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Совершенствование профессиональной подготовки будущих переводчиков посредством изучения культурно-специфических терминов

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Аннотация. Культурно-специфические термины относятся к словам или фразам, которые имеют уникальное значение в определенном культурном контексте. Эти выражения отражают суть культурных убеждений и ценностей, часто не имея прямых эквивалентов в других языках. Наличие таких слов и словосочетаний создает проблемы в коммуникации и переводе, препятствуя точному пониманию идей через языковые и культурные границы. Это несоответствие может привести к неудаче, неправильному прочтению и безотчетной культурной невосприимчивости среди обучающихся переводчиков. Для решения этой проблемы важно применять многогранный подход, позволяющий исследовать потенциал культурно-специфических терминов с учетом разных аспектов, направленных на понимание использования и важности культурно-специфических терминов, проблем, которые они создают, когда речь заходит об обучении переводу, и их правильного усвоения в учебной среде. Цель этого исследования состоит в том, чтобы привлечь внимание к культурно-специфическим терминам как к уникальным, отличительным структурам в рамках языка. Будущие переводчики должны признавать культурно-специфические термины как неотъемлемые компоненты языка, отражающие различные культурные контексты; им необходимо показать, как приобрести глубокое понимание как исходной, так и целевой культуры, что позволит им точно интерпретировать нюансы культурно-специфических терминов. Активное участие преподавателей, которые также являются профессиональными переводчиками, в процессе обучения может значительно улучшить опыт обучения начинающих переводчиков. Практический опыт работы с культурно-специфическими терминами дает преподавателям бесценные знания, которыми они могут поделиться со студентами. Научная новизна этого исследования заключается в его потенциале создать надежную и универсально применимую схему для понимания культурно-специфических терминов. Такая структура особенно важна, учитывая присущую дисциплине перевода субъективность в сочетании с принципами педагогики в отношении четких и универсально понятных практик. Использование таких методов, как культурная адаптация, объяснение или контекстуализация, может помочь преодолеть разрыв между культурами и способствовать эффективной коммуникации. Результаты нашего исследования показывают, что создание общей педагогической теории, которая охватит все аспекты переводоведения, маловероятно, однако вполне возможно разработать частную теорию, закрепив ее в терминологии и рамках, специфичных для конкретной культуры. Благодаря этому процессу преподаватели и эксперты смогут придавать должное значение культурным тонкостям на протяжении всего обучения начинающих переводчиков. Культура оказывает глубокое влияние на язык, о чем свидетельствует наличие культурно-специфических терминов, которые отражают уникальные мировоззрения и взгляды. Учет этих элементов на ранних этапах карьеры начинающих переводчиков позволит им делать более точные и релевантные переводы, снижая вероятность неправильного перевода и способствуя межкультурному взаимопониманию.

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Enhancing translation pedagogy through culture-specific terms

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Abstract. Culture-specific terms refer to words or phrases that hold unique meanings within a particular cultural context. These expressions represent the essence of a culture's beliefs and values, often lacking direct equivalents in other languages. The presence of such words and word clusters poses challenges in communication and translation, hindering accurate understanding of ideas across linguistic and cultural boundaries. This discrepancy can lead to frustration, misreadings, and involuntary cultural insensitivity among translators-in-training. To address this problem, it is essential to adopt a multifaceted approach

capable of exploring the potential of culture-specific terms from different perspectives, aimed at understanding the usage and importance of culture-specific terms, the problems they pose when translation pedagogy is concerned, and their correct assimilation in a classroom environment. The aim of this study is to bring awareness to culture-specific terms as unique, distinctive entities within a language. Future translators should recognize and respect culture-specific terms as integral components of language, reflective of diverse cultural contexts; they must be shown how to acquire a deep understanding of both the source and target cultures, enabling them to accurately interpret the nuances of culture-specific terms. Having teachers who are also professional translators actively involved in the training process can significantly enhance the learning experience of novice translators. Their first-hand practical experience with culture-specific terms equips them with invaluable insights that they can impart to students. The scientific novelty of this study lies in its potential to establish a robust and universally applicable outline for comprehending the significance of culture-specific terms. Such a framework is particularly vital, given the inherent subjectivity within the discipline of translation, juxtaposed with the imperative in pedagogy for clear and universally comprehensible practices. Employing techniques such as cultural adaptation, explanation, or contextualization can aid in bridging the gap between cultures and facilitating effective communication. Our results indicate that a general theory of pedagogy capable of encompassing every facet of translation studies is an unlikely scenario to this day; however, it is feasible to develop a tailored theory by anchoring it in culture-specific terminology and frameworks. Through this process, educators and experts will be able to attribute the proper relevance to cultural nuances throughout the training of novice translators. Culture profoundly influences language, as evidenced by the presence of terms specific to particular cultures, which reflect unique worldviews and perspectives. Considering these elements early on in the career of new translators will enable them to produce more accurate and relevant translations, lowering the likelihood of mistranslation and promoting intercultural understanding.

Introduction

The theme of the article lies in its tangible potential to enhance the responsibility and expertise of translation pedagogy in addressing language forms that stem from historical and cultural disparities. The significance of the research is given by the pressing need to guarantee the successful training of future professional translators, bound to play a crucial role in bridging linguistic and cultural gaps in today's globalized world, where the necessity for intercommunication is more pronounced than ever. By addressing culture-specific terms in translation pedagogy, meanings across languages can be preserved, ensuring that they are not lost in translation. These culture-specific terms not only contribute to the enrichment of languages but also serve as triggers for linguistic divergence. By shedding light on these phenomena, this research aims to equip translation pedagogy with the tools and insights necessary to bridge possible gaps in a responsible and professional way.

Translation meant as a discipline capable of leading scholars to a more complete knowledge of one or more languages has been thoroughly analyzed by various experts, with Mohamed, Aziz, Kamlun et al. (2021) establishing a close relationship between the ideas of translation pedagogy, that is, the knowledge on how to translate, and pedagogical translation, that is, the employment of this knowledge in a written or verbal context. This expertise has increasingly been honed to meet the expanding requirements of this intricate field, especially when considering the great import of the globalized world in the circulation of all kinds of ideas and documents to and from distant countries in the world. This can be seen, for example, in the usage of machine translation (MT), something that can act as a valid support for a translator, but which must always be accompanied by an admonishment regarding its abuse and careless employment (Rico, Pastor, 2022). As it stands, however, the deployment of certain translation techniques is at risk of depriving culture-specific terms of their import and significance within the context of a source text (ST) and a target text (TT). As noted by Mizamkhan and Kalibekuly (2020), "culturally-marked vocabulary" is a relatively new term, and it refers to the fact that cultures are shaped by their language of belonging and vice versa. When translating across languages, in fact, professionals are also tasked with interpreting and rendering cultures that may present incredibly different traits, with varying degrees of precision and culturally-driven respect. The primary concern regarding the mistranslation of culture-specific terms is a source of apprehension for translators globally: the partial or complete loss of meaning in a specific context. This potential risk is capable of invalidating an entire TT. Inspiring a sense of respect for this reality during the training of a future language professional is paramount to keeping professionalism in a chaotic world that often forgets its multi-faceted realities, and which is tasked to conciliate international and local contexts alike (Kramsch, Sullivan, 1996).

It is extremely common today to refer to translation as the mere transposition of meanings from one language to another without any further examination or addendum, and this may in fact be true when discussing languages spoken worldwide and with a population of speakers that is often not made up by natives, something that goes beyond the ideas of cultures and ethos, as Biesta suggests (2023). However, even languages that are massively used today stem from their culture of belonging, with the exception of artificial languages such as Esperanto, which are often indicated as lacking vitality (Gobbo, 2021). Culture-specific terms refer to a past tradition to which languages and people belong, and they are difficult to grasp without any previous knowledge or preparation. Language and translation teachers should be extremely careful when representing culture-specific terms, since their variation

across languages makes them extremely difficult to translate or, in some cases, impossible to render into a TT. It would seem that today, unfortunately, there is a staggering lack of overarching studies related to this issue, with scholars such as Durdureanu (2011) wondering if there is even a point to translating culture-specific terms at all. Technological advancements such as AI bots and refined online translators came some years after Durdureanu's article, adding further layers of complexity to the topic at hand, since translators-in-training often over-rely on such instruments, not realizing that automated solutions often skip over the whole concept of cultures in languages. To that end, further care is required in research, and teachers must be made responsible for the preparation of their students in various areas of translation duties (Roiss, 2021). Let us explore, then, why exactly culture-specific terms are one of the greatest challenges in translation.

Our research tasks are as follows:

- to outline what is meant by culture-specific terms, with examples coming from different cultures in order to facilitate a clear and comprehensive understanding, which is relevant in the context of enhancing translation pedagogy;
- to suggest and propose solutions aimed at aiding the pedagogical effort in grasping the significance of culture-specific terms and effectively teaching their use.

For the first task, we will adopt a research method inspired by the philosophy of Durdureanu, which views languages not merely as communication tools but as distinct lenses through which reality is perceived. Our research will illustrate how translation represents a convergence of two distinct worlds. The adoption of this perspective, supported by pertinent examples and insights from referenced scholars, will show that translation embodies a profound encounter between two distinct realities, with pedagogy emerging as an ideal conduit and ensuring a secure and fruitful exchange between these realms.

For the second task, we will base our research method on the words of the aforementioned Biesta, with pedagogy and its tools empowering scholars rather than neutralizing them, with errors and feedback being reframed as valuable opportunities for improvement rather than sources of anxiety.

The theoretical framework of the article will draw upon a range of influential works. We will assess the impact of culture-specific terms through the beliefs of Moran (2023), who emphasizes that the effectiveness of translation hinges on the availability of ideas and equivalences that are not culturally laden. We will examine the primary challenges associated with conveying culturally charged messages in other languages. Influential works such as the one by Hassoon and Al-Dahwi (2020) serve as examples to demonstrate the importance and range of culture-specific terms across different languages and disciplines, thereby broadening the scope of our inquiry. Furthermore, the previously mentioned contribution of Biesta (2023) will offer a conceptual framework for understanding the significance of our research, serving as a model for delving deeper into the pedagogical implications of culture-specific terms.

The practical value of this study lies in its potential to go beyond the inherently subjective areas of translation, offering a robust and effective pedagogical model for their formalization. The findings of this research can promote the integration of additional theories and methodologies into the broader academic landscape, thereby fostering a deeper understanding and appreciation of culture-specific terms among students. From an educational standpoint, the integration of awareness regarding culture-specific terms as described here can reshape various aspects of the pedagogical training. Firstly, curricula would be developed with this incorporation in mind, with culture becoming an important aspect to consider in the work of novice translators. This broader perspective would enable them to better understand how to apply translation techniques effectively. Secondly, educators can introduce materials and activities in the classroom specifically designed to focus on translating culture-specific terms, highlighting their relevance. This can be accomplished by incorporating authentic resources, such as texts or multimedia materials, to actively engage students in the learning process and give them an example of real, practical usage of culture-specific terms. Lastly, training programs for future translators may be employed to ensure progression towards achieving a comprehensive understanding of both cultural and linguistic aspects of translation; educators can foster a newfound awareness of the cultural nuances inherent in language, thus creating a greater sense of cultural balance and appreciation among learners.

Discussion and results

The first point to be made is that a term in a language may not have a fitting equivalent in another linguistic system. Culture-specific terms often lack direct equivalents in other languages, making it difficult for translators to convey their full meaning accurately. This can lead to ambiguity or loss of meaning in translation. This does not always happen since, as Moran (2023) states, there are expressions that can be safely reproduced in other languages with no significant changes in meaning (dog → *cane* in Italian, *perro* in Spanish, *собака* (*sobaka*) in Russian). Other expressions, however, create a fundamental crisis in the working philosophy of a translator, such as the word *моска* (*toska*) in Russian, which can be translated as “a melancholic, sad, nostalgic state” and whose meaning can only be described with a periphrasis, or through a similar yet not exactly equivalent word, which is insufficient in capturing the original idea. The Italian word *struggimento*, on the other hand, is extremely similar to the Russian concept. In the same way, the Spanish word *preguntón* (from the word *pregunta*, “question”) can be used to define someone who keeps asking questions; it has no necessarily negative connotation like the English “busybody”, and it is more similar in meaning to the Russian *почемучка* (*pochemuchka*). The examples, of course, extend outside of the Indo-European area, and successful observations have been made also concerning the worldview across, among others, Arabic and English, as seen through Hassoon and Al-Dahwi (2020).

Following this trend, it is possible to also examine terms that present cultural nuances, that is, they segment different sections of linguistic expressions especially because of their cultural and historical relevance. Culture-specific

terms carry rich cultural connotations and nuances that may not easily translate across languages. Translators need to understand the cultural context behind these terms to accurately convey their intended meaning. While discussing this, it is possible to cite the case of idiomatic expressions, that is, expressions that always appear as word clusters and whose meaning cannot be understood without knowing the language and its culture. Among the examples, Thyab (2016) reports expressions such as “carrot and stick”, “show someone the ropes”, “stick to one’s guns”. An example from a different language would be the Italian *è successo un quarantotto* (“a forty-eight has happened”), which explicitly references the year 1848 and its revolts in the Milan area and which today means “all hell broke loose”. Situations like this call for a deep understanding not only of a language’s culture, but also of its history, especially since cultural nuances can vary wildly across languages that may be situated geographically close to each other.

A great point of contention can be found when discussing evolving meanings: culture-specific terms often develop over time within their own cultural context. Translators need to stay updated with these changes to ensure their translations remain relevant and accurate. This is especially true when the social and educational factors of the diastatic viewpoints are considered across multilingual texts (Cinato, 2021). Even within the same language, different words may be employed to render the same meaning in different cultural environment, such as the case with the words *friend, lad, bro, man, mate, pal*; all of these have meanings that vary slightly depending on the geographical area of the speakers, their education, and the concrete event in which they are uttered. Going further, in this light, culture-specific terms may belong to specific language registers or sociolects within a culture, converting into language registers and assuming a diachronical component as well (Pescuma, Serova, Lukassek et al., 2023). Translators need to accurately capture these linguistic nuances to maintain the tone and style of the original text. This may be the case with archaic words from a cultural tradition that are considered rare or extremely rare today, such as Shakespeare’s contributions (*raiment, welkin, younker*), terms specific to legal, technical, or professional domains within the culture (*ad hominem, dura lex sed lex*), or those of poetical origins in classical compositions (in Italian, Dante’s *speme*, “hope”, replaced today by the more modern *speranza*). As we can see, then, with reference to different historical periods and ages, a translator-in-training must be made aware of the nuances that may be found in manuscripts belonging to the cultural heritage of the language in question (Pravuljac, 2021).

We have discussed the possibility of translating ethos as the start of this paper and, when considering different realities that come into close contact, this is also something that should be contemplated. Translating culture-specific terms requires sensitivity to cultural norms, beliefs, and values. In some cases, direct translation may inadvertently offend or misrepresent the source culture, instead of simply creating a mismatch in meanings (Braçaj, 2015). As an example, we can think of cultural nuances regarding forms of respect. In the English language, the singular pronoun *you* stands as the primary option for addressing individuals (in older manuscripts also the archaic “thou”). Other languages have different pronouns to refer to others with respect, for example Italian (*tu* and *voi*), Russian (*мы* (*ty*) and *вы* (*vy*)), Spanish (*tú* and *usted*), with verb declension following different rules. Other languages, such as Arabic, may have more than two forms. The main issue of a mistaken translation in this case is that while the meaning of the manuscript at large is understandable, it is written in such a way as to modify the proposed relationships of friendship or respectfulness within the text, all the while touching the macro-area of sociolinguistics (Toapanta, 2017).

Addressing these challenges requires a deep understanding of both the source and target cultures, linguistic proficiency, and critical thinking skills on the part of the translator. Training programs in translation pedagogy should focus on developing these competencies to prepare translators for effectively handling culture-specific terms in their work. As we have acknowledged, in fact, not only a misconstrued translation impedes understanding, but the nuances and subterranean meanings also become negatively relevant when they are ignored altogether. Our problems, then, can derive from a communication impediment, with inaccurate translations of culture-specific terms creating confusion or ambiguity, leading to a breakdown in communication between the source and target audiences. This can be particularly problematic in situations where precise understanding is crucial, such as legal or medical documents (Zhang, 2023), or when a literary production is considered and the poetic message at large is lost or destroyed.

The educational effort at large should be employed specifically to address these issues, and facing the challenges posed by culture-specific terms in translation through pedagogy involves several strategies. For one, cultural competence needs to be taught on a permanent basis, with teachers capable of understanding and expressing cultures others than their own through the experiences of the students, as expressed by Lindo (2020) regarding audiences of children, but with leading principles that can be adapted for translators-in-training. Future specialists may not even realize that there is a problem with cultural nuances, and this kind of input can be decisive in spreading adequate awareness. This can be done by creating a corpus of expressions that represent the main examples one could encounter in their translation endeavors, with an additional encouragement not to take any expression for granted and to always research the deeper meaning of an expression. This can also be achieved through specialized training, that is, offering adequate training in translating culture-specific terms within specific domains, such as law, medicine, or technology, to ensure accuracy and precision (Malyuga, Krouglov, Tomalin, 2018). It is possible, additionally, to make translation students responsible for their successful conveyance of specific terms through a deep understanding of linguistic proficiency in both languages. The globalized world presents many opportunities to travel and meet new cultures first-hand, but a thriving classroom environment can definitely represent a great supporting mechanism in any case (Hismanoglu, 2011), especially considering that the principles behind translation theory are, more often than not, formally studied and not naturally perceived. In this light, it is paramount for professionals to teach critical thinking skills, so that informed decisions can be made during professional translation; Cheng (2022),

in this regard, emphasizes that a positive mindset and the presence of skills such as emotional intelligence and intuition all come together in the foundation of higher-quality translations. Understanding the context, the underlying culture, the type of content – all contribute in the creation of a vibrant text, with the ultimate objective being the proposal of a TT that can be just as good as the original. To paraphrase the ingenious suggestion of Venuti (1986), a translator must be invisible, that is, his/her production must be so genuine as to make a reader believe that they are actually reading an original piece of work instead of its transposition to another language. A good translator does not make his/her presence felt, but rather accentuates the great traits already existing in a manuscript through ingenuity and a clear translation strategy. The main step to achieve this, as many professionals warn, is to never stop at the first meaning associated to a word in a dictionary. When it comes to translation, being curious and exploring is the best choice anyone could make.

It goes without saying, as it has been previously mentioned, that ethical reflections must be made when employing two languages, with awareness being raised about ethical considerations in translation, including the importance of respecting the source culture as well as the target culture (Polo, Sierra, 2023). This can be done through the usage of various translation strategies, with the professional being free to more closely represent the ST or to lean more towards the TT, while deciding how to handle untranslatable culture-specific terms in a number of ways (in-text explanation, alphabetical transposition, footnotes). Translation pedagogy can utilize various strategies for handling culture-specific terms, such as cultural substitution, cultural borrowing, or paraphrasing, and help translators choose the most appropriate model for each context. Phenomena like these were already defined by Catford as *translation shifts*, that is, “departures from formal correspondence in the process of going from the SL (source language) to the TL (target language)” (1965, p. 73), which shows that, while there is a distinct lack of general and predictable guidelines when facing translation in general, professionals and translators-in-training are still required to choose the method that fits the most according to them and that can lead to an adequate product. Since languages are alive and change constantly, it is also important for new translators to delve into the relatively new concept of lifelong learning, that is, the belief that the educational process never ends and stretches out throughout the life of any individual (Thwe, Kálmán, 2023). In short, translators are tasked with emulating the development processes of languages themselves, in order to always be able to understand how to best tackle this challenging profession.

When discussing the issue from the point of view of pedagogy professionals in translation, it is fundamental to define who exactly should be responsible for training new translators, in an effort to eliminate, or at least limit, the problems caused by the misunderstanding of connecting two different cultures, lest a mismatch between the beliefs of an educator influences the learning and teaching practices of the future professionals (Massey, Kiraly, Ehrensberger, 2019). Ideally, the pedagogical figure of reference is a translator him/herself, capable of providing practical exercises and real-life translation scenarios involving culture-specific terms to allow translators to apply their knowledge and skills in a supportive learning environment. In short, theoretical training and practical exercises should be employed effectively and knowingly, so that translators-in-training may understand and appreciate the complexity and nuances of the whole spectrum of knowledge required by the trade. Hermans (1999) warns us that, to this day, it is impossible to find a unified theory of translation, so the pedagogical task of the teacher would involve demonstrating to his/her students multiple possible approaches to texts of various nature (legal, scientific, literary) to show them the importance of independently finding a method that most suitably aligns with their individual style through the exemplification of various possibilities.

Lastly, one should never forget the importance of feedback and evaluation, used to offer constructive opinions of translation work on part of the teacher, specifically focusing on the handling of culture-specific terms, to help translators improve their skills over time (Zheng, Zhong, Yu et al., 2020). Through efficient and useful feedback, students are capable of understanding their mistakes and may avoid repeating them in the future. One of the most prominent ways to correct errors today, not only in translation studies, but in academia and school institutions in general, is the feedback sandwich, which allows for criticism to be inserted between two acts of positive reinforcements on part of the teacher. There is still some doubt about the validity and usefulness of this method (Henley, Reed, 2015), but it is structured in such a way as to foster and promote a warm and friendly environment, which has the concrete possibility of improving the morale of different classroom groups. Additionally, student-to-teacher feedback can also be employed, which improves mutual understanding across all participants in the educational process and allows students to express their feelings in a constructive way. This is something that is also achieved through collaborative learning, that is, study experiences where translators can exchange insights, discuss challenges, and learn from each other's experiences in translating various expressions, including culture-specific terms; this method has been proven to have a positive effect on students, especially regarding their motivation in the classroom (Loes, 2022).

By incorporating the strategies discussed above into translation pedagogy, educators can better prepare translators to effectively navigate the complexities of culture-specific terms and produce high-quality translations that accurately convey meaning across languages and cultures.

As we have thoroughly explored by way of this article, the issues represented by culture-specific terms end up revealing a pressing matter in the world of translation and pedagogy, constituted by the clear and fundamental need of adopting adequate teaching techniques from the very beginning of the translation effort, all the while keeping in mind that the lack of a unified vision is still prominent, since various texts require different knowledge (Deng, 2020) and since language interpretation is prone to subjectivity, as we have previously mentioned. We have considered the idea of culture-specific terms by defining their status within translation; we have then explained exactly why they

represent an issue for any translator-in-training by mentioning some of their peculiar qualities, like the fact that not all languages can enact the same segmentation of meaning across the board, or that languages, as a product of cultural and historical development, are more complex than they would superficially appear. An additional layer of care and reflection is needed whenever a culture is approached by another, and among the responsibilities of future translators, we can find the ones dictated by a need for cultural as well as linguistic proficiency (Guo, 2012). If these criteria are not met, culture-specific terms may become veritable obstacles to understanding, with their ambiguity and particular uses becoming the focal point of what can ultimately be defined as a fractured message, belonging both to the ST and to the TT, but in such a way as to be less than ideal for both.

Further, we have defined the role and impact of the proper understanding and encoding of languages from a pedagogical point of view, with teachers being elevated to a leading role in the cultural transaction. Said experts should be translators themselves, capable of providing realistic training sessions through adequate texts, while giving their students the necessary knowledge to choose from a sizable number of tools and techniques, since, as we have mentioned, there is no general, infallible strategy. Additionally, the idea of “error”, as well as its negotiation and correction, should be a staple in the classroom environment, where teachers of translation should ideally encourage their students through the feedback sandwich. As mentioned by Wongranu (2017), inadequate results in the translation sphere can stem from syntactic, semantic, or generic errors, produced and repeated whenever low self-esteem, anxiety, and carelessness are present. To oppose this, translation teachers should foster a warm environment, where different ideas are welcome, errors are corrected swiftly and respectfully before they can become repeated mistakes, and where feedback can be given independently of the role inside the classroom. If all of this is observed, the result should be an ideal reality, where cultures become an integral and conscious part of the process of language acquisition.

Conclusion

As per our observations, it would seem that culture-specific terms encapsulate a complex reality, since the subjectivity of translation is always at risk of creating a rift across language. We have defined the aim of this study through the examination of issues arising in relation with these terms within a pedagogical framework. Our first task, regarding the meaning of culture-specific terms, has been carried out through the observation of real linguistic examples across cultures, with potential risks and pitfalls. We have seen how mutual understanding is indeed possible, but with varying degrees of effectiveness, with expressions being present in different guises throughout different languages. Culture-specific terms can be analyzed and understood on a deep level, but they often lack clarity when compared to their equivalents in other languages.

For our second task, we have considered various pedagogical ideas, such as the role of error making and correction, the need to examine various text styles, the usefulness of cooperation in the classroom, and the value of proper feedback. The nature of languages, whether considered individually or in translation pairs, coupled with the absence of a unified approach to translating culture-specific terms, implies that addressing the issue comprehensively may be premature. Though a comprehensive and universal solution remains elusive, focusing on culture-specific terms emerges as a viable approach to examine languages in-depth. Our research has demonstrated the feasibility of examining culture-specific terms objectively, offering a structured methodology for their identification, categorization, and analysis. This paves the way for studying these terms within a well-defined pedagogical framework, as we have seen.

One of the greatest strengths of languages is their multifaceted essence. It is imperative that translators, both professional and in-training, always give a great deal of attention to expressions that stem from cultural and historical experiences, since those constitute the truest, innermost section of what differentiates one language from the other. As a conclusion, then, we can say that, if a collective effort is made to stop considering languages merely as words, and if proper care is put in the education of new translators through the example of culture-specific terms, it will be possible to spread a fitting deal of awareness related to the fact that languages are a chaotic, yet beautiful, mix of culture, history, society, and philosophy. This goal can be realized through the implementation of a unified pedagogical system capable of comprehending the significance of culture-specific terms in the context of translation. Such a model would equip aspiring translators with the necessary tools to facilitate the translation process effectively.

The limitations of this study are represented by two factors. One is the restricted range of the article format. There is a great wealth of comparative data across languages that may be used to establish ideal and fruitful correlations among various linguistic modes. Further research, along with a wider breadth of information, should be considered in order to expand upon this premise. Another limitation concerns the misapplication of pedagogical techniques within the field. Translation strategies frequently stem from individual approaches and concepts, a subjectivity that may potentially have a negative impact on large-use pedagogical strategies within a classroom setting. To address this challenge and incorporate these new findings, it becomes imperative to redefine the concept of translation in pedagogy. This would enable the proposal of a universal educative approach that, with necessary adaptations, can emerge as a new paradigm of pedagogy on a global scale.

New grounds for further research are represented, as briefly mentioned, by the possibility of developing analyses on a greater scale, since the comparison between culture-specific terms in different languages would yield a great variety of results and prospects. Through this, the possibility of sharing beliefs and spreading awareness on the topic is bound to contribute significantly to the translation-pedagogy axis, with its academic study being consolidated and defined as a professional reality. This research is an ideal stepping stone towards a more global conception of translation, so that all the actors in the process, the ST, the TT, the students, the teachers and even the public, can share a product that transcends temporal boundaries and fosters connections among individuals.

To conclude, culture-specific terms seem like an ideal starting ground towards a more conscious connection across languages. Their flexibility and uniqueness make them an interesting area for translation-pedagogical theories. Experts should become more and more conscious about them, and, in turn, their students will also appreciate usages and applications of such terms. A shared corpus of information based on the present research would constitute a relevant set of recommendations and guidelines for the benefit of translators-in-training worldwide. Emphasizing cultural sensitivity and promoting intercultural dialogue can foster mutual understanding and respect. Languages extend beyond simple words; they serve as representatives of culture, history, and identity. Recognizing the significance of culture-specific terms is imperative in fostering cross-cultural understanding and promoting effective communication.

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