

METACULTURAL COMPETENCE WITHIN ETHNOLINGUISTICS AND TRANSLATION: STUDENTS' VIEWPOINT

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Recent decade has witnessed the shift to competence-based approach in philologist training; and, thus, opened new vistas for scholars in the issue of framing metacultural (ethnolinguistic) competence within the scope of interethnic communication and translation.

To some extent, the issue discussed becomes topical from the viewpoint of modern technological abilities. Though helpful, readymade translation suggestions – with the use of automated translation systems – deprive the learner of basic necessity to developing ethnic and cultural competences for bilingual learners and translator training along with other competences, such as linguistic and textual, research, technical, information, thematic, and translation competences.

The aim of the article is to view the role of metacultural (ethnolinguistic) competence in translation and translator training, to trace and specify features of coexistence of related research priorities (culturological, anthropological, ethnolinguistic) within the practice of translation and to characterize achievements of ethnolinguistics as a multidisciplinary discipline, which, we claim, encompasses metacultural (ethnolinguistic) competence.

From the theoretical viewpoint, the study shares the assumption that metacultural (ethnolinguistic) competence counterparts consist of cultural schema, cultural category, cultural metaphor.

In the light of didactics, the purpose was to investigate if students perceived the language as an important element of the culture of a given community (here, English and Ukrainian). In its essence, the procedure proposed has been primarily targeted at studying if students clearly understand that a language does not only consist of grammatical rules that govern the words but, first and foremost, it is the way of receiving and describing the reality, often different within divergent cultures. To test the hypotheses a special questionnaire was designed. Experiment participants: 125 second year students of the Bachelor's Degree Program of the Department of Applied Linguistics at Lviv Polytechnic National University.

Findings have proven that ethnolinguistic competence helps students to identify lexical connotations established in the transitive sense of a word; recognize ethno specific elements of a given language; and suggest a well-considered translator's choice.

The results of this study can be used by the trainers (teachers) of translation with the intention to revise their approaches to teaching translation competences especially in the field of literary texts processing.

МЕТАКУЛЬТУРНА КОМПЕТЕНЦІЯ В МЕЖАХ ЕТНОЛІНГВІСТИКИ І ПЕРЕКЛАДУ: ПОГЛЯД СТУДЕНТІВ

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Ключові слова:

*перекладознавство,
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культурологія, антропологічна
лінгвістика.*

В останні десятиліття в підготовці філологів спостерігаємо перехід до компетентнісного підходу в навчанні. Цей аспект відкрив нові перспективи для науковців у питанні окреслення метакультурної (етнолінгвістичної) компетенції в межах міжкультурної комунікації та перекладу.

Певною мірою обговорюване питання стає актуальним з погляду сучасних технологічних можливостей. Попри користь, готові пропозиції щодо перекладу – з використанням автоматизованих систем перекладу – поряд з іншими компетенціями, такими як лінгвістична та текстова, дослідницька, технічна, інформаційна, тематичні та перекладацькі компетенції, позбавляють студента базової потреби у формуванні етнічних та культурних компетенцій у процесі підготовки перекладачів.

Мета статті – з'ясувати місце метакультурної (етнолінгвістичної) компетентності в перекладознавстві та підготовці перекладачів, простежити й уточнити особливості співіснування суміжних галузевих досліджень (культурологічних, антропологічних, етнолінгвістичних) у практиці перекладу та охарактеризувати досягнення етнолінгвістики як багатопрофільної дисципліни, яка, як ми стверджуємо, охоплює метакультурну (етнолінгвістичну) компетентність.

З дидактичного ракурсу наміром було дослідити, чи сприймають студенти мову як важливий елемент культури певної спільноти (говориться про англійську та українську). Фактично запропонована процедура була спрямована насамперед на вивчення того, чи студенти чітко розуміють, що мова складається не тільки з граматичних правил, які регулюють слова, але що мова передусім дає змогу отримання та опису реальності, яка часто відрізняється в межах різних культур. Для перевірки гіпотези було розроблено анкету. Учасники експерименту: 125 студентів другого курсу бакалаврської програми кафедри прикладної лінгвістики Національного університету «Львівська політехніка».

Результати дослідження довели, що етнолінгвістична компетентність допомагає студентам виявити лексичні відтінки, встановлені в перехідному значенні слова; розпізнавати етноспецифічні елементи певної мови; і запропонувати продуманий перекладацький вибір. Етнолінгвістична компетентність не піддається автоматичному вишколу, її можна сформулювати на певному етапі навчання і поступово розвивати.

Introduction. The key purpose of the article is to outline the place of metacultural (ethno-linguistic) competence in teaching translation, to trace and identify the peculiarities of coexistence of related research priorities (cultural, anthropological, ethno-linguistic) on one learning ground and to characterize ethno-linguistic competence in translator training.

The competences to be advanced began with comparing students' knowledge and skills in the adjacent philological areas of Contrastive Linguistics, Applied

Linguistics, Lexicology and Lexicography, Stylistics, Area and Culture Studies, Pragmatics. The assessment of student performance in selected discipline took place with the understanding, though, that students' success in study depends on a much wider range of competencies. Thus, prioritized competences provide a framework that can guide the longer-term extension of assessments into new competency domains.

Consequently, students are facilitated to develop their understanding of the given subject matter; they

master their metalanguage, and eventually apply its rudiments into their scholarly discourse. Prioritized is the necessity to teach the student to see language as an important element of the culture of a given community and, thus, to clearly understand that a language does not only consist of grammatical rules that govern the words but, primarily, it is the way of receiving and describing the reality. The student is taught to accept diverse cultures and to be able to identify the ethnocentric attitude in the intercultural communication and, before everything else, to analyze its impact on the ethnotext translations.

Therefore, the aim of the paper is to review and classify counterparts of ethnolinguistic competence which is gained and mastered within Ethnolinguistics as a discipline with the perspective to be applied to translation, translation studies analysis, and translator training.

From translator training perspective, prioritized in the article is the necessity to stress the importance of cultural and ethnic differences not only from the viewpoint of recognizing, admitting culture specific units, consequently finding proper mechanisms of its rendition in target language, but, which is most important, to stress the urgent need to track the cultural inventory words to its roots, its origin and reasoning behind its cognition and categorization in such a specific way. This issue – formally called metacultural (ethnolinguistic) competence, – gains considerable currency both within scholars and translator-students. The evidence to this is captured in, and later reconstructed from, the inquiry – Ethnolinguistic Competence in Translation Studies – designed for the second year students of Applied Linguistics department.

Methods. Research methods combine the insights of sociolinguistics with social and cultural anthropology. Sociolinguistics shares the assumption of a heterogeneous speech community and an analysis of the forms of speech within it. Sociocultural anthropology assumes cultural relativity and attempts to apply an *emic* view of the situation, that is, the one offered from the heart of ethnic group, along with an *etic*, external description of contextual reality. Anthropology involves an ethnographic method of continuous interpretation, interrelated with the ways of expressing ideas and placing them in contexts from which they derive meaning and to which they give meaning.

Instruments and Procedure include questionnaires and students feedbacks. Data Analysis driven from questionnaire results obtained via Google form, Excel possibilities. The participants were questioned anonymously, however having given their prior concern for participating in the study.

The study was conducted within three stages: preparatory, during which the hypotheses were formulated and the design of the experiment was developed, the main one was the practical implementation of the experiment and the final

one, which included analysis and interpretation of the experimental data. We were most interested in the way students deal with the unfamiliar cultural inventory (vocabulary) and whether their translation suggestions are understood and perceived by the English native speakers.

Theories behind metacultural (ethnolinguistic) competence. Facilitating metacultural (ethnolinguistic) competence of the students (learners) takes a complex of challenging questions facing anthropological linguists, cultural linguistics, ethnolinguistics, the unity of which studies the relationship between language, culture, and thought [5; 9; 22]. Theoretical elaborations concerning this topic have ranged from an idea that language shapes human thought and worldview to one that considers the three (language, culture and thought) to be separate systems [2; 6; 10].

Modern Translation Studies share with anthropological linguists, cultural linguistics, ethnolinguistics, and cognitive linguistics the idea that meaning is conceptualized [8; 11; 12; 21; 23; 25]. Apart from its achievements in the sphere of equivalency, Translation Studies rarely address the question in *what way* is the meaning conceptualisation in the source language and *why* is it differently conceptualized in the target language. The experiment showed that this *why* counterpart became of most interest amongst students of philological profile.

Therefore, the classroom practice behind this process should not be limited to simply declaring the divergences in world categorization and conceptualization within different nations (cultures, ethnic group), which are vividly captured in collocations and phraseology; the classroom training should acquire and develop the learners' ability to provide new insights into the complex relationships holding between languages, cultures and thought, especially in intercultural and interethnic settings.

In brief, Ethnolinguistic competence helps students to give answers to:

Why the same rainbow is seen in three to eight colors by different ethnic groups?

Why do Ukrainians consider money as plurality and English as singularity?

First and foremost, because the perception of certain linguistic phenomena is culturally conditioned which means that in different cultures the same ideas may be experienced, perceived, conceptualized and categorized in diverse ways, that is why different ethnic groups express and verbalize the same world reality differently. This is the greatest challenge for translators from one language into other languages.

Within classroom activities, it should be specified that the perception of certain linguistic phenomena is culturally conditioned which means that in different cultures the same ideas may be experienced, perceived, conceptualized and categorized in diverse

ways [1; 8]. The examples that students appreciate are of popular everyday lexemes.

Drawing on Cultural Linguistics, Sharifian [19] offers the notion of *metacultural competence* as a target for learners, in order to succeed in the use of English as a language of international communication. This competence enables interlocutors to communicate and negotiate their cultural conceptualisations during the process of intercultural or interethnic communication. To specify, *interethnic communication* – is a priority target of the theory of intercultural communication. However, it should be noted that the definition of interethnic communication lacks homogeneity (uniformity), and uniqueness. In particular it is necessary to distinguish between interethnic intercourse in cross-cultural communication and in interethnic communication. Still in modern linguistics there is no clear differentiation between them, we incorporate them jointly to help students in understanding the nature of these phenomena and the issue of the status of inter-ethnic communication within translation practices.

Taking into account that the prefix *ethno* involves a combining form meaning of “race”, “people”, or “culture” used in the formation of compound words, it becomes obvious that the notion of *metacultural competence* by Sharifian [19; 20] echoes with *ethnolinguistic competence* as seen by the East scholars. To add, this is the same phenomena but seen, analysed and approached from different traditions (Eastern and Western).

We share the scholarly idea of Plas [18] who compared Slavic ethnolinguistics with its Anglo-American counterpart and with linguistic anthropology and stress a parallelism between them: both find it necessary to underscore the inalienable link between language, culture, and cultural identity, as well as the importance of folk ethnographic accounts.

It should be mentioned that in the East, Ethnolinguistics is often referred to as Linguo-culturology or Cultural Linguistics. At the same time, in the West the term linguistic anthropology seems to prevail over anthropological linguistics. Thus, Ethnolinguistics is embedded within anthropological studies and Ethnolinguistics is here considered as a subdiscipline of Anthropology [24].

In other words, Cultural Linguistics focuses the relationship between language and cultural conceptualisations, while Anthropology focuses on the speakers' mindset of a specific language.

Above all, it is apparent that nowadays there exists a diverse range of approaches (anthropological, social, cultural, ethnic) to cope with the task. In the majority of cases Ethnolinguistics is credited with folklore literary creativity, ethnorealia and challenges of their translation, and phraseology – therefore, rarely incorporated in the classroom, – which is, to

our strong believe, unjustified. The matter is, that there exist two Ethnolinguistic traditions: Eastern (with focus on folklore) and Western (focusing on aspects Cultural Linguistics).

Bartmiński [3] has it that Ethnolinguistics is an enterprise within contemporary linguistics concerned with language in its complex and multifarious relations to culture. He adds that, the mutual relations between language and culture are very difficult to investigate systematically – ethnolinguistics aims to analyse them on the basis of linguistic data. The most fertile notion it operates with is the linguistic worldview: a worldview that is “naïve”, encoded in the very fabric of a language's grammatical structure and lexicon, as well as in the structure and meaning of texts.

According to Hunn [13], Ethnosemantics as a field of study is concerned with the referential meanings of linguistic expressions across cultures and languages. The term *ethnosemantics* or *ethnographic semantics*, has also been used more narrowly to refer to the projects elaborated during the 1960s by anthropologists working in the tradition of *ethnoscience*, the anthropological expression of the cognitive science, which is now known as *cognitive anthropology*. *Ethnoscience* promoted an ethnography based on explicit and replicable methodology and mathematically precise theory, but, at the same time, *emic* (representing the native point of view).

Cultures were characterized as knowledge systems, or, as what one needs to know to act appropriately as a member of that culture. Cultures as bodies of knowledge are most readily accessible through the semantics of the native languages of the culture bearers. The vocabulary of a language is a cultural inventory, while texts reveal cultural presuppositions and modes of inference (*ibid.*).

A cultural inventory is termed ethnolect in Ethnolinguistics. Thus, ethnolect is a variety of a language associated with a certain ethnic or cultural subgroup. An ethnolect may be a distinguishing mark of social identity, both within the group and for outsiders. The term combines the concepts of an ethnic group and dialect.

It becomes obvious that the same phenomena (cultural inventory) – culture specific cultivated by certain ethnic group vocabulary – is approached from different perspectives, i.e. anthropological, psycholinguistic, ethnological, cultural. Such a multifaceted approach is of no surprise. The matter is that, by now, we have a variety of definitions to Ethnolinguistics, however lacking unanimity.

For example, to understand why *a frog* is a man in English and how then should one translate *Царівна-жаба* or why English cats have *whiskers* and not moustache, though Ukrainian cats wear *вуса* a translator-beginner will need to make use of ethnobiology, closely related to ethnosemantics, it is

the study of how plants and animals are categorised and used across different cultures.

In the last decade, Cultural Linguistics and Ethnolinguistics has also found strong common ground with cognitive anthropology, since both explore cultural models, which are associated with the use of language [15; 16; 17]. For Cultural Linguistics, many features of human languages are entrenched in cultural conceptualisations, including cultural models. In recent years, Cultural Linguistics has drawn on several disciplines and sub-disciplines, such as complexity science and distributed cognition, to enrich its theoretical understanding of the notion of cultural cognition. Applications of Cultural Linguistics have enabled fruitful investigations of the cultural grounding of language in several applied domains such as world Englishes, intercultural communication, and political discourse analysis. Introducing the term *cultural conceptualisations*, The scholar adds that among the analytical tools that have proved particularly useful in examining aspects of cultural cognition and its instantiation in language are *cultural schema*, *cultural category* (including cultural prototype), and *cultural metaphor*. He refers to these collectively as cultural conceptualisations [19].

These three components (*schema*, *category*, *metaphor*) form metacultural (ethnolinguistic) competence.

Cultural schemas are a culturally constructed subclass of schemas; that is, they are abstracted from the collective cognitions associated with a cultural group, and therefore to some extent based on shared experiences, common to the group, as opposed to being abstracted from an individual's idiosyncratic experiences.

Cultural schemas may also provide a basis for pragmatic meanings, in the sense that, knowledge which underlies the enactment and uptake of speech acts and that is assumed to be culturally shared is largely captured in cultural schemas.

The elaboration of schemas may help students to understand why an English bride gets 12 roses while Ukrainian gets an odd number of flowers. Or why do Slavonic nations wear the wedding ring on their right hand while the majority of the world uses their left hand for the same purpose.

Another class of cultural conceptualisation is that of the *cultural category*. Categorisation is one of the most fundamental human cognitive activities. It begins, albeit in an idiosyncratic way, early in life. Cultural categories exist for objects, events, settings, mental states, properties, relations and other components of experience (e.g. birds, weddings, parks, serenity, blue and above).

Cultural metaphors, according to Sharifian [19], is synonymous to conceptual metaphors and focuses on culturally constructed.

In this respect, ethnomedical aspect would help the translator to learn that *broken-heart* in English

and *розбите серце* in Ukrainian mean the same unrequited love problems, while in Indonesian it is 'the liver' that is associated with love, rather than the heart. It to, hypothetically, imagine the necessity to translate from Indonesian into Ukrainian or English, the phrase "damaged liver" would obtain a totally different meaning.

Therefore, as seen from above, in this paper we do not separate the terms metacultural and ethnolinguistic competence but consider both jointly.

Experiments and results. An experimental study was conducted during spring 2020 (the second semester of the second year of bachelor studies), because it is this semester that students are taught the basics of ethnolinguistics and translation. Within this course students are introduced with a range of issues concerning interrelations between language, culture, and ethnicity, such as, between the formal language structure users and the rest of community that uses a given language. They are also familiarized with modern approaches to studying Ethnolinguistics as a marginal field of linguistics which borders with ethnology, culture studies, psycholinguistics directed to comprehending the reflection of speech patterns as well as spiritual cultural code, both encoded in language. Special attention is given to the practical application of Ethnolinguistics achievements to translation and Translation Studies. After course completion the students are expected to understand and differentiate principal approaches to studying Ethnolinguistics and Translation Studies as scholarly fields, they are supposed to know and make use of basic skills while working with bilingual ethnotexts. In this regard, many language samples are presented with the stress on English and Ukrainian to illustrate theoretical issues.

Stage 1. Profiling the knowledge and skills of the targeted focus group (second year students)

The competences to be advanced begin with leveling students' knowledge and skills in the adjacent philological areas of Contrastive Linguistics, Applied Linguistics, Lexicology and Lexicography, Stylistics, Area and Culture Studies, Pragmatics [7; 14]. The course intends to boost students' ability to incorporate basic knowledge in the field of Ethnolinguistics for the study of semiotic codes and project them onto the analysis of ethno texts from the point of view of intercultural and interethnic communication; ability to understand and skillfully employ concepts and terms of Ethnolinguistic domain in the practice of translation; ability to use relevant theoretical and critical literature for conducting ethnicity-oriented translation studies analysis; ability to learn new areas through self-study using acquired philological knowledge; ability to evaluate the achievements, losses and prospects of the scholarly discipline in relation to other disciplines, in particular to highlight the elaborations of the discipline

with a view to their further application in applied linguistics and translation; ability to communicate in a scholarly environment with regard to modern research in a given field, both at the general (user) and professional (translator) levels.

Instruments and Procedure include questionnaires and students feedbacks. The study was conducted within three stages: preparatory, during which the hypotheses were formulated and the design of the experiment was developed, the main one was the practical implementation of the experiment and the final one, which included analysis and interpretation of the experimental data. Dealing with the unfamiliar cultural inventory (vocabulary) students think in accordance with the categories of their native language and apply the logic of their mother culture and ethnic surrounding.

Hypothesis. Students learn better that metacultural competence is important basically from their own empirical knowledge and evidence.

To test the hypotheses, we selected 125 second year students of the Bachelor's Degree Program of the Department of Applied Linguistics at Lviv Polytechnic National University.

The questionnaire was designed to check two hypotheses with close attention to metacultural (ethnolinguistic) competence components (schema, category, metaphor).

Data analysis is driven from questionnaire results obtained via Google form, Excel possibilities.

The participants were questioned anonymously, however having given their prior concern for participating in the study.

Productive procedure to facilitate translator students feel the necessity to analyze the utterance beyond its semantic layer is to illustrate untranslatability (linguistic and cultural).

At the beginning of the course Ethnolinguistics and Translation students were offered the questionnaire with a number of questions, some of the responses are presented below.

Firstly, we check general background knowledge of the students asking them a couple of idiomatic expressions or words with deeper semantic layer. For example, students are asked whether they know the expression “a fair-weather friend” or how they understand the English phrase “to be on the fence”.

Thus, general background knowledge of the students depicts that 58,4% know the answer. Despite the fact the phrase counterparts (fair, weather, friend) are easy to understand, 41,6% of students have never heard or do not know the meaning of the phrase discussed. Such an almost fifty-fifty is favorable. In case no one knew the answer we would have to consider easier (or of more frequent usage) phrases. The circumstances where up to 90% knew the phrase would demand high language proficiency, and, as a result, reconsidering the overall necessity of teaching basics of ethnolinguistics to second year students.

Do you know the expression ' a fair-weather friend'?

125 відповідей

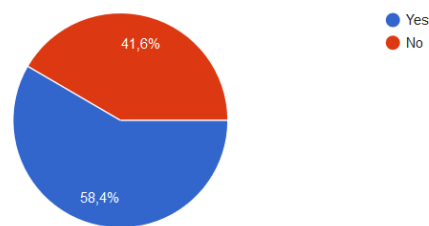


Fig. 1. Results of the answer to the question “Do you know the expression “a fair-weather friend”?”

Table 1

Results on “Why is Ethnolinguistics important for language learning and translation?”

Aspect of usage	Why is Ethnolinguistics important for language learning and translation?	
	Answers	Number of students
Source language oriented	Humanity has different beliefs, proverbs, idioms, stereotypes, which are reflected in language. Ethnolinguistics helps to understand these differences and similarities. Ethnolinguistics shows some details and uniqueness of the language.	39
Learning foreign language	To understand other cultures and to understand the language you study better. Ethnolinguistics is important when learning a foreign language to understand all the intricacies and features of that language.	17
Translation practice	Ethnolinguistics shows cultural differences in world perception and helps to make the most precise translation. It helps to avoid literal translation. It is important because Ethnolinguistics explains the words and idioms from one language that are unusual for another language.	69

Stage 2. Evaluating students feedbacks on pros and cons of metacultural competence

Students come to the conclusion that ethnolinguistic competence is important basically from their own empirical knowledge and evidence.

At the end of the course Ethnolinguistics and Translation students were offered the questionnaire with a number of questions. The intention was not to limit students' responses to multiple or yes/no choice, therefore, preference was given to open answer design, some of the responses are presented below.

The results show that the majority (69 students) recognize the necessity of ethnolinguistic competence and cultural background in the practice of translation.

Table 2 results conclusively prove that students are mindful of the cognizance of ethnolinguistic

counterpart within successful translation practices, which is the key aim of the scholarly discipline Ethnolinguistics and Translation.

The results are illustrative from the viewpoint of presenting the material. It turns out, that preferred by students is the interactive way of learning, rather than historical approach-oriented.

Implications of the findings. The purpose of this study was to emphasize the merits of metacultural (ethnolinguistic) competence in translation training. Among the implications of the results obtained there are.

Encorporating metacultural (ethnolinguistic) competence for students of translation studies can teach the learners how to analyze ST and TT in order to evaluate the challenges of the original text both from Ukrainian into English or from English into Ukrainian,

Table 2

Results on “What was the most useful information within the discipline Ethnolinguistics?”

Aspect of usage	What was the most useful information within the discipline Ethnolinguistics?	
	Answers	Number of students
Cultural and psycholinguistic dimension	The explanation of the Sapir-Whorf hypothesis, concepts such as “cultural relativism”, “prototype”, “conceptualisation”. Language shapes our thoughts. The explanation that everyone perceives world differently depending on their own experience. I enjoy exploring the links between language and culture in different nationalities.	33
Learning foreign language	I became curious about lots of things I never was. Especially information connected to psychology, human behavior and its connection to language. Also it helped me to understand Japanese much better. Understanding how different and interesting our world is, how language affects our world perception. It helps us to practice English	19
Translation-oriented	The most useful information was about the interconnection of Ethnolinguistics and Translation Studies. Translation of some sayings. Translation tips, as for I work as a translator beginner. The interconnection of Ethnolinguistics and Translation Studies Translate articles	58
Other (mostly based on illustrative material)	There is no one-sentence answer. Interesting terms. Real-life examples of peculiarities of different languages/cultures. All was useful, as my profession is linguist. Before using some word - get to know what it exactly means in other culture. Examples of meanings and how different people understand them. Many phrases, new words, idioms, interesting stories.	15

Table 3

Results on “What was the most useless information within the discipline Ethnolinguistics?”

What was the most useless information within the discipline Ethnolinguistics?	
Answers	Number of students
Nothing. Everything was useful.	76
Biographies of scholars, different dates and long definitions.	49

for that matter. In fact, knowing the theory within Ethnolinguistics and Translation Studies is as important as practice and the students can understand different concepts of different theories when they learn how to apply divergent ethnolinguistic concepts practically.

The findings of this study are hoped to be of help to trainers of translating and those who are interested in the field of metacultural (ethnolinguistic) competence. In addition, comparing the source text with its translation by this model can give an insight in teaching translation because it offers the characteristics of the ST and TT languages.

The results of this study can be used by the trainers (teachers) of translation in order to revise their approaches to teaching translation competences specially in the field of literary texts.

Conclusions. The analyzed subject matter focuses on the field of linguistic research that deals with interrelations between language, thinking, way of life, and the reality. Ethnolinguistic competence is derived from Ethnolinguistics which deals with the human language – especially its vocabulary – as a source of knowledge about humanity and the surrounding (often historically bound). Ethnolinguistic competence helps students to identify lexical connotations established in the transitive sense of a word; recognize ethno specific elements of a given language; point out and explain the relation between the inner form of a word and the culture and mentality it occurs in. In other words, ethnolinguistic competence for translators presupposes recognition of: the complex nature of human languages, especially English and Ukrainian; the contemporary trends in the usage of Ethnolinguistic research in translation practice; the relation between the inner form of a word and English (British and American) and Ukrainian culture and mentality. Ethnolinguistic competence, nevertheless, is not the one to be drilled or imposed; it can be evoked, induced and gradually developed.

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