is determined by the fact of the interaction of two main subsystems of the educational process, including the following:

1. Japanese language - as a system of symbols that serves as a means of human communication, thinking and expression, (meaning processes of encoding and decoding) is dynamically developing and includes such subsystems as phonetics, vocabulary, grammar, and writing. In our case, Japanese language system plays a determining role in the structure of higher-order subsystems under consideration, due to the objectivity of its existence as a social phenomenon (primacy) [18].

2. Teaching Japanese language as an educational system, i.e., specially created teams of teachers and students at a university, as well as a set of appropriate conditions make it possible to organize a controlled process of cognitive activity of students in order to develop their ability for intercultural communication [16].

The interdependence of the functioning of these systems indicates signs of systematicity and structure in the process of training Japanese language specialists as a whole. At the same time, it is necessary to once again emphasize the fact that the nature and content of the didactic system under consideration should be determined by the features of Japanese language system. In this regard, one can conclude that, despite the existence of general approaches to training specialists with knowledge of foreign languages, the training of Japanese language specialists will differ from the training of specialists of any other language, even very close in structure to Japanese. In turn, such variability in foreign language teaching systems in a constantly developing world obliges researchers in each specific case to clarify the characteristics and capabilities of the designated systems to consider their elements and internal connections in detail, as well as the nature of their interaction with other systems.

It is interesting to note that many observers, both Japanese and European/American, have repeatedly noted that for the Japanese mass consciousness the very idea that a foreigner, especially a representative of Europe or America, can speak, read, and write in Japanese is unusual. Nowadays, the situation is gradually changing, but it is still common to say that it is impossible for a non-Japanese to learn Japanese language due to its exceptional complexity. A "scientific basis" was provided for the ideas about the difficulty of Japanese language, the impossibility for foreigners to master it and, ultimately, its exclusivity among the languages of the world. An example is the book by Professor Tsunoda Tadanobu, "*The Japanese Brain: Uniqueness and Universality*," which was sensational in Japan and became famous in other countries [31]. Based on his experiments, the auditoria's perception of vowel sounds by Japanese and other nationalities, he concluded that all peoples of the world, excluding Japanese and Polynesians, perceive vowels and consonants only with the left hemisphere of the brain, associated with logical thinking, while Japanese and Polynesians perceive only consonants with this hemisphere. At the same time, vowels and non-linguistic sounds fall into the right emotional-intuitive hemisphere of the latter. It follows that the sounds of nature and Japanese music are inaccessible to almost all people. According to a Japanese researcher, "all these people (i.e., non-Japanese) feel alone in nature and are unable to go beyond logic, while the

Japanese feel nature and is able to intuitively perceive the world" [31]. Tadanobu tries to prove the uniqueness of the Japanese brain and, accordingly, Japanese language. Moreover, the uniqueness of the Japanese brain is not mentioned as innate one, but is derived from life in Japanese society. In addition, Tsunoda argues that Japanese people living abroad, outside the national environment, lose this uniqueness.

Of course, the book *"The Japanese brain"* cannot be regarded as anything other than unscientific. At the same time, statements about the exclusivity of Japanese language and the difficulties of mastering it are not unreasonable. The presence of all these phenomena in Japanese language and Japanese culture can most likely be explained by geographical and the historical features of Japanese society development, which has long been isolated from the other world, rather than by the special structure of Japanese language, which is impossible to master by representatives of other cultures. At the same time, the process of teaching Japanese to Ukrainian students is significantly complicated by its sociolinguistic features, where the tradition of polite speech (keigo) adopted in the system of interpersonal relations of Japanese stands out.

Nevertheless, special attention should be paid to the study of the motivation for learning Eastern languages, namely Japanese, since the teaching and learning of Japanese language in Ukraine is becoming increasingly more popular. O.V. Asadchykh and O.O. Khamrai, in an article devoted to the study of the determinants of motivation for learning Japanese by students at language universities in Ukraine, presented the results of a survey on 387 students studying Japanese at the universities of Kyiv, Lviv, and Kharkiv. According to these results, before entering a university, two criteria influenced the choice of learning Japanese among other Eastern languages. Mainly prevailed: linguistic criterion- the desire to learn Japanese or become a translator, and a cultural criterion- encouraged by learning pop culture and literature of Japan (anime, manga, etc.). However, as evidenced by the survey data, after gaining learning experience, motivation changes to a large extent. Being aware of the real state of affairs in the labor market, 4 main criteria dominate among the main motivation criteria. Firstly, the continuation of studies in Japanese universities. Secondly, the desire to become a teacher. Thirdly, the desire to study the Japanese language, literature, and methods of teaching them in Ukraine, motivation to become a scientist, as well as the goal of becoming a translator. Moreover, such a trend can be observed among students studying Japanese in all regions of Ukraine [1]. Thus, the entire range of this motivation represents the basis for selecting the most successful philosophical and methodological principles for teaching Japanese to Ukrainian philology students.

2 Method

The theoretical and methodological foundations of the research are the basic principles developed in philosophical, sociological, psychological, and pedagogical sciences, used and developed in professional education: the principles of openness, consistency, interactivity, creative interaction. The methodological basis of the study consisted of the following: psychological and pedagogical concepts of the readiness of future specialists to solve professional problems. The study is based on systemic-structural and synergetic approaches, as well as a cultural approach.

3 Results and Discussion

Japanese language is taught in several universities of Ukraine nowadays: Taras Shevchenko National University of Kyiv, Kyiv National Linguistic University, M. P. Drahomanov National Pedagogical University, Boris Grinchenko Kyiv University, Ukraine Open International University of Human Development, Odesa National University named after I. I. Mechnikov, Kharkiv National Pedagogical University named after Hryhoriy Skovoroda, Lviv National University named after Ivan Franko, National University "Lviv Polytechnic", Dnipropetrovsk National University named after Oles Honchar [3].

Students of Educational and Scientific Institute of Philology of Taras Shevchenko National University of Kyiv, on the basis of direct bilateral agreements between universities, have the opportunity to study at leading universities in Japan, including Aoyama Gakuin University (青山学院大学) (Tokyo), Keizaihoka University, and others. Additionally, with the assistance of the Embassy of Japan in Ukraine, Ukrainian students have an opportunity to participate in government programs from the Ministry of Education and Science of Japan at many other Japanese universities.

However, the current training systems of Japanese language for students at universities do not yet have a sufficiently developed theory and methodology for using international cooperation between universities in the field of education to intensify the process of preparing Japanese language specialists for intercultural communication, namely:

- Scientific and methodological support for training Japanese language specialists for intercultural communication on the basis of international cooperation in science and education has not been fully developed;
- The adaptation processes of native Japanese teachers to the Ukrainian education system have not been adequately studied;
- Domestic teachers of Japanese language are not fully updated for international cooperation and the use of this experience in training Japanese language specialists.

Educational institutions pay attention to the professional and scientific training of their students and masters, to make their communication level sufficient for professional and cultural contacts. Therefore, teachers of these universities are actively involved in the creating a modern educational and methodological base of Japanese language at all levels. Applied aspects of education receive scientific and theoretical justification. However, holistic methodical systems of teaching Japanese language at its various levels are an actual direction that requires further research.

Professional training of a Japanese philology student at a Ukrainian university should not be limited to levels A1–B1 of Japanese language proficiency. According to the data of the annual survey conducted by Japanese government as a part of monitoring programs for teaching and learning Japanese as a foreign language in Ukraine, every second university graduate can be criticized for insufficiently developed Japanese academic literacy skills [2].

In addition, there is a contradiction between the development of pedagogical theory and the theory of vocational education and the current system of language training for students at the university.

In this regard, Ukrainian language universities should review and rethink the goals and objectives of Japanese language courses.

When talking about classes in professional communication or teaching speaking a foreign language, it is necessary to consider many nuances. Only the knowledge of language grammar was considered as the basis of communicative competence until the mid-1960s. Since the 1970s, researchers from different fields began to consider communicative competence in a broader sense, and only in 1983 M. Canale identified 4 areas within communicative competence [29]: 1) grammatical competence - grammatical rules, knowledge of vocabulary, pronunciation, spelling and etc.; 2) sociolinguistic competence - the use of the necessary lexical expressions and grammatical structures in relation to a specific person, in an appropriate situation and manner; 3) the ability to build a conversation or dialogue - the ability to start, continue, control, and end a conversation, as well as change the topic of conversation if necessary; 4) strategic competence - the ability to regulate own speech (switching to other expressions, explaining and even using own native language) if for some reason it is not possible to communicate properly [15, p. 17-21].

In addition, the study of memory structure has huge importance for studying the problem of teaching hieroglyphs, since it is difficult to imagine a well-structured learning process or the creation of new teaching and development technologies without considering the patterns of memorizing and forgetting material. Any diagnostic procedure, whether it diagnoses the level of cognitive development, the individual uniqueness of cognitive processes or the characteristics of intellectual activity, requires the knowledge of memory functioning patterns [10; 22]. This is especially aright for teaching hieroglyphs, since the main difficulty in the process of mastering hieroglyphic symbols is, first, memorizing a large number of spellings, meanings, and readings of hieroglyphs.

A good example of optimizing work with the semantic component of a hieroglyph is to practice with students the skill of composing associative chains in order to remember the meaning of the hieroglyph. Techniques based on the principle of associative memorization often represented as a set of ready-made associations and associative series. Meanwhile, an important condition for successful memorization is the connection of new information with personal experience and accumulated knowledge [7]. Therefore, we consider it advisable to use the associative schemes proposed by the authors of the methods only as examples of how imaging descriptions of hieroglyphic symbols can be compiled.

In addition, when using methods from foreign authors, the cultural context should also be taken into account: often, the descriptions of hieroglyphs are incomprehensible due to students' ignorance of certain geographical names or cultural phenomena. For example, in one of the Japanese hieroglyphic aids for memorizing the syllable [he], the following picture and a mnemonic phrase are offered: St. Helene Mountain. Undoubtedly, memorizing the syllable "he" in the word "Helene" and fixing the sound in memory with the help of the image of the mountain bearing this name justifies itself if the audience is familiar with this geographical object. But it is also obvious that for students to whom the name of this mountain means nothing, this image will not be effective.

Regarding these techniques, the teacher also needs to explain to students that when using memorization techniques based on the principle of associative thinking, it is important to avoid the 'temptation' to get used to judging the meaning of a hieroglyph only by its components, since it is not always possible to understand the meaning of a hieroglyph based only on its constituent elements. Let us remember that a hieroglyph is not a "pure" ideogram, and its meaning cannot be understood outside the writing system in which it functions; the meaning of a hieroglyph is the meaning of the linguistic unit that it records.

The system of standards for teaching Japanese language (JF standard) was created based on the Common European Framework of Reference for Languages: Learning, teaching, assessment (CEFR) - pan-European competencies in foreign language proficiency: learning, teaching, assessment, used in the European methodology for teaching foreign languages. CEFR is a standard that was adopted and unified by the Council of Europe. Since the project's founding in 2001, it has received attention not only in Europe but throughout the world, and its standards have been applied to every fairly common language. The JF standard was created on the basis of the CEFR and continues to be further implemented and developed in the field of Japanese language teaching. This standard allows the student not only to assess his level of proficiency in Japanese language, but also to independently monitor the progress of mastering Japanese language [12, p. 5].

The Japan Foundation Standards Tree was first published in 2010 (JFスタンダードの木); it interconnects the following main parameters: communicative language activity and communicative language competence.

Communicative language activity (hereinafter referred as language activity), in turn, is divided into three large blocks: perception (reading and listening), reproduction (speech, or

monologue, and writing) and interaction (dialogue and correspondence). Communicative language competence, which is presented "in the tree" as a root that supports language activity, also consists of three parts: fundamental language competences (vocabulary, grammar, phonetics (pronunciation) and writing), sociolinguistic competences (language use in accordance with the situation and relationship with the interlocutor), and pragmatic competencies (discourse ability - conducting a conversation, and functionality - understanding the role and purpose of using suitable language structures). Further, language activity and language competence acquire many "branches", or categories, such as: grammatical accuracy, composing speeches and presentations, understanding the conversation of native speakers, etc. It is important that in any situation related to the use of language, linguistic competence and language activity closely interact and often depend on each other [12, p. 7-8].

The JF standard uses a six-level system for assessing foreign language proficiency: A1 and A2 - beginners or basic, B1 and B2 - independent, C1 and C2 - advanced or professional. "Can-do" ("Goals") tables are used as an assessment system, which indicate what knowledge and skills students should have at the end of each lesson, course, or section. "Goals", or "Can-dos", differ not only in the specified levels of language proficiency, but also in the categories into which language activity and language competence are divided. In other words, depending on the level of language proficiency, the type of presentation or report a student can make will differ. Due to this approach, not only a teacher, but also a student himself can assess his language skills. In addition, for a more detailed assessment, JF standard suggests using portfolios - folders or files where students will write down and where they can store everything related to the language learning process: assessment sheets, records of linguistic or cultural experience and learning results [12, p. 12-19].

It is engaging to dwell on the most interesting and relevant approaches and ideas described in the series of JF books 「日本語教授法シリーズ」 [13-15].

For example, when teaching Japanese grammar, the role of a teacher is not only to explain the grammatical rule clearly and correctly, but also to select a series of exercises for reading, spelling, listening comprehension and reproduction of this grammar in speech, so that a student can freely operate with the received knowledge in life. Moreover, students should be as involved as possible in the process of analysis, discussion, and reflection on the grammatical structures being explained. This can be achieved if to follow a non-standard way of explaining grammatical rules: presentation of vocabulary and grammatical construction - 文法・語彙の提示, exercises to consolidate ドリル練習 (基本練習); application exercises コミュニケーションのための練習 (応用練習) - to add between the introduction of a grammatical structure and consolidation exercises so-called tasks for understanding the presented grammar - インプット理解の練習. For example, when explaining Japanese verb - もらう - "to receive something from the 2nd or 3rd person", not only to give a standard example 「昨日は私の誕生日でした。私は母にプレゼントをもらいました。とても嬉しかったです。」, but also to involve students in the process of understanding the context and situation of using a given verb by asking an additional question: 「皆さんは誕生日に何をもらいましたか。」 Using this approach, students begin to make assumptions themselves, trying not only to voice the new form, but also to understand its meaning, as well as the context of use [14, p. 12-22].

When explaining grammar at a basic level, the use of visual material and visual aids is considered effective. These can be pictures, graphs, gestures, and actions of a teacher, as well as videos. This approach has several advantages: 1) students understand grammatical construction in a shorter time; 2) it is easier for a teacher to convey the context and situation of using the presented grammar; 3) students perceive the material that

being explained with greater interest; 4) information received under a certain (pleasant) impression remains in memory for a longer period [14, p. 35]. As a teaching aid that contains more visual material and role-playing games on grammatical structures, the "Otasuke task" textbook, aimed at studying grammar in the communicative aspect, is well suited [29].

At a more advanced stage, it is proposed to move from the lecture type of grammar explanation 「講義タイプ」 to the so-called 「学習者発見タイプ」 – when students try to guess, formulate, and understand a particular grammatical rule by themselves, based on the provided examples of modeling forms or constructions. For example, students need to form a continuous form 「～ている」 to convey the action occurring at the moment of speech. The teacher can show a picture of a mother washing clothes and invite students to translate this phrase into Japanese themselves. Since students do not yet know the new construction, they will most likely convey the original phrase through the Present Future Tense, i.e., the form 「ます」. Afterwards, it is proposed to enable a dialog in which the new construction will be used 「～ている」 (continuous) and ask students to spot the difference. Next, students listen to the dialogue again, skimming the script for the audio application in the textbook, underline or highlight the new grammar and answer the question about the context and situation, as well as the meaning, from their point of view, where the new construction is used. And finally, for a deeper understanding, it is necessary to give other examples from the grammar and explain in more details the method of formation and the meaning of the grammatical structure. With the "discovering a rule by student" approach, it is faster and better remembered, since the process of involvement is used. Not only the perception of new material, but also its active understanding, comprehension, and formulation on the part of the foreign language learner [14, p. 38-40].

In order to master speaking skills, the following forms of work can be offered: interview, speech, discussion, and role-play. During the interview, one acquires such abilities as the ability to start, continue, and end a conversation, to show one's interest and understanding of what the interlocutor has stated, as well as, in case of misunderstanding of the speaker, the ability to find a way to replenish communicative competence to correctly complete the interview. In the process of preparing a speech, students develop various competencies: the ability to choose an interesting topic, as well as select and competently compose the speech itself; the ability to appropriately begin, continue, develop, and end speech; the ability to capture the attention of the audience, making own speech or presentation unforgettable, and, finally, the ability to meet the allotted time. To choose an interesting topic for a presentation, a teacher can invite students to discuss the options in pairs or groups.

To attract the attention of listeners and involve them in the process, it seems advisable to use, for example, handouts, a presentation on a computer, visual material or video, a poster, as well as an assessment sheet that a teacher himself can hand out, thereby developing in other students the ability to attentively listen to the information provided and evaluate it according to criteria such as content, grammatical errors, answers to questions, etc. In senior years, with the consent of students, it is possible to record a speech or presentation so that each speaker can subsequently watch and evaluate the level of his presentation skill. During the discussion, depending on the skill level of language learners and the topic chosen depending on this, the participants in the conversation learn to competently choose the sequence of statements and express their opinions in such a way as to be understood by their interlocutors. Role-playing game involves communication in a given situation and possibly using the proposed lexical base, depending on the level of training.

The main skill that students develop in the process of role-playing games or role-playing dialogues is associated with the development of sociolinguistic skills, i.e., understanding the situations and under what circumstances a particular expression, statement, style of speech or grammatical construction is used.

Topics for interviews, speeches, discussions, and role-playing at the elementary level can include issues related to everyday life: studying at university, daily routine, choosing a gift for a friend, visiting cafe or restaurant, etc. For advanced and high levels of Japanese language proficiency, it is encouraged to choose topics such as environmental issues, choosing a future profession, job interviews at a company, etc.

In professional communication classes, when various texts are read, analyzed, and discussed with students, it is very important to use the so-called 生教材 – real material, as well as レアリア – realities, i.e., give as much information, photographs, brochures as possible about modern Japanese society, culture, life in Japan. This makes classes live, interesting and motivates students further study the language and culture. To save time spent working directly in the classroom, a teacher can send students more visual materials by e-mail in advance, invite them to prepare short stories based on the material received, and subsequently discuss this task during class. As a visual material, one can bring to class Japanese advertising magazines, brochures, prospects, tickets to exhibitions and museums, boarding passes and much more. Depending on the topic of the lesson, discuss vocabulary with students, act out dialogues and situations, ask them to find necessary information, numbers, names, etc.

If the level of Japanese language learners is above average, then it is possible to use the following methods of memorizing the lexical minimum [4]: 1) retelling the text using the necessary vocabulary; 2) composing or supplementing sentences with this vocabulary; 3) writing essay on any topic using the proposed vocabulary; 4) creating a thematic poster or thematic map in a group using the necessary vocabulary; 5) expansion of vocabulary by selecting a synonymous series for words from the lexical minimum; 6) memorizing the necessary words as part of set expressions, etc.

Currently, while teaching Japanese language in the world leading universities, much attention is paid to the communication competence and communication activity of the student, which means that any material that is offered to students of Japanese language (as well as any other foreign language) must be accompanied by cultural explanations and clarifications, visualization or a video clip, brochure, photo, or even an actual item. Moreover, it is necessary to constantly involve language learners in the process of explaining any grammatical rule, lexical expression, or new construction. This approach allows students to receive information about Japanese customs, traditions, lifestyle, and outlook, promotes better, faster and deeper understanding and memorization of information, makes classes interesting, impressive and unforgettable, and also integrates themselves into the process of learning and using it in a real situation and in real time.

Thus, it can be assumed that the training of specialists with knowledge of Japanese language capable of intercultural communication can be successfully carried out if the university creates an educational environment in which, through its interaction with educational institutions in Japan, both the basic subjects and elements of the artificial language environment will be synthesized, as well as subjects and elements representing actual Japanese culture and language [8].

Some experts talk about the need to distinguish three stages of training specialists and study their interdependence and interrelation, which will make it possible to think through the issues of their targeted intercultural adaptation, and, consequently, preparing students for intercultural communication [25].

In addition, at the theoretical level, the idea of identifying a synthetic language environment as a connecting stage is justified and implemented in practice. At the same time, the training of specialists at the stage of a synthetic language environment contributes to the gradual inclusion of subjects and elements of Japanese realities into the educational process and gives students the opportunity to adapt to them in the educational setting with

the help and under the control of teachers, i.e., in conditions of active pedagogical support [21]. This approach to organizing the educational process makes it possible to effectively solve the problems of culture shock and linguistic barriers, which are the main obstacles complicating intercultural communication of young specialists or scientists today. These principles are consistent with the JF standard described above.

It should also be remembered that the main goal of non-Western education is to improve the relationships “human-nature”, “human-society”, “human-human”. Western anthropocentrism, in the process of education, creates a person who stands above nature and the world of other living beings, promotes the exploitation of nature, interference in natural processes, and forms the idea of increasing human needs [27]. The traditions of Eastern education represent human as an integral part of the biocenosis on the planet, but not its owner [28]. In structural terms and in form, Japanese educational system is in many ways like American one. But in its content, and especially in its spirit, Japanese education is unique. It cultivates Japanese national spirit, forms appropriate moral standards, and develops national character traits. The educational function is characteristic not only of primary and secondary education, but also of higher education. The idea of instilling respect for parents, elder people, and faith in friends runs throughout the entire educational path. This moral aspect is the main difference between Japanese education and Western education. Accordingly, the philosophical and methodological foundations of teaching Japanese language should take this aspect into account.

The patterns of manifestation of the national psyche of different ethnic groups influence the assimilation of acquired knowledge and the effectiveness of students’ adaptation to the pedagogical process [5]. National character traits inherent in students also require consideration when teaching Japanese language.

It is noteworthy that the modern educational tradition of Japan, influenced by Buddhist doctrine, differs in many ways from the Western approach, as it was mentioned above. Research in the field of existentiality of Japanese pedagogy speaks of a fundamental difference in the methodology of working with texts in the learning process: when reading Japanese texts, readers are required not to understand, but to transform, merge according to the principle of direct contact. In other words, the emphasis is made not on gaining knowledge, but on experiencing it, not on acquisition, but on “growing” into knowledge and insight in the process [28]. In particular, the results of a corpus analysis of the functioning of Japanese agentive somatic constructions show that somatisms in the subject position do not exhibit agential properties due to the priority of the animate subject in Japanese language, however somatic object actants not only retain agentive characteristics, but also perform the function of mitigating anthropo-oriented influence, which is unusual for Japanese language [33]. Agency is a set of semantic characteristics of a statement that describe the process of causation, the integral components of which are intentionality, consciousness, and controllability of the action performed. These characteristics are inherent to varying degrees of the participants in the events described in the statement: the agent as the actor (the bearer or source of the action produced by the predicate) and the patient as the object of application of this action. According to the provisions of the general linguistic theory of Proto-Agent and Proto-Patient in the concept of D. Dowty [9], the prototypical agent is a person, and at the other pole of the agency scale is an inanimate thing, which, due to the lack of necessary characteristics, cannot occupy the position of an agent/causator in utterance. However, in the reality around us, we often observe situations where the initiator of action is inanimate subject, for example: we are ‘tormented’ by curiosity, actions upset us, feelings overwhelm us, words confuse, thunder scares, etc. In the case of Japanese language, which generally demonstrates tendency towards dominance of intransitive constructions and reduced agency [11; 17], these algorithms that are common to us in our interaction with the outside world (for example, “the letter upset me”) come into conflict with cognitive restrictions: not to allow such subjects to take the position of agent (a letter, even if it

is a source of joy, in Japanese view is nothing than a tool, which means it should occupy a peripheral instrumental position while maintaining a person in the leading position of agent). Consequently, when objectifying such fragments of reality in Japanese language, a grammatical transformation of the utterance is necessary to correlate syntactic and semantic roles of the actor and the source of influence.

In this context, it is advisable to use manga as an effective tool of teaching Japanese. The following factors speak in favor of this choice. Firstly, manga is an authentic text material, characterized by the naturalness of lexical content and grammatical forms, the situational adequacy of linguistic means; it reflects the features and traditions of the construction and functioning of speech in everyday communication. Due to its complexity, students can read original Japanese literature no earlier than in the 4th-5th year of study, while simple manga can be read by second-year students. In addition, there is an increasing interest among young people in such phenomena of Japanese culture as anime and manga nowadays. Secondly, manga represents a component of Japanese culture; they contain rich cultural potential. Through manga, we are introduced to cultural realities, which is of great importance in the process of learning Japanese language in general. Thirdly, comics, according to researchers, are a qualitatively different form of presenting information - capacious, imaginative, and having a direct impact on the recipient’s feelings [32].

However, due to the huge variety and quantity of anime and manga, their selection to use in the classroom is somewhat fragmented: it often happens “spontaneously”, only based on the preferences of a teacher or students. Insufficient attention is paid to determine the methodological value of various anime and manga; all lingua didactic capabilities of these works may not be unfolded.

Posters may depict a typical family in Japan using the example of Sazae-san’s family. Despite the outdated graphics of these works, they are very valuable for displaying the smallest realities of Japanese life (which may be unfamiliar to students from textbooks), as well as the language, behavior of heroes’ characteristic of different genders and ages, displaying corporate culture, etc. Short stories in anime and manga “yonkoma” (consisting of four frames) make them very convenient for use in the classroom; they can be effective in developing linguistic, speech, educational-cognitive and sociocultural competencies. It does not matter if these works are not very popular, but with a high probability they will bring significant novelty to Japanese language classes; the sociocultural characteristics of Japan and the personalities of Japanese are especially clearly expressed in them. It is also important to emphasize the length of manga chapters and anime episodes, suitable for independent use by students and while using them in a classroom, the possibility of varying it.

In our opinion, the more effective use of anime and manga in the educational process will be facilitated by its technologization. It will help translate it into an instrumental tool, identify and describe all the selection steps and all the features of anime and manga that will be used during training, in particular during the formation of foreign language communicative and academic competence.

However, without an effective system for adapting native Japanese language teachers to Ukrainian education system, as well as the education system of a particular university, it is problematic to achieve their effective work, i.e., manifestations of cultural and linguistic resonances. The need to include Ukrainian-speaking teachers in the international cooperation of the university is also obvious as the most important condition for their professional actualization. Also, the involvement of Ukrainian and foreign teachers in joint educational and methodological activities can have a positive impact on the development of their professional creativity, which is manifested in the joint conduct of scientific research and the development of teaching aids. All this will undoubtedly help to increase the level of preparedness of Ukrainian-speaking teachers to educate future Japanese language specialists.

Literature:

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Primary Paper Section: A**Secondary Paper Section: AM**