LINGUISTIC AXIOLOGICAL COMPONENT OF ACADEMIC INTERPRETER/TRANSLATOR TRAINING

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Abstract

The article deals with the axiological component of a professional interpreter/translator training which will equip them with an ability to transmit the values reflected in the language viewed as a phenomenon of culture. The authors have defined the "axiological component", its role and significance in the professional culture of an interpreter/translator in the modern educational environment.

The data under study are components of linguistic axiological model of an interpreter/translator training at Kazan Federal University, Russian Federation. These components are aimed at student-centred teaching a foreign language as well as the formation of their professional and personal culture. Furthermore, linguistic axiological model of an interpreter training is aimed at developing moral values and tolerance to representatives from different cultural backgrounds. Finally, students master their abilities and skills of conducting intercultural dialogue. They are also equipped with the skills of identifying the cooperative ways when addressing global problems. The article proves that the idea of integration of a foreign language and culture serves as the basis of the concept of professional culture formation of an interpreter/translator. The integration of a foreign language and culture contributes to successful comprehension of the cultural peculiarities of different countries. Apart from this, accepting and respecting the culture, a person fits the different cultural background and becomes a full-fledged member of the society and cultural background.

The requirements for the selection of the content, principles and technologies of axiological component in teaching have been identified. The teaching process is based on the integration of linguistic and cultural disciplines, which reveal the interaction of the national and regional foreign language cultures. The authors have identified the structure and contents of the axiological component of professional culture of an interpreter/translator. The articles outlines value bases of integration of
linguistic and cultural disciplines in order to axiologise educational environment. Such environment enables to comprehend different culture, mentality and value system.

The authors have systematized core values of professional activity of an interpreter/translator and defined hierarchy of an interpreter’s/translator’s personal and professional values. The axiological component of linguistic and cultural professional competence of an interpreter/translator has been examined. The axiological competences are allocated in the structure of the competences. The authors have identified the conditions, integrated approaches, technologies that are certain to ensure the effective functioning of the proposed model in practice. Apart from these the criteria to assess the level of professional culture of the prospective interpreters/translator were identified.

Keywords: axiological component, student-centred learning interpreter/translator training, professional culture, culture of personality, integration, linguistic and cultural competence.

INTRODUCTION

In the context of globalization that is implanting behavioural patterns and values of popular culture into the conscious of the youth, the problem of value orientations formation in a professional activity of a future interpreter/translator who is capable to find the way freely into the world of cultural values, to preserve and imitate them, to understand the mentality, culture and values of foreign language people, is of particular relevance.

The call for spiritual revival and moral strength of society encourages to the study of possibilities of implementing axiological approach into professional and personal self-development of an interpreter/translator. In the practice of language education the role of axiological component is still underestimated, though it is an important factor in the preparation and development of the personality of a future interpreter/translator, his self-realization in a social and professional sphere.
2.1 Status of the Problem
In modern context, when a foreign language becomes a means of transmission and lead-in to the culture, modelling of axiological component allows the whole system of language education to focus on the formation of actual understanding of the true and false values of life and activity of future interpreters/translator, the choice of strategy of interaction with the world around us, along with successful implementation in the modern world. Evaluative and emotive understanding of a student by himself, his personal, social and universal human trajectories and actions, awareness of mutual understanding between nations and peoples, -without these drivers are not viable. The criterion for the social and personal success is possible to realize with the help of meaningful value requirements, the development of spheres of life, that are associated with positive change and renewal of society.

However, long experience in teaching the disciplines of language circle (Fundamentals of Linguistics, Practical course of a Foreign Language, History of Language, The History of English-speaking countries, Linguistic and Culture Studies, Introduction to Intercultural Communication, Ancient Languages and Cultures, etc) and of culture circle (Culture Studies, World Art Culture, The History of Culture and Art of English-speaking countries) in a system of higher education, has revealed insufficient formation of students' professional-significant orientations of axiological component. They demonstrate superficial background knowledge, a relatively low level of eye-mindedness, of associative, linguistic and cultural way of thinking, of linguistic and cultural knowledge and competencies; immature culture of feelings, slight interests, selfish prestigious level of value system; they do not know how to analyze mental, moral, value orientations in culture of a studied language, have difficulty in establishing the mind visual connection between a natural language and secondary one; not always show their competence in the awareness of the spiritual and moral values of the world and national culture heritage, values and professional culture. In the structure of the hierarchy of values the priority is given to the pragmatic value of material prosperity, but not to the occupation, professionalism, creative self-development, to the possibility of self-realization, self-improvement. In this regard, there is a problem: how to meet the needs of society for competent, value-oriented interpreters/translator capable to intercultural interaction in
today's multicultural world, who are aware of socio-cultural importance of their professional activities?

In this connection key importance in the training of future translators should be attached to the strengthening of axiological potential of linguistic and culture studies disciplines, that are aimed to thorough understanding of many life and professional problems in terms of the hierarchy of values, the determination of substantive content of moral, aesthetic and artistic values, formation of their own interpretations, creation of artistic activities, personal fulfilment. For the acquisition of cultural values of future interpreters/translators there is a need for such an organization of the educational process that would contribute to enculturation, socialization, intercultural communication, self-realization, realization of creative potential of an individual in the world of culture. The objective of this study is to create a theoretical model concentrated on the formation and development of professional value orientations of future linguist-interpreters/translators based on the strengthening axiological potential integrated to linguistic and cultural subjects content.

2.2 Research Methodology
The research is based on the following methods: analysis of the problem based on the study of philosophical, linguistic, psychological, educational, cultural and methodical literature; the study and generalization of a massive of pedagogical practice and personal experience on the issue of the research; teacher observation, questioning and testing of students, analysis of the results of their control works; methods of language and cultural studies, a modelling method.

3 AXIOLOGOGICAL COMPONENT OF INTEPRETER'S/TRANSLATOR’S PROFESSIONAL CULTURE

3.1 Basic Theoretical and Methodological Provisions
The theoretical basis of the model of axiological component of an interpreter/translator consists of fundamental principles of Cultural Linguistics, Language Education, Cultural Linguistics and Semiotics [1, 2, 3, 4], as well as principles of cross-cultural teaching methods, competence, axiological and cultural approaches to education, intercultural dialogue and pedagogical dialogue concepts [5, 6, 7, 8,
The world surrounding a human being is the world of values. Axiology as a philosophical doctrine of material and spiritual values, their origin and essence, is the methodological basis of exploring the issue. Values as systemic core of culture constitute spiritual support which gives a meaning to life and help assess reality. Values embody historic background and in concentrated form convey the sense of a particular culture of people and all mankind. Meaning is giving value to everything that is included in the cultural community.

Values represent a kind of activities control which determines a person's attitude to the world and to himself and models the content and the type of his professional activity. Axiological component of interpreter’s/translator’s professional activity includes a set of universal national, professional values as well as values of the linguistic kind.

The axiological component of the interpreter's/translator's professional culture is understood as a set of professional, linguistic and cultural values (knowledge, ideas, concepts, technologies, etc.) created by mankind and included into interpreter’s training process as stable reference points with which he relates his professional activity in the course of their acquirement, rethinking, evaluation at the present stage of the society development and transfers them to new conditions, generating new ideas and technologies.

Following I. Isaev, we define professional interpreter's/translator’s culture as a way of his creative selfrealization in a variety of activities aimed at the acquirement, transfer and creation of linguistic and cultural values and technologies [7].

In the professional culture of an interpreter/translator one can distinguish axiological, technological and creative components, among which the axiological one occupies a special place [7]. In the translator’s activity the axiological component becomes a basis, as it is expressed in all forms of professional activity and affects all its elements, stimulates self-realization, develops creativity, considers a man as the supreme value of the society and social development end in itself. In today's educational environment in which the linguistic identity is seen as a cultural identity, the axiological component acts as a kind of a generator of self – education and self-development as it promotes the
individual’s self-improvement and the need to develop oneself to be a person. In the centre of the axiological thinking is the concept of an interdependent world, the world of the man of integrity.

Axiological component in the interpreter's/translator’s professional culture includes socio-cultural background knowledge reflecting reality, cultural peculiarities of native speakers, country’s history and is expressed both in the ability to use this knowledge and tolerance, respect and empathy for the culture and traditions, for the current system of values and representatives of foreign-language society.

3.2 Structure of Axiological Component
The following components can be highlighted in the structure of the axiological component:

- motivational (positive attitude towards translation practice, the pursuit of self-development, care for words and images, social value of occupation, the responsibility for the professional activity, the satisfaction with translation practice, concern in its perspectives);
- cognitive (knowledge, ideas, concepts, experiences, spiritual and moral values of the world and national cultural heritage important for a society and mankind);
- creative (creative and socio-cultural, communicative activity, integration and adoption of values, the creation of a quality product, self-development, creative activity experience transfer);
- moral and ethical (values of general and professional culture, respect for ethics and interpreter's/translator’s etiquette, etc.);
- emotional and personal (the culture of the senses);
- technological (knowledge, skills, competencies, providing professional competence);
- personal (individual professional experience, values, professional skills and professional competences and personal qualities).

Professional values are steady reference points to which life and activity of a future interpreter/translator correspond. Universal humanistic values (the
good and the beauty, the justice and the debt, the equality and the honour) are included into professional values, mastering them creates a basis for regulating one’s professional activity on the basis of selection. Values help an interpreter/translator to interact successfully with various people on the basis of such cross-cultural communication principles as tolerance, solidarity, mutual understanding, respect for human rights, observance of ethical standards. To the fore come knowledge, responsibility, spiritual and moral potential, the positive relation to translation process which in itself is a value and creates a value product.

Formation of a linguist’s professional culture involves reliance on such spiritual values which are concealed in national mentalities of the multicultural world as knowledge, truth, honesty, conscience, justice, sympathy, tolerance, decency, responsibility, harmony, civic consciousness, patriotism, love of one’s homeland, nature, family, work, creativity, respect for history, cultural traditions of one’s and other’s people, protection of spiritual and moral values and national shrines, love of one’s profession, professional and personal self-knowledge, communicative and moral and aesthetic qualities, respect for originality of foreign-language culture and valuable orientations of a foreign-language society [11].

Axiological potential of linguistic and cultural subjects content is aimed at introducing students to the world of true spiritual values, at formation their willingness and ability for self-dependent acquisition of these values, aims at search and comprehension of cultural senses of their of professional activity, promotes development of interpersonal and professional cross-cultural communication, promotes formation of communication ability in the target language.

The offered model of the subject arrangement of interpreter's/translator's professional education contents will allow students to study various types of cultures with their hierarchy of values, to reveal their interrelation and specific manifestations in modern multicultural space, to understand that values are dynamic and development of culture is always accompanied by revaluation of values.

The integrative model of interpreter's/translator’s axiological training includes goal-setting, contentrelated, technological and assessment components. The informative component reflects the subject and semantic field of the integrated linguistic and cultural
subjects forming students’ professional competence and their general culture is reflected in a content-related component.

3.3 Content-related Part of the Integrative Model of Axiological Component

3.3.1 Values Predominant in Interpreter's/Translator’s Linguistic and Culture Training

Alongside with concepts, methods of world perception and archetypes, values are important components of world views. Values arise from the person’s realizing the significance of various objects for himself.

In the course of studying values predominant in linguistic and culture training and affecting the sociocultural development of the interpreter's/translator’s future, there has been determined the following conditionally ordered classification:

- life values (life, health, safety, consumption level, etc),
- social values (social status, diligence, occupation, family, wealth, gender equality, personal independence, the ability to achieve, etc),
- political values (patriotism, civic engagement, civil liberties, etc),
- moral values (goodness, love, friendship, duty, honour, integrity, justice, honesty, and others),
- aesthetic values (beauty, harmony, ugliness, style, etc).

The contents of linguistic and culture subjects are integrated with a focus on human values and basic values of national cultures, aimed at developing an integrated system of students' general cultural and professional knowledge and skills, as well as ethnic, cultural and professional identities.

The selection of the content is carried out in accordance with the objectives of training and education. It reflects the significance of language culture in the process of a future translator’ personality socialization.

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3.3.2 Selection of Training Material

First, training content promoting the formation of students' cognitive and professional interest is selected. In its content value dominants of linguistic world
picture, elements of personal and national
axiosphere, basic concepts, facts, regulations, principles, laws,
ourmoting the comparative analysis of
ational value worlds that reflect both the current state of the
ociety and the levels of sciences
development and knowledge of socio-cultural values should be
emphasized. The teacher lays
emphasis on informative units, sections, topics which contain values
of ethnic, business, etiquette,
communication, professional, artistic culture (cultural dialogue in
the arts), as well as mental and
semiotic-symbolic values, which allow to penetrate the semantic
level of culture through the cultural
codes.

The content-related component of the integrated courses model is
enriched with values and essence
of various cultures. These courses are aimed at identifying the
reasons for the dialogue of cultures

(e.g. life, family, love, happiness, friendship, etc.). The topics
under study are updated with linguistic
and culture value concepts, cultural and language units and
linguistic material which reflects national
peculiarities of value systems, structural and hierarchy of value
system, cultural attitudes and
stereotypes, value dominants cultures, artistic images, signs,
symbols, cultural codes which allowing
to penetrate the spiritual life of another culture, values as
cultural concepts (for example, native land,
house, faith, joy, etc.), the texts of culture. Moreover, in these
topics value-semantic interdisciplinary
professionally significant competences, formed on the basis of
knowledge about the culture of the
countries of the studied languages, their history, mentality and
value system, of cross-cultural
communication and communicative act as a system are emphasized; the
peculiarities of
communicative behaviour, predetermined by a culture type, culture
values and socio-cultural relations,
a traditional style of communication; also, the main factors of
national concept sphere are considered.
Besides, universal and national values, peculiar to the language, as
well as community and national
differences between value systems are laid emphasis on.
All of the aforesaid allow us to give a complex consideration to the
language and the culture as the
world of signs and symbols, values and meanings.

In the process of interpreters/translators training such integration
of linguistic and cultural disciplines is
based on the principles of:

•
a dialogue (dialogue of cultures);

• integrity (focus on the interdisciplinary integration within professional activity);

• creativity (the language of culture develops creative abilities);

• communication purposes (language and culture have communication values);

• problem-solving matters (overcoming informational, searching, creative and personal difficulties in the joint search for truth by relying on students’ personal experience);

• cultural dependence (training in culture context, development, reproduction and enrichment of its values, adoption of cultural patterns of professional activity);

• linguistic and cultural competence (acquirement of a set of integrative linguistic and cultural competencies required for a successful career.)

Thus, the axiological component of professionally-oriented linguistic and cultural integration contents is based on socio-cultural experience and closely correlates with emotionally-axiological sphere of an individual; its adoption is of a value-oriented form of empathy, creativity, self-development and selfrealization as the manifestation of the values and essence of professional activity.

3.4 Technology Part of the Integrative Model of Axiological Component

The technology part of the integrative model of axiological component involves the selection of techniques ensuring acquisition of the educational content aimed at the formation of values and valuesemantic competence of interpreters/translators. They include design, computer information, problemsolving, games (business and role-playing games, quests), integrative professional-oriented, dialogical, creative, communicative, case technologies, cultural, linguistic and other practices.

The priority is given to project-based learning. In a series of linguistic and culture disciplines project learning as a part of the axiological approach has its own peculiarities. Project-based learning is aimed at the development of moral and aesthetic values, encoded in language and arts, independent spiritual
development of moral-aesthetic and artistic values through the experience and empathy, the formation of values and sense of competence. Linguistic language integrative project activities ensure understanding the mentality of English culture via imaginative understanding and interpretation of works of art.

Interdisciplinary projects aimed at the development of the world, all-Russian and national values (Universal and Specific Features of Values, Russian Ballet in the English Painting, Drawing, Photography, Tolerance in Russian and English Communicative Consciousness), which reflect value-semantic and semantic-symbolic features of languages and cultures, are of great importance. The project activities include computer presentations (The Norms and Values of the Professional Culture of an Interpreter/Translator, Problems of "Modern Moral Subjects" in Paintings by Hogarth), staged performances, wits and humour competitions, linguistic and culture games and quizzes. Students can be involved in making and creating movies (Baroque Architecture in England and Russia) and videos ("Value pairs" in folklore), computer programs, interactive tours (The embodiment of values in artefacts), tourist brochures, virtual tours in the UK (British Architectural Styles, Victorian House Style) and etc.

The method of representation of universal and ethnic specific or ethnic regional concepts enables us to consider the concept of the unity of language, culture and consciousness (for instance, Information Content of the Concept of "fear" in Contemporary British and Russian Media Texts, The Concept of "Love": Cultural Aspect in Russian and English languages). To represent concepts a variety of means of natural language and the language of art are used.

Interdisciplinary imagination and fantasy games contribute to the development of emotionally valuable perception of the world. For example, the module Cultural Studies contains such topics as Cultural Norms and Values and Social and Cultural Meanings of Art. Students are supposed to "voice" the imaginary dialogues of special genre painting – "conversation pieces", such as "The Beggar's Opera" and "The Stroh Family" by W. W. Hogarth, as well as paintings of his "modern moral subjects" (The Rake's Progress, Marriage a 'la Mode, etc.). This activity culminates in an entertaining way and is based on the recognition of dialogue pieces of art (a kind of translation of natural language to a
secondary language – the language of art).

The method of perception of works of art with your eyes closed ("close your eyes to see") contributes to immersing in a world of fantasy, developing imagination and abilities, allowing to perceive the world and see all its colours and details in a special way, to make the dialogue with the artist, to understand the codes and symbols that are encrypted in the works of art. The description of the painting and its perception by ear (a kind of listening comprehension) enables to create a self-image, which is then compared with the original, that teaches to see a painting, peering into every detail, read the picture as a text, learning its values and meanings.

The method of Associative–Conceptual Translation allows us to study concepts, idioms, proverbs, sayings, and etc. since they are reflected in the various arts. Apart from these, visual and conceptual assessment takes place.

The method of Visualization of Concepts should also be mentioned. A deeper understanding of basic concepts is achieved via teamwork which develops the ability to explain, to reveal signs of concepts through visual and musical semiotics lines forming linguistic and cultural associative thinking, willingness to work in a team.

For example, when functioning with the concepts of "culture", "cultural code", "anti-culture", "subculture", "culture adaptation", "socialization" the whole group is divided into teams. The group receives home assignment, for instance, to prepare presentations, slide–shows, a piece of music, parts of movies, that visualise individual features of concepts. At the beginning of a class each team demonstrates homework, and then the other team using the visual range illustrating certain features of the concept, defines the notion. All members of the team are engaged. At the end of the session after the performance of all the students, the conclusions are made and the activity of the teams is assessed.

To understand and consolidate important study material and control its acquisition at workshops (for example, Comparative Analysis of the Values in the East–West–Russia), texts translated by students with deliberately made mistakes are used. Students are expected to find these errors, explain and correct them.
Axiological technology component of the model implies the use of such techniques and methods as case studies, interdisciplinary seminars, which examine issues common to several disciplines (for instance: Peculiarities of the Process of Cultural Adaptation in a Multicultural Society, The Russian and the British Values in Russian and English Art, etc.); seminars and debates (Value Antipodes in the Culture of English-speaking Countries), problem-solving lectures (Kazan as seen by British travellers, etc.). Furthermore, the methods include lectures with multimedia support (The Role of the Valuable Component in the Professional Activity of an Interpreter/Translator); method of research portfolio, developing the ability to work with a variety of sources of information on the subject, including educational, scientific, fiction, internet resources (surveys of websites), publications on cultural studies in the original language (Lyrical and Emotional Principles in Portraits by Reynolds in the Texts of Culture), the educational TV programs (Artificial Selection, Perfect Pitch, etc.), game playing and simulation of specific professional situations (At the Business Meeting). In addition students are involved in business games which are aimed at status and role-based professional communication, reflecting the professional ethics of an interpreter/translator, English, Russian etiquette; excursions, events, associated with future professional activity of students; roundtables with interpreters, translators, professionals, who have achieved great success in their professional activities. Students also participate in international exhibitions and many others.

3.5 Assessment as a part of Axiological Component Model
Assessment component involves the definition of the criteria and levels of evaluation of the process of formation of values of the future interpreters/ translators "values-goals", "values-tools", "values-knowledge", "values-relationship", "values-quality" [7]. The levels characterize the degree of the valuable components. The low level is characterized by a superficial perception of values. The average one is characterized by conscientious choice of values. The high level is characterized by systemic expression of values such as "values-goals", "values-tools", "values-knowledge", "values-relationship", "values-quality" in professional activity.

The criteria for formation of axiological component of professional
culture of an interpreter/translator
include:

- awareness, understanding, acceptance and respect for the values of the world of foreign language studied;
- professionally competent linguistic and cultural interpretation of the socio-cultural reality of foreign language;
- competent use of language means relevant to socio-cultural communicative situation;
- reflection and self-improvement skills enabling to enhance the level of linguistic and cultural knowledge and competences.

4 CONCLUSIONS

As our research has shown, the essential environment for the successful functioning of the proposed model of axiological component is as follows:

- culture-centred, axiological focus on integrative potential of linguistic and cultural disciplines;
- linguistic and cultural subjects’ content structured with a focal point on strengthening and deepening of their axiological and personal-creative potential, coupled with the social and professional activity of an interpreter/translator;
- selection of interactive technologies, relevant to axiological specificity of educational content and problems of formation of professionally significant values and competences of future interpreters/translators;
- concentration on the development of emotional and sensual sphere of a person, the search for the values and meanings foundations, allowing to navigate in a cultural community via the continuous enlargement of the artistic and cultural heritage and artistic values of decoding;
- arrangement of classroom, extracurricular and independent work in the process of forming the axiological component of professional culture of an interpreter/translator.

Thus, the introduction of the developed theoretical models, providing creation of integrative environment of linguistic and cultural disciplines to develop an
interpreter/translator with value-focused vision of the world in the educational process, as well as the complex of pedagogical setting for its effective functioning, will enable to improve interpreter's/translators' training. The development and implementation of such courses as Linguistics and Semiotics, as well as special courses Translation of Texts of Culture and Art, The English Mentality in Arts in educational process in Kazan Federal University and other universities are certain to be a promising trend.

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