

КАЗАНСКИЙ ФЕДЕРАЛЬНЫЙ УНИВЕРСИТЕТ
ИНСТИТУТ ФИЛОЛОГИИ И МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ
Кафедра контрастивной лингвистики и лингводидактики

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**ОСОБЕННОСТИ СОВРЕМЕННОЙ
ПИСЬМЕННОЙ ИНОЯЗЫЧНОЙ
КОММУНИКАЦИИ**

Конспект лекций

Казань – 2015

УДК 378
ББК 81.0

*Принято на заседании кафедры контрастивной лингвистики и
лингводидактики
Протокол № 8 от 23 апреля 2015 года*

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Особенности современной письменной иноязычной коммуникации
/ З.Х. Фазлыева. – Казань: Казан. ун-т, 2015. – 158 с.

Коммуникация – это социально обусловленный процесс передачи и приёма информации, как в межличностном, так и в массовом общении по разным каналам при помощи различных вербальных и невербальных коммуникативных средств. Иноязычная коммуникация подразумевает общение между представителями разных национально-культурных сообществ. Одним из видов вербального обмена информацией является письменная речь, включающая письмо и чтение. На современном этапе общественно-исторического развития она превратилась в самостоятельный вид речевой деятельности человека. Нужно учитывать, что письменная речь появляется только в результате специального обучения, которое начинается с *сознательного* овладения всеми средствами выражения мысли в письменной форме.

Цель курса "Особенности современной письменной иноязычной коммуникации" - это развитие общей и формирование профессионально-коммуникативной компетенции – способности осуществлять иноязычное общение в условиях межкультурной профессиональной коммуникации, строить речевое и неречевое поведение с учетом социальных норм поведения, обусловленных культурой страны изучаемого языка.

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Особенности современной письменной иноязычной коммуникации **The characteristics of foreign language written communication**

Аннотация:

Abstract:

Коммуникация – это социально обусловленный процесс передачи и приёма информации, как в межличностном, так и в массовом общении по разным каналам при помощи различных вербальных и невербальных коммуникативных средств. Иноязычная коммуникация подразумевает общение между представителями разных национально-культурных сообществ. Одним из видов вербального обмена информацией является письменная речь, включающая письмо и чтение. На современном этапе общественно-исторического развития она превратилась в самостоятельный вид речевой деятельности человека. Нужно учитывать, что письменная речь появляется только в результате специального обучения, которое начинается с *сознательного* овладения всеми средствами выражения мысли в письменной форме.

Communication is a socially determined process of transmission and reception of information both publicly or personally by virtue of different verbal and non-verbal communicative means through various links. Intercultural communication implies the diverse cultural communities association. One of the types of verbal exchange of information comes out to be the written speech including writing and reading. At the present stage of social development it has become the independent type of people's speech activity. One should bear in mind the written speech form emerges only through a special teaching process, which starts with the conscious mastering of all the idea expressing instruments in a written form.

Lecture 1

Язык и культура. Методы изучения межкультурных коммуникаций

Language and Culture relationship. Methods of intercultural communication research

Аннотация:

Abstract:

Понятия язык и культура взаимосвязаны. Язык рассматривается как вербальное выражение культуры. Он сохраняет и распространяет культуру и культурные связи. С помощью языка выражаются наши мысли, поэтому естественно предположить, что язык влияет на мышление. Сегодняшний мир является площадкой для постоянно растущих контактов между людьми, выливающимися в общение людей разных культур и мировоззрений. Иноязычная коммуникация изначально выступает предметом научного изучения. Она изучает поведенческие, коммуникативные и мировоззренческие модели людей из разных стран и культур. Результаты этих исследований, направленных на улучшение человеческого общения, затем претворяются в жизненные ситуации. В таких работах применяются различные методологические приемы, такие как качественный и количественный анализ.

It is generally agreed that language and culture are closely related. Language can be viewed as a verbal expression of culture. It is used to maintain and convey culture and cultural ties. Language provides us with many of the categories we use for expression of our thoughts, so it is therefore natural to assume that our thinking is influenced by the language which we use. The world today is characterized by an ever growing number of contacts resulting in communication between people with different linguistic and cultural backgrounds. Intercultural communication in its most basic form refers to an academic field of study and research. Its seeks to understand how people from different countries and cultures behave, communicate

and perceive the world around them. The findings of such academic research are then applied to 'real life' situations such as how to create cultural synergy between people from different cultures. Here the different methods researching intercultural communication come applicable, such as methods of qualitative and quantitative analysis.

Ключевые слова:

Key words:

язык, культура, иноязычная коммуникация, количественный метод, качественный метод

language, culture, intercultural communication, quantitative method, qualitative method

Глоссарий:

Glossary:

Language - a system of communication consisting of sounds, words, and grammar, or the system of communication used by people in a particular country or type of work.

Culture - Middle English (denoting a cultivated piece of land): the noun from French *culture* or directly from Latin *cultura* 'growing, cultivation'; the verb from obsolete French *culturier* or medieval Latin *culturare*, both based on Latin *colere* 'tend, cultivate' (see cultivate). In late Middle English the sense was 'cultivation of the soil' and from this (early 16th century), arose 'cultivation (of the mind, faculties, or manners)'; The arts and other manifestations of human intellectual achievement regarded collectively dates from the early 19th century

Intercultural communication - situated communication between individuals or groups of different linguistic and cultural origins.

Quantitative method - involves counting and measuring of events and performing the statistical analysis of a body of numerical data

Qualitative method - social reality is created and sustained through the subjective experience of people involved in communication. The method attempts

to accurately describe, decode, and interpret the meanings of phenomena occurring in the normal social contexts.

Методические рекомендации:

Guidelines:

Содержание лекции нацелено на освоение студентами теоретических сведений о культурной составляющей языка и воспитания культурно-ценностного отношения к языку. Рассматриваются методы изучения межкультурного общения.

The content of the lecture is aimed at the students' perception of theoretical information on the language cultural component and educates evaluative attitude towards language. The lecture gives knowledge on intercultural communication issue and also familiarizes with the methods of intercultural communication research.

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Language is generally accepted as a system of arbitrary vocal symbols used for human communication. The functions of language include communication, the expression of identity, play, imaginative expression, and emotional release. Many

definitions of language have been proposed. But language is far too complicated, intriguing, and mysterious to be adequately explained by a brief definition.

The following observations on language, drawn from the works of various writers and scholars, take us beyond definitions. Approaching the subject from different metaphorical perspectives, these quotations may serve as points of departure for your own exploration of the mysteries--and the limitations--of language.

- The Armory of the Human Mind

"Language is the armory of the human mind, and at once contains the trophies of its past and the weapons of its future conquests."

(Samuel Taylor Coleridge)

- Records of Other People's Experience

"Every individual is at once the beneficiary and the victim of the linguistic tradition into which he has been born--the beneficiary inasmuch as language gives access to the accumulated records of other people's experience, the victim in so far as it confirms him in the belief that reduced awareness is the only awareness and as it bedevils his sense of reality, so that he is all too apt to take his concepts for data, his words for actual things."

(Aldous Huxley, *The Doors of Perception*, 1954)

- An Art

"Language is an anonymous, collective and unconscious art; the result of the creativity of thousands of generations."

(Edward Sapir)

- An Instinctive Tendency

"As Horne Tooke, one of the founders of the noble science of philology, observes, language is an art, like brewing or baking; but writing would have been a better simile. It certainly is not a true instinct, for every language has to be learnt. It differs, however, widely from all ordinary arts, for man has an instinctive tendency to speak, as we see in the babble of our young children; whilst no child has an instinctive tendency to brew, bake, or write. Moreover, no philologist now

supposes that any language has been deliberately invented; it has been slowly and unconsciously developed by many steps."

(Charles Darwin, *The Descent of Man*, 1871)

- A Process of Free Creation

"Language is a process of free creation; its laws and principles are fixed, but the manner in which the principles of generation are used is free and infinitely varied. Even the interpretation and use of words involves a process of free creation."

(Noam Chomsky)

- A Finite System

"Any language is necessarily a finite system applied with different degrees of creativity to an infinite variety of situations, and most of the words and phrases we use are 'prefabricated' in the sense that we don't coin new ones every time we speak."

(David Lodge, "Where It's At," *The State of the Language*, 1980)

- A Cracked Kettle

"Language is a cracked kettle on which we beat out tunes for bears to dance to, while all the time we long to move the stars to pity."

(Gustave Flaubert)

- A Barrier to Progress

"Language is the biggest barrier to human progress because language is an encyclopedia of ignorance. Old perceptions are frozen into language and force us to look at the world in an old fashioned way."

(Edward de Bono)

- Intrinsically Approximate

"Language is intrinsically approximate, since words mean different things to

different people, and there is no material retaining ground for the imagery that words conjure in one brain or another."

(John Updike, *The New Yorker*, December 15, 1997)

- An Object Between Sound and Thought

"The language is an intermediate object between sound and thought: it consists in uniting both while simultaneously decomposing them."

(Roland Barthes, *Elements of Semiology*, 1964)

- The Shaper of Thought

"Language shapes the way we think, and determines what we can think about."

(Benjamin Lee Whorf, *Language, Thought, and Reality*, 1964)

(Richard Nordquist **What Is Language?** URL: <http://grammar.about.com>)

The term culture has been defined in many different ways. The Collins English Dictionary and Thesaurus define culture as ‘the total of the inherited ideas, beliefs, values, and knowledge, which constitute the shared basis of social action’. Trinovitch (1980, cited in Cakir, 2006) defines culture as “... an all-inclusive system which incorporates the biological and technical behavior of human beings with their verbal and non-verbal systems of expressive behavior starting from birth, and this “all-inclusive system” is acquired as the native culture. This process, which can be referred to as “socialization”, prepares the individual for the linguistically and non-linguistically accepted patterns of the society in which he lives.

Robinson (1985) distinguishes between behaviorist, functionalist, cognitive and symbolic definitions of culture. Firstly, culture in *behaviorist* anthropology is seen as consisting of various forms of behavior, such as customs, habits and rituals that are linked to specific situations and social groups. Culture is hence comprehended as something concrete that can be seen and experienced, but very little interest is devoted to why or under what circumstances the behavioral patterns arise. Secondly, culture is viewed from a *functional* perspective. Although

functionally oriented anthropology also deals with culture as a social phenomenon, it seems to go further than the behaviorist approach in the sense that it tries to describe and understand the structure and variety of these forms of behavior, as well as clarify the roles they play in society. Both approaches provide the learner with a fairly concrete model for dealing with a foreign culture, by trying to describe how and why a representative of another culture acts in a particular way.

Culture, according to the third perspective, that is the *cognitive* view, does not consist of material phenomena, such as objects, people or behavior, but is rather a process of memorizing, associating and interpreting incoming data, which is continually going on in every individual's brain.

The fourth perspective, the *symbolic* view sees culture as a dynamic system of symbols and meanings and stresses the significance of continuous change. It focuses neither on outer events, nor on internal mechanisms, but on the meaning emerging as a result of the dialectic process between the two. Every individual is taking part in a process, in which previous experiences influence the interpretation of new phenomena, and previous interpretations influence new experiences. In every society and in every individual, culture thus takes on a new meaning, i.e. culture can also be viewed historically.

Culture is also defined in terms of intercultural communication (Lusig & Koester, 1999), the capacity and ability to enter other cultures and communicate effectively and appropriately, establish and maintain relationships, and carry out tasks with people of these cultures.

Samovar, Porter & Stefani(1998) define culture as the deposit of knowledge, experience, beliefs, values, actions, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and artifacts acquired by a group of people in the course of generations through individual and group striving . They claim that this definition 'covers most of the major territory of culture on which scholars currently agree'.

The definitions of language and culture imply that the two are closely connected to each other. On one hand, culture seems so inclusive, it permeates

almost every aspect of human life including languages people use. On the other hand, when people need to share a culture, they communicate through language.

There is a complicated interplay between language and culture that is not easily modeled. Language and culture influence each other in complex and unexpected ways that are not reducible to statement about the number of words for a concept in a language, or the number or types of sounds in a language.

People's worldview can differ even if they are brought in similar behavioral patterns and culture as they speak different languages. The language a person uses to express his/her views will limit him/her. This is because various languages create different restrictions thus different people sharing the same culture and speaking different languages will have different worldviews. This is an indication that language is formed by culture and the culture of a society can be revealed through language. This culture is transferred to a new generation through the use of language. Thus for a person to learn a new language he should learn the new culture. The worldview of a given society will depend on the culture in that society and also the language the people in that society use.

The question of whether languages shape the way we think goes back centuries. Language can affect thinking in different ways. Patterns in language offer a window on a culture's dispositions and priorities. Zuni Native Americans did not have different words to refer to yellow and orange. But this does not mean they cannot see the difference between the colors, but simply in their way of life the difference is irrelevant. Another example is the variety greens distinguished by Amazonian Indians, as opposed to the few greens that we distinguish. But that does not mean we do not see shades of green. It simply means that in our world that linguistic distinction is not as important as it is for the Amazons. Russian speakers, who have more words for light and dark blues, are better able to visually discriminate shades of blue. The Piraha, whose language eschews number words in favor of terms like few and many, are not able to keep track of exact quantities.

Of course, just because people talk differently does not necessarily mean they think differently. In the past decade, cognitive scientists have begun to

measure not just how people talk, but also how they think, asking whether our understanding of even such fundamental domains of experience as space, time and causality could be constructed by language. English people rely on absolute directions for space. They are remarkably good at staying oriented and keeping track of where they are, even in unfamiliar landscapes. They perform navigational feats scientists once thought were beyond human capabilities. This is a big difference, a fundamentally different way of conceptualizing space, trained by language. Differences in how people think about space do not end there. People rely on their spatial knowledge to build many other more complex or abstract representations including time, number, musical pitch, kinship relations, morality and emotions.

A remote Aboriginal community in Australia, do not use terms like "left" and "right." Instead, everything is talked about in terms of absolute cardinal directions (north, south, east, west), which means you say things like, "There's an ant on your southwest leg." To say hello one asks, "Where are you going?", and an appropriate response might be, "A long way to the south-southwest. How about you?" They also arranged time from east to west. That is, seated facing south, time went left to right. When facing north, right to left. When facing east, toward the body, and so on. The tribe not only knew that already, but they also spontaneously used this spatial orientation to construct their representations of time. And many other ways to organize time exist in the world's languages. In Mandarin Chinese, for example, the future can be below and the past above.

It turns out that if you change how people talk, that changes how they think. If people learn another language, they inadvertently also learn a new way of looking at the world. When bilingual people switch from one language to another, they start thinking differently, too. And if you take away people's ability to use language in what should be a simple nonlinguistic task, their performance can change dramatically.

All this research shows us that the languages we speak not only reflect or express our thoughts, but also shape the very thoughts we wish to express. The

structures that exist in our languages profoundly shape how we construct reality, and help make us as smart and sophisticated as we are.

Culture and language are deeply related in that language can be used to reflect the culture of a particular society or the language can reflect the culture and its worldview. Language is used to express and sustain culture and cultural associations that exist in a given society. Different ideas result from the use of different languages within a culture. Worldview is a structure consisting of ideas and beliefs through which a person interprets the world around him and also the world view determines how the person interacts with it. World view can be shaped by the culture and language that is common in a particular society. This is because people in a society use their language to express their culture thus expressing the world view in that society. Language policy can be used to make people aware of the cultural variations in the society and also to understand them. This will help the people in the society to accept their culture and also maintain multiculturalism in the society.

A cultural code is made up of beliefs and values of a given society. The culture of a given society trains the members in the society how to behave. It also trains people on how to interpret things and forms a person's personality. All these things are done through the use of language to express culture. Conversation helps people in the society to express their culture through verbal means or non verbal means. The language that is developed by a given culture is used to communicate the world view in the society and also help in interaction. Culture and language gives an individual a sense of belonging by making him/her to be part of a given community (Jandt, 2004 Intercultural communication: a global reader.SAGE, page 225).

Since language and cultures are intertwined with each other, learning a language can not be separated from learning its culture. Only by learning the culture, the L2 learners can better understand the language and use it in communication as native speakers do. Educators now generally believes that it is important to help the L2 learners to achieve the communicative competence as well

as the linguistic competence. In pedagogy there is a method of foreign language teaching called communicative language teaching (CLT), and the goal of CLT is to develop students' communicative competence, which includes both the knowledge about the language and knowledge about how to use the language appropriately in communicative situation. In CLT, culture teaching plays an important role.

In language teaching, on one hand, teachers and learners should pay attention to the culture difference since different languages reflect the different value system and worldviews of its speaker. By knowing the culture difference, one can avoid some mistake in communicating. On the other hand, the same concepts of the two cultures should not be neglected. By sharing the same concept, language learning may become easier and happier. More importantly, since languages have influence on thought, when learning a second language, the L2 learners should at the same time strengthen their mother tongue. Therefore, the native culture is protected.

1.2 Methods of intercultural communication research

Intercultural communication is a scientific field whose object of interest is the interaction between individuals and groups from different cultures, and which examines the influence of culture on who people are, how they act, feel, think and, evidently, speak and listen. Intercultural communication may be defined as a communicative process involving individuals from reference cultures which are sufficiently different to be perceived as such, with certain personal and/or contextual barriers having to be overcome in order to achieve effective communication. It is generally accepted that Edward T. HALL (1959) was the first to use the term itself. Most of the work which was carried out in the 1960s and 1970s was very much under Hall's influence. During the 1970s the field flourished, and the most notable works were possibly that of Samovar, Porter and Jain (1981) who were the first researchers to systematize the area of investigation.

In today's world, people spend a considerable time communicating across cultures with other people and organizations around the world. Intercultural

communication competence of employees of multicultural organizations has risen to a higher level of importance.

Intercultural researchers are deemed to have certain challenges due to cultural, linguistic practice, and communication differences of the research participants, survey respondents, and interviewees. Combining quantitative and qualitative methods helps to prevent some of these challenges and manage others. The following section highlights strengths and weaknesses of the quantitative and qualitative methods experienced by intercultural researchers.

Quantitative Method

The functional or positivist paradigm that guides the quantitative mode of inquiry is based on the assumption that social reality has an objective ontological structure and that individuals are responding agents to this objective environment. Quantitative research involves counting and measuring of events and performing the statistical analysis of a body of numerical data. The assumption behind the positivist paradigm is that there is an objective truth existing in the world that can be measured and explained scientifically. The main concerns of the quantitative paradigm are that measurement is reliable, valid, and generalizable in its clear prediction of cause and effect.

Being deductive and particularistic, quantitative research is based upon formulating the research hypotheses and verifying them empirically on a specific set of data. Scientific hypotheses are value-free; the researcher's own values, biases, and subjective preferences have no place in the quantitative approach. Researchers can view the communication process as concrete and tangible and can analyze it without contacting actual people involved in communication.

The strengths of the quantitative method include:

- Stating the research problem in very specific and set terms;
- Clearly and precisely specifying both the independent and the dependent variables under investigation;

- Following firmly the original set of research goals, arriving at more objective conclusions, testing hypothesis, determining the issues of causality;
- Achieving high levels of reliability of gathered data due to controlled observations, laboratory experiments, mass surveys, or other form of research manipulations;
- Eliminating or minimizing subjectivity of judgment;
- Allowing for longitudinal measures of subsequent performance of research subjects.

The weaknesses of the quantitative method include:

- Failure to provide the researcher with information on the context of the situation where the studied phenomenon occurs;
- Inability to control the environment where the respondents provide the answers to the questions in the survey;
- Limited outcomes to only those outlined in the original research proposal due to closed type questions and the structured format;
- Not encouraging the evolving and continuous investigation of a research phenomenon.

Qualitative Method

Qualitative research shares the theoretical assumptions of the interpretative paradigm, which is based on the notion that social reality is created and sustained through the subjective experience of people involved in communication (Morgan, 1980). Qualitative researchers are concerned in their research with attempting to accurately describe, decode, and interpret the meanings of phenomena occurring in their normal social contexts. The researchers operating within the framework of the interpretative paradigm are focused on investigating the complexity, authenticity, contextualization, shared subjectivity of the researcher and the researched, and minimization of illusion.

Qualitative research in general is more likely to take place in a natural setting. This means that topics for study focus on everyday activity as defined,

enacted, smoothed, and made problematic by persons going about their normal routines. Qualitative research is less likely to impose restrictive a priori classification on the collection of data. It is less driven by very specific hypotheses and categorical frameworks and more concerned with emergent themes and idiographic descriptions.

Extending the fundamental beliefs of the interpretative paradigm, one can name three characteristics of qualitative inquiry. First, qualitative research is the study of symbolic discourse that consists of the study of texts and conversations. Second, qualitative research is the study of the interpretive principles that people use to make sense of their symbolic activities. Third, qualitative research is the study of contextual principles, such as the roles of the participants, the physical setting, and a set of situational events, that guide the interpretation of discourse.

The strengths of the qualitative method include:

- Obtaining a more realistic feel of the world that cannot be experienced in the numerical data and statistical analysis used in quantitative research;
- Flexible ways to perform data collection, subsequent analysis, and interpretation of collected information;
- Provide a holistic view of the phenomena under investigation;
- Ability to interact with the research subjects in their own language and on their own terms;
- Descriptive capability based on primary and unstructured data;

The weaknesses of the qualitative method include:

- Departing from the original objectives of the research in response to the changing nature of the context;
- Arriving to different conclusions based on the same information depending on the personal characteristics of the researcher;
- Inability to investigate causality between different research phenomena;

- Difficulty in explaining the difference in the quality and quantity of information obtained from different respondents and arriving at different, non-consistent conclusions;

- Requiring a high level of experience from the researcher to obtain the targeted information from the respondent;

Lacking consistency and reliability because the researcher can employ different probing techniques and the respondent can choose to tell some particular stories and ignore others.

Вопросы для самоконтроля:

Self-assessment questions:

1. Give definitions of language and culture.
2. Name some metaphorical definitions of language given by writers and scholars.
3. Justify the connection of language and culture.
4. Prove that “Learning a language cannot be separated from learning its culture”.
5. To what extent can various cultures, reflected in languages, differ?
6. What are the methods of intercultural communication?
7. Designate the strong sides of qualitative and quantitative methods.

Lecture 2

Языковая картина мира.

Linguistic picture of the world

Аннотация:

Abstract:

Язык – это важный способ познания мира. Отражая объективный мир с помощью физических действий, люди закрепляют результаты познания через слово. Совокупность этих знаний, закрепленных в языке, и является языковой моделью или языковой картиной мира.

Language is an important method of knowledge formation and existence about the world. Reflecting the objective world in the process of activity, in word people fix the results of cognition, knowledge. The sum of these knowledge fixed in language represents itself what we call “language model of the world», or at last “language world picture”.

Ключевые слова:

Key words:

world picture, scientific world picture, linguistic world picture, conceptualization.

реальная картина мира, научная картина мира, языковая картина мира, концептуализация.

Глоссарий:

Glossary:

World picture – a comprehensive view of the world and human life

Scientific world picture – the system of knowledge existing at a certain stage of the humankind development

Linguistic world picture – a complex of ideas about reality fixed in language units at some certain stage of nation's development

Conceptualization - inventing or contriving an idea or explanation and formulating it mentally

Методические рекомендации:

Guidelines:

Понятие языковой и культурной картин мира играет важную роль в изучении иностранных языков, поскольку интерференция родной культуры осложняет коммуникацию ничуть не меньше родного языка. Изучающий иностранный язык проникает в культуру носителей этого языка и подвергается воздействию заложенной в нем культуры.

The concepts of linguistic cultural pictures of the world play a significant role in a foreign language study, because the native culture interference complicates the process of communication as well as it does the native language interference. A foreign language learner permeates the native-speakers' culture meanwhile being exposed to his native culture impact.

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For native speaker the mother tongue represents a form of the conceptualization of the world, characteristic for the given culture. The system of values, created within the culture, has its reflection in the language. If the world is the interaction between man and environment, world picture is a result of the processed information about the person and environment. Thus, the representatives

of cognate linguistics fairly asserted that our conceptual system, reflected in the form of language picture of the world, depends on physical and cultural experience and ingeniously connected with it.

The phenomena and external world subjects are presented in human consciousness in the form of an internal image. M. Heidegger wrote, that hearing word “picture” first of all we think about imagery of something, “Essentially understood world picture is not the picture representing the world, but the world understood as picture”. There are difficulties between real world reflection and language world picture as fixation of that reflexion. World’s picture can be represented with the help of spatial (up-down, left-right, east-west, near-far), temporal (day-night, summer-winter), quantitative, ethical and other characteristics. Language, traditions, nature and landscape, upbringing, teaching and other social factors also influence in its formation.

Linguistic world picture is not comparable with other special world pictures (chemical, physical and ext.), it precedes them all and forms them, because person can understand surrounded world and himself grace to language, which fixes social- historical experience of common human beings and national. The last one defines the specifics of the language in all its levels. Under specifics of language in consciousness of its speakers defined language world picture, through which prism person perceive the world.

Linguistic world picture as though supplements the objective knowledge about reality, often distorting them (words as atom, dot, light, heat and ext.). World picture, encoded by the means of semantics, by the time can find itself remained, relict, which serves as old materials for new semantics creation. In other words, there are divergences between archaic both semantic system of language and that actual mental model which is valid for the given language collective and is shown in texts generated by it, and also in laws of its behaviour.

Linguistic world picture forms the type of persons treat to the world (nature, animals, to him as the element of the world). It sets the norms of people behavior in the world and defines their relations to the world. Every natural language reflects

the defined way of perception and organization (conceptualization) of the world. Expressed their senses take shape of some united system of visions, like collective philosophy, which binds as obligatory to the whole bearers of the language.

Hereby, the role of the language is not only sending messages, but first of all in internal organization of that which is liable to send. It arises some kind of “space of meanings”, that is knowledge about the world fixed in language, where certainly enters the national-cultural experience of the concrete language community. It forms the world of speakers who spoke the given language; there is linguistic world picture as totality of knowledge about the world, imprinted in vocabulary, phraseology, grammar.

Interest to the linguistic picture of the world is also can be found in works of W. Humboldt, who wrote that “different languages serve for nation as organs of their original thinking and perception”.

Humboldt’s idea about “language world outlook has received development in contemporary neogumboltism. Really, each people in own way dismember variety of the world, in own way name these fragments of the world. Originality of the “constructing” world picture determines by individual, group and national (ethnic) verbal and nonverbal experience. National originality of language world picture is examined by neogumbalts not as the result of prolonged historical development, but as given primordial quality of languages. They think people create their unique world, different from that which surrounds them. World picture of the speaker, really, considerable differs from the objective characteristics, objects, happenings description, because it is a “subjective image of objective world”. However language itself doesn’t create that subjective world picture.

World picture, which can be named knowledge about the world, lies on the basis of individual and social consciousness. Language fulfils requirements of informative process. Conceptual pictures of the world at different people can be various, for example at representatives of different epoch, different social, age groups, different areas of scientific knowledge etc. People speaking in different languages, can have under certain conditions close conceptual pictures of the

world, and the people speaking in one language, - different. Hence, in a conceptual picture of the world co-operates universal, national and personal.

Picture world is not a simple set of “photos” of subjects, processes, properties etc. It includes not only the reflected objects, but also a position of the reflecting subject, its relation to these objects, at that moment position of the subject is the same reality as same objects. Moreover, as reflexion of the world by the person is not active, and passive, the relation to objects not only generated by these objects, but also is capable for changing them (through activity). From here follows that the system of a national language takes part in designing language picture of the world. Language picture of the world in the whole and main coincides with logic reflexion of the world in consciousness of people.

It is widely accepted that a linguistic world picture should be distinguished from a scientific one. If the scientific world picture is considered as the system of knowledge existing at a certain stage of the humankind development, the linguistic world picture is often spoken of as a «common» or «naive thought». But this definition does not deal with the diversity of human languages and cultures. It is a specific representation of meaning by means of a given language.

Units of different levels, existing in a given language, such as, phonetic, morphological (languages in which morphemic division of a word exists), lexical and syntactical are examined from the viewpoint of structural inventory. Each level corresponds to its own type of meaning, characterized by a certain degree of diffuseness, that is, the volume of polysemy.

Perhaps, the most developed areas of linguistic typology are the morphological and syntactic classifications of languages. The factual ascertainment of them led to the problem of different ethnic types of thinking. Actually, the means of representing subject-object relations as well as various grammatical categories can be grouped under the provisional name as «grammatical or categorical stratum». It reflects, to a certain extent, an articulation of reality, its categorization. Presence or absence in a language of such grammatical categories as aspect, gender, definiteness, marker-classifiers, dependence or independence of subject

from object, subject activity or passivity, inclusion of symbolic categorical indices into a word or they are expressed autonomously, all these distinctive features should be referred to one of the LWP strata.

Every language creates the world in its own way. It also has its way of conceptualization. Thereby linguists decided that every language has a unique picture of the world, and language speaker needs to arrange utterances in equivalence with its picture.

When speaking about LWP, linguists usually mean the lexical level, more precisely, the language semantic system, formed by the associative groupings of meanings. It is well known that the meanings are not in an isolated state either in an individual's mind or in a language system, they perform as a part of a bigger or smaller semantic continuum created by different links upon different bases.

A separate stratum of LWP is represented by a phraseological level, rather a paremic one (phraseological units, sayings, proverbs). This stratum demonstrates universal, for all or the majority of nations, settings and statements as, for example, 'profiting from someone's misfortune', 'to make use of someone in achieving one's goals', 'to use the discord of counterparts in one's interest', 'to achieve one's goals with small losses', 'inner craftiness behind an outer benevolence', 'hiding real intentions by means of an evasive maneuver', etc.

Representation of social psychology specific sides in a language is one more aspect of the LWP discursive stratum. Thus, in linguo-cultural communities with distinct social hierarchy, particular emphasis is given to speech conduct rules, which are reinforced by the language system itself.

In many Australasian languages, for example, a category of politeness represents practically as a single, except a person category, semantic opposition. And at the same time the number of oppositions within this category can be very large, depending on gender, status and age.

The culture of folklore is represented in different genre discourses, such as fairy tales, charms, ballads, ritual songs, etc.

A folklore world linguistic pattern is derived from folklore language thesaurus that is from a vocabulary with explicitly expressed semantic links of its units. Thus, the Russian folklore «places» the Universe according to two axes, to a vertical axis (top — bottom), and to the axis in the direction of «East — West», whereas in the Yakut language the opposition extends to the «North — South» axis, the opposition correlates accordingly with oppositions «black — white», «female — male», «cold-warm», «damp — dry», «bad — good».

Hence, LWP, in its broad sense, is a complex, compound object and it has got direct relation to typological and «universological» study of languages. Each stratum, analyzed in this work, should be regarded as part of the whole of the pattern, as a specimen of one of the types of meanings, which are necessary for the existence of language and linguistic consciousness. Strata of Linguistic World Picture.

Wilhelm Humboldt wrote: «Each language describes round the people to which it belongs, a circle which limits can leave only in the event that ...» Thus, there are key emotions having universal character, however ways of their expression have national specificity. In this connection, it is possible to speak about the national dictionary of emotions where the emotional associations are peculiar to each language.

These emotional associations are based on national-cultural experience and on traditions depend on type of a civilization and culture. There are a lot of examples of curious ethnic examples in linguistic literature. So, for example, image of the lean person in Russian language consciousness contacts with pole or a skeleton (lean as a pole (as a skeleton) (compare in English language perception - «lean as banbaric cheese», in Japanese «lean as a mosquito skeleton», in Vietnamese - «lean as the dried up cicada», in Turkmen - «lean as a ladder» etc.). The health standard in Russian language representation usually is the bull (is healthy, as a bull), working capacity - a horse (to work as a horse); in English language the health standard - a horse (as strong as a horse - strong as a horse),

awkwardness - not a bear, as in Russian, but a puppy (as clumsy as a puppy - clumsy as a puppy), etc.

The word "pig" as zoomorphism in Russian associates with a dirt, an ingratitude, bad manners, in English language - with a gluttony, in the Kazakh language is perceived as a swear word (having religious connotation). "Dog" in Russian picture of the world (along with the negative connotation) associates with fidelity, unpretentiousness that has found reflexion in such phraseological units as the dog fidelity, for Kazakh people this animal has contempt connotation. For Eskimos dog has only positive estimation, it is a draught animal which helps in farm.

"Carp" for Japanese is a symbol of courage, force, boldness (as a lion for Russian). Japanese wishing to pay a compliment to the Russian partner, can say, that his son is similar to carp. Hardly, it will be correctly apprehended by Russian because of background word meanings 'fish' (the passive, faceless beginning, for example, *neither fish nor fowl*).

The way of thinking in one or another language affects universal language world picture. For example typology of outlook has national colouring. So, red colour in the USA symbolises danger, in France - aristocracy, in Egypt - death, in India - a life and creativity, in Japan - anger and danger, in China - happiness; blue colour in the USA - courage, in France - freedom and the world, in Egypt - belief, virtue, true, in Japan - meanness, in China - the sky and clouds; green colour in the USA - safety, in France - a crime, in Egypt - fertility and force, in India - fertility and prosperity, in Japan - the future, a youth and energy, in China - a dynasty of Mines, the sky and clouds; Yellow colour in the USA - cowardice, in France - temporariness, in Egypt - happiness and prosperity, in India - success, in Japan - grace and nobleness, in China - a birth, riches and the power; grey colour in Russian - mediocrity, dullness, in England - nobleness, elegance.

To test whether differences in color language lead to differences in color perception, compare Russian and English speakers' ability to discriminate shades of blue. In Russian there is no single word that covers all the colors that English

speakers call "blue." For English speakers, all these shades are still designated by the same word, "blue," and there are no comparable differences in reaction time. Further, the Russian advantage disappears when subjects are asked to perform a verbal interference task (reciting a string of digits) while making color judgments but not when they're asked to perform an equally difficult spatial interference task (keeping a novel visual pattern in memory). The disappearance of the advantage when performing a verbal task shows that language is normally involved in even surprisingly basic perceptual judgments — and that it is language that creates this difference in perception between Russian and English speakers. When Russian speakers are blocked from their normal access to language by a verbal interference task, the differences between Russian and English speakers disappear.

Even what might be deemed frivolous aspects of language can have far-reaching subconscious effects on how we see the world. Take grammatical gender. In Spanish and other Romance languages, nouns are either masculine or feminine. In many other languages, nouns are divided into many more genders ("gender" in this context meaning class or kind). For example, some Australian Aboriginal languages have up to sixteen genders, including classes of hunting weapons, canines, things that are shiny, or, in the phrase made famous by cognitive linguist. The fact that even quirks of grammar, such as grammatical gender, can affect our thinking is profound. Such quirks are pervasive in language; gender, for example, applies to all nouns, which means that it is affecting how people think about anything that can be designated by a noun.

Other studies have found effects of language on how people construe events, reason about causality, keep track of number, understand material substance, perceive and experience emotion, reason about other people's minds, choose to take risks, and even in the way they choose professions and spouses. Taken together, these results show that linguistic processes are pervasive in most fundamental domains of thought. Language is central to our experience of being

human, and the languages we speak profoundly shape the way we think, the way we see the world, the way we live our lives.

Вопросы для самоконтроля:

Self-assessment questions:

1. Give definitions of world picture and linguistic world picture.
2. Designate linguistics' structural inventory.
3. When speaking of linguistic world picture, what linguistic levels are usually analyzed here?
4. Name some curious national-cultural examples conveyed through a language.

Lecture 3

Понятие коммуникации. Виды коммуникации

3. 1. Вербальная коммуникация. 3. 2. Невербальная коммуникация

The concept of communication. Types of communication

3.1. Verbal communication. 3.2. Non-verbal communication

Аннотация:

Abstract:

Коммуникация – это способ передачи мысли, информации и чувств с помощью жестов, знаков, голоса, символов и выражений от одного человека к другому. В процессе коммуникации наибольшее значение имеют три вещи – это отправитель, получатель и канал связи. Основные виды коммуникации – это вербальная и невербальная. Вербальная коммуникация подразумевает устное и письменное общение. Невербальная коммуникация включает в себя выражение лица, зрительный контакт, тон голоса, положение тела, движения.

Communication means transferring thoughts, information, emotion and ideas through gesture, voice, symbols, signs and expressions from one person to another. Three things are most important and essential in any communication process they are sender, receiver and the channel. There are two basic types of communications: verbal communication and non-verbal communication. Verbal communication implies oral and written types. Non-verbal communication includes facial expressions, eye contact, tone of voice, body posture and motions.

Ключевые слова:

Key words:

коммуникация, зашифровывать сообщение, расшифровывать сообщение, обратная связь, коммуникативные барьеры, вербальное общение, невербальное общение.

communication, encode message, decode message, message feedback, communication barrier, verbal, non-verbal communication.

Глоссарий:

Glossary:

Communication - a process of creating shared meaning through the use of signs and symbols.

Encode message - a form that can be conveyed by the communication channel chosen for the message

Decode message - understanding of a messages in different ways based upon person's experience and understanding of the context of the message, his or her psychological state, etc.

Message feedback - the way to assess whether the message has been understood as intended

Communication barriers – barriers that can lead to misunderstanding, they are: language and culture differences, body language, level of context, value of time, negative stereotypes and prejudices, feelings and emotions.

Verbal communication - communication done by word of mouth and a piece of writing.

Non-verbal communication – the sending or receiving of wordless messages

Методические рекомендации:

Guidelines:

Лекция направлена на ознакомление с такими факторами, как лингвистическая индивидуальность, жесты, традиции, национальный характер. Такие культурные различия представляют преграду для межкультурной коммуникации и требуют всестороннего изучения.

The lecture deals with the facts of linguistic personality, gesture, traditions, national character. Such cultural distinctions make barrier for intercultural communication and require comprehensive study.

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Nowadays, how to communicate orally in foreign language learning seems to be equally if not more important than reading and writing. Due to linguistic globalization as a growing trend in the modern world, most of the world's communities are multilingual, which makes contact among languages an important force in the everyday life. The word communication is derived from the Latin word "communico". It means to share, to take part in, to join or to connect. In other words, communication is defined as a process in which a message is sent from a sender to a receiver. The sender encodes a message and the receiver decodes it. Communication problems occur when the encoded message differs from the decoded message. When these problems occur, learners manage to overcome them by employing what are known as communication strategies in order to fill in the gap between their communication intentions and the linguistic abilities they have. Foreign language learners may face various communication problems when their language lacks the necessary resources.

Communication is a process of exchanging information, ideas, thoughts, feelings and emotions through speech, signals, writing, or behavior. In communication process, a sender(encoder) encodes a message and then using a medium/channel sends it to the receiver (decoder) who decodes the message and after processing information, sends back appropriate feedback/reply using a medium/channel. People communicate with each other in a number of ways that depend upon the message and its context in which it is being sent. Communication Channels is the term given to the way in which people communicate. There are multiple communication channels available today, for example face-to-face conversations, telephone calls, text messages, email, the Internet (including social media such as Facebook and Twitter), radio and TV, written letters, brochures and reports to name just a few.

Choosing an appropriate communication channel is vital for effective communication as each communication channel has different strengths and weaknesses. For example, broadcasting news of an upcoming event via a written

letter might convey the message clearly to one or two individuals but will not be a time or cost effective way to broadcast the message to a large number of people. On the other hand, conveying complex, technical information is better done via a printed document than via a spoken message since the receiver is able to assimilate the information at their own pace and revisit items that they do not fully understand. Written communication is also useful as a way of recording what has been said, for example taking minutes in a meeting.

All messages must be encoded into a form that can be conveyed by the communication channel chosen for the message. People do this every day when transferring abstract thoughts into spoken words or a written form. However, other communication channels require different forms of encoding, e.g. text written for a report will not work well if broadcast via a radio programme, and the short, abbreviated text used in text messages would be inappropriate if sent via a letter. Complex data may be best communicated using a graph or chart or other visualisation.

Effective communicators encode their messages with their intended audience in mind as well as the communication channel. This involves an appropriate use of language, conveying the information simply and clearly, anticipating and eliminating likely causes of confusion and misunderstanding, and knowing the receivers' experience in decoding other similar communications. Successful encoding of messages is a vital skill in effective communication.

Once received, the receivers need to decode the message. Individuals will decode and understand messages in different ways based upon their experience and understanding of the context of the message, their psychological state, and the time and place of receipt as well as many other potential factors. Understanding how the message will be decoded, and anticipating as many of the potential sources of misunderstanding as possible, is the art of a successful communicator.

Receivers of messages are likely to provide feedback on how they have understood the messages through both verbal and non-verbal reactions. Effective communicators should pay close attention to this feedback as it the only way to

assess whether the message has been understood as intended, and it allows any confusion to be corrected. <http://www.skillsyouneed.com/general/what-is-communication>

Communication can be seen as processes of information transmission governed by three levels of semiotic rules:

1. Syntactic (formal properties of signs and symbols);
2. Pragmatic (concerned with the relations between signs/expressions and their users);
3. Semantic (study of relationships between signs and symbols and what they represent).

Therefore, communication is social interaction where at least two interacting agents share a common set of signs and a common set of semiotic rules. In a simple model, information or content is sent in some form from an encoder/sender to a decoder/receiver. In a slightly more complex form a sender and a receiver are linked reciprocally.

At first glance the communication process, or the steps taken to get message from one mind to another, seems simple enough. As the definition at the opening suggested, the sender has an idea, which he transmits to the receiver through signs—physical sensations capable of being perceived by another. These signs might be a printed or spoken word, a gesture, a hand-shake, or a stern look, to name just a few. The receiver takes those signs, interprets them and then reacts with feedback.

The process is more complex, though. When communicating, the sender encodes the message. That is, she chooses some tangible sign (something which can be seen, heard, felt, tasted, or smelled) to carry the message to the receiver. The receiver, in turn, decodes that message; that is, he finds meaning in it. Yet the signs used in messages have no inherent meaning; the only meaning in the message is what the sender or receiver attributes to it.

To make sense out of a message, to determine the meaning to attribute to it, the receiver uses perception. With perception, the receiver interprets the signs in a

communication interaction in light of his past experience. That is, he makes sense out of the message based on what those signs meant when he encountered them in the past.

While the word "communication" implies that a common meaning is shared between sender and receiver, this is not always the case. Under optimum circumstances, the meaning attributed to the message by the receiver will be close to what was intended by the sender. In most situations, however, the meaning is only an approximation, and may even be contrary to what was intended. The challenge of communication lies in limiting this divergence of meanings between sender and receiver.

While the wide range of potential experiences make communicating with someone from within the same culture a challenge, across cultures the possibilities are even wider and the challenge even greater. What one sign means in one culture might be taken in an entirely different way in another. A friendly Tunisian man who holds another man's hand as they walk down the street may be misunderstood in the North American culture, for example. Similarly, an intended signal may mean nothing to someone from another culture, while an unintended one may trigger an unexpected response.

Understanding the dynamics that underlie perception is crucial to effective and successful communication. Because people make sense out of present messages based on past experiences, if those past experiences differ, the interpretations assigned may differ slightly or even radically depending on the situation.

Communication barriers, such as language and culture differences, body language, level of context, value of time, negative stereotypes and prejudices, feelings and emotions complicate the communication process. While they cannot be avoided, both the sender and receiver can work to minimize them.

Interpersonal communication barriers arise within the sender or receiver. For example, if one person has biases against the topic under discussion, anything said in the conversation will be affected by that perceptual factor. Interpersonal barriers

can also arise between sender and receiver. One example would be a strong emotion like anger during the interaction, which would impair both the sending and receiving of the message in a number of ways. A subtler interpersonal barrier is bypassing, in which the sender has one meaning for a term, while the receiver has another.

The effort is repaid by the clearer and more effective messages that result.

Types of communication based on the communication channels used are: verbal communication and non-verbal communication.

3.1. Verbal Communication

Verbal communication refers to the form of communication in which message is transmitted verbally; communication is done by word of mouth and a piece of writing. Objective of every communication is to have people understand what we are trying to convey. When we talk to others, we assume that others understand what we are saying because we know what we are saying. But this is not the case. Usually people bring their own attitude, perception, emotions and thoughts about the topic and hence creates barrier in delivering the right meaning.

Verbal Communication is further divided into:

- Oral Communication
- Written Communication

Oral Communication

In oral communication, spoken words are used. It includes face-to-face conversations, speech, telephonic conversation, video, radio, television, voice over internet. In oral communication, communication is influence by pitch, volume, speed and clarity of speaking.

Advantages of Oral communication are: It brings quick feedback. In a face-to-face conversation, by reading facial expression and body language one can guess whether he/she should trust what's being said or not.

Disadvantage of oral communication: In face-to-face discussion, user is unable to deeply think about what he is delivering.

Written Communication

In written communication, written signs or symbols are used to communicate. A written message may be printed or hand written. In written communication message can be transmitted via email, letter, report, memo etc. Message, in written communication, is influenced by the vocabulary & grammar used, writing style, precision and clarity of the language used.

Memos, reports, bulletins, job descriptions, employee manuals, and electronic mail are the types of written communication used for internal communication. For communicating with external environment in writing, electronic mail, Internet Web sites, letters, proposals, telegrams, faxes, postcards, contracts, advertisements, brochures, and news releases are used.

Advantages of written communication includes: Messages can be edited and revised many time before it is actually sent. Written communication provide record for every message sent and can be saved for later study. A written message enables receiver to fully understand it and send appropriate feedback.

Disadvantages of written communication includes: unlike oral communication, written communication doesn't bring instant feedback. It take more time in composing a written message as compared to word-of-mouth. and number of people struggles for writing ability.

3.2. Nonverbal Communication

Nonverbal communication is the sending or receiving of wordless messages. We can say that communication other than oral and written, such as gesture, body language, posture, tone of voice or facial expressions, is called nonverbal communication. Nonverbal communication is all about the body language of speaker.

Nonverbal communication helps receiver in interpreting the message received. Often, nonverbal signals reflects the situation more accurately than verbal

messages. Sometimes nonverbal response contradicts verbal communication and hence affect the effectiveness of message.

Nonverbal communication refers to the process whereby a message is sent and received through any one or more human sense channels, without the use of language. Such messages can be intentional and conscious or unintentional and unconscious..

The patterns of nonverbal behavior are culturally defined. Yes or no messages are conveyed by the nodding or shaking of one's head. These patterns are part of the arbitrary selection of symbols of the culture (in some cultures the nodding up and down of the head means "yes" while in others it means "no").

Learning these nonverbal clues can present problems. The same symbol may transmit opposite messages in two different cultures, or two opposite signals may mean the same thing in the two cultures.

Kinesic communication involves muscle or body movement. Specific messages are transmitted by hand waves, eye contact, facial expressions, head nods, and other movements. In an interpretive dance the movements of the entire body are high in message content. In fact, in certain Southeast Asian nations the interpretive dance is the primary nonverbal means of communicating to a group. The Thai easily read the symbolic message of the formal dance without its needing to be verbalized.

Sometimes kinesic symbols cause frustration in crosscultural encounters. North American eye contact is far too intense for a Filipino, who tends to break eye contact early. The Filipino breaks eye contact to show subordination to authority, to differentiate roles such as man and woman or adult and child, and to indicate that staring is not proper behavior. The North American, even though placing low value on staring, encourages eye contact to show respect and trustworthiness.

Cultural factors govern body movement, determining what moves, when it moves, where it moves, and restrictions on movement.

Proxemic communication implies relationships of space, duration, distance, territory, and the perception of these on the part of the participant.

The non-verbal communication has multiple functions:

- Used to repeat the verbal message (e.g. point in a direction while stating directions).
- Often used to accent a verbal message. (e.g. verbal tone indicates the actual meaning of the specific words).
- Often complement the verbal message but also may contradict. E.g.: a nod reinforces a positive message; a “wink” may contradict a stated positive message.
- Regulate interactions (non-verbal cues convey when the other person should speak or not speak).
- May substitute for the verbal message (especially if it is blocked by noise, interruption, etc) — i.e. gestures (finger to lips to indicate need for quiet).

The human body is extremely susceptible to non-verbal communication, as 80% of the messages we send and receive are done so without ever saying a word. Nonverbal communication skills are a vital part of our everyday lives. We must be aware of what we look like when we say things, sometimes more than what we look like when we say them.

55% of messages received and processed by your brain are based on your body language. This means that you are actually judged more on your physical stance and facial movements while communicating. A high percentage makes it imperative that you are aware of the way you look when communicating. For example, you can say that you forgive someone while they are apologizing, but if you have your arms crossed over your chest, this puts up a barrier between you and the other person. Their brain will not accept your forgiveness because it doesn't look like you are open to their apology.

38% of messages are processed based on your tone of voice. How you say something is more important than what you are actually saying. While communicating with someone, if your voice is not expressive of

the emotion you are trying to convey, the meaning behind your words will be lost. Take the forgiveness scenario, if your tone of voice expresses a lack of enthusiasm when accepting the apology, the meaning will get lost. You must sound forgiving and understanding if that is what you want the other person to feel.

Only 7% of your received meaning will be based off the words you are saying. This low percentage means that saying the words “I forgive you” means little when your tone and body language do not reflect forgiveness.

The functions of nonverbal communication are very important. Since there is so much importance on how we look and sound when communicating a message, it’s important to understand the functions of non-verbal communication.

Nevertheless nonverbal messages coming from others are ambiguous and one set of cues will not mean the same thing for everyone.

One should not jump to conclusions based on his or her own cultural normal cues. Non-verbal gestures can have different sets of meanings from place to place. One must study up on the culture before communicating to a person of another language and culture.

Вопросы для самоконтроля:

Self-assessment questions:

1. Define the notion of communication.
2. What is the process of communication, enumerate the steps.
3. Are there any obstacles preventing effective communication?
4. What is verbal communication?
5. What is non-verbal communication?
6. Designate the advantages and disadvantages of two types of communication.

Lecture 4

Межкультурная коммуникация

4.1. Аккультурация как форма межкультурной коммуникации.

4.2. Понятие культурного шока

Intercultural communication

4.1. Acculturation as a form of intercultural communication

4.2. Cultural shock

Аннотация:

Abstract:

Даже глубокого знания иностранного языка недостаточно для эффективного общения с его носителем: каждое слово другого языка отражает другой мир и другую культуру, Главная задача в изучении иностранных языков как средства коммуникации заключается в том, что языки должны изучаться в неразрывном единстве с культурой народов, говорящих на этих языках.

Even profound knowledge of the language is insufficient for the effective native-speaker communication, because every word of another culture reflects other world and other culture. The main objective in mastering foreign language is in the apprehension of the language being studied within indissoluble unity with culture.

Ключевые слова:

Key words:

Intercultural communication, acculturation, assimilation, separation, integration, marginalization, cultural shock

Межкультурная коммуникация, аккультурация, ассимиляция, сепарация, интеграция, маргинализация, культурный шок

Глоссарий:

Glossary:

Intercultural communication – a communication between individuals or groups of different linguistic and cultural origins

Acculturation – the process of cultural change and psychological change that results following meeting between cultures

Assimilation – the process by which a person or a group's language and/or culture come to resemble those of another group

Separation – occurs when individuals reject the dominant or host culture in favor of preserving their culture of origin

Integration – occurs when individuals are able to adopt the cultural norms of the dominant or host culture while maintaining their culture of origin

Marginalization – occurs when individuals reject both their culture of origin and the dominant host culture

Cultural shock - a psychological disorientation that most people experience when living in a culture markedly different from one's own

Методические рекомендации:

Guidelines:

The most difficult part in the process of communication and cultural conflicts is the process of acculturation. Resisting of acculturation, is bound to face embarrassment in every day communication for every message. On working out all these acculturation and cultural shock situations the level of understanding of each other's culture will go up and so will the communication.

Процесс аккультурации является самым сложным в ходе культурных конфликтов. Соппротивление этому процессу ведет к недопониманию в процессе общения. Понимание явлений аккультурации и культурного шока способствует повышению уровня межкультурного общения.

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Intercultural communication is defined as situated communication between individuals or groups of different linguistic and cultural origins. This is derived from the following fundamental definitions: communication is the active relationship established between people through language, and intercultural means that this communicative relationship is between people of different cultures, where culture is the structured manifestation of human behaviour in social life within specific national and local contexts, e.g. political, linguistic, economic, institutional, and professional. Intercultural communication is identified as both a concept and a competence. Intercultural competence is the active possession by individuals of qualities which contribute to effective intercultural communication and can be defined in terms of three primary attributes: knowledge, skills and attitudes.

Intercultural communication is an implicit element of most language courses or features as an autonomous subject in other disciplinary fields. Where intercultural communication features as an autonomous subject the content is theoretically grounded in a specific discipline, e.g. anthropology, linguistics, philosophy and sociology. Alternatively, it is frequently linked to subjects like business studies, economics and tourism with the aim of providing students with the competence to operate in the professional sector concerned. In some cases it is taught not only as knowledge and a skill but also with the aim of promoting an appropriate attitude / awareness as an integrated part of language learning. Intercultural communication is sometimes associated with translation or with intercultural knowledge dissemination. In the context of language learning the emphasis will be on the integration of intercultural communication and language learning.

Students who have acquired knowledge on intercultural communication will be expected to demonstrate the capacity for: effective communication in the language of their interlocutor; application of the knowledge of culture and cultural values to the management of intercultural contexts; adaptation of their behaviour according to the demands of different intercultural situations; identification and

critical analysis of the cultural components of authentic media of communication; reflection on the cultural factors influencing their own behaviour and that of others.

Today the theory and practice of intercultural communication attract more and more scholars, as it has become evident that the investigation of its problems requires expertise from different areas of study.

In Russia the most distinctive realms based on the interrelation of language and culture are the following: Linguistics and areas studies (E. M. Vereshchagin; V. G. Kostomarov; G. D. Tomakhin; V. V. Oshchepkova, etc.). The research in this area mostly has an applied character and is a valuable source of information, which reflects the interrelation of language and culture.

Ethnolinguistics (A. S. Gerd, A. M. Kopylenko, N. I. Tolstoy, etc.) is a branch of linguistics, which studies the language in its connection with ethnicity and is closely linked with sociolinguistics. N. I. Tolstoy emphasizes that for ethnolinguistics it is important to discuss not only and not so much the reflections of folk culture, psychology, and mythological perceptions in language, but also the constructive role of language, its influence on the formation of folk culture, folk psychology, and folk creative art. He suggests two definitions of ethnolinguistics: 1) a branch of linguistics, which studies language in its relation to folk culture; investigates the reflection in language of cultural, psychological, and mythological notions and experiences; 2) a complex discipline, which studies the content of culture, folk psychology and mythology, irrespective of the means and ways of their formal implementation (word, object, ritual, visual image, etc.). N. I. Tolstoy believes that such study "can be carried out predominantly or exclusively by linguistic methods".

Cultural linguistics (V. N. Teliya, V. I. Khairullin, V. V. Vorobyov, V. A. Maslova, M. A. Kulinich, etc.). V. N. Teliya defines cultural linguistics as part of ethnolinguistics, devoted to the study and description of the correspondence of language and culture in their synchronic interaction (Telia 1996: 217). "The object of cultural linguistics is investigated at the crossroads of two fundamental fields: linguistics and culture study".

V. A. Maslova points out the following objects of cultural linguistics: 1) words and phrases, which have no equivalents in another language; 2) archetypes and "mythologemes", rituals, beliefs, and superstitions reflected in language; 3) proverbs and sayings; 4) idioms; 5) symbols and stereotypes; 6) metaphors and images; 7) stylistic norms; 8) speech behavior; 9) speech etiquette.

All the above-mentioned areas of linguistics are aimed at the study of nationally specific peculiarities of a particular culture. The results of research are of great value for intercultural investigation, aimed at the comparative analysis of two or more linguocultures. Another important area is the study of the relationship between language and culture through the prism of psycholinguistics (A. A. Leontyev, A. A. Zalevskaya, I. N. Gorelov, K. F. Sedov, etc.), sociolinguistics (A. D. Shveitser, V. I. Karasik, N. B. Mechkovskaya, V. P. Konetskaya, etc.), as well as such interdisciplinary areas as ethnopsycholinguistics and linguosociopsychology (T. M. Dridze). The study of the mechanisms of understanding (V. Z. Demyankov, G. I. Bogin, A. A. Zalevskaya, V. V. Znakov, etc.) allows to make conclusions about the way interacting cultures "match" each other and exchange information in the process of intercultural communication.

A number of works deal with the modeling of the communicative process (S. A. Sukhih, V. V. Zelenskaya), communicative strategies, (E. V. Klyuev), nonverbal communication (I. N. Gorelov, V. F. Yengalychev), computer-mediated communication (B. Y. Gorodetsky), phatic communion genres (V. V. Dementyev), and culture of communication (N. I. Formanovskaya). Recent publications analyze types, categories, structure of discourse, and culturally conditioned differences in its character (V. B. Kasevich, V. I. Karasik, M. L. Makarov, K. F. Sedov, E. I. Sheigal).

There are *some problems* connected with the process of intercultural communication. Compared with native speakers of a language, foreign learners are more likely to conduct inappropriate communication. This is, of course, partially because of their limited linguistic competence, but mainly due to the cultural differences.

In intercultural communication, people from different cultures may speak the same language, but their communication may break down due to pragmatic differences in ways of thinking, rules of speaking, social values, lexical connotation and other factors. Pragmatic failure refers to inappropriately used language in a given context. It is the inability to convey one's intention or the illocutionary force with what is said in intercultural communication. Grammatical failure may impede communication. But once the hearer is alert to the fact that the speaker is not fully grammatically competent, native speakers seem to have little difficulty in making allowances for it. But pragmatic failures are otherwise. If a non-native speaker appears to speak fluently, a native speaker is likely to attribute the apparent impoliteness not to any linguistic deficiency, but to ill will.

No matter it is inappropriateness or pragmatic failure leading to misunderstanding or breakdown in intercultural communication, the deep reason behind them is invariably the lack of knowledge about cultural awareness between two languages. In this sense, we can say intercultural communicative competence is the combination of communicative competence and cultural awareness.

4.1. Acculturation as a form of intercultural communication

Acculturation comprehends those phenomena which result when groups of individuals sharing different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups.

Several decades later, Graves used the term psychological acculturation to describe the effects of acculturation at the individual level. This process involves changes that an individual experiences in terms of their attitudes, values, and identity as a result of being in contact with other cultures.

John Berry and his colleagues developed a bilinear model of acculturation in which one linearity represented “contact and participation (to what extent should they become involved in other cultural groups, or remain primarily among themselves)” and the other linearity represented “cultural maintenance (to what

extent are cultural identity and characteristics considered to be important, and their maintenance striven for)'' .

Closely related to the construct of acculturation is the concept of enculturation. First defined by Herskovits, enculturation refers to the process of socialization into and maintenance of the norms of one's indigenous culture, including its salient ideas, concepts, and values. Recently, BSK Kim pointed out that the "cultural maintenance" process that is described above might be better represented with the broader terminology of enculturation.

In studying acculturation and enculturation, it is also important to consider the construct dimensions on which the two types of adherence can be observed and assessed. Szapocznik first elaborated on the ways of assessing acculturation (and enculturation) by proposing that it involves changes in behaviors and values. According to these authors, the behavioral dimension of acculturation includes language use and participation in various cultural activities (e.g., food consumption), whereas the values dimension reflects relational style, person–nature relationships, beliefs about human nature, and time orientation (e.g., present-focused, future-focused, or past-focused).

More recently, BSK Kim and Abreu reviewed the items in 33 instruments designed to measure acculturation and enculturation and, based on their finding, proposed that acculturation and enculturation constructs encompass four dimensions. These authors proposed the following dimensions: behavior, values, knowledge, and identity. Behavior refers to friendship choice, preferences for television program and reading, participation in cultural activities, contact with indigenous culture (e.g., time spent in the country of origin), language use, food choice, and music preference. The value dimension refers to attitudes and beliefs about social relations, cultural customs, and cultural traditions, in addition gender roles and attitudes and ideas about health and illness. The knowledge dimension refers to culturally specific information such as names of historical leaders in the culture of origin and the dominant culture, and significance of culturally specific activities.

Meta-analyses of research on acculturation have shown pronounced disagreement in the categorization of different strategies of acculturation. However, the majority of these models have divided the ways in which individuals approach acculturation into four categories.

1. Assimilation

– Assimilation occurs when individuals reject their minority culture and adopt the cultural norms of the dominant or host culture.

2. Separation

– Separation occurs when individuals reject the dominant or host culture in favor of preserving their culture of origin. Separation is often facilitated by immigration to ethnic enclaves.

3. Integration

– Integration occurs when individuals are able to adopt the cultural norms of the dominant or host culture while maintaining their culture of origin.

4. Marginalization

– Marginalization occurs when individuals reject both their culture of origin and the dominant host culture.

In a melting pot society, in which a harmonious and homogenous culture is promoted, assimilation is the endorsed acculturation strategy. In segregationist society, in which humans are separated into racial groups in daily life, a separation acculturation strategy is endorsed. In a multiculturalist society, in which multiple cultures are accepted and appreciated, individuals are encouraged to adopt an integrationist approach to acculturation. In societies where cultural exclusion is promoted,

individuals often adopt marginalization strategies of acculturation.

Schumann's acculturation model.

Acculturation is the social and psychological taxonomy of factors which are believed to be important in the process of second language acquisition in natural

contexts. The major claim of the model is that acculturation, which is a cluster of social-psychological factors, is the major cause of second language acquisition.

Schumann, an inventor of the acculturation model states that any learner can be placed along a continuum ranging from socialpsychological distance to social-psychological proximity with the speakers of the target language. The degree of language acquisition, then, would correlate with the degree of the learner's proximity to the target group.

Schumann claims that acculturation, or the integration of the L2 learner into the target linguistic community is not a direct cause of second language acquisition (SLA), but rather it is the first in a chain of factors which results in natural SLA. Schumann proposes that "acculturation as a remote cause brings the learner into contact with TL-speakers and verbal interaction with those speakers as a proximate cause brings about the negotiation of appropriate input which then operates as the immediate cause of language acquisition".

According to Schumann, social distance refers to the learner as a member of a social group that is in contact with another social group whose members speak a different language. He enlists various factors that shorten the social distance:

Social dominance: If the second-language learning (2LL) group is politically, culturally, technically or economically dominant to or subordinate to the target language (TL) group, social contact between the two groups will tend not to be sufficient for optimal target language acquisition. If they are nearly equal in status, then there will be more contact between the two groups and thus, acquisition of the target language will be enhanced.

Assimilation, preservation, and adaptation: The best condition for L2 acquisition is obtained when the 2LL group wants to assimilate into the TL group. The second best condition occurs when the 2LL group wants to adapt to the TL culture for intergroup interaction without assimilating to it. The least favorable conditions obtain for acquiring the L2 when the 2LL group wishes to remain separated linguistically and culturally from the TL group.

Enclosure: The more the 2LL groups share social institutions such as schools, churches, workplaces, clubs, and others with the TL group, the more favorable the conditions will be for L2 acquisition. Cohesiveness and size: The smaller and less cohesive the 2LL group, the more likely the contact with the TL group and the more favorable the conditions for L2 acquisition.

Congruence: The more similar the culture of the two groups, the more likely there will be social contact and thus language acquisition.

Attitude: The more positive the views of the 2LL group toward the TL group, the more favorable will be the conditions for L2.

Intended length of residence: The longer L2 learners plan to remain in the L2 environment, the more likely it is that they will feel the necessity of learning the TL.

There are factors that affect the psychological distance:

- Language shock (Learner's confusion when using L2)
- Culture shock (learners' disorientation as a result of culture differences).

The level of language proficiency the learner achieves strictly depend on the degree of acculturation. Schumann distinguishes there functions of language, which may also be considered as the three stages of language development:

- Communicative function (the transmission of referential information only)
- Integrative function (the mark a membership of a particular social group)
- Expressive function (the display of linguistic virtuosity).

Brown postulates the process of acculturation in the target language natural environment consists of four stages:

- Euphoria- the learners get excited over the newness of the surroundings
- Culture shock- emerges as individuals feel the intrusion of more and more culture differences into their own images of self and security

- Cultural stress- gradual recovery: some problems of acculturation are solved, while others continue for some time. The learner starts to understand the differences in thinking. The learner's problems center around the question of identity, she/he does not perceive himself/herself as belonging to any culture.

- Full recovery- adaptation, assimilation or acceptance of the new culture. A new identity developed.

Kubota cites the importance of teaching culture in acculturation model. He believes that the acculturation model promotes the explicit teaching of the conventions of the target discourse community to ESL students in order to overcome cultural differences. Pedagogical recommendations include a discipline-oriented approach to L2 academic writing and a cognitive apprenticeship approach, in which the conventions of the target academic discourse community are explicitly taught to ESL students. The acculturation model takes for granted cultural differences and exploits them as a justification for the specific pedagogical needs of ESL students, while resisting mainstream assumptions about audience, voice, and critical thinking for teaching ESL.

In line with Kubota, Buttaro concluded that understanding the English language needs of learners requires more than merely assessing students' abilities in reading and writing; it also requires understanding the social and cultural factors that are at play in the students' lives, and developing curricula that address these realities. Buttaro noted that the curricula of ESL classes often reflect idealized American middle-class values and economic situations rather than the economic and social realities of the students. Similarly, Gordon described the disconnect between the ESL textbooks she studied and the realities of students' lives; the textbooks concentrated on vocabulary for the workplace (where the students did not need to use English), but did not address English as used in the legal system, which was a pressing concern for the families in her study.

Skilton-Sylvester encouraged teachers to learn as much as they can about their students' identities outside the classroom, and draw on those identities in

classroom activities to encourage the students to continue their investment in learning.

4.2. Cultural shock

Cultural shock is defined as a psychological disorientation that most people experience when living in a culture markedly different from one's own. Symptoms of culture shock include: homesickness, boredom, withdrawal, excessive sleep, compulsive eating/drinking, irritability, stereotyping host nationals, hostility towards host nationals. Culture shock can have its sources in the lack of knowledge, the lack of ability to adapt, the lack of willingness to adapt, etc. One of the reasons why people cannot adapt is the preconceived ideas about the host country, which are as dangerous as the lack of knowledge.

Everyone experiences culture shock in different ways, at different times and to different degrees. Usually the cultural adjustment process follows a certain pattern. There are four general phases of emotional reactions associated with cross-cultural sojourns. These phases are at the basis of studies in the domain of "culture shock".

1. The "honeymoon" stage. This stage is the one experienced at the beginning of the contact, and it is characterized of euphoria, excitement, fascination, and enthusiasm. Positive attitudes predominate, and even if travelers come with a luggage of pre-conceived ideas, the thrill in front of the new and out of the ordinary predominates. Most tourists do not surpass this phase. Those that intend to stay for a longer period of time are preoccupied with getting accommodated and making connections. Similarities are regarded with comfort while dissimilarities are regarded with interest.

2. The "crisis" stage. This stage is the most difficult and challenging one, as it is characterized by feelings of inadequacy, frustration, anxiety, irritation, hostility, etc. The euphoria of the exotic and out of the ordinary has passed and the traveler has to face reality. In this stage the manifestations of the "disease" culture shock

starts to manifest. If this stage is surpassed, though some travelers never do, then the "healing" process can begin.

3. The "recovery" or "gradual adjustment" stage. During this stage, the individual takes measures to exit the crisis stage. He begins to understand the new culture and to create a comfort zone. The unfamiliar becomes familiar and this diminishes his states of anxiety and nervousness. His actions evolve from artificial to natural, due to crisis resolution and culture learning. Sojourners and immigrants suffer the most severe adjustment problems at the beginning stage of transition when the number of changes is very high and coping resources are very low.

4. The "complete adjustment" or the "biculturalism". This stage reflects enjoyment and functional competence in the new environment.

There are several training methods in this domain. One of the best training methods is to bring a member of the host culture into the trainee's one. This way, he is exposed to a very realistic and genuine source of knowledge and he is kept away from experiencing the first contact shock, on foreign ground. It is, of course important to learn about the foreign culture, but having an example in front of you is much more concluding.

Another learning method, though more theoretical, is indeed very efficient. This method is called "the culture assimilator" and it is a programmed learning approach that consists of a set of one hundred to two hundred scenarios in which individuals from two different cultures interact. For each scenario, the trainee is given a set of explanations for the miscommunication process, and he has to choose the correct one.

In the Bafa Bafa game, trainees are given a hypothetical cultural group that they have to identify with. There are two different teams, Alpha and Beta, belonging to different cultural groups. Both teams receive information regarding the culture that they must identify with. The game consists in exchanging visitors and simulating a host-sojourner situation. This way, the trainees learn in an interactive way of two cultures at the time and, also, they make an idea of what being a host means.

In the Ecotonos game, players are divided into three teams, each representing one culture. They receive cards with rules in each culture. After discussing for a short while about their cultures, they must make up stories about their cultural development. Then they are combined in "multicultural" groups, and are given different tasks that they must accomplish together, taking into consideration the cultural background that they have been assigned.

It is important to comprehend that no method is self sufficient or completely efficient. Still, the importance of being aware of the potential difficulties reduces culture shock considerably.

Вопросы для самоконтроля:

Self-assessment questions:

1. Intercultural communication and the realm of its research.
2. Acculturation and enculturation.
3. Fourfold categorization of acculturation.
4. Schumann's acculturation model.
5. Factors that shorten the social distance (by Schumann)
6. Acculturation and second language acquisition.
7. Pedagogical implications.
8. Cultural shock definition.
9. Enumerate cultural shock stages.

Lecture 5
Концепт
The concept

Аннотация:

Abstract:

Основная сложность в определении сущности концепта заключается в разграничении терминов «концепт», «понятие», «значение». Самым сложным термином из перечисленных является концепт, план которого – вся совокупность знаний об объекте наименования, т.е., помимо понятийной основы, концепт включает в себя социокультурную часть языка.

The principle difficulty in the definition of the concept notion lies in demarcation of the terms of concept, idea and meaning. The most complicated amongst the enumerated is concept, which has in its outline the whole picture of cognition about the object of denomination, that is to say concept apart from a cognitive area comprises the sociocultural aspect of language.

Ключевые слова:

Key words:

концепт, идея, язык, номинализм, мысленное представление.

concept, language, idea, nominalism, mental representation.

Глоссарий:

Glossary:

Concept - an abstract idea of mental symbol.

Language - a system of communication consisting of sounds, words, and grammar, or the system of communication used by people in a particular country or type of work.

Idea - mental representational images of some object.

Nominalism - a metaphysical view in philosophy according to which general or abstract terms and predicates exist, while universals or abstract objects, which are sometimes thought to correspond to these terms, do not exist.

Mental representation - a presentation to the mind in the form of an idea or image

Методические рекомендации:

Guidelines:

Очень часто словарное значение слова понимается как его концепт. Однако в этом случае не учитывается коммуникативная природа культуры и концепта. Лекция направлена на точное ознакомление студента с феноменом концепта.

The meaning of the word is frequently comprehended as its concept. Nevertheless in this case the communicative nature of culture and concept is not taken into account. The lecture is aimed at the students' familiarization with the phenomenon.

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The word "concept" is derived from Latin "conceptus" and means - an idea. On the basis of similar interpretation, in a modern linguistic science the number of definitions of the cognitive term "concept" has arisen. The notion of concept has been borrowed to linguistics from mathematic logic. The meaning of "concept" is explored in cognitive science, metaphysics, and philosophy of mind. Nowadays the term "concept" is used in various fields of linguistics. It has entered into the notional system of cognitive, semantic and cultural linguistics. In linguistic term concept in contrast to word has more complicated structure. The content of the concept is divided as linguistic meaning and cultural sense. That's why it's often called as a unit of knowledge, an abstract idea of mental symbol. There are two approaches that are based on the role of language shaping the concept and showing the bounds between language and culture. The first approach is considers the concept as a cultural phenomenon. According to the linguistic-cognitive understanding the relation of the concept deals with verbal means of expression. Language does not form concepts, but serves as a means of the exchange of them and for the discussion in the process of communication.

The concept as a linguistic phenomenon is a part of the language as a mental representation of the language. Concepts in linguistics are considered to be abstracta and mental representations. Concept formation and language are so intricately interwoven that it is difficult to establish their precise relationship. Science as a discipline is dynamic in nature and imparts analytical thinking ability to learners.

Differences in the organization of information in texts are rooted in structural contrasts between languages.

The text as the medium of the realization of linguistic phenomena is the most important category for the understanding of the function the concept as a linguistic phenomenon has in the discipline linguistics. The text is the medium for any form

of the realization in the formal of the acoustically exchanged and transmitted speech or in the formal of the written language.

The idea is a cognitive unit produced in the human mind. It aims at the realization within reality. In contemporary use, the use of the idea is watered as we can see when hearing such statements as “He had a good idea” as equivalent for a good thought for the performance of an action. Obviously, the idea linguistically is a derivate from a complete different root contrasting with the concept. The concept

derives from the Latin verb *capere* for ‘to catch’, ‘to take’, and ‘to grasp (physically)’. This basic root verb has no abstract meaning related to the mind. The noun *conceptio* means conception as the part of the pregnancy. In specific scholarly setting the words became carrier of abstract meanings. So these words are examples for the movement from the concrete to the abstract meaning.

Now let’s look at the word *idea*. Its etymological range brings us back to the Greek language. The root within the Indo-European language is related to ‘to see’. So we see that the original activities of the basic roots are different and idea refers to an activity of the sense of sight, while the concept refers to the physical action of carrying and receiving. Both became in further dispersion of the roots within the Indo-European languages carriers of abstract has the meaning s such as carrying of thought in form of a concept and something from the sight turning to the area of the insight. Actually, *idea* means ‘form’. Greek *idein* means ‘to see’, and its passive form *idenai* means ‘to understand’. Here we have in one root at the same time the active concrete and the passive abstract meaning united. Imagination derived from *imago*, which is in its basic meaning the image or more abstract the likeness. Now we have the terminological means to describe the process of conceptualization: The concept is the mental unit of knowledge, which finds its representation in the real world through applications.

This assumptive character represented in the social practice of concepts we call the ‘collective imagination’. This terms says nothing about the concept itself; it is related to its application. While the idea derived from the ambivalent character of the unit of sight and understanding expressed in the word, the concept refers to the

practical action of taking and receiving. Concepts are represented within language; the language that entails a concept has special linguistic features that give its distinctive form; e.g. a specific term. This assumption of representation is grounded within the semiotic triangle of the areas *mind / world / language*. The linguistic perspective onto the concept ‘concept’ offers us the understanding of the has the meanings of this concept carried within its linguistic form. When looking at the linguistic features of a concept, we must be aware of the essential social and communicative function of language; language serves as a conveying tool of the communicated issue. Arguing within the contemporary framework of linguistics, the linguistic representation of the concept changes based upon the framework of the language it is in. The social effects of the language use can be summarized as ‘cultural memory’. The oldest approaches in the simplest way towards the semiotic problematisation of the phenomenon ‘concept’ is the relation between ‘words’ and ‘things’. This relation was the predominant relation for the rhetoricians of ancient Greece.

As semantic values, concepts are the intensions or meanings of sub-sentential verbal expressions such as predicates, adjectives, verbs, and adverbs. Just as the sentence “The sun is a star” expresses the proposition that the sun is a star, the predicate “is a star” expresses the concept of being a star (or [star], to introduce notation to be used in what follows). Further, just as the English sentence “Snow is white” expresses the proposition that snow is white, and so does the German sentence “Schnee ist Weiss,” the predicates “is white” in English and “ist Weiss” in German both express the same concept, the concept of being white. The intension or meaning of a sentence is a proposition. The intensions or meanings of many sub-sentential entities are concepts. On many views, concepts are things that are “in” the mind, or “part of” the mind, or at least are dependent for their existence on the mind in some sense. Other views deny such claims, holding instead that concepts are mind-independent entities. Conceptualist views are examples of the former, and platonic views are examples of the latter. The issue of whether concepts are mind-dependent or mind-independent carries great weight with respect to the clash

between the classical view and other views of concepts (such as prototype views and theory-theories). If concepts are immanent in the mind as mental particulars, for instance, then various objections to the classical view have more force; if concepts exist independently of one's ideas, beliefs, capacities for categorizing objects, etc., then some objections to the classical view have much less force.

Concepts are also generally thought to be universals. The reasons for this are threefold:

1) A given concept is expressible using distinct verbal expressions. This can occur in several different ways. My uttering "Snow is white" and your uttering "Snow is white" are distinct utterances, and their predicates are distinct expressions of the same concept. My uttering "Snow is white" and your uttering "Schnee ist Weiss" are distinct sentences with their respective predicates expressing the same concept.

2) Second, different agents can possess, grasp, or understand the same concept, though such possession might come in degrees. Most English speakers possess the concept, not many possess that concept to such a degree that one knows a great deal about what neutrinos themselves are.

3) Finally, concepts typically have multiple exemplifications or instantiations. Many distinct things are white, and thus there are many exemplifications or instances of the concept. There are many stars and many neutrinos, and thus there are many instances of star and neutrino. Moreover, distinct concepts can have the very same instances. The concepts *renewable* and *cardiate* have all the same actual instances. Distinct concepts can also have necessarily all of the same instances: For instance, the concepts *triangular figure* and *trilateral figure* must have the same instances, yet the predicates "is a triangular figure" and "is a trilateral figure" seem to have different meanings.

As universals, concepts may be treated under any of the traditional accounts of universals in general. Realism about concepts (considered as universals) is the view that concepts are distinct from their instances, and nominalism is the view that concepts are nothing over and above, or distinct from, their instances. Realism (or

platonism) about concepts is the view that concepts are ontologically prior to their instances—that is, concepts exist whether they have instances or not. Conceptualism with respect to concepts holds that concepts are mental entities, being either immanent in the mind itself as a sort of idea, as constituents of complete thoughts, or somehow dependent on the mind for their existence. Conceptualist views also include imagism, the view (dating from Locke and others) that concepts are a sort of mental image. Finally, nominalist views of concepts might identify concepts with classes or sets of particular things (with the concept star being identified with the set of all stars, or perhaps the set of all possible stars). Linguistic nominalism identifies concepts with the linguistic expressions used to express.

Вопросы для самоконтроля:

Self-assessment questions:

1. Give a definition and of concept and its origin.
2. What is the relationship between concept and language?
3. Determine the difference between idea, concept and meaning.
4. Are the concepts mind-dependent or mind-independent?
5. The notion of concept is of universal character, is that true?

Lecture 6

Проблема понимания в межкультурной коммуникации

6.1. Атрибуция

6.2. Стереотипы и предрассудки

6.3. Стереотипы и художественный текст

The issue of understanding in intercultural communication

6.1. Attribution theory

6.2. Stereotyping and prejudice

6.3. Stereotyping and literature

Аннотация:**Abstract:**

Изучение стереотипов и предрассудков сводится к изучению человеческой природы, этнических групп и межгрупповых отношений. Стереотипы и предрассудки – это результат разделения одними людьми других людей на группы и, таким образом, оценивание их. Это результат убеждений и отношений к членам этих групп.

The study of stereotyping and prejudice is a study of human nature, group membership, and intergroup relationships. The stereotypes and prejudice are outcomes of the process of human beings classifying other people into group categories, and also judging them on this basis. They are the beliefs and attitudes toward members of another group.

Ключевые слова:**Key words:**

межкультурная коммуникация, препятствия к пониманию, этноцентризм, этнорелятивизм, атрибуция, стереотипы, предрассудки.

intercultural communication, barrier to understanding, ethnocentrism, ethnorelativism, attribution, stereotype, prejudice.

Глоссарий:**Glossary:**

Intercultural communication- situated communication between individuals or groups of different linguistic and cultural origins.

Barrier to understanding- something that prevents people from communicating, working together etc

Ethnocentrism – is judging another culture solely by the values and standards of one's own culture.

Ethnorelativism – is a behavior of acceptance and integration into another culture without giving up one’s own cultural values and beliefs.

Attribution – is the process by which individuals explain the causes of behavior and events.

Stereotype – are qualities assigned to groups of people related to their race, nationality and sexual orientation, to name a few.

Prejudice - is prejudgment, or forming an opinion before becoming aware of the relevant facts of a case.

Методические рекомендации:

Guidelines:

Цель данной лекции - ознакомить студентов с особенностями взаимодействия культуры и восприятия в процессе межкультурной коммуникации. Показать основные источники появления межкультурных конфликтов и пути их преодоления. Ознакомить студентов с основными стереотипами и предрассудками при восприятии чужой культуры в процессе межкультурной коммуникации. Показать основные источники и причины появления стереотипов и предрассудков в межкультурной коммуникации и пути их преодоления.

The lecture’s aim is to familiarize the students with the peculiarities of culture and perception interaction within the intercultural communication in progress. Show the main sources of intercultural conflicts and the ways of overcoming them. Familiarize students with the principle stereotyping and prejudice when perceiving an alien culture. Get acquainted with the origin of stereotype and prejudice and the ways of struggling them.

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Cultural diversity and multiculturalism are the realities of working and domestic life everywhere. In the process of migration and general internationalisation the idea of a national identity has changed. International alliances and subcultures inside the nations have caused a de-emphasis on the nation-state. The study of intercultural issues is by no means a new area. People have interacted with others from different cultures throughout our history in wars, religious journeys and exchange of goods. They have also been well aware of the difficulties these encounters may cause. Even though the history of intercultural contact is long, it has never before reached the magnitude of today's world. Earlier it was only people in certain professions or status that had the contact to the foreign cultures. Nowadays even the most isolated and marginal groups of people have the opportunity to interact with people all over the world. Intercultural interaction has become a reality of everyday life for almost everyone. In order to live and function in this multicultural environment as effectively and meaningfully as possible,

people must be competent in intercultural communication.

Cultural Presuppositions

In many instances of cross-cultural communication it is important to understand the cultural presuppositions which lie behind speakers' words and their expectations and interpretations. For instance, a Chinese student (C) asks a British person (B) for help.

C Can you help me?

B I would like to help you....but I'm afraid I can't because....

When C heard the first words she was very happy, believing she would get help; when she heard the second phrase she was very disappointed. She thought, 'Why did you raise my hopes and then let me down?' She concluded that B was hypocritical. It would help if she understood the cultural presuppositions that B is using: first, to show good will and kindness by saying he would like to help, then moving to the main point that he cannot help before explaining why not. A Chinese speaker would probably give the reasons for not helping first before concluding that it was impossible: this would prepare the hearer for the bad news. Many Chinese and Latin Americans respond to personal invitations by accepting to come, but when the day arrives they may not turn up. This has left many British and North American hosts puzzled. But this interpretation misses the Chinese or Latin American cultural presupposition behind their reply: it is better to show good will, by accepting and perhaps not go, than to refuse and bring immediate disappointment to the potential host. This shows regard for the hosts face, and for that of the person invited, who does not have to provide an excuse for refusing the invitation. Thus the Chinese and Latin Americans in this situation base their reply on social values, while the British and North Americans put truth values first. If this is understood, the situation becomes easier on both sides, although there will still be further variation depending on whether the invitation is by telephone, letter, or face to face, on whether it is a group invitation and how well the people know each other.

Fundamentally, relevant cultural presuppositions relate to how members of a

culture view the world, how they think about human nature, time, space and society. Also crucial are the balance between individual and social identity, the role of language in social relations and getting things done, and how concepts of politeness and face are realized in interaction. Probably all of these is important in all cultures, but the nature and emphasis of each may vary.

There are some barriers to intercultural communication. Laray M. Barna has identified six stumbling blocks in intercultural communication. These refer to the main causes of frustration and misunderstanding in intercultural encounters. The first one of them is the assumption of similarities. This refers to the naïve assumption that since we are all human, we are all basically alike. The reason for this assumption might also be our discomfort in dealing with difference. In any case, as we have learned by now, people have different assumptions and worldviews, in a word cultures. Unless we are aware of these differences, we are certain to face difficulties in communicating with people from other cultures.

The second and third stumbling blocks according to Barna are linguistic ones, in other words language differences and nonverbal misinterpretations. The fourth block is the preconceptions and stereotypes that we might hold. Stereotypes are overgeneralized, secondhand beliefs that provide conceptual bases from which we “make sense” out of what goes around us, whether or not they are accurate or fit the circumstance. Stereotypes are stumbling blocks for communicators because they interfere with objective viewing of stimuli. In other words we have a certain stereotypical preconception of a person from a culture and we interpret his/her behaviour according to this preconception, whether or not the reason for the behaviour is what we think it is.

The fifth stumbling block is the tendency to evaluate. We tend to approve or disapprove the statements and actions of other person or group rather than to try to comprehend completely the thoughts and feelings expressed from the worldview of the other. This prevents the open-minded attention needed to look at the attitudes and behavioural patterns from the other’s point of view. Finally, the sixth block is called high anxiety or tension. It is also known as stress. Too much anxiety or

tension requires some form of relief which too often comes in the form of defences, such as the skewing of perceptions, withdrawal, or hostility. High anxiety often underlies and compounds the other stumbling blocks.

Because we learn to be members of our own culture, a phenomenon called *ethnocentrism* may result. Ethnocentric people tend to value their own culture above everything else and judge the others using one's own cultural criteria. To some extent, all the cultures are ethnocentric. This is natural, since people have been brought up thinking that their way is "the natural" way to do things. However, ethnocentrism can also lead to cultural misunderstandings if it is not recognized because it provides us with only limited choice of human thinking and behaving.

At the opposite direction from ethnocentrism is ethnorelativism. The core concept of this model is *difference*. We must recognize that cultural differences exist among people in order to move from ethnocentrism to ethnorelativism. This happens in six stages, which are denial, defense, minimization, acceptance, adaptation and integration. In the first stage the assumption is that everyone in the world is the same as us. Characteristic for the second stage is the feeling of superiority of one culture over another. On the stage three differences are recognized but trivialized by assuming that basically all humans are alike. The fourth stage represents acceptance and respect for cultural differences. On the fifth stage this recognition turns into observable behaviour. People show cultural empathy and pluralistic way of thought. On the final stage we not only adapt to cultural differences but enjoy experiencing such differences.

Being aware of these pitfalls can prevent many misunderstandings and create a productive intercultural environment for the sojourner and the host community. Achieving effective and appropriate intercultural communications educational Goals – means building the internal capabilities to manage the key challenges of intercultural communication, including being comfortable with cultural differences and unfamiliarity, creating and maintaining relationships, and the overcoming the inevitable accompanying experiences of stress.

There are four characteristics proposed to describe a balanced bicultural identity: 1) Feel positive with both of one's cultural/ethnic communities; 2) Achieve a certain linguist competence in both languages; 3) Perceive both of one's cultural/ethnic groups as dynamic; 4) Have self-confidence in one's ability to overcome the contradictions brought about by membership in two cultural groups.

Attribution in intercultural communication

The term “attribution” refers to the interpretation of an event by inferring what caused the event to occur. This interpretation may also extend to inference of responsibility for an event and judgment about the trait qualities of another person, or of oneself. As an illustration of a common situation involving attribution activity, a husband may ask why his wife left the room with a sudden burst of tears in the middle of what he perceived to be an innocent conversation about their respective days at the office (i.e., where does responsibility lie?) or whether her emotional display pertains to something about her personality (i.e., her trait to readily exhibit emotional outbursts).

The concept of attribution was developed by Fritz Heider (1958) and articulated into testable theories by Edward Jones and Keith Davis (1965) and Harold Kelley (1967). Also, in his self-perception theory, Daryl Bem (1972) extended attributional theorizing to encompass self-attributions. Bem posited that people take some meaningful form of action and then, in forming a perception about that action, use their own behavior and the context in which it occurs to judge their attitudes, beliefs, and other internal states. Attribution theory in social psychology became a prominent topic for examination in the 1970s. As early as the mid-1970s, an extension of attributional theorizing focused on heterosexual, close relationships (relationships in which two people's lives reflect strong and regular interconnections in their thoughts, feelings, and behavior). A major theoretical analysis that contributed to this extension was Edward Jones and Richard Nisbett's 1972 divergent perceptions hypothesis. This hypothesis pertains to a situation in which an actor and an observer come to different explanations for the same action.

It stated that the actor would attribute her behavior to the forces in the situation, while the observer would attribute the same behavior to personality characteristics of the actor.

Attributions may be seen as a form of communication that involves explanations for behaviors or events. Attributions may be viewed as necessary for communication cues. Attributions may be seen as an important part of the communicated message itself, with causal explanations becoming the meaning ascribed to or communicated by behaviors.

Attribution theory attempts to explain causes of behavior. It attempts to explain the causes of people's behavior and attributing or explaining reasons as to why people behave the way they do. Attribution theory is the study which comes under the social Psychology, through this theory Heider explains the causes of Individual behaviors and events. The Attribution theory was introduced by Heider but later it was developed by various psychologists and based on this theory various models were attempted to explain the behavioral processes of attribution.

According to Heider, how a person understands the event and how the event is related to the person's thinking process and their behavior. Attribution theory tends to explain certain basic question of individuals "How others do and what they do". A person interprets with themselves "why others do something which may cause attribute of one's behavior. Most of our attributions are driven by our emotional and motivational impulses.

In most interactions, we are constantly running an attribution script in our minds, which essentially tries to come up with explanations for what is happening. So, we seek to attribute the cause of others' behaviors to internal or external factors. Internal attributions connect the cause of behaviors to personal aspects such as personality traits. External attributions connect the cause of behaviors to situational factors. Attributions are important to consider because our reactions to others' behaviors are strongly influenced by the explanations we reach.

Just as we tend to attribute others' behaviors to internal rather than external causes, we do the same for ourselves, especially when our behaviors have led to

something successful or positive. When our behaviors lead to failure or something negative, we tend to attribute the cause to external factors. Thus the self-serving bias is a perceptual error through which we attribute the cause of our successes to internal personal factors while attributing our failures to external factors beyond our control. When we look at the fundamental attribution error and the self-serving bias together, we can see that we are likely to judge ourselves more favorably than another person, or at least less personally.

The professor-student relationship offers a good case example of how these concepts can play out. Students who earned an unsatisfactory grade on an assignment attribute that grade to the strictness, unfairness, or incompetence of their professor. Professors attribute a poor grade to the student's laziness, attitude, or intelligence. In both cases, the behavior is explained using an internal attribution and is an example of the fundamental attribution error. Students may further attribute their poor grade to their busy schedule or other external, situational factors rather than their lack of motivation, interest, or preparation (internal attributions). On the other hand, when students get a good grade on a paper, they will likely attribute that cause to their intelligence or hard work rather than an easy assignment or an "easy grading" professor. Both of these examples illustrate the self-serving bias. These psychological processes have implications for our communication because when we attribute causality to another person's personality, we tend to have a stronger emotional reaction and tend to assume that this personality characteristic is stable, which may lead us to avoid communication with the person or to react negatively.

6.2. Stereotyping and prejudice

When individuals or groups from different cultural backgrounds meet, certain preconceptions they have of each other influence their interactions. According to the social constructionist approach, culture is not necessarily based on nationality alone. Biases based on gender, age, social class, occupation, appearance, etc. may equally influence behaviour and communication outcomes, as they can

constitute cultural barriers between individuals as well. In the following I will therefore use the term intercultural communication as referring not only to communication between people with different nationalities, but also to communication between members of different social groups.

Stereotypes are beliefs about people based on their membership in a particular group. Stereotypes can be positive, negative, or neutral. Stereotypes based on gender, ethnicity, or occupation are common in many societies.

Examples: *People may stereotype women as nurturing or used car salespeople as dishonest.*

Stereotypes are not easily changed, for the following reasons:

- When people encounter instances that disconfirm their stereotypes of a particular group, they tend to assume that those instances are atypical subtypes of the group.

Example: *Ben stereotypes gay men as being unathletic. When he meets Al, an athletic gay man, he assumes that Al is not a typical representative of gay people.*

- People's perceptions are influenced by their expectations.

Example: *Liz has a stereotype of elderly people as mentally unstable. When she sees an elderly woman sitting on a park bench alone, talking out loud, she thinks that the woman is talking to herself because she is unstable. Liz fails to notice that the woman is actually talking on a cell phone.*

- People selectively recall instances that confirm their stereotypes and forget about disconfirming instances.

Example: *Paul has a stereotype of Latin Americans as academically unmotivated. As evidence for his belief, he cites instances when some of his Latin American classmates failed to read required class material. He fails to recall all the times his Latin American classmates did complete their assignments.*

Stereotypes have several important functions: they allow people to quickly process new information about an event or person; they organize people's past experiences; they help people to meaningfully assess differences between

individuals and groups; they help people to make predictions about other people's behavior.

Stereotypes can also lead to distortions of reality for several reasons: they cause people to exaggerate differences among groups; they lead people to focus selectively on information that agrees with the stereotype and ignore information that disagrees with it; they tend to make people see other groups as overly homogenous, even though people can easily see that the groups they belong to are heterogeneous.

Evolutionary psychologists have speculated that humans evolved the tendency to stereotype because it gave their ancestors an adaptive advantage. Being able to decide quickly which group a person belonged to may have had survival value, since this enabled people to distinguish between friends and enemies.

Prejudice

A *prejudice* is a negative belief or feeling about a particular group of individuals. Prejudices are often passed on from one generation to the next.

Prejudice is a destructive phenomenon, and it is pervasive because it serves many psychological, social, and economic functions:

- Prejudice allows people to avoid doubt and fear.

Example: *Rachel's parents came from a working-class background but are now wealthy business owners. Rachel might develop a dislike of the working class because she does not want to be identified with working-class people. She believes such an association would damage her claim to upper-class social status.*

- Prejudice gives people scapegoats to blame in times of trouble.

Example: *Glen blames his unemployment on foreign nationals whom he believes are incompetent but willing to work for low wages.*

- Prejudice can boost self-esteem.

Example: *A poor white farmer in the nineteenth-century South could feel better about his own meager existence by insisting on his superiority to African-American slaves.*

- Evolutionary psychologists suggest that prejudice allows people to bond with their own group by contrasting their own groups to outsider groups.

Example: *Most religious and ethnic groups maintain some prejudices against other groups, which help to make their own group seem more special.*

- Prejudice legitimizes discrimination because it apparently justifies one group's dominance over another.

Example: *Pseudoscientific arguments about the mental inferiority of African Americans allowed whites to feel justified in owning slaves.*

Researchers find it difficult to measure prejudice. One reason for this is that people differ in the type and extent of prejudice they harbor. For example, a person who makes demeaning comments about a particular ethnic group may be bigoted or just ignorant. Also, people often do not admit to being prejudiced.

People's social identities depend on the groups they belong to. From a person's perspective, any group he belongs to is an *ingroup*, and any group he doesn't belong to is an *outgroup*. People generally have a lower opinion of outgroup members and a higher opinion of members of their own group. People who identify strongly with a particular group are more likely to be prejudiced against people in competing outgroups.

People tend to think that their own groups are composed of different sorts of people. At the same time, they often think that everyone in an outgroup is the same. According to the *contact hypothesis*, prejudice declines when people in an ingroup become more familiar with the customs, norms, food, music, and attitudes of people in an outgroup. Contact with the outgroup helps people to see the diversity among its members.

Hostility between an ingroup and an outgroup increases when groups compete. Researchers have found that hostility between groups decreases when those groups have to cooperate in order to reach a shared goal. In such a situation, people in the two groups tend to feel that they belong to one larger group rather than two separate groups.

Research shows that prejudice and conflict among groups can be reduced if four conditions are met:

- The groups have equality in terms of legal status, economic opportunity, and political power.
- Authorities advocate equal rights.
- The groups have opportunities to interact formally and informally with each other.

Understanding the nature of prejudice, scapegoating, stereotypes, and discrimination is the first step in combating these practices. All of us have prejudices about members of groups different from ourselves. We should, however, recognize that we are not acting fairly if we treat people differently because of these stereotypes and prejudices. Each one of us deserves to be considered a unique human being.

In his 1963 "I Have a Dream" speech at the Lincoln Memorial, civil rights activist Dr. Martin Luther King, Jr. said, "I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character." Dr. King devoted his life to fighting bigotry and prejudice. His message was meant not only for African-Americans but for all oppressed minorities. In taking a courageous stand against racial hatred, Dr. King was subjected to personal injustices which culminated in his murder at the hands of a racist assassin. Yet his message of brotherhood, of understanding, of intergroup dialogue, of coalition-building, of non-violent resistance to injustice, has endured. His birthday is celebrated as a national holiday.

All of us face peer pressure when confronted with a joke which puts down a certain minority. It takes courage to raise objections to these jokes and pejorative names and to actively fight the prejudice and bigotry which they foster. It is important to stand up against injustice, and fight the discrimination, stereotypes, and scapegoating which have served as the precursors to persecution, violence, and genocide.

According to psychologist Gordon Allport, prejudice and stereotypes emerge in part as a result of normal human thinking. In order to make sense of the world around us, it is important to sort information into mental categories.

This process of categorization applies to the social world as well, as we sort people into mental groups based on factors such as age, sex and race.

However, researchers have found that while when it comes to categorizing information about people, we tend to minimize the differences between people within groups *and* exaggerate the differences between groups. In one classic experiment, participants were asked to judge the height of people shown in photographs. People in the experiment were also told that:

Researchers have also found that people tend to view members of outside groups as being more homogenous than members of their own group, a phenomenon referred to as the out-group homogeneity bias. This perception that all member of an out-group are alike holds true of all groups, whether based on race, nationality, religion, age, or other naturally occurring group affiliation.

In addition to looking at the reasons *why* prejudice occurs, researchers have also explored different ways that prejudice can be reduced or even eliminated. Training people to become more empathetic to members of other groups is one method that has shown considerable success. By imaging themselves in the same situation, people are able to think about how they would react and gain a greater understanding of other people's actions.

Other techniques that are used to reduce prejudice include:

- Passing laws and regulations that require fair and equal treatment for all groups of people.
- Gaining public support and awareness for anti-prejudice social norms.
- Making people aware of the inconsistencies in their own beliefs.
- Increased contact with members of other social groups.
- Stereotypes might result from historical accidents, unduly generalize across people, and mostly derogate, yet they persist. Nevertheless, the costs of stereotyping have more extensive effects, especially for the target. First, the

perceiver glosses over individuating information about a target (preference for stereotype-consistent information foregoes potential knowledge gain). On their side, targets are evaluated at the category level and not according to individual characteristics. They might even be classified with others in a group with which they do not identify.

- Inaccuracies of three types plague stereotypes. Stereotypic inaccuracy refers to the overestimation of the target group's stereotypicality or the underweighing of its stereotype-inconsistent qualities. Valence inaccuracy entails exaggeration of the negativity or positivity of the group's stereotypes. Dispersion inaccuracy results from over- or undergeneralizing the variability between group members. Nonetheless, some other researchers argue for studying the accuracies contained within stereotypes because in this view they reflect reality.

- The effects of stereotyping increase concomitantly with prejudice. Stereotypes along with prejudice strongly predict discrimination, so prejudiced perceivers are much more likely to act on their prejudice to Self-fulfilling prophecies, also called behavioral confirmation, perpetuate stereotypes through the perceiver's expectancies of confirmation and the target's behavioral confirmations of the expectancy.

6.3. Stereotyping and literature

Stereotype is an author's method of treating a character so that the character is immediately identified with a group. A character may be associated with a group through accent, food choices, style of dress, or any readily identifiable group characteristic. Examples are the rugged cowboy, the bearded psychiatrist, and the scarred villain. A criticism leveled at TV drama is that those who produce such dramas use outdated or negative qualities of groups to stereotype individuals. Ignoring the group's positive qualities, they perpetuate and strengthen the group's negative image in the minds of viewers. Some examples are: the Jewish accountant, the corrupt politician, the Black gambler in a zoot suit, and the voice on the phone

in a Middle Eastern accent associated with a bomb threat. A well-known tobacco company uses the stereotype of the rugged cowboy in its cigarette ads.

In literature and art, stereotypes are clichéd or predictable characters or situations. For example, the stereotypical "devil" is a red, impish character with horns, bifurcated tail, and a trident, whilst the stereotypical "salesman" is a slickly-dressed, fast-talking individual who cannot usually be trusted. Throughout history, storytellers have drawn from stereotypical characters and situations, in order to quickly connect the audience with new tales. Sometimes such stereotypes can be very complex and sophisticated, such as Shakespeare's *Shylock* in *The Merchant of Venice*. Arguably a stereotype that becomes complex and sophisticated ceases to be a stereotype *per se* by its unique characterization. Thus while Shylock remains politically unstable in being a stereotypical Jew, the subject of prejudicial derision in Shakespeare's era, his many other detailed features raise him above a simple stereotype and into a unique character, worthy of modern performance. Simply because a feature of a character can be categorized as being typical does not make the entire character a stereotype.

In Jane Austen's novel *Pride and Prejudice*, the heroine forms a strong opinion of a man's character before she hears his side of the story. The balance of the facts, when finally made known to her, challenges and ultimately overturns this prejudice. Prejudice is also a theme in the novel *To Kill a Mockingbird*, in which a man is wrongly tried and convicted because of his race.

The Italian *commedia Dell'arte* was known for its stock characters and stock situations, which could be considered drama stereotypes. Retrospectively these stock characters have been illuminated by the work of Brecht, Dario Fo and Jacques Lecoq. Importantly in drama the actor does not create a stereotype rather their characterization may be simple in that they represent an uncritical reflection of the stereotype. A subtle and detailed characterization, especially of the *commedia Dell'arte* stock characters, results in a unique and immediate performance that will be enjoyed by an audience due to the clear active use of the characters by the actor.

The instantly recognizable nature of stereotypes mean that they are very useful in producing effective advertising and situation comedy. Media stereotypes change and evolve over time - for instance, we now instantly recognize only a few of the stereotyped characters shown to us in John Bunyan's *The Pilgrim's Progress*. In addition to stereotyping people, stereotyping occurs of institutions. Television stereotypes of high schools have often promoted a "typical American school" as football games, fashion styles, romantic and sexual behavior, and not much devotion to academics or studying.

European literature has been full of these stereotypes ever since Romani groups first arrived on the continent some 600 years ago. For his book 'How Europe invented the Gypsies. A tale of fascination and contempt,' literary scholar Klaus-Michael Bogdal analyzed source reports and other literary evidence.

The book describes how, as nation states were forming, members of this minority group were segregated, persecuted, chased away or killed. Authors ranging from Cervantes, Shakespeare, and Goethe to modern writers like Günter Grass would equip them with criminal tendencies or unrestrained savageness.

The reactions ranged from irrational fear to secret admiration. Even seemingly positive attributes often attached to gypsies, such as the 'merry gypsy lifestyle,' lively singing and dancing, only stress how they differ from the surrounding population. And again, such characteristics bear little relation to reality.

Stereotypes are concepts created by human kind to understand and simplify the world. They are produced and reproduced, for example by literature. Literature offers a wide range of different stereotypes. In the following the main characteristics of the relevant stereotypes are introduced.

Mothers

Stereotyped mothers are often completely reduced to their status of being a mother. They are valued for their ability to bear children, especially sons and are reduced to domestic areas. Therefore, mothers do not take an important part in literature. They belong to the background information of the plot. Their life is not

‘interesting’ enough to be part of it. This is true as long as the mother behaves right. As soon as she ‘fails’, she is ‘supported’ to be an important character, presenting the abandoned woman, or the failed mother.

Angels

Angels are virtuous, often married women who completely dedicate their life to their husbands. They live a chaste and pure life, radiate asexuality and are always submissive to male authorities. Like mothers, angels are reduced to domestic areas. They don’t have children; otherwise their angel status would switch into the stereotype of the mother. Their main duty is to support the hero of a novel in all possible ways. If angels fail to meet the expectations, for example if they show sexual affection, they are doomed to the status of a ‘fallen angel’.

Tempted Women

Tempted women use their female attractiveness to turn the heads of men and to undermine their objectivity. Tempted women are aware of their female sexuality and they are in no way virtuous. This is seen as highly dangerous. They are often compared to Eve in *Genesis*, who convinced Adam to eat from the forbidden tree and is therefore responsible for the fall of mankind.

Spinsters

The spinster, or old maid, is a woman who lives alone and has no children. In the 17th century the word ‘spinster’ was attached to the name of an unmarried woman to signalise that she is not married. According to the Oxford English Dictionary, this word developed to “a derogatory term, referring or alluding to a stereotype of an older woman who is unmarried, childless, prissy, and repressed” (“Spinster” Oxford English Dictionary). Furthermore, in literature she is often used to illustrate a middle aged or old asexual women. This woman is regarded as conspicuous and odd, because it is taken for granted that it must be her fold that no men wanted to marry her.

Stereotypes are part of the social tradition that contributed to learning of individual the popular stereotypes attributed to the major ethnic groups. Stereotypes explain resentment towards ethnic groups. Stereotypes of ethnic groups bring a lot

of dangers, and they contributed to prejudice, discrimination, persecution, exile and genocide. National stereotypes are social constructions, probably based on the socio- economical conditions, history, customs, myths and values of a culture

Вопросы для самоконтроля:

Self-assessment questions:

1. What are the barriers towards intercultural understanding?
2. What is meant by cultural presuppositions?
3. What does attribution theory deal with?
4. State the reasons for stereotyping, give examples.
5. State the reasons for prejudice, give examples.
6. What are the stereotypical characters in world literature?

Lecture 7

Роль письменной коммуникации

7.1. Современное письмо

7.2. Электронное письмо

The role of written communication

7.1. Contemporary writing

7.2. Electronic mail

Аннотация:

Abstract:

A written communication is a means of communication in which transfer of information from one party to another is done in a written form. There are so many forms of written communications some of these forms include the following: newsletters, memos, books, articles, circulars, reports, posters, etc. Writing systems are both functional, providing a visual way to represent language, and also symbolic, in that they represent cultures and peoples. As well as the wide

acceptance of the World Wide Web (WWW), there has been a quiet revolution happening with another internet application—electronic mail (E-mail). This probably has been the most successful of all the internet applications. The effects of electronic writing on traditional text call for a re-examination of the prevailing print metaphor for online writing.

Письменная коммуникация – это такой вид общения, при котором передача информации осуществляется при помощи письма. Существует множество форм письменной коммуникации, таких, например, как бюллетень, заметка, книга, статья, циркуляр, доклад, объявление, и т.д. Система письменности является двуплановой: с одной стороны, она представляет язык визуально, с другой стороны – символично, то есть, отображает культуру народа и сам народ. С приходом всемирной сети Интернет появляется такой вид письма, как электронное письмо. Оно считается самым удачным видом интернет разработок. Влияние электронного письма на традиционный текст приводит к пересмотру существующего порядка электронного письма.

Ключевые слова:

Key words:

Written communication, encode, decode, structure, style, content, electronic mail

Письменная коммуникация, кодировка, раскодировка, структура, стиль, содержание, электронная почта

Глоссарий:

Glossary:

Written communication – a process of creating shared meaning through the use of written signs and symbols;

Encode – a form that can be conveyed by the communication channel chosen for the message;

Decode – understanding of a messages in different ways based upon person's experience and understanding of the context of the message, his or her psychological state, etc.;

Structure - the way the content is laid out;

Style - the way the content is written;

Content - what you are writing about;

Electronic mail - the Internet technology used for interpersonal communication;

Методические рекомендации:

Guidelines:

Students need to write effectively to communicate with their peers, lecturers, professional colleagues and employers. They are not always experienced writers when they enter university and they don't always receive formal teaching in written communication while doing their undergraduate degrees. This lecture is intended to provide some useful suggestions and strategies to help students improve their writing skills.

Студенты должны обладать грамотным письмом для общения со своими сверстниками, преподавателями, работодателями. На этапе поступления в университет им не хватает знаний о правильном письмею данная лекция направлена на ознакомление студентов с некоторыми стратегиями, правилами для улучшения навыков письма.

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Communication can be divided into verbal and non verbal. Verbal communication means any communication that involves spoken words or sounds. Non verbal communication includes any communication that does not use oratory media for communication. Written communication comes under non verbal communication. Having good written communication skills is a pre requisite for almost everyone today. Written communication involves any type of interaction that makes use of the written word. It is one of the two main types of communication, along with oral/spoken communication.

While oral communication comes naturally and spontaneously to man, written communication requires a lot of effort. By its very nature writing is a result of fairly long practice and patience in learning. In all languages of the world writing appeared after speaking.

But whatever has been written, unless destroyed, has become permanent. Words spoken are, however, likely to be forgotten. That is why written communication is indispensable.

Written communication is a creative activity that requires a lot of imagination and effort to arrive at the finished product. While oral communication is spontaneous, written communication is based on conscious effort. When we want to present a report, we first of all have to collect all the necessary information, arrange it in a logical order and then write out very carefully. We have to be careful

at every step. That is not always the case with spoken messages or other forms of oral communication.

Another important characteristic of written communication is the time factor that is involved in it. Oral messages, in a face-to-face situation or through telephone reach the receiver immediately and the feedback almost always comes immediately. This is not the case with written communication. The sender has to plan out his message carefully and encode it with great care. Then he sends it to the person for whom it is meant. The receiver takes his own time in decoding it. Then he gives it careful thought or filters it through his mind and plans out his reaction to it. Sending back the reply or his comments on it will take some time. So it is to be kept in mind that written communication is a time consuming activity. Thirdly, it is to be noted that written communication has fewer cycles than oral or face-to-face communication. Oral communication is a multiple cycle event. Oral messages get immediate response that leads very often to further exchange of words. This is not possible in written communication. Mostly it is a one-cycle event.

One have to keep in mind the tone of written communication. Deciding the tone of your communication depends on the audience to a large extent. You must be able to gauge what kind of tone you should use to ensure maximum comprehension and retention by your audience. For instance, you cannot use a condescending tone with a person who is at a higher post than you at work. Nor can you use an arrogant tone for something that is meant to reach a large number of people at one time. . Tones can vary from casual, semi formal to formal, depending on who you're communicating with and what you intend to communicate.

There are three main elements to written communication: structure (the way the content is laid out), style (the way it is written), content (what you are writing about).

Structure and layout can be relatively quickly learnt but learning how to write good quality content takes much longer.

Structuring

A good structure will help you to express yourself more clearly, whether in a dissertation, an essay, a job application letter or a CV. The following tactics may help you to structure your writing:

- Clarify your thoughts and the purpose of your communication before you start writing. In business communications, clarity is more important than style.
- Identify the key points, facts and themes
- Decide on a logical order for what you have to say
- Compose a strong introduction and ending. The first will make an immediate and positive impression on the reader; the second will remain in their mind after they have finished reading
- Use short paragraphs and sentences rather than long, rambling ones. Keep to one idea per paragraph and put your point in the first line, then add the supporting information.
- Help key points to stand out by the use of headings, sub-headings and bullet points. This will allow your reader to quickly scan your message for the main points.

Writing in a style appropriate to the audience:

- How much information and detail will they need?
- Should you use specialist terms or should you “translate” these to make yourself understood by a generalist reader?
- How formal or informal should your writing be?

There can be traced *advantages and disadvantages* of Written Communication. As for the *advantages*:

- Written communication helps in laying down apparent principles, policies and rules for running of an organization.
- It is a permanent means of communication. Thus, it is useful where record maintenance is required.

- It assists in proper delegation of responsibilities. While in case of oral communication, it is impossible to fix and delegate responsibilities on the grounds of speech as it can be taken back by the speaker or he may refuse to acknowledge.
- Written communication is more precise and explicit.
- It provides ready records and references.

Disadvantages of Written Communication:

- Written communication does not save upon the costs. It costs huge in terms of stationery and the manpower employed in writing/typing and delivering letters.
- Also, if the receivers of the written message are separated by distance and if they need to clear their doubts, the response is not spontaneous.
- Written communication is time-consuming as the feedback is not immediate. The encoding and sending of message takes time.
- Effective written communication requires great skills and competencies in language and vocabulary use.
- Too much paper work and e-mails burden is involved.

Writing competency is one in a set of complete functional and behavioral qualities that, when fully realized, can help lead to professional success:

Proficiency level

Level 1:	Level 2:	Level 3:	Level 4: Expert
Basic	Intermediate	Advanced	
1. Is able to communicate clearly in writing	Writes clearly and succinctly in a variety of communication settings and styles	Eloquently composes clear, concise and crisp messages to a variety of audiences	Has a contagious and positive work ethic, inspiring others to rise above their own comfort levels and abilities and to break through barriers
2. Can get messages across	Gets messages across that instigate appropriate actions	Able to compose inspirational and galvanizing messages	Is proficient in a variety of writing styles and uses the appropriate style that suits the message and the audience
		Appropriately incorporates wit and humor into his/her writing	Regularly produces written communications that positively affect attitudes and beliefs through inspirational

7.1. Contemporary writing.

Our “traditional” writing was not traditional in ancient times. The birth of writing itself was a new technology. This is similar to the birth of the computers years ago. The writing process is taught in grade school. It begins with brainstorming, writing a rough draft, proofreading and completing a final draft. This process is often obsolete with modern writing. Traditionally a writer uses a writing utensil and paper to create their writings. Modern technology allows us to type as we write. This occurs when a writer begins to type their thoughts as they think. Some may argue eliminating the traditional process damages the fundamentals of writing. However, we brainstorm in a different way with modern writing. As the person types, he/she deletes and rearranges sentences to make the paper complete. The writer is able to use spell check or proof read from a printed copy. The fundamentals are not tarnished because the purpose of traditional process applies to the modern process as well.

We should learn the traditional format of writing in addition to using the advancements of technology. Internet is another invention in a line of modern technologies that undermine traditional notions of civil society that require unity and shun multiplicity while giving impressions that they in fact re-create such a society We should not rely solely on technology because we must know how to function if the technology fails.

As to be expected, such technological advancements also impacts traditional reading. History proves the ability to read was respectable. This was reserved to clerks and scholars during ancient times. However, we also learned to read during grade school. Years ago the only possibility to read was reading from paper. Technological advances have changed the way we read. It has taken the traditional text on paper reading to reading monitors. Online newspapers, articles and magazines are easily accessible as the traditional printed versions. Reading these

advance documents is often labeled hypertext reading. This type of reading deviates from traditional reading which is why some object it.

Some people argue that reading on screens damages the fundamentals of reading. They claim the reader doesn't actually read; they skim.

Some people feel such technological advancements undermine traditional reading and writing. It does not undermine it but provide an alternative to doing the same thing. It should only be considered undermining the tradition when the traditional format is not taught in grade school. Outside of the technical aspects of technology and tradition, enhancements are beneficial in production, style, and editing. Computers allow writers to create writings at a faster pace. This allows for more work to be produced. It also allows us to change font size, style and add graphics or charts. This is extremely beneficial because it allows the writer to show their creativity and offer good examples. Most importantly, technology allows us to use different editing software, which assists in critiquing writings. This aspect of writing can be thought of as hindering our fundamentals of writing. A writer may simply type in error knowing spell check will catch it. However, this is not true in all cases. This is where the fundamentals of re-reading come in to play. Overall, Internet phenomena did not change the way we write and read. These technological advancements don't hinder but actually help writers. The actual thoughts that are put into text either on paper or the Web are generated from the mind. This is something that cannot be altered by technology.

Nowdays writers utilize a variety of writing styles and techniques to make their readers feel or react in a certain way. Some writers deal exclusively with one or two writing styles, while others use different styles for different purposes. Each writing style has a specific goal or function and uses different literary devices to meet that goal, whether it be to change the reader's mind, to explain how to complete a task or to simply tell a story.

Narrative Writing Style

- A piece of narrative writing tells a story or a part of a story, either fictional or factual, and can be used in novels, short stories, plays, essays,

biographies and more. To tell a story in a narrative style of writing, a writer uses the literary devices of plot, conflict, theme, setting, sequencing of events and transitions. Several different points of view may be used in conjunction with a narrative style: a first-person narrator tells the story from his or her perspective and an omniscient, third-person narrator reveals the thoughts and feelings of multiple characters.

Expository Writing Style

- An expository style of writing is used to give information or to explain something to the reader in as clear a manner as possible. When using an expository writing style, the writer must assume the reader has no prior knowledge of the subject and must relay the information in a detailed and organized manner. Some of the literary devices used in expository writing include description, comparison, sequence, cause and effect, and problem and solution.

Persuasive Writing Style

- A persuasive style of writing is used to present the facts of an issue and to argue a position for or against the issue, with the goal of persuading the reader to agree. This type of writing is frequently used in advertising and in other settings which involve trying to get a reader to accept a certain point of view. Persuasive writing utilizes the devices of detail, statements, quotations, anecdotes, statistics, facts and questions. The most effective uses of a persuasive style of writing conclude with a call to action that encourages the reader to not only accept the proposed point of view, but to act upon it.

Descriptive Writing Style

- Descriptive writing styles and techniques are used to portray something in such detail the reader can visualize it. A successful example of descriptive writing will set the mood with a dominant impression upon which the writer can build by adding sensory details. Descriptive writing hinges on the use of vivid versus vague language, varied sentence structure and the avoidance of clichés. When using a descriptive writing style, the writer strives to make the reader see, hear, feel, taste and smell the image the writer is creating.

7.2. Electronic mail

Among the Internet technologies used for interpersonal communication is electronic mail (email), one of the oldest forms of computer-mediated communication.

Electronic mail, or e-mail, has in large part displaced internal memoranda in most institutions of any size and has also significantly cut down on telephoning as a way of coordinating business. E-mail requires a network of computers or a single computer linked to the Internet. Messages are generated by and read inside mail software like Microsoft's Outlook Express or Netscape Communications' Netscape program. Mail moves to the recipient's address directly through a corporate mail server or over the Internet using a mail-services provider. Most systems enable the user to attach documents to the e-mail message itself. These may be anything digital, be they word processing documents, spreadsheets, photographs, databases, or other electronic letters. Sending software is designed so that the same letter can be sent to multiple recipients; indeed blind or open copies (what in the old days were labeled bcc's and cc's) can be sent as well. An e-mail is delivered almost instantly and thus is like a phone call—but the e-mail recipient need not be there to receive it. These many benefits have made e-mail ubiquitous.

E-mail is a genuinely new form of communication combining elements of traditional mail, the telegram, and the telephone. It can be paperless and yet a record is retained; an e-mail can also be printed out. It is very rapid and yet, unlike a telephone call, it is much less intrusive. It can be used at any hour of the day. Once the basic cost of a network or an Internet connection has been justified, email is very cheap. Modern electronic documentation techniques have advanced to such a level that e-mail attachments can be book-sized documents typeset like books, with illustrations embedded. No, we cannot send a baby-rattle with our e-mail, but almost any kind of document is possible.

The management of e-mail alone is absorbing more and more time—so that it appears to be interfering with the very productivity such innovations as e-mail are supposed to be bringing about.

This study suggests that email style is influenced by a combination of social and economical factors. This style tends to be less formal than other varieties of written workplace communication and to contain features traditionally considered ‘oral’ or speech-like. In studies of synchronous chat, speech-like features are typically claimed to result from the temporal constraints of the medium.

Linguistic Features of Electronic Mail:

- abbreviation/clipping (excludes commonly abbreviated names of departments and organizations (e.g., ITS - Information Technology Services) and popular computer abbreviations which have generally superseded the full form (e.g., DOS - Disk Operating System))

- use of lowercase in place of uppercase

- omission of pronoun

- omission of article

- omission of forms of the verb *be*

- omission of essential punctuation (e.g., absence of a sentence delimiter such as a full-stop)

- omission of existential *there*

- use of contraction

- use of parenthesis

- use of exclamation mark (in the case of repetition of exclamation marks, *!!!* is counted as one use, not three uses)

- repetition of letters or punctuation for emphasis (e.g., *see yaaaaaaaaa; is that* *OK???????*)

- use of capitalization for emphasis (excludes the use of capitals for a heading)

Pedagogical Benefits of E-mail

As many researchers have noted, e-mail extends what one can do in the classroom, since it provides a venue for meeting and communicating in the foreign language outside of class. Because of the nature of e-mail, FL learners do not have to be in a specific classroom at a particular time of day in order to communicate with others in the foreign language. They can log in and write e-mail from the comfort of their own room, from a public library or from a cyber-cafe, and these spatial possibilities increase the amount of time they can spend both composing and reading in the foreign language in a communicative context. By connecting FL speakers outside of the classroom, e-mail also provides a context for communicating with other speakers in authentic communicative situations. Interaction via e-mail lends a feeling of reality to students' communicative efforts that may seem artificial in a classroom setting. This communicative interaction is much like spoken language because of its informal and interactive nature. While e-mail is now already considered a relatively "low-tech" medium, it can bring effective benefits to the process of learning a foreign language. The most important benefit is its potential to offer learners opportunities for much more valuable communicative interaction in the target language than was ever possible in the traditional foreign language classroom.

Вопросы для самоконтроля:

Self-assessment questions:

1. Give the characteristic of written communication.
2. What do you know about three elements of written communication?
3. What are the advantages and disadvantages of written communication?
4. What are the proficiency levels of written communication?
5. Recite the four writing styles.
6. Give the definition of electronic mail.
7. What are the linguistic features of e-mail?
8. What are the pedagogical benefits of e-mail?

Lecture 8

Проблема иноязычного описания культур

Foreign culture description issue

Аннотация:

Abstract:

Grammatical and lexical competence alone will not help non-native speakers of English to successfully socialize or negotiate in the foreign language. On the other hand, communicative competence alone will not necessarily help native or non-native speakers of English or any other language to successfully communicate with one another either. Inter-cultural communication needs to include: discourse competence in which conversations or texts may be structured using different principles; sociolinguistic competence in which language users may draw on differing ideas about who may speak to whom, on what sorts of topics, on what kinds of occasion, in what manner and for what purposes; cultural competence in which cultural norms and beliefs are used to interpret actions and language behaviour and to attribute values and interpretations to interaction. The problem is that our own perception of these aspects of language use is influenced by our own cultural background.

Грамматическая и лексическая грамотность сами по себе не способствуют социализации или общению на иностранном языке. С другой стороны, одно лишь умение общаться недостаточно для эффективной коммуникации с представителем другой культуры. Межкультурная коммуникация должна включать: дискурсивную компетенцию, т.е. умение структурировать текст; социолингвистическую компетенцию, благодаря которой человек понимает с кем говорит, о чем говорит, каким образом и с какой целью; культурная компетенция, с помощью которой понимаются действия и язык адресата. Проблема межкультурной коммуникации и описания культур заключается в том, что наше собственное культурное наследие влияет на восприятие чужой культуры.

Ключевые слова:**Key words:**

Interpretation, translation, culture, domestication, foreignization.

Толкование, перевод, культура, «видимость/невидимость» переводчика

Глоссарий:**Glossary:**

Interpretation - the assignment of meanings to various concepts, symbols, or objects under consideration; an assignment of meaning to the symbols of a formal language. It includes more redundancy, generally full of repetition, less detached and deprived of the original metaphors, with more emphasis on the essential points and more attention to the communicative resources than translation;

Translation – is the communication of the meaning of a source-language text by means of an equivalent target-language text. Whereas interpreting antedates writing, translation began only after the appearance of written literature. It is more accurate, more concise and better formulated than interpretation;

Culture - Middle English (denoting a cultivated piece of land): the noun from French *culture* or directly from Latin *cultura* 'growing, cultivation'; the verb from obsolete French *culturer* or medieval Latin *culturare*, both based on Latin *colere* 'tend, cultivate' (see cultivate). In late Middle English the sense was 'cultivation of the soil' and from this (early 16th century), arose 'cultivation (of the mind, faculties, or manners)'; The arts and other manifestations of human intellectual achievement regarded collectively dates from the early 19th century;

Domestication - making the text recognizable and familiar and thus bringing the foreign culture closer to the reader in the target culture;

Foreignization - taking the reader over to the foreign culture and making him or her feel the cultural and linguistic differences;

Методические рекомендации:**Guidelines:**

The lecture gives insight into two basic translation strategies, domestication and foreignization. Domestication means making the text recognizable and familiar and thus bringing the foreign culture closer to the reader in the target culture, while foreignization means the opposite, taking the reader over to the foreign culture and making him or her feel the cultural and linguistic differences.

Лекция знакомит студентов с двумя основными стратегиями перевода: привлечение родной культуры и привлечение чужой культуры. Привлечение родной культуры означает изменение текста таким образом, чтобы он стал понятен носителям данной культуры, а привлечение чужой культуры позволяет прочувствовать в тексте иностранные культурные и лингвистические реалии.

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The culture of every nation is considered to be an important aspect of the identity of that nation. It may be claimed that culture has a profound effect on the structure and lexicon of the language of that nation. Since different nations enjoy different cultures, it could simply be understood why transfer of a culture is so difficult. The domain of a culture is as vast as vocabulary and even more extensive than it. Because a culture word is always less context-bound than ordinary language and several cultures may be found within one language.

One of the most difficult problems in translating is found in the difference between cultures. The people of a given culture look at the things from their own perspectives. Many words look like equivalents but are not. They have special connotations, or have different focuses in different cultures. For example, the culture of America focuses on working, earning money, sports; schooling and marriage while another one may not and in one language there may be a great concentration of vocabulary that has to do with farming but in another a great concentration with fishing.

Even when words seem to be synonyms from one cultural setting to another, they carry their own cultural baggage, for example, it would be difficult to maintain that the English “house” was completely synonymous with the French “maison”.

Furthermore, in every culture, there will be certain actions, which will be symbolic. If the action is simply translated literally, it may result in a wrong meaning. Social relationships are also a cultural element. In some cultures people used to live with their extended families which eventually resulted in a need to address each relative. For this reason, those people have different words to refer to each relation.

Customs and traditions are parts of a culture as well. Be it a marriage, funeral or festival, the story and the significance or hidden symbolism behind it becomes a stumbling block for the translator. Beliefs and feelings change from culture to culture. While dragon is kind and protective in Chinese, it is evil in English. For mourning the English wear black, but the Chinese wear white. So this type of custom, tradition and cultural gaps puts problems in translation process.

It is not an easy task to transplant a text steeped in one culture into another.

In situations of inter-cultural communication it is not only what happens or what is said that is important, it is how participants interpret the interaction which ultimately counts. It is this interpretation which guides our perception of meaning and our memory of other people. Most of us draw conclusions about others from what they say, or rather from what we think they mean. The gap between what we think others mean and what they intend to say can occur in any communication.

This gap is often wider in inter-cultural contexts. This is evident when there is a lack of knowledge of the common language of communication, say English, which may be a second or foreign language to one or both sides. Less obviously the gap is often wider because in intercultural communication participants may not realize that they are using language in different ways which go beyond purely linguistic competence.

Different contexts lead to different expectations which in turn lead to different interpretations of the same object. Similarly, the context of our own culture may lead us to interpret another person's words, behaviour or attitude quite differently from the way in which that person intends them to be interpreted. We may not be aware of the patterns of interpretation which members of a particular culture use.

In our own culture we can afford to take much communication for granted. Since childhood we have learned what words normally mean, how and why things are said. Our own culture has provided us with a framework of working principles and systems of interpretation which most of us automatically use every day. We do not need to work out how to use greetings or apologies, how to respond to invitations or compliments, how to take turns or interrupt others, or what silences might mean. In learning to use a foreign language, however, we need to be aware that speakers of the target language may be using quite different assumptions and systems for such ways of using language. We need to check our interpretations of what is apparently obvious.

In the translation of literature, cultural distance between the source and target cultures requires some consideration. The author of a literary work has usually adjusted the level of implicit information to match the assumed general background knowledge of the intended readership. When such works are translated for people who have a different cultural background, the degree of shared knowledge between the assumed source- and target-text readers first needs to be established. The translator then considers how to help target-text readers understand that which is not expressed in the source text and which they are thought to be unable to infer.

Differences in cultural background may require adjustments even when a literary work is not translated into another language but simply published in another country within the same language area. An example of this is an Argentinian novel which went through alterations before it was published in Spain. References to the tango, in particular, a typically Argentinian cultural phenomenon, were changed in order to make the novel more accessible to European readers.

Treatment of cultural features also occupies an important position in the translation and marketing of African literature. Even when the source text has originally been written in a European language, it may contain unfamiliar elements, for example, features from African oral tradition, or unidiomatic linguistic structures reflecting the structures of the author's native African language.

If the writer has a wider, international readership in mind, cultural features are usually made more explicit, in glossaries, for example. When African literature is translated from one European language into another, the process is complicated by this hybrid nature of the source text, a mixture of two cultures: the African thought and the European language that serves as the medium for conveying it. Important questions during the translation include what the function of the target text is, and thus, how exotic or familiar the target text should be made for the intended readership.

Translating a text from one culture to another usually requires that a choice is first made between two basic translation strategies, domestication and foreignization. Domestication means making the text recognizable and familiar and thus bringing the foreign culture closer to the reader in the target culture, while foreignization means the opposite, taking the reader over to the foreign culture and making him or her feel the cultural and linguistic differences. If target-cultural conventions are followed in the translation process, the text will be readily acceptable in the target culture, but it will inevitably lose some of the characteristics that would have given it a foreign or even exotic feeling.

A more serious aspect of having domestication as a dominant translation strategy is the fact that translations wield considerable power in the construction of

national identities for foreign cultures. Translations can change domestic representations and create stereotypes for foreign cultures, which may have such consequences as ethnic discrimination, colonialism and geopolitical confrontations. It is thus important to consider whether the resulting representations of foreign cultures in translated texts are ethical.

In 2004, Nico Wiersema in his essay “globalization and translation” stated that globalization is linked to English being a lingua franca; the language is said to be used at conferences (interpreting) and seen as the main language in the new technologies. The use of English as a global language is an important trend in world communication. Globalisation is also linked to the field of Translation Studies. Furthermore, globalisation is placed in the context of changes in economics, science, technology, and society. Globalization and technology are very helpful to translators in that translators have more access to online information, such as dictionaries of lesser-known languages. According to him such comments can be extended to the readers of translations. Should the target text be challenging for a reader, the internet can help him understand foreign elements in the text. Thus the text can be written in a more foreignising / exoticising manner. He mentioned a relatively new trend wherein culturally bound elements, are not translated. He believed that this trend contributes to learning and understanding foreign cultures. Context explains culture, and adopting (not necessarily adapting) a selection of words enriches the target text, makes it more exotic and thus more interesting for those who want to learn more about the culture in question. Eventually, these new words may find their way into target language dictionaries. Translators will then have contributed to enriching their own languages with loan words from the source language.

Translation brings cultures closer. At this century the process of globalization is moving faster than ever before and there is no indication that it will stall any time soon. In each translation there will be a certain distortion between cultures. The translator will have to defend the choices he/she makes, but there is currently an

option for including more foreign words in target texts. Therefore, it is now possible to keep SL cultural elements in target texts.

Translator has three options for the translation of cultural elements:

1. Adopting the foreign word without any explanation.
2. Adopting the foreign word with extensive explanations.
3. Rewriting the text to make it more comprehensible to the target-language audience.

Cultures are getting closer and closer and this is something that he believed translators need to take into account. In the end it all depends on what the translator wants to achieve with a certain translation. Of the many factors that may lead to misreadings in translation is cultural presuppositions.

Cultural presuppositions merit special attention from translators because they can substantially and systematically affect their interpretation of facts and events in the source text without their even knowing it. There is the relationship between cultural presuppositions and translational misreadings. Misreadings in translation are often caused by a translator's presuppositions about the reality of the source language community. These presuppositions are usually culturally-derived and deserve the special attention of the translator.

Anthropologists agree on the following features of culture:

- Culture is socially acquired instead of biologically transmitted;
- Culture is shared among the members of a community rather than being unique to an individual;
- Culture is symbolic. Symbolizing means assigning to entities and events meanings which are external to them and which cannot be grasped alone. Language is the most typical symbolic system within culture;
- Culture is integrated. Each aspect of culture is tied in with all other aspects.

Culture is normally regarded as comprising the following four sub-systems:

1. Techno-economic system: ecology (flora, fauna, climate, etc.); means of production, exchange, and distribution of goods; crafts, technology, and science; artifacts.

2. Social system: social classes and groups; kinship system (typology, sex and marriage, procreation and paternity, size of family, etc.); politics and law; education; sports and entertainment; customs; general history.

3. Ideational system: cosmology; religion; magic and witchcraft; folklore; artistic creations as images; values (moral, aesthetic, etc.); cognitive focus and thinking patterns; ideology.

4. Linguistic system: phonology and graphemics; grammar (morphology and syntax); semantics and pragmatics.

Each ingredient in these four sub-systems can lead to presuppositions that are fundamentally different from those bred by other cultures, and hence might result in misreading when translation or other forms of communication are conducted across two cultures.

The first theory regarding cultural translation introduced by Mounin in 1963 who underlined the importance of the signification of a lexical item claiming that the best translation is the one which just the cultural items are correctly translated that only if this notion is considered will the translated item fulfill its function correctly.

The first concept in cultural translation studies was *cultural turn* that in 1978 was presaged by the work on Polysystems and translation norms by Even-Zohar and in 1980 by Toury. The move from translation as a text to translation as culture and politics is what they call it a Cultural Turn in translation studies.

Вопросы для самоконтроля:

Self-assessment questions:

1. Speak of the effect of culture on language.
2. What is meant by different interpretation on subject?

3. Why is a literary work needs adjusting to a background knowledge of a reader when being translated?
4. The translation strategies of domestication and foreignization.
5. Why are globalization and technologies supposed helpful for translators?
6. Three options for the translation of literary elements.
7. What is the translational misreading caused by?
8. What are the main features of culture?
9. Specify the sub-systems of culture.

Lecture 9.

Общие проблемы перевода General issues of translation

Аннотация:

Abstract:

As far as the course deals with the intercultural communication phenomena, the consideration of the issue of translation should be regarded from the communicative approach point. We communicate to transfer information from one person to another. Translation helps people communicate if they speak different languages. Thus, translation is a two-facet phenomenon: on the one hand, it is the process of transferring information; on the other hand, it is the result of this process. By the result is meant a new text created in translating. Translation unifies two different language speech acts in one communicative situation. It can be defined as a special type of communication intended to convey information between the participants speaking two different languages.

Поскольку курс нацелен на явление межкультурной коммуникации, вопрос перевода должен рассматриваться с точки зрения коммуникативного подхода. Люди общаются для передачи информации друг другу. Перевод способствует общению разноязычных людей. Отсюда – перевод – это двухуровневое явление. С одной стороны, это процесс информатизации, с

другой – сам результат указанного процесса, т.е. новый текст, полученный в процессе перевода. Перевод трансформирует языковые акты в общение. Он может быть определен как особый вид коммуникации с целью передачи информации с разных языков.

Ключевые слова:

Key words:

Interpretation, translation, linguistics, language, speech.

толкование, перевод, лингвистика, язык, речь.

Глоссарий:

Glossary:

Interpretation - the assignment of meanings to various concepts, symbols, or objects under consideration; an assignment of meaning to the symbols of a formal language. It includes more redundancy, generally full of repetition, less detached and deprived of the original metaphors, with more emphasis on the essential points and more attention to the communicative resources than translation;

Translation – is the communication of the meaning of a source-language text by means of an equivalent target-language text. Whereas interpreting antedates writing, translation began only after the appearance of written literature. It is more accurate, more concise and better formulated than interpretation;

Linguistics – is the scientific study of language. Its primary goal is to learn about the 'natural' language that humans use every day and how it works;

Language – a formal system of signs and symbols including rules for the formation and transformation of admissible expressions;

Speech - is the expression of ideas and thoughts by means of articulate vocal sounds;

Методические рекомендации:

Guidelines:

The lecture familiarize the students with the idea that translation reflects the source text but it does not copy it. To translate adequately, a translator must do his or her best to find a proper means of expression. A translator bears in mind that the receptor has a cultural background other than that of a receptor of the original text; therefore, s/he has to be very resourceful in producing the same impact upon the receptor as that of the source text. And a translator is in constant search for new tools to solve translation problems.

Лекция знакомит студентов с тем фактом, что перевод отражает переводимый текст, но не копирует его. Для адекватного перевода переводчик должен постараться найти подходящие средства выражения. У читателя свое восприятие действительности, свои, так называемые, фоновые знания, а у автора иноязычного текста – свои. Поэтому, задача переводчика донести переводимый текст как можно ближе к оригинальному. Профессия переводчика подразумевает постоянный поиск новых средств для решения переводческих проблем.

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Translation, as it is generally acknowledged, is the transfer of meaning from the source language (SL) text to the target language (TL) text. The terms translation and interpretation are often confused. The term „translation“ generally refers to the general process of converting a message from one language to another and more specifically to the written form of the process whereas „interpretation“ denotes the oral forms of the translation process. Thus, the study of interlingual communication, commonly known as translation theory, encompasses interpretation as well. Translation is rather reserved for activities put in writing while interpretation, whether simultaneous or consecutive, has to do with activities put orally. Interpretation is purely a human activity whereas translation can be both machine and human activity, particularly with the development of computers. The real difference between interpretation and translation lies in their operational modalities. The interpreter operates essentially on the auditory communication chain, alternating between listening and speaking, (both evanescent activities). The translator, on the other hand, operates on the graphic communication chain and alternates between reading and writing. The graphic nature of translation and the persistence of the textual material create the dichotomy between translation and interpretation. It is therefore possible to generalize that translation and interpretation are almost the same thing but they never are exactly. This is because an interpretation is likely to be simpler and colloquial. Whereas interpretation includes more redundancy, generally full of repetition, less detached and deprived of the original metaphors, with more emphasis on the essential points and more attention to the communicative resources, translation is more accurate, more

concise and better formulated. It is, however, important to note here that, it is always better for a translator, particularly, of a literary text, to start his work by first interpreting the text before him. By this, the context becomes very clear to him. This suggests that a good translation is one that is meaning based and not word-based, one that has the ability of conveying an equivalent message in the most accurate and natural way possible.

Relationship between linguistics and translation.

Translation has indeed gone beyond being only derivatives and copies. It is no longer mechanical devices replacing linguistics codes (equivalents) from one language into another. Attention has now been shifted to the role of the translator as capable of analyzing his or her intervention in the process of linguistics transfer involving and using cognate disciplines. Translation once considered a subservient, transparent filter through which a text could and should pass through adulteration, the translation can now be seen as a process in which intervention is crucial.

A basic knowledge of the nature of language, either spoken or written form, is indispensable for students of translation i.e. interlingual communication, because language is very central to translation activity. In this connection, the contributions of Ferdinand de Saussure and Noam Chomsky, fathers of modern structural linguistics and transformational generative grammar, have a lot to offer. Saussure in his *Course in general linguistics* posits a basic dichotomy which he makes between *langue* (language as a system) and *parole* (living, dynamic and evolving speech used by individual human beings). Within the structure of language, the meaning of words depends on their relationship to other words, not on their form. Parole is similar to individual speech while langue exists in the form of a sum of impressions deposited in the brain of each member of the community almost like a dictionary of which identical copies have been distributed to each individual. Saussure's dichotomy between „langue“ and „parole“ is similar to Chomsky's „competence“ and „performance“. There are many elements that are central to any translation. Language, as a system, consists of contrastive relations between its

various constituent elements such that element derives its meaning and value within the system from the simultaneous presence of all other elements. The language system possesses an implicit grammar which makes communication possible among its users. The language system thus consists essentially of a highly structured lexis and syntax. It is a social product endowed with an objective existence independent of its human users who, besides, cannot arbitrarily modify or change it at will. Speech according to Saussure is the human being's use or actualization of the resources of the language system for communication or aesthetic purposes. Compared to language system, speech is relatively free as the individual language user can innovate to the best of his ability, subject to the basic constraints of the grammar of language. Linguistics is principally concerned with the description of any language. It has generally been explained as the scientific study of language. Traditionally, it has to do with writing grammars and dictionaries for natural language and with describing phonetics.

Linguistics is concerned with the science and the theory of how languages work and provide categories and generalization on observations of language effect. Since Linguistics involves observation, generalization and verification, its method is purely scientific. Linguistics, though is the science of language, differs from the main sciences (Physics, Chemistry etc) as to goals and methods of investigating the things that take place in language. The same way linguistics can be described as a science, so also translation is.

The dominant characteristic of language is that it looks at its raw materials objectively and scientifically in the manner of disciplines such as psychology, sociology and social anthropology. The two main components of language are phonetics and Linguistics, which are jointly referred to as the linguistic sciences. Linguistics is descriptive and not prescriptive i.e. rather than seek to set up standard habits of speech or writing, it only shows how people in a particular situation speak or write the language. Literary translation in particular is relevant to all these sciences, audio-visual arts, as well as cultural and intellectual studies. Since translation studies began, there has been a plethora of theories and approaches, a

situation that has given rise to epistemological crises arising from history, methods and principles relating to Translation. Translation as a discipline actually needs a redefinition of its roles in a context of fragmented texts and languages in a world of crises within national identities, transnational and translocal realities. The crises in translation studies compares with other situations of crises in other disciplines because all have to do with fundamental question of knowledge and meaning. Even in the area of machine translation, other disciplines such as linguistics are very essential. One cannot programme a machine to do the translators job unless one has given it a great deal of information. The machine needs to be told everything about the structure of the two languages which it is trying to relate and told how to go about finding the equivalences which exist between the two languages involved. Just like translation needs linguistics, linguistics as an independent discipline needs translation in diverse ways. In the first place, translation can save linguistics from extreme universalism or extreme relativism. When linguists are aware of the central place of the translation element in their work and when they theorize the translational aspect, the quality of their work increases. Translation as a discipline is born and lives in interdisciplinarity. Generally, interdisciplinarity signals a change because it is no longer the disciplines that decide how to analyze their objects of research but the objects themselves now ask for certain instruments of research. The distinction between what translation is and what it is not, what stands inside or outside is no longer important but what matters is the promotion of ideas of a multiple transdisciplinary concept of translation. The distinctions belong to older sense of limits that scholars register when they create categorical but also hierarchical divisions between self and the other. Translators in the course of their work always take note of two things at the same time. The first thing is linguistic and cultural otherness and differences, gaps and bridges on the one hand and of continuities, bridges and overlap on the other hand.

The major tool of translation is language. Translation has always been defined in relation to Language and Linguistics. Language is concerned with the application of general descriptive principles of linguistic structure or analytical

methods- phonetics, grammar and vocabulary. The aims of practical language study are to acquire writing, reading, speaking and understanding. While Linguistics is a „language-specific science, it will be impossible, for example, to study French or English or any other language for that matter, without the knowledge of General Linguistics i.e. the general theory of how languages are made up or function. Even, in language education, the problems of translation are essentially linguistic problems.

The theories and practices of translation must draw upon a theory of language. Translation is a sine qua non in the analysis of a new language and this is why translation remains a core business for any linguist. Linguistics is a form of translation with a very specific scholarly *skopos*, to translate the categories and distinctions of the lexicons and the grammars of the languages of the world in an English-based metalanguage with strong traces of an earlier Latin-based linguistics metalanguage with categories such as ablative, switch reference, noun phrase etc. *Skopos* theory which was established by the German linguist Hans Vermeer comprises the idea that translating and interpreting should primarily take into account the function of both the source and target text. It focuses on translation as an activity with an aim or purpose, and on the intended addressee or audience of the translation. To translate means to produce a target text in a target setting for a target purpose and target addressees in target circumstances.

The source text is an "offer of information", which the translator turns into an "offer of information" for the target audience. The function of a translation is actually dependent on the knowledge, expectations, values and norms of the target readers, who are again influenced by the situation they are in and by the culture. These factors then determine whether the function of the source text or passages in the source text can be preserved or have to be modified or even changed. Language activity is primarily geared towards interpersonal communication and as we know, communication is dynamic in both its expressive and receptive phases involving a Translation stands the same relationship to Linguistics, as do other Applied Sciences like Psycholinguistics and Sociolinguistics.

In interlingual communication, otherwise known as translation, the translator serves as the intermediary between the original sender and the ultimate receiver. He is both a receiver as well as a sender. In an act of human communication, language and translation are highly related in the sense that they are basically the transmission of information of some kind i.e. they transmit „a message“ from a source to a receiver but in the case of language, both source and receiver are human while in Translation, the transmission can be through machine. The message is transmitted either vocally, through the air (this is called, in translation parlance interpretation) or graphically by marks on a paper. Translating is a business of correspondence and its study has a lot of relationship with structural linguistics i.e. descriptive, synchronic and comparative linguistics. Like language, a rule-governed creative activity whose major function is communication of ideas and information, so also is Translation with the major function of transferring textual materials from one Language into another in order to enhance interlingual communication and interaction.

The problems of translation are closely related to problems of linguistic analysis and therefore to the theory of language learning and that make translation partly a discipline in applied linguistics. A translator is therefore primarily a linguist before being a novelist, a scientist or a poet. The linguist studies the grammar of a language and explains how sentences are used i.e. what they consist of and how related they are. This, of course, is the creative task a linguist has to perform on language. He sees grammar as much more „alive“ feature of language. He essentially tries to discover those rules in a language which are grammatical and acceptable and which are not. For example, in English, adjectives precede nouns while in French adjectives come after the noun except when idiomatic meanings are assigned to such nouns: English “He has a brown car”, French “Il a une voiture brune”. Also, in English, nouns as subjects go before verbs but it is not the case that any noun can precede any verb. There are important restrictions on their co-occurrences. For example, it will be wrong to say: „The stone eats bread“ „The car sleeps near the bush“.

The general theory of language structure is partly derived from the observation of actual speech events and partly from hypotheses that are invented as an attempt to explain the pattern of occurrence underlining speech event. Comparative Linguistics is very relevant to translation in the sense that it makes the establishment of equivalences or the setting up identities between the languages that are compared possible.

Translation studies is a discipline predicated on difference and the very act of translating emphasizes differences between peoples, their cultures and their languages. Disciplines predicated on differences such as translation studies and cultural anthropology may have an uneasy relationship with the focus on difference. The intimate connection between language and thought opened the way to recognition of the possibility that different language structures might in part favour or even determine different ways of understanding and thinking about the world. Obviously, all people inhabit a broadly similar world, or they would be unable to translate from one language to another; but, obviously, they do not all inhabit a world exactly the same in all particulars. Translation is not merely a matter of substituting different but equivalent labels for the contents of the same inventory. From this stem the notorious difficulties in translation, especially when the systematizations of science, law, morals, social structure, and so on are involved. The extent of the interdependence of language and thought—linguistic relativity—is still a matter of debate, but the fact of such interdependence can hardly fail to be acknowledged.

The major purpose of linguistics in Translation is to relate general properties of language to those aspects of individual speakers or writers or the language community which may be taken as determining the nature of language whether these are cognitive, perceptive, or social in nature. It is therefore very difficult to separate Translation from Language and Linguistics. Indeed, the problems of interlingual communication, oral or written, usually boil down to imperfect language mastery. Where language mastery is of mother tongue or near mother

tongue quality in two or more languages, the problem of interlingual communication simply.

The process of translation differs slightly from translator to translator and is influenced by the particular work translated. Then, the literary translator should overcome the conflict between accuracy and elegance by weighing the linguistic individuality of the SL author against the particular features of normal usage in the TL. Since literary translators translate those works which are selected for translation and which now exist where otherwise there would be silence, they are involved at a keen point of cultural convergence.

Вопросы для самоконтроля:

Self-assessment questions:

1. What is the relationship between translation and linguistics?
2. Define the difference between language and speech.
3. Enumerate dominant characteristics of language.
4. Prove that translation exists in interdisciplinary.
5. Speak of the general problems of translation.
6. Explain the following: "People do not inhabit a world exactly the same in all particulars".

Lecture 10

Межкультурная коммуникация и перевод

Intercultural communication and translation

Аннотация:

Abstract:

Translation help bring about communication between the members of different linguistic and cultural communities. Its aim is to promote understanding among different countries and nations, hence to improve communication across

cultures. A major challenge for translators is how to translate sufficiently in international situations. To communicate professionally, translators must be familiar with both cultures, the source and target culture. They should transfer the cultural message of the source language to the target readers or listeners validly. Success or effectiveness in professional communication depends on the intercultural competence of translator. Intercultural communication competence comprises two important components: 1) Intercultural awareness. This is knowledge and understanding the uniqueness of cultures around the world; readiness to understand and appreciate cultural differences in intercultural communication. 2) Intercultural skills. They are the skills of proper etiquette, manners, and intercultural communication.

Перевод способствует общению членов различных языковых и культурных сообществ. Он направлен на расширение понимания между разными странами и народами, то есть на улучшение общения между разными культурами. Главной проблемой, стоящей перед переводчиком, является адекватный перевод культурных особенностей. Для профессионального общения со стороны переводчика требуется знание обеих культур, переводимой и родной. Он должен передать обоснованное культурное сообщение с одного языка на другой. Правильность и действенность перевода зависит от межкультурной компетенции переводчика. Здесь важны следующие два пункта: 1) межкультурные знания, когда переводчик должен знать и понимать уникальность каждой культуры и быть готовым понять и принять культурные различия; 2) межкультурные умения, когда переводчик владеет необходимым этикетом, манерами и межкультурной коммуникацией.

Ключевые слова:

Key words:

Intercultural communication, culture, culture words, translation, literary translation, intertextuality.

Межкультурная коммуникация, культура, культурные образы, перевод, литературный перевод, инертекстуальность.

Глоссарий:

Glossary:

Intercultural communication - situated communication between individuals or groups of different linguistic and cultural origins.

Culture – Middle English (denoting a cultivated piece of land): the noun from French *culture* or directly from Latin *cultura* 'growing, cultivation'; the verb from obsolete French *culturer* or medieval Latin *culturare*, both based on Latin *colere* 'tend, cultivate' (see cultivate). In late Middle English the sense was 'cultivation of the soil' and from this (early 16th century), arose 'cultivation (of the mind, faculties, or manners)'; The arts and other manifestations of human intellectual achievement regarded collectively dates from the early 19th century

culture words – words and combinations of words denoting objects and concepts characteristic of the way of life, the culture, the social and historical development of one nation and alien to another;

translation – is the communication of the meaning of a source-language text by means of an equivalent target-language text. Whereas interpreting antedates writing, translation began only after the appearance of written literature. It is more accurate, more concise and better formulated than interpretation;

literary translation – an original subjective activity at the center of a complex network of social and cultural practices;

intertextuality - is the shaping of a text's meaning by another text. Intertextual figures include: allusion, quotation, calque, plagiarism, translation, pastiche and parody;

Методические рекомендации:

Guidelines:

This lecture is designed to provide students with the basic concepts of intercultural communication and to develop students' intercultural competence. It aims at developing the system of knowledge about the facts and phenomena of different cultures, value their own and other cultures. Develop the understanding of stereotypes of different cultures; form a communicative competence, based on understanding the interrelation between language and culture. Consolidate students' ability to communicate with the people from different cultures.

Лекция направлена на ознакомление студентов с начальными навыками межкультурной коммуникации и развития у них так называемую «межкультурной компетенции». Лекция способствует выстраиванию системы знаний о фактах чужой культуры, а также учит ценить как свою, так и чужую культуру. Лекция объясняет стереотипы по отношению к другой культуре, формирует коммуникативную компетенцию, основанную на понимании взаимосвязи языка и культуры. Укрепляет способности студентов общаться с представителями чужой культуры.

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The problem of relations between language, culture and speaker is one of the fundamental problems in modern linguistics. Language is a reflexion of an ethnic group's culture, a means of transmitting cultural values through generations and the major tool of cognition. As language sets the parameters of human perception of the world and stereotypes of daily behavior, any linguistic research in the field of language semantics deals with the interrelations of the concepts of language, culture, and personality.

Along with that, the globalization of cultures actualizes the concept of intercultural communication. In many areas, such as linguistics, literary criticism, culture studies, sociology, psychology, new researches are devoted to the problem of intercultural communication. The political and social situation in the modern world generates the problem of adequate communication, but speaking about adequacy is possible only under condition of full mutual understanding of the representatives of different cultures speaking in different languages.

Intercultural communication is characterized by the use of special language variants and discourse strategies of direct contact participants which are different from those they use in communication within one culture. Intercultural communication is considered to be adequate mutual understanding of two participants of a communicative act belonging to different national cultures.

One of the basic points of consideration in the definition of translation is understanding that communication is interaction of individuals in which communicants appear as subjects of culture and representatives of a lingvosociocultural community, and

translation as a type of mediation is a means not only of interlingual but also of intercultural communication.

The view of translation as of a means of intercultural communication follows from the idea of language as a culture component, and culture - as an aggregate of material and spiritual achievements of the society, including all the varied historical, social and psychological features of the ethnos, its traditions, views, values, institutions, behavior, living conditions – in short, all the sides of its life and consciousness, including language.

The concept of translation is central in the translation studies. It is important to mention that the concept of translation is polysemantic. Firstly, it refers to translation as an intellectual activity, that is a process, secondly – to translation as the result of this process, a product of translational activity, in other words, the text of translation created by the translator.

V. Komissarov considers that translation is a complicated and many-sided kind of human activity. Though usually people speak about translation “from one language on another”, actually, it is not simply a replacement of one language with another. The different cultures, people, ways of thinking, literatures epochs, levels of development, traditions and world vies clash with each other in translation.

According to M. Brandes, “translation is a kind of language mediation where the content of the foreign text (original) is transferred to other language by way of creating a communicatively equivalent text in this language”.

In L. Barkhudarov’s opinion, “translation is a process of transformation of a speech product in one language into a speech product in another language, the invariable meaning being preserved”.

G. Toury believes that “translation is kind of activity which inevitably involves at least two languages and two cultural traditions”.

Translation is mostly regarded in the light of intercultural communication. The cultural factor in translation is obvious and undeniable. Communication is impossible unless the message is transmitted and is understood by the communicants. However, this understanding can be achieved only if the

information contained in the language units corresponds to the background knowledge of the facts mentioned in the message. The people speaking one language are the representatives of a certain culture. They have many common traditions, habits and ways to do and to speak about things. They possess the common knowledge about their country, its geography, history, climate, its political, economic, social and cultural institutions. All this information is the basis of the communicants' presuppositions which enable them to produce and understand messages in their linguistic form.

Not only two languages interact in translation process, but also two cultures having both common features and national specificity. Revealing this specificity is crucial in studying intercultural communication and translation.

The translator plays an important role in the process of intercultural communication, since he/she has frequently not only to translate sentences, but also to interpret the cultures of the communicants. He serves as the mediator for both sides explaining to them the main rules of behavior and customs of the countries. The translator should pick up an equivalent for the language phenomenon which directly reflects another culture. Empathy is the basis of mutual understanding in communication. It is the ability to imagine oneself in the place of another person, attempt to see the world with his eyes. And if the translator manages to do it, the translation process is full-fledged and successful.

Collateral elements and uncollateralized elements are distinguished by comparison of languages and cultures. Being a culture component, language as a whole is an uncollateralized element. First of all, equivalent-lacking lexicon is uncollateralized element. The insufficient knowledge of history of a country, traditions and culture lead to misunderstanding of comparisons, historical references, to wrong understanding even in daily conversation, in other words, to language incompetence.

Translators tend to omit or change culturally incongruous items so that finally they become translatable or comprehensible. As cultural distinctions are part of culture, cultural untranslatability depends on the combination of languages in

translation. It means that cultural untranslatability is not equally applicable to all language combinations, audiences and translators. The concept of cultural untranslatability is important for translation. A good translation should not sound as a translation. The key requirement is naturalness. Cultural untranslatability is important only when cultural distinctions are very big, because without facing these distinctions, it is difficult for translators to achieve naturalness or even to convey the communicative function of the initial text.

Translation is the basic mechanism of intercultural communication. With the help of translation, languages interact, influence each other, get richer and change. In translation of texts representing a certain national culture, not only the target language, into which the words naming realities of another culture penetrate, but also the receiving culture is exposed to a certain influence. However, the compromise between two interactive national cultures is not always reached in favor of the culture which has generated the original text. Radical changes of a cultural and historical background of a translated material should always be justified, pertinent, plausible and consistent. Inappropriate or inconsistent cultural displacements deform the image and create the reader's incorrect idea of the initial culture and the author's intention.

Translation and Intercultural Communication.

Intercultural communication cannot be limited to face-to-face communication, since in that way the translation of written texts is excluded from the discussion. But apart from the question of translation, such a limitation is in any case unacceptable unless the specific objective of the research calls for it. For intercultural communication displays a further and equally important dimension that concerns the creation and interpretation of texts. In this respect, it also relates to the question of intertextuality. The dimension of intercultural communication that concerns textual and intertextual phenomena is of crucial importance for the question of translation.

In ordinary language, the term text is usually associated with the production of written discourse. However, in a number of disciplines (such as film studies,

kinesics, music semiotics, etc.) it has been used in an extended sense covering different semiotic systems. It is precisely in this sense that the term is employed here. But it should be made clear that this broad conception of textuality does not imply that the structural rules governing written discourse apply indiscriminately to any other semiotic system. Signs are not used only in the broad context of a particular social situation, but in a micro-context as well. Using signs is a social activity of creating meaningful wholes in which part of the potential of various semiotic systems is substantiated. No text is conceivable apart from an intricate network of other texts and discursive practices.

One aspect of textuality is the dense texture and the intertextual nature of texts. The other aspect concerns their mode of being in society. Acknowledging the fact that every text is produced in a given social context still leaves the question of its constitution open. For there can be no text as such apart from its interpretation. Its very production is performed along lines in part determined by certain interpretive practices.

Conceiving of cultures as separate, closed, and homogeneous worlds is totally misleading. It may lead to conception of cultural differences as threats or at least as insurmountable barriers. Conceiving of human communication in terms of exchanging (ideas, values, etc.) offers a distorted picture of social relationships. For it presupposes the existence of individuals that enter in a dialogue with a set of pre-configured ideas, meanings etc. to be exchanged. Dialogue, in this sense, is mere trading and plays no significant role in the constitution of these mental products. When communication breaks down, this is supposedly due to various kinds of differences that hinder the exchange that takes place, and thus these differences are seen as barriers impeding the flow of mental products from one individual to the other.

Every translated text acquires its meaning in virtue of a pre-existed text; but this is so not in the trivial sense of a meaning transfer. Rather, every translated text is constituted as a meaningful whole because first of all the translator moves towards a different sphere of social significations. In order to accomplish such an

achievement, the translator needs to exploit in any conceivable way the potential of the source and the target culture in an attempt to understand new language forms. Furthermore, the intertextual nature of texts implies that in a given act of translation various elements pertaining to cultures other than the source and the target culture may be essentially involved. Thus, the translator's interpretive moves are always performed in a space formed by the interplay of different worldviews.

Literary Translation

The process of transmitting cultural elements through literary translation is a complicated and vital task. Culture is a complex collection of experiences which condition daily life. It includes history, social structure, religion, traditional customs and everyday usage. This is difficult to comprehend completely.

Cultural translation is considered to be a translation in which the content of the message is changed to conform to the receptor culture in some way, and/or in which information is introduced which is not linguistically implicit in the original. There are four basic factors which make communication possible and, therefore, make possible the translation of a message from one language and culture to another. These are: 1) the similarity of mental processes of all people, 2) similarity of somatic reactions (similar physical responses to emotional stimulus), 3) the range of common cultural experience, and 4) the capacity for adjustment to the behavioral patterns of others. All meaning is culturally conditioned and the response to a given text is also culturally conditioned. Therefore, each society will interpret a message in terms of its own culture:

One of the most difficult problems in translating literary texts is found in the differences between cultures. People of a given culture look at things from their own perspective. Different cultures have different focuses. Some societies are more technical and others less technical. This difference is reflected in the amount of vocabulary which is available to talk about a particular topic. Therefore, if the SL text originates from a highly technical society it may be much more difficult to translate it into the language of a nontechnical society. However, in the case of similar cultures the conditions are not the same:

A translator who uses a cultural approach is simply recognizing that each language contains elements which are derived from its culture, that every text is anchored in a specific culture, and that conventions of text production and reception vary from culture to culture. Awareness of such issues can at times make it more appropriate to think of translation as a process which occurs between cultures rather than simply between languages. Most “cultural words” are easy to detect since they are associated with a particular language and cannot be literally translated. However, many cultural customs are described in ordinary language, where literal translation would distort the meaning and thus the translation "may include an appropriate descriptive-functional equivalent.

A few general considerations govern the translation of all cultural words. First, the ultimate consideration should be recognition of the cultural achievements referred to in the SL text, and respect for all foreign countries and their cultures. Two translation procedures which are at opposite ends of the scale are normally available; transference, which usually in literary texts, offers local color and atmosphere, and in specialist texts enables the readership to identify the referent in other texts without difficulty. However, transference, though it is brief and concise, blocks comprehension, it emphasizes the culture and excludes the message, does not communicate; some would say it is not a translation procedure at all.

At the other end, there is componential analysis, the most accurate translation procedure, which excludes the culture and highlights the message. Componential analysis is based on a component common to the SL and TL to which one can add the extra contextual distinguishing components. Inevitably, a componential analysis is not as economical and has not the pragmatic impact of the original. Lastly, the translator of a cultural word, which is always less context-bound than ordinary language, has to bear in mind both the motivation and the cultural specialist and linguistic level of readership.

Considering literature as being the product of the dominant ideology, it is obvious that sign systems cannot be assumed to be understood by everyone, for language is dynamic and apt to change quite rapidly. Furthermore, in most societies

literary translation seems to have become so prominent that the very concept of translation tends to be restricted to literary translation in comparison with other types of translation and other texts.

One of the most difficult problems in translating literary texts is found in the differences between cultures. People of a given culture look at things from their own perspective. Indeed, one of the most difficult problems in translating literary texts is found in the differences between cultures. A translator who uses a cultural approach is simply recognizing that each language contains elements which are derived from its culture that every text is anchored in a specific culture, and that conventions of text production and reception vary from culture to culture.

Вопросы для самоконтроля:

Self-assessment questions:

11. What is the most important problem in modern linguistics when language, culture and speaker are concerned?
12. Speak of the role of translation as means of cultural communication.
13. Give a few definitions of translation by different scholars.
14. Explain what textual and intertextual phenomena are.
15. Why is it incorrect to conceive cultures as closed and homogeneous worlds?
16. Define what literary translation means and state the methods.

Lecture 11

Роль греческого и латинского языков в создании мировой терминологии

The importance of Greek and Latin in international terminology coinage

Аннотация:

Abstract:

The main aim is to show the introduction of classical loanwords into the scientific terminology of Modern English due to the influence they exert in English as a result of the importance of Latin and Greek language, culture and literature, their extensive acceptance and their international nature. The high degree of specialization forces 18th c. and 19th c. scientists to acquire classical technical terms.

Цель лекции – показать классические заимствования в научной терминологии современного английского языка. Заимствования вошли в язык, благодаря огромному влиянию латинского и греческого языков, их культуре и литературе, их международному статусу. Начиная с 18, 19 веков ученые интенсивно овладевают новой технической терминологией.

Ключевые слова:

Key words:

Greek language, Latin language, classical language, scientific terminology, borrowings/loanwords, lexical roots.

Греческий язык, латинский язык, классический язык, научная терминология, заимствованная лексика, лексические корни.

Глоссарий:

Glossary:

Greek language – belongs to the family of Indo – European languages. In antiquity, Greek was the most widespread language in the Mediterranean and South Europe, mainly because of the many colonies that had been established by Greeks.

In fact, Greek became the trade language up to the end of the Alexandrian Period. Today, Greek is spoken as a mother language by roughly 12 million people, most of them in Greece and Cyprus.

Latin language – The classical and cultural language of Western Europe, a member of the Indo-European language family, and the precursor of the Roman languages. Particularly since the Renaissance, Latin has also been the scholarly and literary seed-corn for the vernacular European languages. English has proved to be the most receptive among the Germanic languages to direct as well as indirect Latin influence.

Classical language – classical languages tend to be either dead languages, or show a high degree of diglossia, as the spoken varieties of the language diverge further and further away from the classical written language over centuries. In a most restricted meaning, "the Classical Languages" are the Greek and Latin literary languages of Classical Antiquity, foundational to Western culture.

Scientific terminology – word or saying taken from the sciences (Scientific - of or relating to the practice of science; terminology a system of words used to name things in a particular discipline).

Borrowings/loanwords – a word borrowed from a donor language and incorporated into a recipient language without translation. It is distinguished from a calque, or loan translation, where a meaning or idiom from another language is translated into existing words or roots of the host language.

Lexical root - a word that does not have a prefix or a suffix. It carries the most significant aspects of semantic content and cannot be reduced into smaller constituents.

Методические рекомендации:

Guidelines:

The lecture will attempt to account for the Latin and Greek elements of English. Since those elements are so important, particularly in academic English, it's worth knowing something about the history of Latin and Greek, in order to

place the development of English in its European context. Scientific terms are mostly made of Greek, Latin, or both mixed together. An understanding of even a few principles can go a long way in making studying easier.

Лекция направлена на ознакомление с латинскими и греческими составляющими английского языка. Исходя из важности этих составляющих, необходимо знать историю латинского и греческого языков для понимания развития английского языка. Научная терминология в основном взята из латинского и греческого языков. Знание лишь некоторых принципов их построения или заимствования способствует учебному процессу.

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The Classical Languages were preserved by generations of scholars in a fixed written form, based on the literary standards of an earlier period. For the Greek language, the classical period is the fifth and fourth centuries BCE; for Latin, it's the first centuries before and after the beginning of the common era. Educators and rhetoricians, from those times forward to the 1800s, set great store by teaching people to compose classical Greek and Latin, no matter what their native "vernacular" languages were, throughout Europe. In Christian instruction, the

emphasis on preservation and transmission of the language was important, though in this case the relevant literary dialects were first-century CE Koine (for Greek) and the Latin of the Christian communities in the west from the fourth and fifth centuries CE (this Latin is often called Vulgar Latin, somewhat misleadingly for English speakers, because "vulgar" in Latin simply means "common" or "spoken," much like Koine does in Greek). Koine Greek is obviously still crucial today as a mainstay of Christian seminary training. As the centuries went on, spoken Latin and Greek drifted further and further from either classical or "vulgar" literary standards. By the year 800 in both languages, literary usage was remarkably different from spoken usage. Only as the year 1000 approached was it possible for the literate to begin to separate Latin (or Greek) from the spoken dialects that were clearly now new languages, and to recreate a pronunciation for the now "dead" classical Latin and Greek of the literary tradition. These "dead" languages became the potent base for educational traditions, often because the learning preserved in classical texts was valued as the most vital source of authority about the world.

Early and late medieval Latin was an unbroken tradition in the West (it simply preserved different things than the scholars of the "Renaissance" and after wished it had, concentrating on sacred rather than secular texts). In the East, the Byzantine empire preserved Greek literary tradition, and Islamic scholars learned both Greek and Latin, participating in preservation of many texts during the great classical period of Arabic learning (700-1400). The western Renaissance (1300-1600), with its emphasis on secular learning and science, had a profound effect on the vocabulary of a developing language like English. There are many Latin terms in Old and Middle English, reflecting first the impact of Roman culture (wine, cheese) and then the impact of Christian Latin (vespers, trinity), Early Modern English (after 1500 or so) reveals a huge influx of words from a "revived" classical Latin that had become once again the language of international literary and academic business in the West. This revived Latin was much more a written than a spoken language.

The Greek influence is slighter, but includes "scholarly" and "academic," for

instance. In fact, the "classical" culture is of a piece; many Latin words borrow from Greek, and many English words come from French adaptations of Latin and Greek words. Education in Latin was much more fundamental than Greek in the early modern period.

There are three layers of Latin borrowings in English.

The first layer goes back to the time of the Roman Conquest of the British Isles, the 5th century AD (нашей эры (ср.: BC)). The Romans brought with them some names of objects that were new to the population of Britain: names of food (*wine, butter, cheese, pepper, pear, plum*, etc.), words, naming objects of material culture such as household articles (*kitchen, kettle, cup, dish*), measures (*pound, inch*), civil and military constructions (*mill, street, camp, port*). Some Latin words of the last thematic group are retained in place names. Thus, such Latin words as *colonia* and *castra* are reflected in the following names: *Lincoln, Manchester, Glouster, Leicester [lestə]*. The borrowings of the first layer are known as spoken Latin borrowings.

The second layer of Latin borrowings is connected with Christianity which was introduced by the Latin clergy at the end of the 6th century AD. Latin was the language of the Catholic Church and contained a great number of words connected with religion: *abbot, altar, angel, anthem, candle, canon, deacon, devil, martyr, mass, nun, pope, priest, psalm, rule, shrine, temple*. Some of these words are actually Greek by their origin, but they came to English through the medium of Latin. Thus, the word *devil*, came from Greek and was latinized (Old English *dēofol*, from Latin *diabolus*, from Greek *diabolos* "enemy, accuser, slanderer", from *diaballein*, literally: "to throw across", hence, "to slander"). The word *church* also came through Latin, though, like many of the early Christian terms in Latin, it is of Greek origin (*kuriakon* "Lord's house").

Many Latin borrowings were related to education as churches and monasteries were the centre of education: *school* (Gk), *verse, master, circle, grammatical, meter*, etc. The second layer of Latin borrowings is known as Church Latin borrowings.

The third layer of Latin borrowings dates back to the 14th – 16th centuries AD, the Renaissance period. A lot of words with abstract meaning and of scientific character appeared in the English language. They were borrowed from written sources and preserved their Latin form: *accent, idea, effect, fate, history, memory, to adopt, to celebrate, to describe, to collect, to decorate, absent, accurate, direct, equal, fatal, future, humane, literary, neutral, solar*, etc. These are the Renaissance Latin borrowings.

In modern times Latin continues to influence English in the sphere of scientific, technical, political and art terminology. New terms are often built on the basis of Latin morphemes: *humanoid, multinational, microwave, transatlantic*, etc. The fourth layer of Latin borrowings is never ending.

Latin borrowings have specific features by which they can be recognized. To Latin borrowings belong: 1) verbs ending in *-ate*, derived from Latin participles in *-atum* (*narrate, separate*, etc.), 2) verbs in *-ute*, derived from Latin participles in *-utum* (*constitute, execute, prosecute*, etc.), 3) verbs and verbal nouns, derived from Latin infinitival and participial forms (*permit/permission, admit/admission, compel/compulsion, reduce/reduction*, etc.), 4) adjectives in *-ant, -ent* (*reluctant, evident, obedient*, etc.), 5) adjectives in *-ior*, formed from Latin stems of the comparative degree (*superior, inferior, major, minor, senior, junior*), 6) words with *x*, pronounced [gz] (*exam, exert*), 7) words with beginning with *v* (they are either French or Latin, but never native: *van, vocabulary*).

As for Greek borrowings, the majority of them came into English through Latin. Many Greek words were borrowed in the epoch of the Renaissance. They are mostly bookish words such as: *athlete, lexicon, idiom, scene, catastrophe, catalogue, myth, rhyme, theatre, drama, tragedy, geography, psychology, philosophy*. Of Greek origin are also such indispensable personal names as *Alexander, Catharine, Christopher, Dorothea, Eugene, George, Helen, Irene, Margaret, Myron, Nicholas, Peter, Philip, Sophia, Stephen, Theodore*.

The peculiarities of Greek borrowings are as follows: 1) the sound [k] is rendered through the letter combination *ch* (Christ, character), 2) the letter *p* is

mute before *s* (*psychic*) and *n* (*pneumonia*), 3) the sound [f] is rendered in writing through *ph* (*alphabet, emphasis*), 4) the sound [r] – by letter combinations *rh, rrh* (*diarrhea, rhetoric*), 5) in the middle of the word, instead of *i, y* is written (*system, sympathy*), 6) the letter *x* is read as [z] (*xenophobia, xenon, Xerox*).

Nowadays Greek morphemes, like Latin ones, are used in the formation of new terms: *antiglobalist, hyperactive, paralinguistic, Pan-American*, etc.

The great majority of Greek and Latin borrowings into English date from after the year 1500. They are mostly "learned" or technical words, though many have become widespread and thoroughly assimilated into English. Borrowings and new coinages in English during the years 1550-1950 tended to draw from Latin and Greek, especially in the sciences. This was because during those four centuries Latin and Greek were the basis of all higher education. Educated people who added new vocabulary items to express new concepts or newly discovered objects drew from their primary education in Latin and Greek. Just as a tiny example, think of basic Greek words in chemistry and physics that have become everyday words in English. *Atom* is Greek "uncuttable." *Electricity* is "lightness." *Oxygen* is "fast gas"; *hydrogen* is "water gas." *Dinosaur* is "awful lizard." All these words were first used in their modern sense in the period of transition between Early Modern and Modern English, or in Modern English.

The basic reason for the many Latin and Greek words in modern English is that in their own time, the classical versions of these languages were, like English today, international languages with a dominant effect on the educational systems and culture of the rest of their world.

Although little is left of that education system now, the effect of it has been the importation of thousands of words from these languages. In fact, medical and legal vocabulary can easily be derived from Latin and Greek roots to this day.

Latin and Greek roots.

Latin and Greek belong to the same family as Proto-Germanic, a family that developed from Proto-Indo-European (PIE). This is the earliest language about which we have any knowledge from which European languages (and those of

India) developed.

Even though Latin and Greek developed into the Romance languages and Modern Greek, respectively, their literature continued to have a profound effect on the peoples of Europe. All of the modern languages borrow words and stems from both languages.

The new formations are produced by combining classical morphemes in order to obtain words appropriate for the needs of a scientist, who can easily infer the meaning of terms. Thus, *dynamics* (from French .“dynamique.”) includes, for instance, the following specialties: *aerodynamics* (.‘the branch of Pneumatics which treats of air and other gases in motion, and of their mechanical effects.’, combining form of Greek .“aer.”, .‘air.’. *electrodynamics* (.‘the dynamics of electricity; the science of the mutual influence of electric currents.’, combining form of Greek .“elektron.”, .‘amber.’ *hydrodynamics* (.‘the branch of physics which treats of the forces acting upon or exerted by liquids.’, from Latin .“hydrodynamica.”. and *thermo-dynamics* (.‘the theory of the relations between heat and mechanical energy, and of the conversion of either into the other.’, Present-day English *thermodynamics*, combining form of Greek .“thermos.”, .‘hot.’.

Thus the neoclassical morphemes form numerous scientific terms. The great advances in a scientific field usually lead to an increase in lexicon, as in the case of the research on very low temperatures and their effects. Scientists form many new terms with the Greek morpheme .“cryo-.”, .‘frost, icy cold.’, e.g. *cryogen* (.‘a freezing-mixture, or a substance which when mixed with ice produces a freezing mixture.’., *cryohydrate* (.‘a solid hydrate formed by the combination of a salt or other crystalloid with water (ice) at a temperature below freezing-point.’, *cryophorus* (.‘an instrument for illustrating the freezing of water by evaporation.’.

The development of scientific lexicon is mainly produced in mathematics, physics and chemistry.

In mathematical terminology, geometry vocabulary is extended with terms such as *locus* (.‘the curve or other figure constituted by all the points which satisfy a particular equation of relation between coordinates, or generated by a point, line,

or surface moving in accordance with any mathematically defined conditions.’, from Latin .“locus.”, .‘a place.’.

Other mathematical terms are *maximum* (.‘the greatest of all the values of which a variable or a function is capable.’, substantival use of the neuter of the adjective .“maximus.”, *minimum* (.‘minimum value of a function, its value when it ceases to decrease and begins to increase, as the value of the variable changes continuously.’, from Latin .“minimum.”, neuter of the adjective .“minimus.”).

Some of the words from physics are applied to electricity, thermodynamics and optics. In electricity, we find, for instance, *accumulator* (.‘an apparatus or arrangement for collecting and storing electricity.’, from Latin .“accumulator.” *electrode* (.‘one of the poles of a galvanic battery.’, from Latin .“electricus.” and Greek .“hodys.”. In optics there are words such as *allotropy* (.‘the variation of physical properties without change of substance to which certain elementary bodies are liable.’, from Greek .“allotropna.”).

The French chemist Lavoisier actively took part in the formation of scientific terminology because he was the secretary of a committee that the French revolutionary government constituted in 1790 in order to reform the French system of weights and measurements (the British scientists accepted the French reform of chemical terminology). The result of this is the metric system, now international, where Latin and Greek roots are used and fractions of the metric units are introduced into English, using words with Latin roots (e.g. *decimeter*, Present-day English *decimeter* (US), *-re* (Brit); *centimetre*, Present-day English *centimetre* (Brit), *-er* (US); *millimeter*, Present-day English *millimeter* (US), *-re* (Brit), etc.) and the multiples are Greek (e.g. *decameter*, Present-day English *decameter* (US), *-re* (Brit); *hectometer*, Present-day English *hectometer* (US), *-re* (Brit); *kilometer*, Present-day English *kilometer* (US), *-re*, (Brit), etc.).

T.O. Bergman and G. de Morveau established a programme to check the system of chemical nomenclature, A remarkable feature of this system is the standardization of the meaning of the suffixes or pairs *-ous*, *-ic* and *-ite*, *-ate*, already introduced into chemistry, where their use was not delimited. According to

the *OED.*, in chemistry, adjectives ending in *-ous*, from names of elements, denote acids and other compounds with a larger proportion of the element in question than those denoted with an adjective ending in *-ic*; the suffix *-ic* forms the names of oxygen acids and other compounds with a higher degree of oxidation than those in *-ous*; the suffix *-ite* forms, in organic chemistry, the names of some saccharine substances, of glucoses and other organic compounds, apart from explosives, and, in inorganic chemistry, *-ite* is the ending of the names of the salts of acids denoted by adjectives in *-ous*, and the suffix *-ate* denotes salts formed by the action of an acid in a base. These are some terms ending in *-ate* (from Latin *“-atus.”*): *chlorate* (‘a salt of chloric acid.’, from Greek *“klorys.”*, ‘green.’, *cryohydrate* (‘a solid hydrate formed by the combination of a salt or other crystalloid with water (ice) at a temperature below freezing-point.’, combining form of Greek *“kruos.”*, ‘frost.’, and French *“hydrate.”*, ‘a compound of water with another compound or an element.’).

The evolution of chemical theory in the late 18th c. leads to the formation of new terms which denote gases, elements and newly-discovered chemical products such as *acetone* (‘a colourless limpid liquid related to acetic acid, but containing less oxygen.’, from Latin *“acetum.”*, ‘vinegar.’, and Greek *“-one.”*. *aluminum* (‘a metal, white, sonorous, ductile, and malleable, very light, not oxidized in the air, used for instruments, ornaments, and as an alloy.’, Present-day English *aluminium*, *-um*, from Latin *“alumin-, alumen.”*, and *“-ium.”*)

The international nature of lexical elements of Latin and Greek origin, shortness, preciseness and easy deduction of their meanings give rise to their widespread use. Because of the richness of Greek and Latin in word-forming elements, many scientific words are formed from them.

Here are some of the words and roots borrowed into English from Latin words.

Latin Roots in English

	Latin	Root Meaning	English
	ann-us	ring, year	annular, annual, annuity
	aqua	water	aquatic, aquarium, aqua
	audi-o	(I) hear	audition, auditory, audio
um	bell-	war	belligerent, ante bellum
	bene	well	benefit, benevolent
um	cent-	hundred	century, percent, cent
	dic-o	(I) say	dictate, diction, edict
	fer-o	(I) carry	ferry, transfer, refer
	fin-is	end, limit	finish, finite, define
	ign-is	fire	ignite, igneous, ignition
	liber	free	liberate, liberal, liberty
	loc-us	place	local, locate, locale
us	magn-	big	magnitude, magnify
	major	bigger	major, majority
m-us	maxi	biggest	maximal, maximize, Maxim
	mal-us	bad	malice, malady, malicious
us	man-	hand	manual, manipulate
	mar-e	sea, ocean	(sub)marine, maritime
	minor	smaller, less	minor, minority
-us	minim	smallest, very small	minimum, miniature, mini-
us	mult-	many	multiple, multiply, multi-
	pe(d)s	foot	pedestrian, pedal
	port-o	(I) carry	export, porter, portable
			vocal, revoke, vocation
	voc-o	(I) call	

English has not borrowed as extensively from Greek as it has from Latin; however, there are still thousands of words borrowed from Greek or based on Greek roots. Greek is a particularly rich source of medical terms. Take a look at the following list to get an idea of the role Greek words and roots play in the English language.

Greek Roots in English

Greek Root	Meaning	English
aer	air	aerosol, aerobic, aeronautics
arkhaios	old	archeology, archaic
auto	self	automobile, autograph, automatic
bi-os	life	biography, bionic, biology
chron-os	time	chronicle, chronological
krat-os	power, rule	bureaucrat, autocrat, democrat
dem-os	people	democracy, demography
ge	earth	geography, geology,
graph-o	(I) write, draw	autograph, epigraph, photograph
hydor	water	hydrant, hydrophobia, hydrogen
hyper	over, beyond	hyperactive, hyperventilate
mania	madness	mania, maniac, kleptomania
metr-on	measure	meter, odometer, altimeter
mikr-os	small, little	microbe, microchip
mon-os	alone, only	monopoly, monochrome
path-e	suffering	psychopath, pathology
phil-os	fondness; friend	philosophy, anglophile, Philadelphia
phon-e	sound, speech	telephone, phonics, microphone
pol-is	city, nation	metropolis, police, politics
pol-ys	many	polygon, polytechnical, polychrome
scop-eo	watch, look	microscope, telescope, stethoscope
syn, sym	with	synthesis, sympathy, symphony

tele	afar, distant	television, telephone, telescope
tri-a	three	trident, tripod, triple

Although English owes its greatest lexical debt to Greek and Latin, it has borrowed generously from other languages as well: Scandinavian, Hindi, Yiddish, various East European languages and, of course, North American native languages.

Вопросы для самоконтроля:

Self-assessment questions:

1. Give the definitions of classical languages.
2. Name the three layers of Latin borrowings in English
3. What are the specific features of Latin borrowings?
4. Speak about Greek words in the English language and their peculiarities.
5. Name the main reasons for Latin and Greek borrowings in English.
6. What are the Latin and Greek roots?
7. Dwell on the development of the English scientific lexicon.

Lecture 12

Деловая межкультурная коммуникация

Intercultural business communication

Аннотация:

Abstract:

The process of globalization leads to understanding of the total communication process. It is important to have the concept of background which means those aspects that can either impede or aid effective communication: language, culture, status, education and age. Each country have its own written and

unwritten rules of behaviour including instruction in communication. Letters are the most common form of intercultural business correspondence. They serve the same purposes and follow the same basic organizational plans as letters one would send within his/her own country. Unless one is personally fluent in the language of the intended readers, he/she should ordinarily write letters in English or have them translated by a professional translator. If one and the reader speak different languages, one must be especially concerned with achieving clarity.

Процесс глобализации требует полного понимания коммуникационного процесса. В данном случае очень важны так называемые «фоновые знания», которые ведут к пониманию или непониманию коммуникативного процесса, это – язык, культура, положение, образование, возраст. В каждой стране свои устные и письменные правила общения. Наиболее распространенный вид межкультурного делового общения – это корреспонденция. В любой стране письма несут одинаковую нагрузку. Естественно, правильное и ясное написание деловой корреспонденции подразумевает либо высокий уровень владения иностранным языком, либо привлечение услуг профессионального переводчика.

Ключевые слова:

Key words:

Correspondence, letter, layout, reference, salutation.

Переписка, письмо, структура письма, ссылка, приветствие.

Глоссарий:

Glossary:

Correspondence – non-concurrent, remote communication between people, including letters, email, newsgroups, Internet forums, blogs.

Letter- a form of written communication.–

Layout – the whole letter is divided into parts. When you start to pen down the letter, make sure that the layout is followed in the right order. The formal letters like the professional letter has to be written in a format or else for the purpose that you writing the letter, it might not reach out to the reader in the right way. The

following points describe the layout of a professional letter: your name, your address, contact number, email address, date, recipient's name, body of the letter.

Reference - is a relation between objects in which one object designates, or acts as a means by which to connect to or link to, another object. The first object in this relation is said to refer to the second object.

Salutation - is a greeting used in a letter or other written or non-written communication. It can be formal or informal. The most common form of salutation in a letter is «Dear» followed by the recipient's given name or title.

Методические рекомендации:

Guidelines:

A student, who aspires to get mastery over the techniques of business written communication, must keep his writing tools in enough practice. Everybody possesses the tools of the written media, but they have to learn to make effective use of their priceless possession. All the individuals in the field of business, industry, science, and education use the tools of written media. These tools of written media are as follows: memory, imaginative power, power of observation and study, units of language like words, phrases, sentences, etc, ability of thinking, ability of collecting and analyzing information, ability of writing.

Студент, желающий овладеть технической стороной деловой письменной коммуникации, должен постоянно практиковаться в письме. Писать умеют все, однако делать это правильно и эффективно – немногие. Инструменты письма используются в бизнесе, промышленности, науке, образовании, и среди них: память, воображение, умение учиться и наблюдать, лексикон, умение думать, отбирать нужную информацию, умение писать.

Источники информации:

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Foreign learners of English commercial correspondence should beware of drawing a sharp distinction between British and American styles. The fact of the matter is that the similarities are more striking than the differences, and the differences between British and American English in general are fewer and less important now than they were, say, fifteen or twenty years ago. For correspondence purposes it is quite enough to be familiar with one particular layout and one particular set of conventions, since Americans have no difficulty in understanding British business letters, and *vice versa*. Another point to bear in mind is the fact that the majority of business letters today are written, not by Americans or British people, but by individuals and firms using English as a foreign language. This is another factor which has caused the two styles to merge to a very considerable extent, and provided you follow the advice given in this chapter and elsewhere, your letters will conform to modern business practice.

The *limited liability company*, or *joint stock company*, is the commonest type of firm in the United Kingdom. The company is owned by shareholders, and the term "limited liability" means that when the full price of a share has been paid the holder has no further liability to contribute money to the company.

The shareholders in a limited company elect a Board of Directors, and these men and women are responsible for looking after the financial interests of those who elect them. The directors appoint one of their number to the position of Managing Director, and he or she is the link between the Board, who make policy decisions, and management, whose function it is to execute the policy determined on. Thus the Managing Director is in charge of the day-to-day running of the company, and in large organisations he is often assisted by a General Manager. The various departmental managers — the Sales Manager, the Personnel Manager, the Chief Buyer, and others — are responsible to the Managing Director for the efficient

running of their departments. British company law requires a limited company to have a Company Secretary.

Another type of firm is the *partnership*. In this case limited liability does not extend to the whole firm and all partners (even in a *limited partnership* there must be at least one partner with unlimited liability), so partnerships are very seldom manufacturing or trading firms. They tend rather to be professional organisations such as firms of solicitors, auditors, architects, or management consultants. The names of all partners must, in accordance with the law in Britain, be printed on the stationery of a partnership.

Letters

Letters are the most common form of intercultural business correspondence. They serve the same purposes and follow the same basic organizational plans (direct and indirect) as letters you would send within your own country.

When preparing forms, pay particular attention to the method you use for stating weights and measures and money values. The preferred method is to use the other country's system of measurement and its currency values for documenting the transaction; however, if your company uses U.S. or Canadian weights, measures, and dollars, you should follow that policy. Check any conversion calculations carefully.

Intercultural business communication depends on the subject and purpose of your message, the relationship between you and the reader, and the customs of the person to whom the message is addressed. Letter-writing is an essential part of business. In spite of telephone, telex and telegraphic communication the writing of letters continues; in fact most telephoned and telegraphed communications have to be confirmed in writing.

The letter is often evidence of an arrangement or a contract, and must therefore be written with care; even the shortest and most usual of letters may have this importance. The need for thought in writing is clear when you realise that in speaking — either face-to-face or by telephone — the reaction to the spoken word

can be seen or heard immediately, but reaction to a letter is not known until the answer is received.

When you have written a letter, read it through carefully; see that you have put in everything you intended, and have expressed it well; read it again, trying to put yourself in the place of the receiver, to find out what impression your letter will make.

It is obvious that what has been said in the previous paragraph becomes even more important when you write a letter in a foreign language. Unless you know that particular language very well you are certain to translate some phrases from your own language literally; these phrases may then convey quite a different meaning from that intended. It is in any case impossible to translate all business phrases literally as each language has its own characteristic idiom. With this in mind we have given as large a selection as possible of English phrases in general use.

A question frequently asked is: "How long should a good letter be?" The answer is: "As long as is necessary to say what has to be said". The manner of interpreting this varies, of course, with the writer, and also very greatly with the nationality of the writer. Because the aim of the letter is to secure the interest of the reader, and his co-operation, the letter should begin with sentences that will introduce the matter without undue delay, and polite forms to help the introduction must not be too long. The letter should continue with the subject itself and all the necessary information or arguments connected with it, but the wording must carry the reader along smoothly; jerky, over-short or disjointed sentences spoil the impression. The letter should have a suitable ending — one that is not long but makes the reader feel that his point of view is being considered. This is especially necessary when sellers are writing to buyers.

Waste of time in subsequent letters should be avoided by giving all the information likely to be required, unless the writer purposely refrains from going into too much detail until he knows the reaction of his correspondent.

A good vocabulary is necessary, both in your own and foreign languages;

repetition should be avoided as much as possible, except where the exact meaning does not allow any change of word.

Everyone has a characteristic way of writing, but it must be remembered that the subject of the routine business letter lacks variety and certain accepted phrases are in general use. This is of great help to the foreigner, who can rely on them to compose a letter that will be understood. Let us say, perhaps, that a routine business letter is like a train, running on a railway track, whereas other letters are like cars that must, of course, keep to the road but are otherwise given greater freedom of movement than a train.

This greater "freedom of movement" applies also to business correspondence dealing with matters of policy, special offers, negotiations, reports and customers' complaints, all of which are matters that demand individual treatment. Here the correspondent must not only make his meaning clear but also try to create in the reader's imagination a true impression of his attitude. This is by no means so difficult as it may seem if the writer will remember that simplicity of word and phrase usually gives the impression of sincerity. Also a style of writing which is natural to the writer carries his personality to the reader.

In foreign trade, with its numerous problems and complications, the use of forms is a necessity: it facilitates the handling of goods at the various stages, indicates that regulations have been complied with, and saves unnecessary correspondence. It is the repetitive nature of many business transactions that makes it possible for the form to do the work of the letter. A study of the wording on forms is therefore advisable, and one or two specimens relating to certain transactions will be found in later chapters.

The growing use of the telephone and telegraph is also reducing correspondence in this age when, as never before, "time is money". Another factor is the increasing personal contact in international trade. With any one part of the world only a few hours' flying time from any other it is not surprising that many businessmen prefer to make personal visits in order to discuss important matters on the spot. Other modern conditions and tendencies that have their effect on the

nature of correspondence are the establishment of foreign companies by large international organisations, business tie-ups between pairs of firms in different countries, export and import controls and restrictions, currency controls and the financial policies of governments. The really competent correspondent therefore needs to understand something of the principles and practice of modern commerce. There is no room in this book for even an outline of these principles, but some brief explanations of certain procedures are given in order to help the less experienced student to understand the letters that follow.

3. The letter heading and the layout

Business letters are usually typed on notepaper bearing a specially designed heading which provides the reader of the letter with essential information about the organisation sending it. Normally the heading will include the company's name and address, its telephone numbers and telegraphic addresses, the type of business it is engaged in, its telex code and V.A.T.' number, and in many cases the names of the directors. It is becoming increasingly common for firms to print an emblem or trademark on their stationery.

[Value Added Tax, an indirect tax which replaced Purchase Tax in connection with Britain's entry into the European Economic Community (the E.E.C.)]

Currently there are several ways of setting out a business letter in Britain, and policy in this respect differs from company to company. The form in which a business letter appears has not been standardised in the United Kingdom to the extent it has in the U.S.A. and most European countries, and many British firms still indent the first line of each paragraph, and use more punctuation in the inside name and address and in the date than is the case in our example. Nevertheless there is a growing tendency in Britain, due largely to foreign influences and the widespread use of the electric typewriter, to use block paragraphing — in other words, to begin every line at the left-hand margin — and to dispense with unnecessary punctuation in the date and the name and address of the person or organisation written to. It is still considered necessary to put a full stop after abbreviations, as we have done in the case of *Co.* (Company), *Ltd.* (Limited) and

St. (Street) in our example. However, it is becoming more and more common to type *Mr* and *Mrs* — i.e. without a stop — and this practice may well be extended to other abbreviations in the near future.

The parts of the letter

(a) *The heading.* This has already been mentioned. Note that this example, like the one on page 15, contains all the information mentioned in the first paragraph of this chapter.

(b) *The reference.* This is typed on the same line as the date, but on the left, and consists of the initials of the person who signs the letter (in this case JAS) and those of the typist (DS). Sometimes other initials or figures are added, according to whatever may suit the filing system of the firm in question. It is usual to quote the reference initials of the addressee company in a reply.

(c) *The date.* The form in which the date is written in this letter — 13 July 1978 — is probably the simplest and clearest of all the current forms used in the English-speaking world, but there are alternative ways of writing the date, for example: July 13 1978 (Americans put the name of the month first), 13th July 1978, and July 13th 1978.

Some firms still insist on a comma before the year, but others consider this unnecessary. It is important to note that the name of the town or city where the letter originates is not repeated before the date, although this is normally done on the Continent. Another practice widely used in Europe is to write the date in a highly abbreviated form — 12.7.2015, for example — but this should not be done in letters written in English, since in Britain 12.7.2015 means 12 July 2015, whereas in the U.S.A. it means December 7 2015. It is obvious that the use of such forms could result in confusion.

(d) *The inside address.* A few points concerning the name and address of the firm written to need to be made. Firstly, they are typed on the left, normally against the margin. The diagonal grading of the name and address is rare nowadays, and the style shown in the example is neater, as well as being quicker for the typist.

Secondly, the use of *Messrs.* (an abbreviated form of Messieurs, the French word for *Gentlemen*) should not be used in front of the name of a limited company, nor should it appear with the names of firms which indicate their line of business and do not consist of family names. It follows, therefore, that *Messrs.* will be used mostly when a partnership is being addressed, as in this example:
Messrs. Hamilton and Jacobs

265 High Holborn

London WC17GS

Note also that the number of the street in the address always precedes the name of the street, and that in the case of large towns and cities in the United Kingdom the name, of the county is not required. It is not necessary, for example, to add 'Lancashire' to the address in the example on page 16-17. However, when the firm addressed is situated in a smaller town, the county name is necessary, and it should be remembered that in Britain there are two Richmonds, one in Surrey and another in Yorkshire, and several Newports, for example.

(e) *The salutation.* Below the address a double space at least is left, and the words "Dear Sirs" are typed. This is the usual *salutation* in British business letters addressed to a company rather than to an individual within the company. Very often a comma is typed after the salutation, but an increasing number of firms are eliminating this, considering the spacing to fulfil the function of traditional punctuation. Once again, there are no hard-and-fast 'rules', but every firm will have its own policy. In the U.S.A. the most common salutation is "Gentlemen:". Note that the salutation is typed against the left-hand margin.

When writing to an individual within the firm addressed, the salutation is "Dear Sir" ("Dear Madam" if the recipient is known to be a woman), or "Dear Mr ____", "Dear Mrs ____", "Dear Miss ____" or "Dear Ms ____" if the addressee is addressed by name rather than by position.

In recent years the use of the form Ms has become quite common. It originated in the U.S.A. and, like its 'male' equivalent *Mr*, it does not indicate whether the person addressed is married or unmarried.

(f) *The complimentary close.* This is typed above the name of the firm sending the letter, then a space is left for the signature. If the salutation is "Dear Sirs" or "Dear Sir", the complimentary close will read "Yours faithfully" or, less commonly, "Yours truly". If the cor-respondent is addressed by his or her name — "Dear Mr Brown", "Dear Miss James", etc. — the complimentary close will take the form "Yours sincerely".

(g) *The signature.* It often happens that the person who has dictated a letter is unable to sign it as soon as it has been typed. Since it is often essential to send a letter as soon as possible, the typist or some other employee connected with the letter in question will sign it instead: in such cases he or she will write the word "for" or the initials "p.p." immediately before the typed name of the employee responsible for the letter. The subject matter of a letter is often indicated in a subject line which appears below the salutation.

Unless you are personally fluent in the language of the intended readers, you should ordinarily write your letters in English or have them translated by a professional translator. If you and the reader speak different languages, be especially concerned with achieving clarity:

- Use short, precise words that say exactly what you mean.
- Rely on specific terms to explain your points. Avoid abstractions altogether, or illustrate them with concrete examples.
- Stay away from slang, jargon, and buzz words. Such words rarely translate well. Nor do idioms and figurative expressions. Abbreviations, *tscfo*-nyms (such as NOKAI) and CAD/CAM), and North American product names may also lead to confusion.
- Construct sentences that are shorter and simpler than those you might use when writing to someone fluent in English.
- Use short paragraphs. Each paragraph should stick to one topic and be no more than eight to ten lines.
- Help readers follow your train of thought by using transitional devices. Precede related points with expressions like *in addition* and *first, second, third*.

- Use numbers, visual aids, and pre-printed forms to clarify your message.

These devices are generally understood in most cultures.

Your word choice should also reflect the relationship between you and the reader. In general, be somewhat more formal than you would be in writing to people in your own culture. In many other cultures, people use a more elaborate, old-fashioned style, and you should gear your letters to their expectations. However, do not carry formality to extremes, or you will sound unnatural.

In terms of format, the two most common approaches for intercultural business letters are the block style (with blocked paragraphs) and the modified block style (with indented paragraphs). You may use either the American format for dates (with the month, day, and year, in that order) or the European style (with the day before the month and year). For the salutation, use *Dear (Title/Last Name)*. Close the letter with *Sincerely or Sincerely yours*, and sign it personally.

If you correspond frequently with people in foreign countries, your letterhead should include the name of your country and cable or telex information. Send your letters by air mail, and ask that responses be sent that way as well.

Check the postage too; rates for sending mail to most other countries are not the same as rates for sending it within your own.

In the letters you receive, you will notice that people in other countries use different techniques for their correspondence. If you are aware of some of these practices, you will be able to concentrate on the message without passing judgement on the writers. Their approaches are not good or bad, just different.

The Japanese, for example, are slow to come to the point. Their letters typically begin with a remark about the season or weather. This is followed by an inquiry about your health or congratulations on your prosperity. A note of thanks for your patronage might come next. After these preliminaries, the main idea is introduced. If the letter contains bad news, the Japanese begin not with a buffer, but with apologies for disappointing you.

Letters from Latin America look different too. Instead of using letterhead stationery, Latin American companies use a cover page with their printed seal in the centre. Their letters appear to be longer, because they use much wider margins.

Memos and reports

Memos and reports sent overseas fall into two general categories: those written to and from subsidiaries, branches, or joint venture partners and those written to clients or other outsiders. When the memo or report has an internal audience, the style may differ only slightly from that of a memo or report written for internal use in North America. Because sender and recipient have a working relationship and share a common frame of reference, many of the language and cultural barriers that lead to misunderstandings have already been overcome. However, if the reader's native language is not English, you should take extra care to ensure clarity: Use concrete and explicit words, simple and direct sentences, short paragraphs, headings, and many transitional devices.

If the memo or report is written for an external audience, the style of the document should be relatively formal and impersonal. If possible, the format should be like that of reports typically prepared or received by the audience. In the case of long, formal reports, it is also useful to discuss reporting requirements and expectations with the recipient beforehand and to submit a preliminary draft for comments before delivering the final report.

Other documents

Many international transactions involve shipping and receiving goods. A number of special-purpose documents are required to handle these transactions:

price quotations, invoices, bills of lading, time drafts, letters of credit, correspondence with international freight forwarders, packing lists, shipping documents, and collection documents. Many of these documents are standard forms; you simply fill in the data as clearly and accurately as possible in the spaces provided.

Essentials for a Business Letter

When addressing strangers use "Sir" or "Dear Sir." A married lady is addressed as "Madam" or "Dear Madam," an unmarried lady as "Miss" or "Dear Miss ;" it is allowable also to say "Dear Madam." In writing to a firm, company, or a number of persons the address is "Gentlemen" or "Dear Sirs." Never use the abbreviation "Gents."

In replying to a letter first acknowledge its receipt and mention the date. Use sparingly contractions and abbreviations.

The closing words of letters should be "Yours truly," "Yours respectfully," "Respectfully yours," or "Respectfully."

How to Begin a Letter

On the first line, beginning near the center of the paper, is written the name of the town and state, or the number of the street, with the name of the town and state on the second line. On the line below follows the month, day and year; on the succeeding line, at the left, the name of the party to whom the letter is addressed ; the next line or two lines are occupied with his post-office address, and on the following line the address proper, "Dear Sir," etc.

Kokomo, Ind. October 25, 1903. Mr. J. T. Terhune,
Lancaster, Pa. Dear Sir ;

We are pleased to acknowledge the receipt of your letter of the 10th inst., etc.
Kennet Square, Penna.

April 2, 1904.. Messrs. Kent & Tatnall, 211 Market Street, Philadelphia, Pa.
Gentlemen:

Please ship me the following order of goods, etc.

Closing a Letter

Never fail to sign a letter, using your full name, and write it clearly, that there may be no error in sending your reply. If a lady is writing to a stranger she should sign her name with her proper title "Miss" or "Mrs." preceding in parentheses. There are various forms of closing letters, of which the following are the more common :

Yours truly,
(Miss) Mary Jones.

I remain,

Yours respectfully,

E. G. Ziegler.

I am,

Yours truly.

Robert M. Worth.

To Charles M. Jones, Ogontz, Pa.

How to Address an Envelope

Commence the name a little to the left of the centre of the envelope, and about one-half way down from the top. Write the name of the party addressed, with the number of the street on a line below, a little to the right, the city or town on a line next below and to the right, and last the state or province. The county may be placed in the lower left hand corner. The following is an example:

/. H. HOUSTON, 98 Adams Street,

Toronto, Canada.

We give here a few letters as models of the most common forms which occur in business. These will be sufficient to suggest what forms may be adopted for others.

Letter of Application

749 Monroe St.,

Milwaukee, Wis.,

December 20, 1901. Messrs. Gerhart & Co.,

121 La Salle Ave., Chicago. Gentlemen:

I notice in this morning's "Eagle" your advertisement for a salesman, in reply to which I am pleased to offer my services.

I am twenty-nine years of age, and have had four years' experience in one of the lead-ing nouses of Milwaukee, in the employ of Messrs. Galt, Smith & Co., to whom I respectfully refer you. I also enclose to you copies of letters of recommendation, which I trust will be satisfactory to you.

I shall be pleased to arrange for an interview with you, if that be your pleasure.

Awaiting your early commands, I am.

Very truly yours,

Emery Earles.

A Letter Ordering Goods

179 Jerome Avenue,

Guelph, Ontario, January 5, 1902. Messrs. C. B. Smith & Co.,

Toronto, Canada. Gentlemen :

Please send me by express, as soon as convenient, the following books:

1. Tennyson's Poems (Complete.)
2. Thomas' Algebra.
3. Hopkin's History of Canada. Please advise me of shipment and send an itemized bill, allowing the usual discount. Very respectfully yours, John A. Hewes.

Letter Asking for Settlement of Account

Toronto, Ontario,

April 1, 1902. Mr. John A. Hewes, Guelph, Ont. Dear Sir;

We enclose a statement of your account somewhat overdue, and shall feel greatly obliged for the settlement of the same at an early date, as we have several heavy payments to make.

Trusting that you will excuse us for troubl--ling you, we are,

Very truly, C. R. Smith & Co.

Enclosing Statement of Account

Cincinnati, Ohio,

April 1, 1903. Messrs. Allibone & Simmons, Terrehaute, Ind. Gentlemen:

We enclose you herewith statement of your account for the last three months, which we believe you will find correct. We shall be glad to have you examine the same at your earliest convenience, and shall be happy to receive your check for the amount, or ins truc lions to draw on you in the ordinary course. We are,gentlemen,

Yours very truly,

R. C. Bancroft & Co.

Enclosing Remittance

Boscobel, Wis.,

June 21, 1903. John Wanamaker,

Philadelphia. Dear Sir:

The goods ordered of you on the \$the inst. have been received and are entirely satisfactory in both quality and price. I enclose you herewith my check for \$175.01, the amount of your bill, which kindly receipt and return.

Very truly yours,

Thomas Upton.

Opening an Account

Jefferson City, Mo.,

September 15, 1902. Messrs. R. B. Smith & Co.,

St. Louis, Mo. Gentlemen :

I desire to open an account with you as I expect to have need to order frequently goods of the lines you carry, and it will be more convenient for me to settle the first of each month than to make remittance with each order. I am permitted to refer you to Dr. C. F. Peterson, 99 Monroe Street, of your city, who knows me well, and also Brown & Johnson, bankers of this city, who are well acquainted with my financial standing. Should my references prove satisfactory, will you kindly forward me at once by express, the following goods:

3 dozen Napkins at about \$3.00.

2 boxes Ladies' Fine Hose.

3 dozen Ladies' Hemstitched Handkerchiefs at about \$2.75.

15 yards of Gingham, light color about 18 cents.

Hoping my proposition to open an account will be satisfactory, and that the enclosed order may meet with your prompt attention, I am Yours respectfully,

Peter Andrews.

Вопросы для самоконтроля:

Self-assessment questions:

1. Design a letter heading for a company manufacturing washing machines, refrigerators and other household equipment. Include all the information about your

company which is normally shown in a modern letter heading.

2. Write out the following date in three or four different ways in which it might appear at the top of a business letter: *the fourteenth of April nineteen-seventy-eight*.

4. Below are names and addresses which might appear — suitably set out, of course — in the top left-hand corner of a business letter. Give the correct salutation and complimentary close in each case:

(a) Burke and Sons Ltd., 55 Inkerman Road, London SE5 8BZ.

(b) The Sales Manager, BGW Electrics Ltd., Liverpool 4.

(c) Mr A. L. Moon, British Rail (Southern Region), London W1M
2BT.

(d) Ms Angela Box, Gorton and Sons, 344 Oxford St., London W1 A3BA.

Учебное издание

Фазлыева Зульфия Ханифовна

**ОСОБЕННОСТИ СОВРЕМЕННОЙ ПИСЬМЕННОЙ
ИНОЯЗЫЧНОЙ КОММУНИКАЦИИ**