

турная традиция. Это находит свое проявление в переводе названий художественных произведений, где традиционно допускается вольный перевод. Так, в опубликованном в США переводе романа И. Ильфа и Е. Петрова «*Двенадцать стульев*» название передано как «*Diamonds to Sit On*». Отступление от требований эквивалентности прагматически мотивировано стремлением сделать название более броским и интригующим, чтобы оно в большей мере соответствовало американской литературной традиции. А заглавие романа Д.Арчера «*As the Crow Flies*» передано как «*Прямо к цели*». В данном случае эквивалента и аналога нет, а калька невозможна.

5. Контекстуальная замена — использование такой русской ФЕ, которая, хотя и не соответствует по значению исходному фразеологизму, взятому изолированно, но с достаточной точностью (и смысловой и стилистической) передает его содержание в данном конкретном контексте.

Герой романа Теккерея, сделав предложение любимой девушке и получив ответ, что она уже замужем, произносит: «*You can't eat your cake and have it*». У этой английской ФЕ нет ни эквивалента, ни аналога, калькированное выражение попросту непонятно, и даже описательный перевод («*Нельзя делать две взаимоисключающие друг друга вещи*») едва ли может быть применен по стилистическим соображениям, поскольку он слишком «спокоен» для раздосадованного «влюбленного». В этой ситуации контекстуальная замена является единственным выходом. Переводчик предлагает русскую ФЕ «*Что с возу упало, то пропало*». Это аналог другой английской ФЕ — «*It's no use crying over spilt milk*». Но важно то, что в данном контексте именно эта ФЕ наиболее уместна, поскольку она наилучшим образом передает смысл слов персонажа и их эмоциональную окраску.

Обучение переводу ФЕ позволяет расширить кругозор и усилить понимание внутриязыковых процессов у студентов-филологов.

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INTERCULTURAL TRAINING FOR BUSINESS COMMUNICATION

The answer to the question why we are teaching foreign languages to future specialists in the field of business is obvious — for business communication. But for this communication to be successful one should know not only the languages, but also the cultural peculiarities of this or that country. Thus we are approaching the question of the necessity of paying special attention to intercultural training.

It would be erroneous to consider that intercultural training consists only in teaching how to take into account cultural differences of the native speakers of the language one studies. It is a one-sided approach, as modern business functions in the era of globalization, and a businessman has to establish contacts with representatives of different countries. What is more, even communication with their fellow-citizens may present a problem as far as cultural differences are concerned. So it turns out that learners should first of all understand what culture is, they should gain awareness of how their own culture works, and appreciate that the way they perceive the world is not the only one.

We can say that representatives of different cultures live in different cultural dimensions. The following opposites are used to describe them: *high context* versus *low context* cultures (whether members of the culture explain things explicitly or not); *monochronic* versus *polychronic* cultures (whether time is seen as linear, with one event following another or people are able to manage different activities at a time); *power distance* (distance or equality between individuals in a hierarchy); *individualism* versus *collectivism* (is competition an important attribute or conformity and loyalty are valued more highly); *masculinity* versus *femininity* (is achievement measured in power and wealth of in personal goals and human contact); *long-term* versus *short-term* orientation (whether short-term benefits or long-lasting relationships are viewed as more important); *neutral* versus *emotional* (how people show emotions in different situations); *status* (how different nations accord status); *relationship with nature* (some cultures believe that the environment can be controlled, whereas others see themselves as part of the environment). Also one should mention differences in *non-verbal communication*: body language (kinesics), eye movement and contact (occulistics), touch (haptics) and body distance (proxemics). If we look at speaking, *paralanguage*, or *prosody* (variance in tone, pitch, volume and speed of talking) is also different between cultures. The same can be said about turn-taking during a conversation.

So the first thing teachers should do is to make their students aware of these perspectives. For example, learners can study a series of *advertisements* from their own and other countries; they may look at the way news agencies from different countries report the same item of *news*; it may also be useful to elicit *anecdotes* about meetings with people from other cultures.

The next step in teaching intercultural differences is to make learners understand their own culture. This can be done by asking them to determine in which of the above-mentioned dimensions their culture exists. Then students can be asked to list stereotypes about their own country.

But such activities are largely cognitive; they only encourage learners to increase their knowledge of culture. There are other, more effective ways to make learners more aware of culture; they are role-plays, simulations and case studies where emotions are brought into play. For example, a group of students may receive a task to practice small talk at a conference opening ceremony or a trade fair reception. However, they receive role cards which ask them to behave in the opposite ways concerning such aspects as the distance between people, eye contact, physical contact, the acceptability of negative answers, etc. After the activity it should be pointed out that no specific real cultures were deliberately depicted, and the fact that they made such assumptions shows our own prejudices.

So, when preparing students for business communication, we should improve their intercultural competence to facilitate understanding of their own culture and increase their awareness of cultural variety.

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САМООПРЕДЕЛЕНИЕ СТУДЕНТА КАК УСЛОВИЕ ФОРМИРОВАНИЯ МЕЖКУЛЬТУРНОЙ ДИСКУРСНОЙ КОМПЕТЕНЦИИ

Глобальное коммуникативное поле, в котором оказалась белорусская молодежь благодаря открывшимся возможностям образовательной мобильности, свободы об-