

Секція 1

ТЕОРЕТИЧНІ ТА ПРИКЛАДНІ ПРОБЛЕМИ РОЗВИТКУ МІЖКУЛЬТУРНОЇ КОМУНІКАЦІЇ

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CULTURE REPRESENTATION IN TERMS: PROBLEMS AND PERSPECTIVES FOR TEACHING TERMINOLOGY

Abstract. *The article is devoted to the analysis of the problems connected with cultural elements included in terminology, the peculiarities of their translation and teaching. As cultural elements usually evoke a serious barrier in understanding and rendering, very important aspect of solution to this problem is careful linguoculturological analysis through the context as well as thorough work with specialized dictionaries. The author also analyzes the researches of methodologists in this sphere, observes their understanding of the problem, and suggests the ideas how to organize in-class activities and homework assignments to make the process of learning terminology much more effective and interesting. Two strategies were given as an example of arranging information: concept map and graphic organizers.*

Key words: *cultural elements, terminology, teaching EFL, assignment, cross-cultural communication.*

Linguistic competence is an indispensable component in conditions of market economy and high rivalry in the labour market. The skills of stating the ideas competently as well as the ability to work with analytical information and make up a written text are the essential components of professional training of the specialists in any sphere of science, technology, or economy. Moreover, when the matter concerns the second, non-native, language. In conditions of modern development, young people, who are going to have a successful career, realize that they should learn foreign language (and maybe not one) not only on the level of oral communication, but in the dimension of a written speech. Besides, written speech is an essential component of a human culture of communication.

Culture is the background of any human communication. Cultural embedding as a feature of texts in general is also valid not only in belles-lettres style. As translation is based on understanding, the translator needs specific knowledge in order to detect cultural aspects and render the objective picture in the text of translation. This is possible by putting down implicit cultural references to certain structures on the text level. Cultural elements may appear in the text on all levels, from the concept and form of words, to the sentence and text structure, to pragmatics. From the point of view of translation, here it can be stated two problems: how to translate and how to teach to translate.

Texts, as the means of oral and written communication among people of different cultural background, are carriers of messages. Any message within any discourse field

includes both subject-relevant information and some implicit references to the cultural background of the person's speech. There is no «sterile» sphere of «optimal text coordination» in the real world. Culture as the background of every human communication is a dynamic phenomenon based on historical tradition including the individuals' personal development. Cultural issues in translation are connected with the problem of understanding the texts to be translated, because in many cases the translator is not necessarily a member of the same culture. The translator therefore will have to be aware of his or her own hermeneutic approach. Understanding is never a matter of fact but requires interpretation as the process of searching for meaningfulness. Hermeneutics sees comprehension as a cognitive revelation of meaning to the interested receptive reader [1]; it is not an active construction of sense, and it may also fail.

When we accept that texts function within cultures, there must also be some cultural features discernable in those texts. Cognitive text processing based on reading is a partly intuitive interaction between the bottom-up input of the text structure and the top-down intervention of the content of one's memory. That means that understanding can be put down to linguistic structures on the text level that first triggered the respective cognitive reaction. Culture will be present in texts, even in technical and scientific ones. Culturally based conventions of text construction may even constitute a major translation problem for scientific communication. Detecting cultural elements in texts therefore is decisive for translation.

A key question is what are cultural elements and how are they visible in texts? Cultural elements cannot be reduced to strange objects that would be unknown elsewhere. Cultural elements are a background of knowledge, which is generally relevant for adequate communication within a society.

Culture, being what people have to learn as distinct from their biological heritage, must consist of the product of learning: knowledge, in a most general, if relative, sense of the term. By this definition, we should note that culture is not a material phenomenon; it does not consist of things, people, behavior, or emotions. It is rather an organization of these things. It is the forms of things that people have in mind, their models for perceiving, relating, and otherwise interpreting them [2].

The cultural peculiarities are very often reflected in terminology, which usually leads to misconceptions and misunderstandings in their adequate translation. Let us look at the example. The expression «academy board» is not presented in many general dictionaries. Having analyzed the components of the phrase, we may conclude that it sounds like a council (on the analogy with «Board of Trade» or «Board of Appeal») as the word «academy» evokes the idea about relations with people engaged in science, technology or art (Academy of Science, Art Academy). However, from the context we understand that there is no connection with any of these meanings. Finally, we could find this idiom in a specialized dictionary and were very surprised by the definition: **Academy board** — *An inexpensive board, made of cardboard, used as a surface for oil painting since the early 19th century, primarily for small paintings and sketches. Its cheapness made it particularly popular with amateurs.* [3]

This example distinctly illustrates the difference between attitude to the notion «academic» in English and Russian linguistic cultures.

Culture determines how people speak and write and perceive each other. Consequently, cultural elements, therefore, must be present implicitly in texts, but as a background feature they are implicit. This becomes crucial in translation, when a translator from a different culture may not be able to adequately interpret the implicit cultural traces, or even misinterprets them. In translations we often find more or less adequate «modulations» or «adaptations» resulting in «cultural shifts». And a translation where foreign elements are not adapted will appear as an «overt translation which allows the translation receptor a view of the original through a foreign language while clearly operating in a different discourse world». [4]

Cultural traces in texts certainly have a specific linguistic form. Hence, it is useful to present an overview of various linguistic manifestations of culture in texts. This ranges from the word level and syntactic structures to the style on the text level, and its pragmatic social function.

Understanding of terminology, which is essential for correct translation, is not fully guaranteed by the consultation of dictionaries and databases, because new terms are constantly being created that partly even carry inherent conceptual differences.

P. Schmitt [5] presents some impressive examples of an inter-cultural incongruence of concepts, where comparable terms are not equivalent because the concepts they designate are different for cultural reasons.

Every text as an individual entity is different, and the translator needs a relevant factual and procedural knowledge base in order to recognize its characteristics. As any translator will only represent what he or she has understood from the text beforehand, translation as a dynamic process is a hermeneutical problem. The translator as a person (and not a machine) needs points of orientation to become sensitive for the content of a text, and at the same time to activate the given knowledge base. When he or she becomes aware of a lack of technical knowledge, one will start research activities, analyze parallel texts, ask specialists, or search the Internet. But the awareness must first be created.

Just like finding one's way in unknown territory, the translator will use a cognitive map for guidance. One will observe some points of orientation, going from macroscopic to microscopic. Any linguistic feature has an intrinsic relationship to the whole of a text, and within a different proposition, it may have a different meaning. Hence, the mere description of linguistic forms indicating cultural aspects, such as standard formulae, specific word compounds, strange propositions, unusual expressions, is not sufficient. Analysis does not lead to comprehension. We have, rather, to determine the «right culture», which is relevant as the cognitive environment for the text and determines the value of individual structural elements. One will first try to grasp the text's message as a whole, and only later analyze details with reference to the text's embedding. The orientation in such a holistic approach to texts may be assisted by some «categories of attention», which are presented in the following table [6]:

Translator's reading		<i>Specialist communication</i>
	CULTURAL CONTEXT	Epoch of text, sphere of sciences or humanities with state of development
	DISCOURSE FIELD	Special domain and discipline, level of communication (expert/laymen), text type
	CONCEPTUAL WORLD	Terminological conceptualization (definition vs. convention), sector of special discipline
	PREDICATIVE MODE	Sort of information presentation, speech acts, sentence structure, formulaic language, use of footnotes
Translation writing		<i>Language for specific purposes</i>
	MEDIUM	Form of publication, layout, illustration, space available, structural markers, script fonts
	STYLISTICS	Functional style, phraseology, standard text blocks, passive voice, directives, controlled language
	COHERENCE	Equivalence of scientific terminology, specification of scholarly concepts, technical word compounding
	FUNCTION	Macrostructure, parallel text types, addressees' expectation, intelligibility

Based on the hermeneutic philosophy of language, the translator's holistic approach to texts is discussed there. The idea is that translators begin their work with a global view of the text to be translated, rather than with a text analysis focusing on syntactic structures, which appear difficult to translate. The translator's approach in practice is reversed from the sequential text processing to a vertical treatment of the text as a whole. The global approach is applied similarly in dealing with literary and with technical texts, and the above categories for specialist communication are in a somewhat different manner valid for the translation of literature [7] where the knowledge base is more general and language allows more creative solutions. Establishing the right cultural context from the beginning will enable a better understanding of the individual features in a text. The various categories of attention for reading and writing in translation are like a cognitive map and have proved to be relevant for the process of translating.

Cognitive maps and graphic organizers can be very useful in the process of teaching terminology. Besides, graphic organizers and cognitive maps can be used as a kind of formative assessment as they are more creative, challenging, and fun than traditional essay or objective style questions on tests. However, this process is rather complicated as different languages contain a number of peculiar cultural differences, which may not be reflected in compared languages. Creating cognitive maps will be helpful here as they visually demonstrate varieties of different terms.

Another useful tool here is graphic organizers. According to Barbara J. Millis, graphic organizers — visual depictions that suggest relationships — can help structure homework assignments. A «cooperative jigsaw» using a graphic organizer for the homework can promote deep learning. The example that follows is from a literature class,

but teachers can adapt different graphic organizers to focus the homework for virtually any discipline [8]:

Trait One: <i>Worried, worn out, partially senile</i>	Trait Two: <i>Irritable</i>	Trait Three: <i>Delusional/Boastful</i>	Trait Four: <i>Well-meaning, but inept husband and father</i>
Willy: “ <i>I am tired to the death.</i> ” (Act 1, line 8) Willy: “ <i>I could have sworn I was driving that Chevy today.</i> ” (Act 1, line 25) Happy: “ <i>He talks to himself.</i> ” (Act 1, line 122) Willy: “ <i>But they do laugh at me.</i> ” (Act 1, line 327) Willy: “ <i>I’m getting awfully tired, Ben.</i> ” (Act 1, line 436)	Willy fusses over the cheese, too many people, etc. (Act 1) Rants about Biff and says, “ <i>Biff is a lazy bum.</i> ” (Act 1, line 50) Is disrespectful and short with Charley: 1) “ <i>A man who can’t handle tools is not a man. You’re disgusting.</i> ” (Act 1, line 434) 2) Calls him an “ <i>ignoramus!</i> ” (Act 1, line 481)	Willy: “ <i>If old man Wagner was alive I’d a been in charge of New York now.</i> ” (Act 1, line 28) Willy: “ <i>Someday I’ll have my own business, and I’ll never have to leave home any more.</i> ” (Act 1, line 230) Willy: “ <i>They know me up and down New England.</i> ” (Act 1, line 242)	Cheats on Linda, although he loves her. Excuses it with “ <i>Cause I get so lonely...</i> ” (Act 1, line 335) Instills the wrong dreams and values in Biff and Happy: It’s OK for Biff to steal a football; Bernard can give him correct answers, etc. Tells the boys that the secret to success is not study or hard work: “ <i>Be liked and you will never want.</i> ” (Act 1, line 272) Tells Ben that he is bringing up his boys to be “ <i>rugged, well-liked, all-around.</i> ” (Act 1, line 513)

This example can help the teachers to organize both classwork and homework more efficiently, as the students need to find relevant information supporting their ideas through the text, consequently, they may understand some of the words through the context and in this situation the process of remembering the notions of the terms will be much faster and more effective, in comparison with the process of looking up for the word in the dictionary and learn it by heart in isolation from the context.

To summarize all abovementioned, we should conclude that any terminology, as a part of specialized language, is a unique linguistic layer which reflects cultural and historic inheritance of people, so its formation depended on many factors as well as different languages. That is why in the process of translation we should not pay attention only to dictionary definitions. To choose the only possible variant it necessary to take into consideration the context itself and certainly the best way is to consult a specialist from the sphere which a certain text refers to.

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ЧИ ВІДБУВАЄТЬСЯ ЕВОЛЮЦІЯ У КУЛЬТУРНИХ СТАНДАРТАХ УКРАЇНЦІВ?

Анотація. Стаття присвячена порівнянню трактувань змісту шести культурних стандартів у бізнес-середовищі України німецькими дослідниками, авторами книги «Beruflich in der Ukraine», та нинішніми українськими студентами-магістрантами економічного профілю на основі чого сформульовано попередні міркування щодо еволюційних трендів у культурі українського підприємництва.

Ключові слова: міжкультурна комунікація, культурний стандарт, комунікативна поведінка, український етнос.

Abstract. The article compares interpretations of the content of six cultural standards in Ukrainian business communities by German researchers, the authors of the book «Beruflich in der Ukraine» (Eng. «Being in Ukraine for Professional Purposes»), and by current Ukrainian master students of economics. From this, insights into development trends in the culture of Ukrainian entrepreneurship are derived.

Keywords: intercultural communication, cultural standard, communicative behavior, Ukrainian ethnicity.

У трактуванні терміну «культурний стандарт» ми приєднуємося до концепції німецького вченого А. Томаса [1, с. 12], розуміємо його як способи та види сприйняття дійсності, мислення, висловлення оцінки та здійснення певної діяльності, які більшістю представників того чи іншого етносу сприймаються як нормальні, типові чи й навіть обов'язкові. Очевидно, що знання таких культурних особливостей/норм, притаманних іншим народам, необхідні для формування толерантного ставлення до культурного розмаїття і, як наслідок, адекватного ведення міжкультурного діалогу, вони утворюють надійне підґрунтя для уникнення комунікативних, а тим самим і ділових чи приватних непорозумінь і проблем.

У книзі «Beruflich in der Ukraine» [1] А. Томас та його наукові асистентки Л. Фінк і Ш. Груттауер на основі інформації про певні складнощі в німецько-українських ділових стосунках, отриманої від працюючих безпосередньо в Україні німецьких підприємців, сформулювали *шість культурних стандартів*, які, виходячи з їх аналізу, є у бізнес-середовищі найбільш типовими для української нації.

Ці стандарти чи, точніше, опубліковані в зазначеній книзі конкретні проблемні ситуації німецько-української підприємницької співпраці і є предметом обговорення протягом першого семестру на моїх заняттях з дисципліни