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## **PREFACE**

The ninth international research and practice conference «European Science and Technology» which were held in December, 2014, was consecutive continuation of the work of Strategic Studies Institute for support and development of innovative research activity.

The sections organized within the limits of conference have been united by the necessity of scientific knowledge integration of various schools and directions. The same diversity of discussion was expected to be kept in collection of materials, considering articles' writing as the further movement of conference participants for understanding and increasing own theoretical and practical ideas.

Nowadays, the distinctive feature of science development in the world is increased attention of the governments of many countries to quality and efficiency of scientific research problems. The science becomes the strategic area providing national safety. Competitive ability of the country is measured according to the educational level of the rising generation. Countries combine efforts in the works of methodology, technology and instrumentality of researches. The basic attention is given not to the ranging of the countries according to the professional qualification, but explaining the distinctions between the countries and revealing the factors influencing on the results of education. The monitoring system of education quality in the world is created. About 50 countries take part in it.

The changes occurring in the modern world demand new understanding of professional competence of the researcher, and it means not only improvement of the advance training system, but also the necessity of professional development.

It should be noted that scientific investigations of the researchers from the former Soviet states are highly underestimated in European Academe. First of all it is a problem of researches in the field of humanitarian and social sciences.

This conference is necessary to acquaint the European scientific community with the achievements of science and technology in countries of Eastern Europe, to set out the basic vectors of possible cooperation in various spheres.

## CULTURAL VALUES IN ORIGINAL POEMS AND THE WAYS OF THEIR TRANSLATION

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### Abstract

The article focuses on demonstrating the importance of poetry translation that is adequate to the source culture. The article highlights the influence of a native culture on the poetry translation. The article deals with an emic approach to the interpretation of cultural values represented in poetry. The article contains an analysis of poetic works by Robert Lee Frost, Alexander Sergeevich Pushkin and translations of their poems.

**Key words:** culture, language, a text of culture, poetry, cultural values, the emic approach, translation.

Globalization, student exchange programs, running joint companies have resulted in the increased number of international contacts between representatives of different cultures. It goes without saying that one of the primary goals of learning foreign languages is effective participation in intercultural communication. Meanwhile, the experts in foreign language teaching methodology believe that it is hard enough to be successful in intercultural communication without being aware of cultural differences [1]. All the evidence suggests that our students should be familiar with the differences and similarities between their culture and a foreign one.

Undoubtedly foreign fiction, especially poetry, familiarizes foreign readers with the writer's native culture [2].

In order to perceive foreign culture through translated poetry, obviously, original poetry should be translated properly. We would refer to such translation as a translation, adequate to the source cultural values.

Taking into consideration the fact that, on the one hand, any language is viewed not only as a tool, means of communication, but also as a special reflection of culture and, on the other hand, the definition of culture as a set of cultural values [3], we are deeply convinced that a poem may be regarded as a text of culture, a sign, consisting of the signifier and the signified [4]. In our article we interpret the signifier as a language, and the signified as cultural values, viewed as "traditional ideas and especially their attached values" [5].

It is very important to point out that cultural values vary from one culture to another. The studies of Anna Wierzbicka in the field of cross-cultural pragmatics are crucial for our research from the point of view of understanding cultural values through languages [6]. We would like to highlight that when people perceive a foreign culture their native culture is central to a foreign one. We are deeply convinced that we should apply an emic approach to the study of cultural values, especially to the ones which are reflected in poems. In other words, we should investigate a foreign culture from the native speakers' point of view [7]. We firmly believe that through learning poetry we might learn something new not only about a foreign culture but also about our own culture.

Now we would like to illustrate the role of a native culture in the translation of poetry.

Firstly, we would like to analyze a poem by a famous American poet Robert Lee Frost "Stopping by Woods on a Snowy Evening", written in 1923 and included in "The New Dictionary of Cultural Literacy". The main character finds himself in picturesque woods and decides to watch the woods [8].

"...He will not see me stopping here  
To watch his woods fill up with snow..."

The aesthetic image of the woods is considered to be a temptation to “abandon the unpleasant or difficult obligations of his life”. The “easy wind” and “downy flakes” almost calm the traveler down, but the horse’s harness bells remind him of his obligations [9].

“...He gives these harness bells a shake  
To ask if there is some mistake.  
The only other sound’s the sweep  
Of easy wind and downy flake...”

The last stanza of the poem shows us that a traveler chooses to go ahead with a strong recognition that first of all he must fulfill his promises and then go to sleep.

The woods are lovely, dark and deep,  
But I have promises to keep,  
And miles to go before I sleep,  
And miles to go before I sleep “

“...But I have promises to keep...” reflect the main idea of the poem. The main idea of the poem is that people must concentrate on keeping their promises regardless of any distractions [10].

The theme of keeping one’s promises leads us to the general attitude towards activity. Orientation on the goals is one of the basic characteristics of result – orientated cultures which American culture belongs to.

Secondly, it is important to analyze the translated text of the same poem; the translation was done by a representative of a Russian culture, V. L. Vasiliev [11].

The last part of the translated text reflects the idea that “somebody is waiting for me”, and in this translation there is no representation of the idea about fulfilling one’s obligations. Unlike the original poem, the translated poem represents the passiveness of the main character, there is no such words as “keep promises”.

«...Хоть лес красив, дремуч, высок,  
Но ждут меня сегодня в срок,  
А до ночлега путь далек,  
А до ночлега путь далек.»

Let us provide another example and focus on another Frost’s famous poem “The Road not taken” which encourages people to take the road that is “less travelled”, and demonstrates the consequences of an individual’s choice [12]. The choice of a less travelled path is associated with the responsibility for making a decision. According to the values which root from the American culture, everyone is responsible for one’s own life. The poem tells us about such cultural values as individualism, “the very core value of American culture” [13] in which people rely on themselves.

At the beginning of the poem the poet describes a traveler choosing between two paths:

“Two roads diverged in a yellow wood...”  
Unfortunately, he can not travel both paths.  
“And sorry I could not travel both...”

In the conclusion the narrator describes what a personal choice will lead to.

“...Somewhere ages and ages hence:  
Two roads diverged in a wood, and I —  
I took the one less traveled by,  
And that has made all the difference.”

It is very important to mention that choices in lives ramify like roads in the poem, and people should be responsible for their own decisions.

In the article we would like to analyze the translations of this poem, done by a representative of American culture and a representative of Russian culture.

Having examined the translated text done by Nancy Geronian [14], a representative of American culture,

we see that the author of this translation interpreted cultural values properly and managed to reflect them correctly.

«...Я буду говорить вздыхая:  
Когда-то, давным-давно  
Две дороги расходились в лесу  
И я выбрал ту, которая была не изведана.  
И это - самое главное»

The last stanza of the poem demonstrates us that a traveler chooses an unfamiliar, unexplored path.



Unlike the American author, the Russian translator G. Kruzhkov [15], a representative of Russian culture, did not manage to interpret cultural values properly. At the end of the poem the traveler “decided to turn right”, and his decision does not represent a choice of “a new, unexplored path”.

«... Еще я вспомню когда-нибудь  
Далекое это утро лесное:  
Ведь был и другой предо мною путь,  
Но я решил направо свернуть -  
И это решило все остальное.»

We have conducted the same study of one of the famous Russian poems by A. S. Pushkin - “To Chaadaev”. Pushkin addresses the poem to his closer friend, Petr Chaadaev, and demonstrates the eagerness to *svoboda* [16].

“Минуты верного свиданья.  
Пока свободою горим...”

Before we get down to the analysis of the poem, it is necessary to mention that the concept “*svoboda*” in Russian culture differs considerably from *freedom* in American culture where this concept reflects a universal right. In Russian culture the concept “*svoboda*” “is associated with the absence of self – imposed restrictions and pressures” [17]. The poem “To Chaadaev” describes people who are eager to have “*svoboda*”.

«... Но в нас горит еще желанье,  
Под гнетом власти роковой  
Нетерпеливою душой  
Отчизны внемлем призыванье...»

As we can see from the extract, people are “under pressure of power”. The clue word, representing the idea of the Russian concept “*svoboda*” is “гнет” (*gnyot*), that means “oppression”. In other words, it is necessary to overcome restrictions to get freedom.

If we examine a translated poem, done by I. Zheleznaya [18], a representative of Russian culture, we will see that the author managed to understand the main idea of the poem and presented the concept “*svoboda*” properly with the help of using the word “yoke”.

“... But still we chafe, our hearts afire,  
Under the yoke of tyranny,  
And, heedful of our country's plea,  
Her true deliverance desire.

In contrast to this translated poem, the translation, done by Tom Paulin [19], does not contain any words, which demonstrate the Russian connotation of “*svoboda*”, as reflected in Russian culture.

“... I'm tense now: talk of  
Sharing power,  
prophecies of civil war  
new reasons for a  
secular  
mode of voicing the  
word nation”

**The final analysis:** having studied the original and translated poems, we came up with some interesting results:

1. our research shows how the translations of the same original poem, done by a representative of a native culture and a foreign culture, differ considerably;
2. cultural values, reflected in poetry and crucial for a successful intercultural communication, should be interpreted applying the amic approach;
3. a translation of poetry should be studied in order to investigate a foreign culture and successfully perceive unique cultural values.

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## ENERGETIC, HARDWORKING, PERSPECTIVE GRADUATES AS A SOCIAL ORDER OF SOCIETY

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### Abstract

The article states the author's viewpoint concerning the issues of the organization of educational process in the Institution of higher education based on the humanitarian technologies of education. The author touches upon the issue of the training of higher-education teaching personnel, for the solution of social order of the society - education of energetic, hardworking, perspective professionals good at self-organization and continuous self-perfection. It is considered some technologies of organization of educational process.

**Keywords:** humanitarian technologies of education, university teacher, student, society, morality, humanization, professional competences.

### Аннотация

В статье сформулирована позиция автора по вопросам организации образовательного процесса в вузе на основе гуманитарных технологий образования. Автор затрагивает проблемы подготовки профессорско-преподавательского состава, для решения социального заказа общества – воспитания поколения активных, трудолюбивых, перспективных профессионалов, способных к самоорганизации и непрерывному самоусовершенствованию. Рассматривает некоторые технологии организации образовательного процесса.

**Ключевые слова:** гуманитарные технологии образования, преподаватель, студент, общество, нравственность, гуманизация, профессиональные компетенции.

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