

УДК 811'111

CULTURAL VALUES IN CROSS-CULTURAL COMMUNICATION

Mykhaylenko V.V., Doctor of Philology,
Professor of the Department of Translation and Philology
Ivano-Frankivsk King Danylo Halytskyi University of Law

The paper is focused on the contrastive analysis of cultural values in the ST and the TT and on the ways of their transference. Etymologically the nominations may be common, but different components of the lexical meaning may be actualized due the ethnic, social and cultural features of the speakers. The translators choice of the means is aimed to retain the author's original meaning and make it understandable for the reader of the translation.

Key words: value, cross-cultural, communication, translation, definition.

Метою дослідження є зіставний аналіз культурних цінностей у текстах оригіналу та перекладу і шляхи їх відтворення. Етимологічно дані номінації можуть мати спільний корінь, проте різні компоненти лексичного значення можуть бути актуалізовані завдяки етнічним, соціальним і культурним особливостям героїв. Вибір перекладачем засобів зумовлений необхідністю зберегти первісне значення символів і зробити їх зрозумілими для читача перекладу.

Ключові слова: символ, міжкультурний, спілкування, переклад, визначення.

Михайленко В.В. КУЛЬТУРНЫЕ СИМВОЛЫ В МЕЖКУЛЬТУРНОМ ОБЩЕНИИ

Цель исследования – сопоставительное изучение культурных ценностей в текстах оригинала и перевода и пути их воспроизведения. Этимологически данные номинации могут иметь общий корень, однако различные компоненты лексического значения могут быть актуализированы благодаря этническим, социальным и культурным особенностям героев. Выбор переводчиком средств обусловлен сохранением первоначального значения символов и необходимостью сделать их понятными для читателя перевода.

Ключевые слова: символ, межкультурный, общение, перевод, определение.

Preliminaries. At present most definitions characterize culture as something that is widely shared by members of a social group. And the given formulation is too general to be sufficient – it must be redefined [Stanford Encyclopedia, 2011]. The first highly influential definition is that of E. Tylor who writes that culture is, “that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society” [14, p. 1] Other definitions often try to choose between the external and internal options in Tylor’s definition. On the external side, anthropologists have focused on both artifacts and behaviours. These dimensions are combined in Malinowski’s definition: “Culture is a well organized unity divided into two fundamental aspects – a body of artifacts and a system of customs” [8, p. 623]. M. Herskovits points out that: “Culture is the man-made part of the environment” [4, p. 17]. The meaning of the term “culture” has been highly contested, especially within anthropology. Alfred Kroeber critically reviewed concepts and definitions of culture, and compiled a list of 164 different definitions [7, p. XIII–XV]. M. Meade admits that culture “is the total shared, learned behavior of a society or a subgroup” [9, p. 22]. More recently,

externally focused definitions of culture have taken a semiotic turn. According to C. Geertz culture is “an historically transmitted pattern of meanings embodied in symbols” [3, p. 89] Culture, according such view, is like a text – something that needs to be interpreted through the investigation of symbols. D. Sperber (1996, 33) describes culture in terms of “widely distributed, lasting mental and public representations inhabiting a given social group” [12, p. 33]. P. Richerson and R. Boyd define culture as “information capable of affecting individuals’ behaviour that they acquire from other members of their species through teaching, imitation, and other forms of social transmission” [1, p. 5]. However, Encyclopedia of Language and Linguistics states that despite a century of efforts to define culture adequately, there was no agreement among anthropologists regarding its nature in the early 1990s. We believe that in our permanently changing world and when most people are on the move [2, p. 129] linguists, translators, sociologists, and ethnographers must specify common and distinctive features of cross-cultural communication to make it successful for people’s understanding.

State of the art. Linguistics of XX cent. was born out of anthropology, and anthropological studies of language built on the efforts



of European missionaries to understand the languages of human societies that had been isolated from European contact [see “ethnolinguistics”: 10, p. 171]. Within this context, the study of language principally involved radical translation – attempting to translate the vocabulary of another language when there is no bilingual interpreter to tell you what words mean. Anthropologists observing this practice, such as Franz Boas, were struck by how different the world’s languages can be, and they began to wonder whether these differences pointed toward differences in how cultural groups understand the world [13, p. 171–184; see also ethnography of communication: 10, p. 171]. There are two kinds of value which can be discerned in linguistic diversity debates: (1) language as a means of communication, (2) language as cultural heritage.

In this article we will examine cultural values characterizing Kyle, an associate, in the ST and the ways of their transference into the TT. We will explore the origin of nominations, their functional semantics and shifts of the components in the lexical meaning in the ST and TT. We share Hofstede’s opinion that culture is the collective programming of the mind which distinguishes the members of one group or category of people from another” [6]. But as values are hard to observe directly, we have perused many publications on the issue and can present the cultural values of Americans which may be employed as a matrix to describe a personality (here a young rookie, the main character of the novel “The Associate” by J. Grisham). G. Hofstede stresses that although certain aspects of culture are physically visible, their meaning is invisible: their cultural meaning lies precisely and only in the way these practices are interpreted by the insiders [6].

Data Investigation. Culture is the non-biological or social aspects of human life; basically anything that is learned by humans is part of culture. Culture is more than the object or behavior. Culture also includes norms, values, beliefs, or expressive symbols. Cultural aspects of everyday life are often difficult for people of dominant cultures to discern because their practices, traditions, values, and understandings are taken for granted as the norm. In the US, middle-class Americans are typically so unaware of their own culture – they believe that American culture is a melting pot of other cultures [11, p. 63–64]. We have retrieved a set of cultural values characteristic of young Americans (*yupie* “Young Urban Professional Person”) and intend to check their role in depicting the protagonist of the referred novel. As the end-goal of our investigation is

twofold then the other objective is to define the ways of the American cultural value transference into Russian. Consequently, we require to use corpus, etymological [10, p. 171–172], definitional, componential [10, p. 113], and contrastive [10, p. 127–128] types of analysis.

English “equality”:

Etymology: late 14c., “evenness, smoothness, uniformity”; c. 1400, in reference to amount or number, from Old French *égalité* “equality, parity” (Modern French *égalité*, which form dates from 17c.), came from Latin *aequalitatem* (nominative *aequalitas*) “equality, similarity, likeness” (also sometimes with reference to civil rights). In early 15c. “state of being equal” then some decades later “of privileges, rights”, etc., in English from 1520s. Definition: (1) the state or quality of being equal; (2) maths. a statement, usually an equation, that one thing equals another [Heritage].

Russian «равенство»:

Etymology: from adjective *равный* ← OSlav *равьнь* *borrowed from Church Slav *ровный*. Definition: (1) одинаковость, полное сходство (2) social (3) math. соотношение между взаимозаменяемыми величинами [Kuznetsov’s Dictionary].

1. *The great man was rising from a large conference table at the far end of his office <...> Kyle sat next to Doug Peckham. Quick introductions were made. There were nine others present, excluding Mr. Rush and Mr. Peckham (Ch. 30).* «Легендарный буканьер сидел во главе стола для совещаний <...> Команда корабля была уже в сборе. Кайл опустился на стул рядом с Дугласом Пекхэмом. Мистер Раш лаконичной фразой представил его присутствующим. Не считая самого Уилсона и Дуга Пекхэма, здесь собралось девять человек».

2. *“I want all of this recorded,” Kyle said. Wright glanced over his shoulder at the camera and said, “No problem”.* «Я бы хотел, чтобы вся наша беседа была записана, – решительно сказал Кайл» (Ch. 3).

The concept of “equality” for Americans implies that they are born equal and it depends on them to gain their goal to feel equal in their group. In Russian the concept rather reveals a component of “similarity or sameness”, additionally the “senior → junior” pragmatic relationship dominates in the community.

English “individuality”:

Etymology: 1610s, “the aggregate of one’s idiosyncrasies”, from *individual* + *-ity*, or from Medieval Latin *individualitas* “condition of existing as an individual” is from 1650s. Definition: (1a) the aggregate of qualities and charac-

teristics that distinguish one person or thing from others; character: choices that were intended to express his individuality; (1.b) An individual or distinguishing feature; (2) the quality or state of being individual; singularity; (3) a single, distinct entity. The condition of being one: singleness; singularity; oneness; unity [Heritage].

Russian «индивидуальность»:

Etymology: from Lat. *individuum* – «неделимое, особь» – «совокупность характерных особенностей и свойств, отличающих одного индивида от другого»; Definition: (1) совокупность характерных своеобразных черт, отличающих какого-л. человека от другого; 2) отдельная личность, индивидуум [Kuznetsov's Dictionary].

3. *Counsel to more Fortune 500 companies than any other firm in the history of American law.* «[Две тысячи сто адвокатов и советников юстиции] – крупнейшая в мире юридическая фирма, консультант доброй половины компаний, перечисленных в знаменитом журнале «Форчун» (Ch. 7).

4. *Tomorrow [my father] and I will draw up a partnership agreement -- McAvoy & McAvoy, Attorneys-at-Law --and I'll make partner faster than any graduate in the history of the Yale Law School.* «Завтра мы – я и мой родитель – подпишем деловое соглашение. Адвокатская контора будет называться «Макэвой энд Макэвой». Я стану полноправным партнером быстрее, чем самый блестящий выпускник юридической школы Йельского университета» (Ch. 42).

5. *I'm twenty-five years old, stumbling but not falling, and I'll do just fine on my own.* «Мне двадцать пять лет, временами я спотыкаюсь, однако падение в мои расчеты не входит. Надеюсь справиться сам» (Ch. 42).

While Europeans focus more on group welfare, Americans tend to pay more attention to their own welfare. This is also a result of individualistic philosophy. The referred term has a common origin for English and Russian, but the component of *individualism* prevails in American English, while in Russian it must be *individuum*. No matter how hard the administration tries to create a family spirit the employees remain individuals – if there is a better proposal they will leave the company without any hesitation. Kyle wants to be independent and to blaze his trail on his own. The personal pronoun (1-st p. sg.) shows his own decision.

English “work hard, play hard [toil]”:

Etymology: *hard work*, c. 1300, *originally turmoil, contention, dispute*, from Anglo-French

toil (13 c.), from *toiler* “agitate, stir up, entangle, writhe about”, from Old French *toellier* “drag about, make dirty” (12 c.); from PIE **tud-*, variant of **(s)teu-* “to push, stroke, knock, beat” (see: obtuse). Sense of “hard work, labor” (1590s) is from the related verb. Definition: (1a) exhausting labour or effort: (1b) archaic. strife; contention [Heritage]. The meaning of the component *labour* is amplified by the adjective *exhausting*.

Russian «труд»:

Etymology: I-E *treud* «мять, жать, давить, щемить»; Com.Slav *trudъ, trudit* «тяжелая ноша, печаль»; Old Rus *трудъ* «работа, трудность, забота, горе, беспокойство, страдание, скорбь, болезнь»; Rus. *труд* from XI c. Definition: (1) целесообразная деятельность человека, направленная на создание с помощью орудий производства материальных и духовных ценностей, умственный, физический труд; тяжёлый, напряжённый; каторжный, непосильный [Kuznetsov's Dictionary]. The component *каторжный* more adequately reflects the type work at the company.

6. *You have too much potential in the real world. This is your future.* «Твой потенциал гораздо выше, перед тобой блестящее будущее» (Ch. 7).

7. *Ten percent of his freshman class would survive, claw their way to the top, and be awarded with a partnership after seven or eight years.* «Выживут процентов десять, единицы взберутся на самый верх – чтобы спустя семь или восемь лет войти в вожделенный круг партнеров» (Ch. 7).

8. The “retreat” was designed to break the ice and make the recruits happy they'd come on board. «Выезд «на природу» должен был помочь новичкам освоиться в дружном коллективе и в полной мере ощутить счастье, подаренное судьбой» (Ch. 15).

English ‘the sky is the limit (= horizon of the career)’:

Etymology (horizon, n.): late 14 c., *orisoun*, from Old French *orizon* (14c., Modern French *horizon*), earlier *orizonte* (13c.), from Latin *horizontem* (nominative *horizon*), from Greek *horizon* (*kyklos*) “bounding (circle)”, from *horizein* “bound, limit, divide, separate”, from *horos* “boundary, landmark, marking stones”. The h- was restored in English 17c. in imitation of Latin. Definition: (1) the apparent intersection of the earth and sky as seen by an observer; also called apparent horizon; (2) astronomy: (2a) the sensible horizon (2b) the celestial horizon; (c) the limit of the theoretically possible universe; (3) the range of one's



knowledge, experience, or interest, etc [Heritage]. Here is the lexeme *horison* actualizes the component *goal*.

Russian «горизонт (карьеры)»:

Etymology: греч. *horizōn* (*horizontos*) – «ограничивающий» cf: Latin *horizont* «горизонт», «небосклон». Borrowed into Russian in the second half of 17 c.

Definition: (1) видимая граница (линия кажущегося соприкосновения) неба с земной или водной поверхностью; (2) круг знаний, идей, интересов; (3) обычно мн.: горизонты; круг будущих действий, etc. [Kuznetsov's Dictionary].

9. *Except for the usual adolescent dreams of playing professional sports, Kyle always knew he would be a lawyer.* «Если не говорить об обычных для каждого юноши мечтаниях о карьере профессионального спортсмена, Кайл очень давно решил для себя, что станет юристом» (Ch. 8).

10. *The legal services gig is a waste of time. I'll end up on Wall Street eventually, so why not get the career started?* «Юридическая деятельность pro bono видится мне бессмысленной тратой времени. Я в любом случае окажусь на Уолл-стрит, так почему не сразу?» (Ch. 8).

11. *He was there to do one thing – bill. If he kept up the pace and managed only fifty hours a week, he would hit twenty-five hundred for the year, a high number for a first-year and one that would catch the attention of the higher-ups.* «От него фирма требовала пока лишь одного: аккуратно вести счета. Если, не особенно перетруждаясь, закрывать счетами хотя бы пятьдесят часов в неделю, за год их общая цифра составит две тысячи пятьсот. Для новобранца это совсем неплохо, такой показатель не может не привлечь внимания руководства» (Ch. 17).

The component *the range of one's knowledge, experience, or interest* is the dominant one in the English and Russian *horizon/горизонт*.

English “freedom”:

Etymology: Old English *freedom* “power of self-determination, state of free will; emancipation from slavery, deliverance”; see: *free* (adj.) + *-dom*. Meaning “exemption from arbitrary or despotic control, civil liberty” is from late 14c. Meaning “possession of particular privileges” is from 1570s.

Definition: (1) the condition of being free of restraints; (2) liberty of the person from slavery, detention, or oppression; (3a) political independence [Heritage]. Lexemes *freedom* and *liberty* actualize the component *democracy*.

Russian «свобода»:

Etymology: I-E *se-*, *sue-* «свой, себя»; Com. Slav. *svoboda* → Old Slav. *свобода* → Rus. *свобода*. Borrowed from Old Slav., cf.: Church Slav. *свобѣство* «принадлежность своим, общность, личность». The concept of *свобода* originally meant “belonging to a community, a tribe”. Definition: отсутствие политического и экономического гнёта, отсутствие стеснений, ограничений в общественно-политической жизни общества [Kuznetsov's Dictionary].

12. *I'll figure it out, and I'll do so without any involvement on your part.* «Найду что-нибудь и, будьте уверены, без вашего трогательного участия» (Ch. 7).

13. *The decision has been made. The FBI cannot force me into witness protection, and so I hereby officially, and respectfully, say no.* «Все. Решение принято. ФБР не в состоянии навязать мне участие в программе. Позвольте официально и с глубочайшим уважением заявить вам, джентльмены: нет» (Ch. 42).

English “mobility”:

Etymology: early 15c., “capacity for motion”, from Old French *mobilité* “changeableness, inconsistency, fickleness”, from Latin *mobilis* (nominative *mobilis*) “activity, speed”, figuratively “changeableness” from *mobilis* (see: *mobile*, adj.); socio-economic sense is from 1900. Definition: (1) the quality or state of being mobile; (2) the movement of people, as from one social group, class, or level to another [Heritage].

Russian «переезд [переход]»:

Definition: (1) переезжать; (2) место, где можно переехать через что-л. 3. перегон [Kuznetsov's Dictionary].

14. *At the New Haven train station, Kyle boarded the 7:22 for Grand Central.* «Ступив утром на перрон, Макэвой сел в поезд, который в 7.22 отправлялся до Центрального вокзала Нью-Йорка» (Ch. 7).

15. *After a month in the city, Kyle savored the fresh air and open spaces. (rafting).* «После месяца, проведенного в душном мегаполисе, Кайл восторженно вдыхал свежий воздух и удивлялся бесконечности мира» (Ch. 13).

16. *I'll work tomorrow, leave the office around five, take the train to Philly, rent a car, and drive to York.* «Завтра хочу уйти с работы около пяти, сесть в поезд и добраться до Филадельфии. Там возьму напрокат машину, поеду в Йорк» (Ch. 32).

English “competition”:

Etymology: c. 1600, “action of competing”, from Latin *competitionem* (nominative *competitio*) “agreement, rivalry”, noun of action from

past participle stem of *competere* (see *compete*). Meaning “a contest for something” is from 1610s. Sense of “rivalry in the marketplace” attested from 1793; that of “entity or entities with which one competes” is from 1961, especially in business. Definition: (1) the act of competing, as for profit or a prize; rivalry; (2) test of skill or ability; a contest. [Heritage]. The first component must be the dominant one.

Russian «конкуренция [соревнование]»:

Etymology: came from Latin *concurrentia* «столкновение, сбежание», later on from *concurrere* «сбегаться, сходиться; совпадать», see: *cum* (*com-*, *con-*, *cor-*) «с, вместе» + *currere* «бегать, бежать», came from East-Slav. and German *Konkurrenz*. Definition: 1. Соперничество на каком-л. поприще, борьба за достижение лучших результатов [Kuznetsov's Dictionary].

17. *Ten percent of his freshman class would survive, claw their way to the top, and be awarded with a partnership after seven or eight years.* «Выживут процентов десять, единицы взберутся на самый верх – чтобы спустя семь или восемь лет войти в вожеленный круг партнеров» (Ch. 7).

18. *The work had become so awful that the trend was for firms to market themselves as "quality of life" firms.* «Борясь с конкурентами, юридические фирмы подавали себя как «острова райской жизни» (Ch. 7).

19. *A divide occurs at Yale Law, as it does at all prestigious schools. Many of those so enamored with righteous dreams of aiding the downtrodden suddenly switch gears and begin dreaming of making it to the major leagues of American law»<...>*(расслоение происходит) как в Йеле, так и в других престижных юридических школах. «Многие бывшие адепты беззаветного служения интересам маленького человека резко переключают скорость и погружаются в мечты о партнерстве в солидной фирме» (Ch. 8).

English «efficiency [success]»:

Etymology: 1590s, “power to accomplish something”, from Latin *efficientia* “efficient power; efficiency; influence” (from *efficientem*; see *efficient*) + *-cy*. Attested from 1952. Definition: (1a) the quality or property of being efficient; (1b) the degree to which this quality is exercised; (2a) the ratio of the effective or useful output to the total input in any system; (2b) the ratio of the energy delivered by a machine to the energy supplied for its operation. The component ‘successful’ can be actualized in the given contexts.

Russian «эффективность»:

Etymology: from Latin *efficientia* «соотношение между достигнутым результатом и использованными ресурсами. Definition: результативность, определяемая как отношение результата к затратам, обусловившим его получение успешности» [Kuznetsov's Dictionary]. The component «успешность» is more adequate to the English “successful”.

20. *Come on, Kyle, editor in chief of the Yale Law Journal. We'll be happy to cut you some slack. Our recruiting has gone very well. You're joining the best freshman class in years.* «Не забывай, Кайл: редактор юридического вестника заслуживает особого отношения. Мы с радостью пойдем тебе навстречу. Новички, что вольются осенью в дружное семейство «Скалли энд Першинг», – лучшие из лучших» (Ch. 7).

21. *Two first-year associates were being added, Kyle and a mysterious young man from Penn named Atwater.* «<...>должны были теперь подключиться два новых сотрудника – Кайл и некто Этуотер, загадочный молодой человек, выпускник Пенсильванского университета» (Ch. 30).

Despite the common origin of the English and Russian lexeme the component *succeeding in making one's career* is actualized by the lexeme *efficiency* in the American community, when the component of *rising productivity* of the company prevails in the Russian community.

Findings and perspectives. We have explored the origin of nominations of the cultural values, their semantics and shifts of the components in the lexical meaning in the ST and TT. As values are hard to observe directly, we have perused many publications on the issue; undertaken a deep corpus analysis and a subtle investigation of semantics in the dictionary entry, in the distribution, in the author's discourse, and the ST and TT that brought about a set of the cultural values of Americans employed as a matrix to describe a personality and formulated English: Russian correspondences for the translator.

REFERENCES:

1. Boyd R., Richerson P. *The Origin and Evolution of Cultures* / R. Boyd, P. Richerson. – Oxford: OUP, 2005. – 456 p.
2. Gardenswartz L., Rowe A. *Cross-Cultural Awareness* / L. Gardenswartz, A. Rowe // HRMagazine. – 2001. – Vol. 46. – No. 3. – P. 139.
3. Geertz C. *The Interpretation of Cultures* / C. Geertz. – New York: Basic Books, 1973. – 480 p.
4. Herskovits M., *Cultural Anthropology* / M. Herskovits. – N. Y., 1948. – 364 p.
5. Jandt F. *Introduction to Intercultural Communication* / F. Jandt. – London: Sage, 2015/ – 389 p.



6. Hofstede G. *Culture's Consequences* / G. Hofstede. – London: SAGE, 2001. – 596 p.
7. Kroeber A. *Anthropology Today* / A. Kroeber. – Chicago: Univ. of Chicago Press, 1953. – PP. XIII–XV.
8. Malinowski B. *Culture* // *Encyclopedia of Social Sciences*. – Vol. 4. – London, The Macmillan Company, 1931. – PP. 621–646.
9. Meade M. (ed.) *Cultural Patterns and Technical Change* / Meade M. – Paris: UNESCO, 1953.
10. Mykhaylenko V. *A Glossary of Linguistics and Translation Studies: English-Ukrainian* / V. Mykhaylenko. – Ivano-Frankivsk: Ivano-Frankivsk King Danylo Galytskyi University of Law, 2015. – 527 p.
11. Seymour M. *American Exceptionalism: A Double-Edged Sword* / M. Seymour. – New York: W.W. Norton, 1996. – PP. 63–64.
12. Sperber D. *Explaining Culture: A Naturalistic Approach* / D. Sperber. – New York: Wiley, 1996. – 184 p.
13. Toscano M. *What Kind of Values Do Languages Have? Means of Communication and Cultural Heritage* / M. Toscano // Kari Palonen, Hubertus Buchstein (eds.). *Redescriptions: Yearbook of Political Thought, Conceptual History and Feminist Theory*. – LIT Verlag Münster, 2011. – PP. 171–186.
14. Tylor E. *Primitive Culture: Researches into the Development of Mythology, Philosophy, Religion, Art, and Custom* / E. Tylor. – London: J. Murray, 1871. – 426 p.