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НАУЧНО-ИСТОРИЧЕСКАЯ ЛИТЕРАТУРА В ПЕРЕВОДЕ

В статье проанализирована степень соответствия текста перевода характеристикам текста оригинала в англоязычном и украиноязычном переводах русскоязычного научно-исторического произведения.

Ключевые слова: эквивалентность перевода, научно-исторический текст, украинский перевод, английский перевод, жанровые характеристики, приемы и способы перевода.

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ACADEMIC HISTORY TEXTS IN UKRAINIAN AND ENGLISH TRANSLATIONS

The article analyses the degree of conformity of source and target texts in Ukrainian and English language translations of the Russian language academic history book.

Keywords: translation equivalence, academic history text, Ukrainian translation, English translation, genre features, translation techniques and methods.

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SOCIOLINGUISTIC ASPECT OF PRESERVING CULTURAL DIVERSITY BY LANGUAGE MEANS

The article contains the analysis of functions a language has in life of society. It deals with the role languages play in fostering self-identification of people and forming nations. The role of English as a global language is highlighted and questioned in the article. Further prospects of solving problems threatening cultural diversity that appear in the process of globalization are considered in the article.

Keywords: a language, socialization, nation, functions, a global language, cultural diversity.

The integrity of post-industrial society is possible due to the values consensus, which, contrary to that of the industrial epoch, is developed from individual manifestations of

human conscience and behavior. It is no longer developed on the level of specialized cultural production. That's why cognitive interest of the society to unique cultural phenomena is so urgent nowadays. The society has been on the move to anthropocentrism that means social processes are initiated by the human beings and the social world itself turning around them. The language as a social phenomenon has been a unique product of human cultural activity.

On the one hand, our interest to language problems may seem unreasonable as a language is no more than combinations of sounds, which are rather relative. But these combinations represent the knowledge of certain nations about the world, their attitude towards the world and their understanding of it. We can hardly disapprove the fact that a language is not a mere combination of sounds, an occasional form of the content reflection. It's rather the content itself. Any language form has its own content even in case some occasional forms are meant. Everything in a language is connected with the nation's mental activity and with its spirit. That's why its influence on a person's socialization has been unprecedented.

A number of scientific papers dedicated to the role of languages in various spheres of human life including the sphere of education do not diminish the role of language education as its role and means have been the matter of the first priority. Future prospects of modern society depend on people's intellectual, professional, and moral potential. This potential is represented in the language picture of the world, which means certain integrity manifested in a language. It serves as an important prerequisite for education to perform its functions inside a certain ethnic group or society. Such functions of education as social-economic function, social-political function, and cultural-humanistic function correlate and interact in real life. Their realization is impossible without a language and its functions. Thus, gnoseological, identifying, idea-forming, communicative, nominative, cultural, aesthetic, demonstrative, expressive and other functions make it possible for a language to foster socialization of people.

The notion of 'socialization' as it is viewed by V. Vygotsky, G. Piaget, Ch. Kuli, and A. Maslow presupposes a long-term complicated process directed to one's development. As a result a person becomes involved into the system of social relations and active interaction with the environment that is possible due to his following patterns of behavior, social norms and values required for successful performing vital functions in the society. A language is an important tool of socialization, which implies a person turning from a biological creature into a member of a certain society. This process can be successful on condition that a person masters his nation's experience in the mental system of knowledge reflected in the language and forms a language picture of the world in his conscience. Moreover, a nation's perception of the world influences the language and gives its own colour and character to the language. According to W. von Humboldt "character is a natural consequence of the endless influence of nation's cultural originality on the language" [2, p. 167]. He considered that divergences in the structure of languages can be explained by cultural peculiarities of nations. His opinion was that "each language acquires something from a particular diversity of its nation and influences it in the same direction" [2, p. 166]. He also viewed that national traits penetrate one's conscience via the language and thus "it's easier to understand the character of a nation than following their likes, customs and actions" [2, p. 167].

It is worth taking into account the notion of “ethnos”, which refers to “ethnic community that is a historically formed stable social group” [7, p. 278]. Some authors view it as “a group of people living in a particular area, the members of which are united by a language and culture” [1, c. 34]. It’s difficult to differentiate between the notions “nation” and “ethnos”. In the Concise Dictionary of Ethnopolitology a nation is defined as a stage of socio-civilizational maturity of ethnos, the level where a certain ethnos has its own clearly defined goals and intentions to be realized in political life [4, p. 201]. Thus, relations between ethnos and its language demand understanding such notions as “language” and “self-consciousness”. There is no common idea concerning their correlation. Some researchers consider ethnos as a single entity united by its language. Others do not view a language as basis for distinguishing ethnic community (e.g. N. Mechkovskaya considers ethnic self-consciousness to be the defining feature of ethnos) [5].

A language has traditionally been considered a feature of ethnos. H. Steinthal concluded that “a language is in its essence a product of community or nation” [3, c. 134], thus illustrating its social nature through such terms as a nation’s self-consciousness, outlook and the logic of its spirit [3, p. 135]. The same idea was expressed by W. von Humboldt who wrote, “A language forms a circle around the nation it belongs to; for a representative of a nation it’s possible to step out of this circle only when he enters a circle of another language”. [2, c. 137]. Thus, a language is a means of forming one’s personality. His perception of the world becomes possible through a language.

The process of globalization causes transformations in the sphere of language as “home of a nation’s spirit”. This sphere becomes more complicated and the language picture of the world changes its borders. A language acquires new functions becoming the most important means of intercultural communication. That is how it contributes to mutual understanding between nations as well as stability and cultural interrelations in conditions of cultural diversity and new education technologies. This situation requires new perception of contemporary language education as a means of young people socialization which presupposes as forming their outlook as developing their communicative skills.

Linguistic globalization requires a new poly-lingual person who speaks fluently a few languages: his native language, English as a means of international communication and other languages according to his linguistic interests. So, it’s useful to start learning a foreign language in one’s childhood. The European council views language education as a multi-lingual one as it ensures respect to national and cultural specifics of languages and other nations, develops ability of multi-cultural communication, and teaches to use the skills that one possesses in inter-cultural communication. Learning new languages requires new teaching plans with a common approach to language education.

Thus, language and education have been interconnected, language, speech, dialogue and discussion being more than just means to translate knowledge but systematic factors of one’s development, his socialization, and his social existence transformation.

The process of globalization sets a number of problems for the humanity. Cultural diversity of the world, its national, language and cultural unification are the most serious of the problems. Preserving cultural diversity depends on cultural and education policies of a state, on its ability to solve the problem of language education. That’s why language

education is viewed as a means to ensure possibilities of living in the world preserving its cultural diversity. The idea of multiple identities is a basic one for multi-language and multicultural Europe. It has been used in international relations while coordinating language and cultural politics of states with purpose of preserving and supporting language and cultural diversity. “The World Declaration on Higher Education in XXI century” (Paris, 1998) has been the priority stating strategic goals for national education systems development, such as preserving, developing and understanding national and historic cultures on the ground of cultural plurality, adaptation of information-communication technologies to national problems.

The growing level of migration and mixing nations require common means of international communication.

The English language started its ascent as a global language in the British Empire, which comprised the significant number of lands. Since the mid XX century the English language has confirmed itself as the language of the super state ruling the world. The number of international organizations has been constantly increasing which demands using one language only. As a result of economic globalization a number of international production and trading companies has been increasing. It would be logical to use one language only as from organizational as from financial point of view. The Internet contributed to fast implementing the English language as a global language.

But dominant position of one language as a global language can have negative consequences. Firstly, as a language and the culture of people speaking it are interconnected the influence of a dominant language on other cultures may prove to be huge, thus changing these cultures. Eventually it may cause the existing languages decline and as a result it may cause the decline of cultural identity of nations speaking these languages. Though culturally and linguistically homogeneous society would be a great benefit for global economics it may ruin cultural diversity of the world. Considering the rapid advance of the English language during the last decades it is worth taking into account the opinion of Samuel Huntington, American political scientist and philosopher who was rather critical of the idea of using English as a language of mass international communication. As Michael Elliott, the author of the article commenting on Huntington’s book “The Clash of Civilizations and the Remaking of World Order” wrote, “the triumph of the west” is neither complete nor unconventional. On the contrary, it is very often resented both in Islamic nations and in Asian ones. The world, Huntington says, is not becoming homogeneous; English is not a *lingua franca* nor likely to be one any time soon” [8].

At the same time problems of intercultural communication demand their solving on the basis of dialogue of cultures, which requires mutual understanding and correlation of various cultures representatives. As Prof. Mironov states, “dialogue of cultures presupposes learning another culture through one’s own culture by means of cultural interpretation and adaptation of these cultures to each other in conditions of content mismatch of their main bodies. The main instrument of this process is language as knowledge of language is the main prerequisite for understanding another culture”. [6] Thus, a language as a means of communication and a national culture formed with the help of this language are closely connected and constantly correlate with each other. This correlation leads to

their development. So, correlation and interdependence between a language and culture have been the most important factors of the humanity development. A language reflects all historic, ideological and political changes in a society it belongs to. It doesn't only reflect culture but it preserves it for future generations. Thus, learning a mother tongue children acquire the generalized cultural experience of previous generations. A language acts as a tool of the culture as it forms one's personality (that of a native speaker's) by means of the world perception, mentality and his attitude to people predetermined by this language, which are constituents of his national culture. It is the instrument that forms ethnos and therefore a nation preserving and translating its culture, traditions and collective conscience of a certain language community. One's relations with the world are mainly reflected in the language he speaks as they are formed by this language. As real life is presented in one's mind by language means it becomes objective this way and acquires the form his national language reflects and creates.

A word reflects a vision of an object translated to one's mind on the basis of its earlier formed concept. Concepts are built as a result of main features generalization. Thus, they are abstract notions standing apart from concrete features. The concepts formed on the level of thinking are determined both by national and by individual culture. As one's mind presents both collective and individual reflection of the world, real facts of life turn to be reflected twice: from the real world to one's thinking and from his thinking to the language. So, language, thinking and culture are closely interconnected, being practically a one single unit unable to function without each other. They correlate with a real world, resist it and depend on it at the same time forming its vision and a certain attitude to it.

Each nation passes its own way from real life objects to concepts and further – to their verbal reflection predetermined by divergences in their historic development and conditions of their life as well as specifics of their collective conscience development. Accordingly, their language pictures of the world are different. This fact is reflected in main categories of grammar and vocabulary in different languages.

Being more diverse and full, a national cultural picture of the world precedes its language picture that presents a verbal form of a certain national cultural picture of the world. When a person learns a foreign language he at the same time learns a new world transporting concepts from the other world and other culture into his mind.

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СОЦІОЛІНГВІСТИЧНИЙ АСПЕКТ ЗБЕРЕЖЕННЯ КУЛЬТУРНОГО РІЗНОМАНІТТЯ МОВНИМИ ЗАСОБАМИ

У статті запропонований аналіз функцій, які мова виконує в суспільстві. Йдеться про роль, яку мова відіграють у зміцненні самоідентифікації людей та утворенні нації. Розглядається роль англійської мови як всесвітньої. Стаття висвітлює перспективи вирішення проблем, які загрожують культурному різноманіттю, як наслідок процесу глобалізації.

Ключові слова: мова, соціалізація, нація, функції, всесвітня мова, культурне різноманіття.

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СОЦИОЛИНГВИСТИЧЕСКИЙ АСПЕКТ СОХРАНЕНИЯ КУЛЬТУРНОГО МНОГООБРАЗИЯ ПРИ ПОМОЩИ ЯЗЫКОВЫХ СРЕДСТВ

В статье предложен анализ функций языка, представляющих интерес для общества. Определяется роль национальных языков в самоидентификации людей и образовании наций. Рассматривается роль английского языка как всемирного. В статье определяются перспективы решения проблем, угрожающих культурному многообразию в результате процесса глобализации.

Ключевые слова: язык, социализация, нация, функции, всемирный язык, культурное многообразие.

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КОМУНІКАТИВНО-ПРАГМАТИЧНІ ХАРАКТЕРИСТИКИ ТЕКСТУ АГАТАНГЕЛА КРИМСЬКОГО В ПОЛЕМІЧНОМУ ДИСКУРСІ ПОЧАТКУ ХХ СТОЛІТТЯ

У статті розглянуто способи вираження елементів смислової структури наукового тексту Агатангела Кримського в аспекті розвитку українського історико-лінгвістичного дискурсу початку ХХ століття. Аналізуючи форми репрезентації провідних категорій наукового тексту, метафоричність мовлення, вказівки на нові знання, методи, адресованість тексту, автор вказує на найважливіші специфічні ознаки творчого методу науковця.

Ключові слова: історія української мови, полемічний дискурс, смислова структура наукового тексту, А. Кримський.