

PROBLEMS IN DEFINING THE CATEGORY OF NON-EQUIVALENCE

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Inequivalence as a category of linguistics concerns various aspects. We can talk about the equivalence or inequivalence of grammatical structures (due to the absence of forms), lexical units (inequivalent vocabulary and “false friends of the translator”), phraseological units (phraseological expressions often do not have exact direct equivalents in other languages), stylistic level (the emotional connotation of some words does not correspond in another language, etc.), pragmatics (etiquette formulas, speech acts, specifics of speech behavior), culture (specifics of symbols, allusions, historical images, etc.) and even at the phonetic or graphic levels, we can talk about the presence of non-equivalence. In each case, of course, we are talking about comparisons at the interlingual level. Thus, non-equivalence can relate to phonetics, graphics, vocabulary, phraseology, stylistics, grammar, pragmatics, and culture. Non-equivalence is caused by the fact that languages develop in different cultural, historical, and social conditions. This phenomenon is also caused by the following factors:

1. The uniqueness of cultural and historical conditions of existence – different realities, the absence of certain realities (objects). Note that a reality is an object, but this term also refers to words that denote objects of spiritual or material culture. In her dissertation research on “Functional and semantic characteristics of non-equivalent and background vocabulary in the modern Ukrainian language,” L. M. Dyachenko writes that words-realities denote objects of the material and spiritual culture of an ethnic group. Such lexical units have the most stable and limited composition, and the author classifies reality words as part of the non-equivalent and background vocabulary of the modern Ukrainian language [2].

2. Differences in “linguistic worldviews.” A linguistic worldview is a verbal reflection of real-world phenomena in a text. A. K. Moiseenko writes that realities play a semantic or functional-compositional role in each specific case. And the recipient is able to see a certain picture from a single word, to feel the associative dynamics of the image [3, p. 134].

3. Incomplete symmetry of language systems. Grammatical categories and structures do not always coincide: Ukrainian language – ти/Ви, German – du/Sie, English – only you.

4. Different semantic fields. A semantic field is a set of words and expressions in a language that form a thematic series covering a certain range of meanings, a lexical microsystem; a possible semantic field of words denoting temporal, spatial, and other concepts.

5. Social, political, historical, and other factors. New realities may appear in language due to the factors listed above: Ukrainian language Maidan, English language Brexit, German language Asylanten.

6. Different emotional and expressive connotations of words. Lexical units in different languages may be formally identical in meaning, but differ in their degree of emotionality and stylistic connotation. For example: German Mutti is more affectionate than Ukrainian мати; Ukrainian дівчина is neutral, while German Mädchen can have a negative meaning; English skinny has a negative connotation ("too thin"), while Ukrainian худий can have a positive connotation ("slender").

7. Phonetic or graphic differences. German cats say miau, English cats say meow, and Ukrainian cats say няв.

Thus, the phenomenon of non-equivalence is based on the understanding of the ability of a linguistic community to comprehend reality and reflect it in consciousness. According to contemporary linguists, non-equivalence has acquired the greatest significance in the lexical systems of different languages. A special unit that reflects the phenomenon of non-equivalence is considered to be non-equivalent vocabulary. The definition of this category can be found in O. Yu. Tupytsya's dissertation "The Compositional Role of Non-Equivalent Vocabulary in Poetic Text." He summarized the views of researchers and, in his opinion, non-equivalent vocabulary is a special lexical unit that has the ability to reflect the national and cultural uniqueness of a language at the lexical level. Non-equivalent lexical units nominate concepts that are specific to certain languages [4, p. 1]. In addition, a separate non-equivalent lexeme is a unit that reflects the objective features of the ethnocultural environment; it helps to encode and decode the text as an "ethnic picture of the world" [4, p. 2].

A. V. Voloshyna is convinced that in the process of its development, each ethnic group assimilates the surrounding environment and contributes its own features to it, singling out significant objects or concepts for itself. Over time, these are fixed in the lexical system, becoming attached to words-realities [1, p. 57].

A non-equivalent unit can be identified using various techniques: translation (possible or impossible), as well as experimentally – a psycholinguistic experiment to determine reactions to ethnocultural symbolic words and others. When determining non-equivalence, attention should also be paid to usage in context. The peculiarities of the meaning of a particular non-equivalent lexeme indicate the presence of an ethnocultural component in its semantic structure. The aforementioned semantics determine the content of the context – we observe semantic shifts in the direction of forming an ethnic picture of the world.

Thus, non-equivalent vocabulary is determined only at the interlingual level, i.e., a word may be non-equivalent in comparison with one language, but at the same time have complete "equivalents" in another language. However, the criteria for distinguishing non-equivalent vocabulary are much broader. First, there is the semantic criterion (non-equivalent words include symbolic words, realia words, etc.). Second, there are functional or stylistic criteria: a non-equivalent lexical unit in context is

semantically dominant, influences the meaning, etc. Third, sometimes a grammatical criterion can be applied, since non-equivalent vocabulary in certain languages may have its own formal features.

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МОВЛЕННЄВА КУЛЬТУРА МАЙБУТНІХ ПЕДАГОГІВ У ПРОФЕСІЙНІЙ ПІДГОТОВЦІ

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Анотація. У статті розкрито сутність поняття мовленнєва культура майбутніх педагогів як важливої складової їхньої професійної компетентності. Здійснено аналіз теоретико-методологічних засад формування мовленнєвої культури у процесі фахової підготовки педагогів закладів вищої освіти. Обґрунтовано значення мовленнєвої культури як інструменту педагогічної взаємодії, чинника ефективного спілкування та показника професійної майстерності. Окреслено основні напрями, форми та методи розвитку мовленнєвої культури студентів педагогічних спеціальностей, зокрема через інтеграцію лінгводидактичного, психолого-педагогічного та культурологічного підходів. Звернено увагу на необхідність формування в майбутніх педагогів культури мовлення як складової загальної культури особистості, що забезпечує високий рівень комунікативної компетентності, педагогічного такту, етичної культури та професійної самореалізації.

Ключові слова: мовленнєва культура, майбутні педагоги, професійна підготовка, комунікативна компетентність, культура мовлення, педагогічна майстерність.