LINGUISTIC AXIOLOGICAL COMPONENT OF ACADEMIC INTERPRETER/TRANSLATOR TRAINING

Elena Solovyova, Diana Sabirova, Anastasia Ageeva

Kazan Federal University (RUSSIAN FEDERATION)

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 studentcentred
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 foreignlanguage
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/ translators 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.

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BACKGROUND

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/translators, 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/translators 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,

9,10].

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).
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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, justice, 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/
translators' 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, promoting the comparative analysis of
national value worlds that reflect both the current state of the society 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:

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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

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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 valuesemantic
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 byF 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

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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", "valuesknowledge",
"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", "valuesrelationship",
"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

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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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