

СУЧАСНІ МЕТОДИ ВИКЛАДАННЯ **ЛІНГВОКРАЇНОЗНАВСТВА США**

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SOCIOCULTURAL ASPECT OF TRAINING TRANSLATORS IN THE FIELD OF SCIENCE AND TECHNOLOGY

У даній статті розглядається проблема формування соціокультурної компетенції при підготовці перекладачів у сфері науково-технічного перекладу.

In the globalized world an evolutionary process of change driven by technological and scientific progress can be traced to social and political changes, culminating in cultural adjustments. Inevitably, this process has resulted both in mounting economic and political integration, and in such socio-cultural trends as internationalization of life styles and highlighted social consciousness. Current trends have led to a new focus on systems of higher education, Ukrainian in peculiar. At present it is a perceived need for a new vision and paradigm of higher education in Ukraine, as well as an increased awareness of its vital importance for cultural and spiritual development of our society. The increasing global recognition of human rights and democratic standards has led to a new standard of higher education in Ukraine – student-centered, based on innovative pedagogical and didactical approaches, new information and communication technologies. Ukrainian higher education is faced with great challenges related not only to the education and training of students, but to their cultural and moral improvement as well.

Taking into consideration that the key problem of today's education systems concerns in the responsibility of learning to live with one another, to respect people's differences and to overcome people's fear of one another. In such world it is tolerance toward the «other» that can precipitate both the desirability and necessity of inter-civilizational dialogue. The role of language as the greatest human invention could be hardly overestimated for the development of any given society, that is why the multicultural context translators' training, in particular, is of the utmost importance.

In the attempt to define what is cultural various distinctive concepts have been identified such as the space & time concepts, language, perception & others. All these concepts can be classified as parts, processes and outcomes of three categories that interact in culture. In other words, according to Trompenaars and Hampden Turner the model of culture presents a set of three concentric circles, existing out of basic assumptions, norms & values and artifacts and products.

It may be stated that perceptual differences, for example, I make communication challenging enough between members of the same culture. But when communicators come from different backgrounds, the potential for misunderstanding is ever greater. Culture provides a perceptual filter that influences the way we interpret even the simplest events. This fact was demonstrated in studies exploring the domination of vision in one eye over the other. Researchers used a binoc-

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ular-like device that projects different images to each eye. The subjects were twelve natives of the United States and twelve Mexicans. Each was presented with ten pairs of photographs, each pair containing one picture from U.S. culture (e.g., a baseball game) and one from Mexican culture (e.g., a bullfight). After viewing each pair of images, the subjects reports what they saw. The results clearly indicated the power of culture to influence perceptions: Subjects had a strong tendency to see the image from their own background.

The same principle causes people from different cultures to interpret the same event in different ways. Blinking while another person talks may be hardly noticeable to North Americans, but the same behavior is considered impolite in Taiwan. A «V» made with fingers means victory in most of the Western world... as long as the palm is facing out. But in some European countries the same sign with the palm facing in roughly means «Shove it». The beckoning finger motion that is familiar to Americans is an insulting gesture in most Middle and Far Eastern countries.

Even beliefs about the very value of talk differ from one culture to another. North American culture views talk as desirable and use it for social purposes as well as to perform tasks. Silence has a negative value in this culture. It is likely to be interpreted as a lack of interest, unwillingness to communicate, hostility, anxiety, shyness, or a sign of interpersonal incompatibility. Westerners are uncomfortable with silence, which they find embarrassing and awkward. Furthermore, the *kind* of talk Westerners admire is characterized by straightforwardness and honesty. Being indirect or vague – «beating around the bush», it might be labeled – has a negative connotation.

On the other hand, most Asian cultures discourage the expression of thoughts and feelings. Silence is valued, as Taoist sayings indicate: «In much talk there is great weariness», or «One who speaks does not know; one who knows does not speak». Unlike Westerners who are uncomfortable with silence, Japanese and Chinese believe that remaining quiet is the proper state when is nothing to be said. To Easterners a talkative person is often considered a show-off or insincere [4].

It is evident that intercultural communication being the ultimate goal in teaching foreign languages is a serious challenge in training translators, because intercultural communication presupposes first of all a dialogue between cultures of target and native language nations.

In recent years a considerable contribution to the foundation of theoretical concepts & designing practical courses for foreign languages teaching, English in particular, with a strong orientation to sociocultural bias has been made by Ukrainian researchers. Thus, according to one of the concepts sociocultural competence is supposed to be gained by promoting students' awareness of different communicative behavioral patterns characteristic of the target language cultural community, of which three are the most important and comprehensive, namely: 1) verbal communicative behavioral patterns, 2) non-verbal communicative behavioral patterns and 3) life-style non-verbal and verbal communicative behavioral patterns [3].

The other approach is presented in the works of Prof. Borysko N. An attempt has been made to integrate the teaching of language & culture on the basis of systematic & functional analysis [2].

It must be noted that the professional training of translators in the field of science & technology now finds itself facing the challenge of redefining its basic methodological principles & modernizing the academic process. Alongside with the dominating development of the students' target language competence the sociocultural component of training translators should overlap all the stages of the academic process.

As an integral part of the current Curriculum (1999) the sociocultural component aims to foster positive attitudes and feelings towards learning the target language and the culture of the English-speaking world providing that graduates should demonstrate ability to deal with socio-

cultural aspects of communication in the target language situations and show sufficient insight into the cultures of the English-speaking people to incorporate cultural information in their professional activities.

It is a part of both *the content* and *the context* in which the language is taught. It should be mentioned that the sociocultural component is included explicitly through the selection of topics and vocabulary for each year of the study, and implicitly in all aspects of the Curriculum: aims and objectives, content, description of methodology, the assessment framework and illustrative tasks. Sociocultural topics studied fall within the range of the following four blocks: Human life, Humanities, knowledge (linguistic and non-linguistic components) and skills (practical and intercultural) [2, 7-9].

Thus, the aim of training translators in the field of science & technology presupposes both the development of target language competence, improving their professional skills as would be translators, and moulding personalities being able to realize oneself in multicultural community.

In the end, it is the almost unlimited human capacity for adaptation and self-organization that makes the area of intercultural encounters and convergence so interesting.

References

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