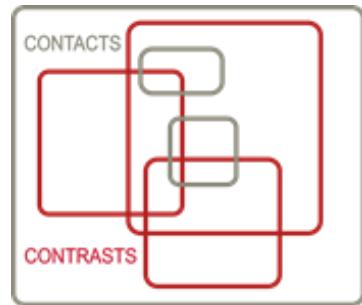




Państwowa Wyższa
Szkoła Zawodowa
w Koninie



Międzynarodowa Konferencja Naukowa/International conference/Internationale Konferenz

Kontakty i Kontrasty: Język, Literatura, Kultura

Contacts and Contrasts: Language, Literature, Culture

Kontakte und Kontraste: Sprache, Literatur, Kultur

Konin, 29-31 maja 2017 r./ 29-31 May, 2017/ 29-31.Mai 2017

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Lucile Desblache

University of Roehampton

From minor to major: accessing marginal voices through music. New ways for translation?

This talk discusses music in relation to translation and more broadly, what it means to make it accessible. It argues for the development of a theory of accessibility relevant to music in relation to three main ideas.

The first idea is that our cultural perceptions of the world today are shaped by dominant views and countries. They are established for economic, cultural and politic reasons, primarily through translation. The general trend in the 20th and 21st centuries has been to translate from dominant languages and cultures into minority languages. Most media products for instance are translated from American English into a range of less dominant languages in order to provide cultural products globally. Many scholars from Arjun Appadurai (1996; 2013) to Marwan Kraidy (2005) have discussed the consequences that this one directional cultural flow has regarding exclusion, isolation and inequity. Translation Studies scholars have also emphasised the multifarious ways in which translation is the main instrument of this flow (Cronin 2006; Bielsa 2016). This imbalance is present in interlingual cultural products, but also in provision made for audiences with some disabilities such as the deaf and hard of hearing and the blind.

The second idea is that music, in many respects, destabilises this translation flow from dominant to dominated cultures. Of course, musical products are controlled and distributed by a handful of multinational companies which are primarily Anglo-Saxon. It is also undeniable that the standardisation of musical products and instruments has increased massively since the popularisation of music in the last seventy years or so. Yet there is an appetite for marginal voices in music which somewhat disrupts this cultural global imbalance. As Martin Stokes (2007: 6) has shown, 'people in specific places and at specific times have embraced the music of others [...] and in doing so, they have enabled music styles and musical ideas, musicians and musical instruments to circulate'.

The third idea is that of the accessibility of music. Accessibility has two main meanings in relation to music. For most musicians and musicologists, it refers to difficulties of approach to music. Music, in particular classical music, has long had an 'ivory tower' reputation. The development of popular music after World War II has relaxed this view, but to a large number of people, music making is only available to a minority of highly talented individual, and it is a sphere that they feel excluded from. The second view of accessibility is the one shared by translators and Translation Studies scholars, particularly in the subfield of Audiovisual Translation, referring to how linguistic and multimodal content can be made available for audiences with certain disabilities such as deafness or blindness.

These three ideas will be key to my exploration of accessibility in music, which will be illustrated with examples taken mainly from popular music. I shall suggest that three prevailing myths need to be punctured for a wider enjoyment of and better access to music:

- the myth that music does not have to be made accessible;
- the myth that audiences with special needs have a restricted perception of music;
- the myth that mainstream audiences and musicians would not benefit from different ways of perceiving and listening to music.

I shall conclude on how translators and media accessibility providers are not always best placed to offer the effective provision and how translation as a whole might benefit from models of translation which are particularly suited to music.

Appadurai, Arjun (1996) *Modernity at large*. Minneapolis: University of Minnesota Press.

Appadurai, Arjun (2013) *The Future as Cultural Fact. Essays on the Global Condition*. London: Verso.

Bielsa, Esperanza and Christopher Hughes (eds) (2009) *Globalization, Political Violence and Translation*. Basingstoke: Palgrave Macmillan.

Bielsa, Esperanza (2016) *Cosmopolitanism and Translation*. London: Routledge.

Cronin, Michael (2006) *Translation and Globalization*. London: Routledge.

Kraidy, Marwan (2005) *Hybridity. The Cultural Logic of Globalization*. Philadelphia: Temple University Press.

David Katan

University of Salento, Lecce

Translating for the Outsider –translators can do it best

In this talk I would like to focus on “accessibility” and two broad categories of readership: Insiders and Outsiders. The difference between an Insider and an Outsider (paraphrasing Dillon 1992) is that an Outsider has no position against which to test the argument that is being made, and is not in a position to evaluate the relevance of what is written, alluded to, obliquely touched on, or even unsaid. The talk will take its cue from a recent publication (Katan 2016), which asserted that to date translators do not take account of the fact that the target reader is an Outsider, and translate as if the target readers were Insiders - merely reading in a different language.

The literature regarding “translating for Outsiders” will be discussed, and reference will be made to recent practical experience of translating museum information panels to show how translation *can* help the Outsider become equivalent to the presumed Insider. What is even more interesting is how this particular translation project resulted in the original information panel writers’ recognition of their own intralingual Insider/Outsider gap.

Dillon, G., 1992. “Insider reading and linguistic form: contextual knowledge and the reading of linguistic discourse”. In Toolan M. (ed.), *Language Text and Context*, London/New York, Routledge, 39-52.

Katan, David (2016) “Translating for outsider tourists: Cultural Informers Do It Better”. *Cultus* 9(2) 63-90

Mirosław Pawlak

Państwowa Wyższa Szkoła Zawodowa w Koninie

Uniwersytet im. Adama Mickiewicza w Kaliszu

Tapping the distinction between explicit and implicit knowledge: Methodological issues

Second language acquisition research often involves the need to determine the degree of attainment in the target language, either with a view to establishing the effects of a pedagogic intervention or to gaining insights into the relationship between proficiency level and some other variable, such as the strategy use, anxiety or motivation. While in some cases it is sufficient to rely on quite general data, such as self-evaluations, course grades or scores on different types of examinations, experimental or quasi-experimental studies, particularly those focusing on the acquisition of grammar, call for the use of much more sensitive tools. Such measures should help researchers gain insights into the effects of the treatment not only in terms of explicit knowledge of a particular linguistic feature, which refers to the familiarity with relevant rules and the ability to apply them on traditional tests, but also implicit knowledge, which is reflective of subconscious or highly automatized knowledge and the ability to use the targeted linguistic feature in relatively spontaneous communication (DeKeyser, 2007; Ellis, 2007). However, there are major challenges involved in designing tasks tapping the two types of linguistic knowledge and a question arises about the extent to which the two types of representation can in fact be teased apart. The paper aims to discuss methodological issues in the measurement of explicit and implicit knowledge, evaluate options currently available to researchers, as well as making suggestions with respect to how this task can best be attained in classroom-oriented research.

David Pichaske

Southwest Minnesota State University

"I am Not a Gobi Girl!"

Observations on Cultural Similarities and Differences Based on Four Years of Fulbright Fellowships in Poland, Latvia, and Outer Mongolia

All living organisms share some traits, needs, and abilities, but mammals have things in common that are not found in worms or fleas. All human beings share traits and abilities not found in cows and dogs, and apparently the same hierarchy of needs. Men tend to think and act differently from women. (Both my wife and my strong daughter have told me that they turn to female friends for sympathy, to male friends for solutions.) Caucasians exhibit commonalities not prominent in other races, and vice versa; most Americans share commonalities not common to all other Caucasians; most Minnesotans exhibit shared traits not found in people from New York or Los Angeles (those cities where American change planes when traveling to Europe or Asia); Protestant Christians think differently from Catholics and Muslims. Older folk of both genders, of most religions and from most ethnicities think differently from teenagers. Most rural Minnesotans share commonalities not shared with urban Minnesotans . . . and so it goes. And while we can generalize at almost every level, at almost every level we will find differences as well as commonalities. And one commonality may override one differentiating factor to produce similarities among differences.

What makes us what we are? For one thing, our DNA. My genes determine my biological equipment and hormonal mix—and thus my character. As Camille Paglia, a lapsed lesbian, has pointed out, “even a woman of abnormal will cannot escape her hormonal identity” (107).

Geneticist friends tell me that just about everything I do, right down to decisions on what I eat for dinner, comes from my DNA, but sociologists say no, no, no, you've got it all wrong, it's social environment and education; given time and resources, we can turn any sow's ear into a silk purse. I have always believed that we lock mentally into the world of teens and early twenties, that I will always be "a sixties kid." My son, however, says that research for his Ph. D. shows that kids "fix" in the world of their early teens. An old saying says that you can take the boy out of the country, but you can't take the country out of the boy. Bill Holm talks about growing up in southwestern Minnesota with a "prairie Eye" for "horizontal grandeur," different in all respects from the woods eye or the urban eye. He tracks his eye to Icelandic ancestors, suggesting that place imprints itself on our DNA, so that place and genetics merge in shaping us. I don't know. I do know that visiting Gobi girls just love the southwestern Minnesota prairie, whereas Ewa Bednarowicz, visiting from urban Lodz, was positively annihilated.

But talking genes or talking environment, just how legitimate are generalizations based on age, religion, gender, ethnicity? All of us we generalize easily about Brits, Poles, Italians, Germans, Chinese, Russians, WASPs (White Anglo-Saxon Protestants). When polled about what ethnicity they would like to be if they were not Mongolian, Mongolian girls mostly answered "Swedish" and the boys mostly answered "Italian." "Swedish" and "Italian" must mean something to Mongolian teenagers.

But what exactly are Italians? My dad's German-Wendish father refused to attend his marriage because he was marrying "a Wop." Dad did marry the Italian, and I remember my Italian aunts and uncles all wigged out because one of the young ones was going to marry . . . "a Wop." My sister was puzzled. "Isn't that what we are?" she asked my Aunt Bertha. "Aren't we all Wops?" My aunt looked at her disdainfully. "We are not Wops," she told my sister; "we are Tuscans."

And exactly what is a White Anglo-Saxon Protestant? There are different types of Protestants: Methodists, Baptists, Congregationalists, Lutherans. And there are several different Lutheran denominations, whose ministers in the old days warned parishioners to stay the heck away from those other (bad) Lutherans (as well as from those Catholics). What exactly is German? My Prussian grandfather would rail against "Saxon swine." A Bavarian farmer once told me, "Bavaria is Germany; the rest are just colonies." There are Warsaw Poles and Gdansk Poles and Łódź businessmen Poles. There are Buryad Mongols and Khalka Mongols, UB girls and Gobi girls. "I am not a Gobi girl," Aniuka once told me, but Enkhee is proud to be a Gobi girl. So there must be some legitimate differences among the differences.

Still we draw national stereotypes which may come from DNA, the natural environment, the social environment, perhaps the economic or political environment. We can deny the stereotypes, but often they erupt. I would like to think I am not a stereotypic American—or that I am a rural Minnesotan American and thus different—but I recall a moment in Riga, walking the evening streets, when I heard footsteps behind and saw a dark shadow approaching me from the rear. I spun around with my arm cocked, jaw set, eyes flashing. It was a policeman! He said something in Latvian, which I told him I did not understand. He tried Russian. "I don't understand you," I told him again. "I am American; I speak English." "American," he stammered, backing hastily away from me. "American. American. Okay. American." He was confronting a stereotypical American, one of those guys who in Phil Och's words "shoots first and shoots later." Maybe I am a typical American. Or German-American. Or Italian-American. Of my age and sex and religion, of course.

My own experience living and studying and teaching in the States, visiting England and Germany and Norway and Italy and South Africa, teaching American Studies on Fulbright fellowships to Poland (1989-91), Latvia (1997-98) and Outer Mongolia (2003) has led me to accept conclusions based on nationality and form some of my own—identifying not absolutes but tendencies. I have also come to believe that while stereotypes are not 100%, stereotypes (you will not like this) cease to be stereotypes once they are no longer true. (I can remember when Toyota and Honda meant "cheap Jap car." This is certainly no longer true, and we don't think

"cheap Jap stuff.") I have learned also to suspect much of what I read, trust only what I see with my own eyes and experience in person (although who knows what to believe in this on-line age, and back in the Sixties "Benny the Red" turned out to be a CIA operative, and in the wonderful film *80 Millions*, Poles "see" Milicja disguised as members of Solidarność pulling pranks that would, when publicized, make the union look bad.)

Still, in this talk I want to offer some generalizations from my days in Poland, Latvia, and Mongolia—using my own experiences and those of some of my students. Not linguistic things like the tendency to pluralize English collective nouns which are plurals in the native tongue (as in the expression "a lot of bullshits"), but broad patterns of thought and behavior. My sources are my own journals from those years, and letters, and photos, and in one case a book written by my Latvian student.

I came to each of these countries as it was breaking away from a Soviet government which had told Poles, Latvians, and Mongols that they were all just proletarian "Workers of the World," united and thus alike (although some members of the proletariat were more equal than others). That system of belief had failed spectacularly, and one tendency in each country was to reassert the Polishness of Poles, the Latvian-ness of Latvians, the Mongol-ness of Mongols. These are prominent themes in Iveta Melnika's memoir *Tale of the White Crow: Coming of Age in Post-Soviet Latvia*, a book one the one hand just an archetypal coming-of-age story and on the other hand uniquely Latvian. The notion of recovering a national self from a Soviet grey expressed itself in everything from Orange Alternative/Polish graffiti like "Sowieci Go Home" to promotion of local soccer clubs to "Polish peasant cuisine" restaurants. (The young were trying to be Western, listening to rock-n-roll and eating bananas and Big Macs when they could.) Vestiges of the Soviet/Russian colonization certainly contributed to the atmosphere of indeterminacy which I felt in all three countries. In my book *Poland in Transition* I call it "The Fog Machine." In Latvia, the fog of indeterminacy manifested itself in extreme privacy: where Poles and Mongols are social and generous to the extreme, Latvians are extremely self-contained. In Mongolia, it was things happening "on Mongolian time," something I attributed at the time to their closeness to a very unpredictable nature, an echo of "Indian time" in America. Or are those pre-Soviet national traits, borne of history and carried in the DNA? In Poland and Mongolia especially the environment—human and natural—spoke to something archetypal buried inside of me personally, part of Pichaske the American WASP, the rural Minnesotan, the child of the Sixties, the whatever it is that makes me (to take a Polish example) collect wooden farm implements and baskets of potatoes; that makes me (to take a Latvian example) sing folk songs, that has me (to take a Mongolian example) ignore the curving paved sidewalks and cut a direct track across the grass.

Let me tell you about Poles, Latvians, and Mongols, show you the photos, and tell you the stories, and you decide if these are culture-encoded national traits dating to God knows when, culture-encoded national traits tied to place and time, manifestations of an archetypal humanity we all share at one moment or another . . . or just figments of Pichaske's imagination.

Eliza Pieciul-Karmińska

Uniwersytet im. Adama Mickiewicz

***Nijakość w języku i neutralność w literaturze jako sygnał odmienności kulturowej?
Uniwersalność rodzaju nijakiego w niemczyźnie a dychotomiczny świat polszczyzny (na podstawie wybranych tekstów literackich i ich przekładów na język polski)***

W nawiązaniu do tematu konferencji, czyli triady „język – literatura – kultura”, w ramach planowanego wystąpienia chciałabym zastanowić się nad tym, w jaki sposób zjawisko czysto

językowe (wynikające ze swoistości gramatyki języka niemieckiego) może manifestować się w literaturze danego języka niosąc określone znaczenia, a tym samym stanowić barierę w sytuacji przekładu tej literatury na inny język, w którym to zjawisko ma inną rangę.

W myśl koncepcji „językowego obrazu świata” struktura gramatyczna może podpowiadać określone treści, uwypuklać je i akcentować sprzyjając powstawaniu swoistego „świato-oglądu” (unikatowego i często nieprzetłumaczalnego). Taką strukturą jest rodzaj nijaki w języku niemieckim, gdyż jego częstsze użycie spowodowane jest brakiem końcówek rodzajowych w formach czasownika, oraz faktem, iż wszystkie zdrobnienia (posiadające końcówkę „-chen”, „-lein”) są z zasady rodzaju nijakiego (stąd chociażby zaskakująca dla polszczyzny gramatyczna nijakość „dziewczyny” w języku niemieckim). Szczególnie istotny jest w tym kontekście zaimek „es”, który nie tylko zastępuje rzeczowniki w rodzaju nijakim, lecz spełnia ponadto szereg istotnych funkcji gramatycznych. Nieprzypadkowo Siegmund Freud wybrał „das Es” jako nazwę dla opisywanej przez siebie kategorii dziecięcości (tłumaczonej na język polski za angielskim przekładem mylnie jako „id”).

Produktywność i częstotliwość użycia rodzaju nijakiego pozostawia oczywiście ślad. W literaturze pięknej kategoria ta służy nie tylko do wyrażania treści związanych z nijakością/dziecięcością, lecz verbalizuje również zjawiska związane z neutralnością/uniwersalnością, co będę chciała pokazać na przykładach zaczerpniętych z baśni braci Grimm i E. T. A. Hoffmanna oraz współczesnej literatury dziecięcej (książek Paula Maara). Następnie chciałabym zapytać, co dzieje się z kategorią nijakości w sytuacji przekładu na język polski i czy jej redukcja wiąże się wyłącznie z faktem nieprzekładalności językowej i „terorem polszczyzny”, czy może być także nieświadomym (a może świadomym) odrzuceniem tej kategorii na rzecz dychotomizacji świata na żywioł męski i żeński.

Na przykładzie jednego zjawiska gramatycznego chciałabym zatem pokazać, w jaki sposób elementy języka manifestują się w literaturze i czy mogą stanowić barierę kulturową w sytuacji przekładu na inny język.

Hanna Pułaczewska

Uniwersytet Szczeciński

Universität Regensburg

The challenge of multilingual parenting

While multilingual children have frequently become the object of sociolinguistic studies, parenting of multilinguals has not yet received the attention it deserves in its own right. Models of multilingual parenting are missing in both psychology and sociolinguistics. The presentation offers an account of multilingual parenting under conditions of dispersed migration, based on inductive analysis of interviews conducted with mothers of teenagers with Polish family background living in Regensburg, Germany, since birth or infancy. At the core of the model is a typology of parents' attitudes to parenting affecting the decision of whether and in how far they pass their mother tongue to children. Besides, it includes continuous change of the social context, antagonisms, emotional experience, and the oppositional relation between communication and language tutelage as its central elements. While a universal validity cannot be claimed for the so derived model, the account can be extended and refined by adding further geographical and sociocultural locations and constellations of languages, analysed by the same means.

Hubert Orłowski

Polska Akademia Nauk

Wyższa Szkoła Języków Obcych im. Samuela Bogumiła Lindego w Poznaniu

Narracje o Niemczech i Niemcach. Uwagi na dwudziestolecie Poznańskiej Biblioteki Niemieckiej

In der Buchreihe Poznańska Biblioteka Niemiecka (Posener Deutsche Bibliothek) erschienen in den Jahren 1996-2017 dreiundvierzig Bände. Sieben weitere Bände werden laut Plan in den drei folgenden Jahren folgen. Im Statement, welches einem jeden Band voransteht, wird das methodologische Credo der Buchreihe wiederholt artikuliert.

Ein Kernabsatz dieses komprimierten Textes artikuliert die Zielrichtung überdeutlich: „Die Bibliothek zielt insbesondere auf die Reflexion der Kategorien der 'langen Dauer'. Hier werden Besonderheiten der neuzeitlichen Entwicklung vermutet: In der verlangsamten Verbürgerlichung, im Konfessionalisierungsparadigma, in der aufklärerischen Staatsphilosophie, in der preußischen und nachpreußischen Rechtskultur, im Pragmatismus des Alltagsbewußtseins, in wechselseitigen Abhängigkeiten von Ideologie und Modernisierung, von Massenkultur und elitärem Denken.“

In meinem Vortrag gehe ich der Frage nach, ob und inwiefern die/der Herausgeber (Orłowski/Klessmann) im Laufe der konzeptionellen Betreuung und Edition der Buchreihe deren Profil „verschoben“ bzw. erweitert/geschränkt haben.

[W serii Poznańskiej Biblioteki Niemieckiej w latach 1996-2017 ukazały się 43 tomy. Siedem kolejnych tomów ukaże się w najbliższych latach. W centrum wystąpienia pozostanie credo PBN i refleksja w kategoriach "długiego trwania". Uwaga słuchaczy zostanie skierowana na szczegółowość nowożytności niemieckiej: spowolniony proces mieszczanienia, konfesjonalizację, ewolucję oświeceniowej filozofii państwa, pruską i popruską kulturę prawną i jej skutki, pragmatyzm świadomości potocznej, wzajemną zależność ideologii i modernizacji, kultury masowej i myśli elitarnej. Niewątpliwie ważka jest odpowiedź na pytanie, czy i na ile wydawcy (Orłowski/ Kleßmann) w ramach konceptualizacji i pracy wydawniczej przesunęli lub rozszerzyli/ zwężyli profil serii.]

Section papers (English) - Beiträge auf Englisch - Referaty w języku angielskim

Goranka Antunović

University of Zagreb, Croatia

Contrasting languages based on translation corpora: a Swedish-Croatian example

Contrasting languages in various ways is a well-established method of obtaining linguistic and applied linguistic insights. Even if the discipline of contrastive linguistics has not developed steadily, contrastive analysis has been vigorously practised all along (James 1983: 166). Such studies have often relied on translations and it has been claimed that "Translation as a source of data for CA is strictly unavoidable." (Hoey & Houghton 2004: 49). In the 2000s contrastive research has received a major boost through the strong development of corpus linguistics and electronic corpora. While translation corpora – sometimes called 'parallel' - are only one of the various types that are used in cross-linguistic research (cf. Granger 2003: 18ff.), they have proved extremely useful since they not only help establish relationships between units of the source and the target language but also enable better understanding of the units within their

respective languages, and insights of both kinds are valuable for language teaching, translator training, lexicography, etc. A great advantage of translation corpora is that they reveal not only one but various interpretations of a unit of the source language, and that these are not offered by the researcher him- or herself. (cf. Aijmer 2007: 33). At the same time they also have their limitations (e.g. regarding the object of study) and they can lead to false conclusions if the researcher is not sufficiently acquainted with the nature of translation process and product. These circumstances, as well as the relevance of translation corpora for Translation Studies, will be discussed during the presentation, based on literature and on personal experience as a researcher and a reviewer. Since one major limitation for translation-based research is the scarcity of electronic translation corpora (as a matter of fact, inexistence of such corpora for many language pairs), Granger notes that there are many studies that are "corpus-based in the sense that they rely on authentic texts (...) but not in the more usual sense of computer corpus-based." (2003: 23) – a relevant observation with regard to cross-linguistic research involving Croatian and Swedish. Following the general discussion, a Swedish-Croatian contrastive study based on a translation corpus will be briefly presented. The study seeks to establish Croatian correspondents of the Swedish indefinite pronoun *man* (sometimes described as "generalizing", Hultman 2008: 121) by analysing a corpus consisting of authentic Swedish texts (seven books of fiction and 120 pages of non-fiction texts) and their Croatian translations, produced by different translators. The translation equivalents established in the corpus will be compared to standard lexicographic description and lexicographic equivalents of *man*, and potential contribution of the obtained insights to a better understanding of the Swedish pronoun and the communicative value of certain Croatian correspondents will be discussed, with reference to the language teaching and the translator training context.

Aijmer; Karin. 2007. "The meaning and functions of the Swedish discourse marker *alltså* – Evidence from translation corpora". *Catalan Journal of Linguistics* 6, 31-59.

Granger, Sylviane. 2003. "The corpus approach: a common way forward for Contrastive Linguistics and Translation Studies?". In: Granger Sylviane, Jacques Lerot and Stephanie Petch-Tyson. 2003. *Corpus-based Approaches to Contrastive Linguistics and Translation Studies*, Amsterdam – New York: Rodopi.

Hoey, Michael and Houghton, Diane. 2004 (1998). "Contrastive analysis and Translation" In: Baker, Mona (ed.) 1998 (2004). *Routledge Encyclopedia of Translation Studies*. London – New York: Routledge. 45-49.

Hultman, Tjor G. 2008 (2003). *Svenska Akademiens språklära*. Stockholm: Svenska Akademien.

James, Carl. 1983 (1980). *Contrastive Analysis*. Harlow: Longman.

Awadh Baawaidhan

University of Lodz, Poland

Overcoming Language & Cultural Problems in Translating Dialectical Expressions: Arabic – English

This study investigates and examines the strategies used in translating Arabic dialectical expressions into English with special references to J.C.E. Watson's translation "*Social Issues in Popular Yemeni Culture*".

The central aim of this study to highlight the methods and strategies used in translating specific-cultural concepts from Arabic Dialect into English.

For the purpose of data analysis, ninety-one (91) items have been selected deliberately, as culture-specific elements, from the source text (ST) and systemically classified into four categories adopting a- cultural and conventional expressions b- titles of episodes c- religious d- proverbial expressions.

According to the obtained results, both Venuti's translation strategies, Domestication and Foreignization have been used to overcome languages and culture challenges in translating culture-specific concepts into English. But the study reveals that Foreignization procedures used more than domestication in translating culture-specific concepts from Arabic into English.

Aldona Bakiera

Uniwersytet Marii Curie-Skłodowskiej

A Welsh woman's experience of identity hybridization in The Tower is Everywhere by Richard Jones

The postcolonial theory, which is now well-applied not only to postcolonies in the original historical sense of territories liberated from the domination of modern European empires but to all those lands with the history of prolonged prior domination by an external power, helps to better understand many cultural issues of those places and societies. Above all, those include the effects of the contact of two cultures – of the oppressor and of the oppressed - often resulting in obliterating the boundaries between them; more importantly, in the creation of hybridized cultural phenomena, such as personal and group identities (Bhabha, *The Location of Culture*, 1994; Acheraiou, *Questioning Hybridity, Postcolonialism and Globalisation*, 2011; Aaron, *Nineteenth Century Women's Writing in Wales: Nation, Gender and Identity*, 2007). An example of a postcolonial territory in this broad sense is Wales – the neighbour of England that has been exposed to England's overwhelming impact since the Middle Ages, which resulted in the marginalisation and displacement of its indigenous culture and tradition. Various manifestations and effects of this dependency and oppression have been explicitly or allegorically represented in many literary works by Welsh authors, past and present.

There is a still growing number of Welsh authors who have taken up the issue of the clash of English and Welsh cultures in the process of identity formation, yet the majority of such novels overrepresent male cultural experience while marginalising or neglecting women's identity dilemmas. However, there is a group of Anglo-Welsh writers whose novels show female protagonists living their lives and facing identity problems on the intersection of the English and Welsh cultures.

The proposed paper is an attempt at a postcolonial reading of one such novel, *The Tower is Everywhere* (1971), written in English by the Welsh writer Richard Jones on the inability of returning to the cultural "roots" of a woman whose identity has already become hybrid. Mariam, the main female character of the novel set in the second half of the 20th century, disillusioned by her dull London existence, hopes that a return to her Welsh hometown she left a few years before in pursuit of a life goal will bring a positive change in her life. However, she is not fully aware that together with her departure to London, certain aspects of her Welsh identity have been denied and the return is doomed to failure due to the adoption of the English feminine model. Due to her transformed hybrid identity, she is no longer able to resume her past Welsh way of life and decides to go back to England. By applying the established method of close reading, the relevant key concepts of postcolonial literary criticism (hybridity, identity, ethnicity, cultural overlap) and the theory of postcolonial feminism and the concept of double colonisation, I will try to demonstrate that identity hybridization is an irreversible process, and even when actively stopped at some point, it does not allow a person to return to roots.

Vuk-Tadija Barbarić

Institute of Croatian Language and Linguistics

The oldest Čakavian versus the oldest Štokavian legal documents

Legal documents written in Old-Croatian language have different origins, the most notable division being the dialect in which they were written: Čakavian (in Glagolitic script) or Štokavian (in Cyrillic script). For this research, the corpus of Štokavian legal documents is gathered from the Dubrovnik State Archive. This corpus reflects linguistic, cultural, political, and social facts that differ to a great extent from the same facts inferred from the Čakavian legal documents (published in *Acta Croatica*). In respect to the Štokavian group of documents connected to southerly placed Dubrovnik, the Čakavian group of documents mainly comes from the northern Croatian parts of eastern Adriatic coast. The object of this study is to compare these two groups of the oldest Croatian legal documents and to describe and explain the differences primarily on the linguistic level, but also on any level found to be of significant interest (e.g. stylistic, compositional, thematic etc.). This research is a part of the ongoing *Documentation and Interpretation of the Earliest Croatian* project (acronym DOCINEC, 2698, financed by Croatian Science Foundation) at the Institute of Croatian Language and Linguistics in Zagreb, Croatia. The project documents and interprets the oldest Croatian texts and linguistic attestations.

Anna Bączkowska

Uniwersytet Kazimierza Wielkiego w Bydgoszczy

Corpus-based analysis of immigration discourse in British broadsheet press

The aim of the presentation is to show the applicability of corpus-driven methodology to media discourse analysis (cf. Baker 2006, 2013; Baker et al. 2008; Bączkowska w druku). Theoretically, the study assumes that the semantic meaning of a lexical item is emergent and distributed, i.e. it resides in the word under investigation as well as the collocations with which it co-occurs. Methodologically, the analysis is primarily quantitative and relies on automatic data extraction and statistical calculations. The data used for the study were gleaned from a corpus of the British press, which contains articles coming from three broadsheet newspapers representing both a conservative and a left-wing political stance. The paper demonstrates, on the basis of press immigration discourse, how a corpus-driven methodology can be successfully employed in media studies, in particular in press discourse analysis.

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Agnieszka Borowiak

State University of Applied Sciences in Konin, Poland

Why CLIL?

The majority of recent studies in foreign language learning and teaching focuses not only on how effective language teaching should look like but also on possible ways of making this process more interesting and effective for language learners. This topic seems especially relevant when those students who have been learning foreign languages for a few years are particularly taken into consideration. It often happens that secondary school students feel bored when a second language teacher uses the same teaching approach and frequently similar materials throughout all that period. It is proposed in the present study that a solution that might be tested in such cases is Content and Language Integrated Learning (CLIL), in the course of which learners are taught science and/or humanities subjects by using the second language to conduct classes. The focus of this paper is to briefly characterise the concept of CLIL and present arguments for introducing CLIL in schools as a part of regular curricular. There will be presented the most relevant benefits for learners in terms of learning both a given subject and English as a foreign language. The study is based on the author's experiences as a secondary school teacher and the Applied Sciences University FL instructor.

The second part of the paper will introduce the topic of the prospective employers' perception of required FL competences of the secondary and tertiary school graduates and in the final part an attempt will be made to present a comparison of the outcomes of an analytical report presenting employers' opinions on the graduate employability as juxtaposed to the characteristics of a CLIL learner as outlined in relevant teaching courses. In this way the paper will tackle the topic concerning proper FL education preparation for future workplace not only in terms of foreign language qualifications but also other, soft, skills such as teamwork and the learner's ability to adapt to new situations and novel cultural contexts.

In conclusion, reference will also be made to possible advantages of international student-student collaborative activities (such as e.g., those planned at the State University of Applied Sciences in Konin in the project Increasing Graduate Employability through Professional Communication in English, Transnational Cooperation and Information Technology the present author is involved in), which might manifest high potential to reinforce the skills to be developed in the CLIL programme.

Katarina Chvalova, Eva Stranovska

University in Nitra, Slovakia

Teaching Reading Comprehension In A Creative Way

The paper is aimed at investigation of some aspects of foreign language reading comprehension, which is perceived as the most important skill required by students in a foreign language context. Intensive reading, also known as creative reading, has recently been ignored by researchers. The skill of reading comprehension is an aspect of practical reading experiences which can be developed by teacher's intervention. One way to help learners to improve the skill is strategy instruction. In the paper, the effect of various strategies, namely cooperative learning, critical thinking, summarizing and students-generated questions are discussed. The participants of the research were upper-intermediate FL University students. A quasi-experimental research, during which students underwent different instructional strategies, was carried on for 8 weeks with 3 groups of students- 2 experimental and one control group. After this period students'

reading test was applied to collect the data and compare the results of experimental and normal teaching. The findings showed that students' reading comprehension was improved by the use of the above mentioned strategies (critical thinking, summarizing and students-generated questions.)

Mikołaj Deckert

University of Łódź

Dimensions of translatorial automaticity

The paper uses the dual-process framework (cf. e.g. Evans and Stanovich 2013) where it is posited that we engage in either of two discernable types of cognitive processing. The first one ("System 1") is fast, intuitive and automatic, while the second one ("System 2") is slow, rational and controlled. I concentrate on those two modes from the vantage point of translation to extend the model of automaticity in decision-making beyond the "cognitive" dimension to encompass a "social" one. That extension centres on professional translator-commissioner relations and problems like sensitisation to the underdeterminacy of the translation task, for instance when the source material is decontextualised. The study discussed here used trainee output to shed some light on the two dimensions of translatorial dual-processing as evidenced in a context where the translation brief (cf. Nord 2005) was overly limited and the quality of the target text relied on the subject's ability to engage in reflective System 2 processing where reflexive System 1 processing was prompted.

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Marek Derenowski

State University of Applied Sciences in Konin

Developing intercultural awareness in the foreign language classroom

Regardless of different points of view and opinions, the concept of culture has taken an important place in foreign language teaching and learning studies. It has been widely recognized that language is used as a main medium through which target language culture may be expressed meaningfully. At the same time linguistic knowledge may not be enough to effectively communicate between cultures. Many aspects of culture are invisible, yet culture has an enormous impact on our behaviors. If ignored, these aspects can lead to misunderstanding, stress and conflict. Alternatively, if attention is given to the invisible aspects, it can enhance productivity, improve the process of communication between people. Additionally, the development of people's cultural awareness leads them to more critical thinking. Learners in the language classrooms are confronted with the rules of the language, but are not always able to use the language adequately as it requires since they are not knowledgeable enough about the target culture. Having that in mind the aim of the presentation is to provide essential information for language learners and teachers on the potential benefits of developing

intercultural awareness in the process of language acquisition and ways that can be utilized in order to achieve it.

Aneta Dłutek

Państwowa Wyższa Szkoła Zawodowa w Płocku

Expressing modality in commercial agreements and contracts – the analysis of Polish-English parallel texts

Modality as a linguistic phenomenon is present in almost all the languages. It expresses a wide range of linguistic aspects and meanings showing various social relations and attitudes. Within the languages for special purposes, legal texts are distinguished as a distinctive type. This paper deals with expressing modality in the aforementioned legal texts, to be more precise in agreements and contracts functioning in economic and trade environments and created in compliance with the commercial (companies) law provisions. The author analyses parallel sets of agreements in Polish and in English. In literature on the subject, these texts are proposed as patterns of commercial contracts to be used by foreign investors in Poland and Polish entrepreneurs cooperating with foreign parties. The method of parallel text comparison has been applied to establish potential translatable dynamic equivalents in connection with such concepts as obligation, prohibition and permission. The problem seems to be a multiaspectual one. On the one hand there is a difference in the grammatical structure of both languages, and on the other hand the commercial texts themselves include elements considered to be obligation for one party of the contract and frequently at the same time a right for the other party. The instances are analysed in the parallel documents in order to search for methods used by translators within the discussed area: how often expressions of the modal meaning and character are used in both language versions of texts and what type of other linguistic means are employed to pass similar meaning or attitude.

Agnieszka Gadomska

Uniwersytet SWSP

Using boundary objects in TEFL at the tertiary level of education

Boundary objects were first defined in the 1989 article "Translations' and Boundary Objects: Amateurs and Professionals in Berkeley's Museum of Vertebrate Zoology 1907- 39" by Susan Leigh Star and Jason Griesemer. Since then the term has become extremely popular. It refers to any analytical concept that belongs to two boundary worlds and fulfills the communicative needs of each of these social worlds. According to Elżbieta Gajek (2016), "It can be used in many social contexts in various ways and for various purposes by their users...as a common point of reference. " Although boundary objects have different meaning and usage in different worlds, their structure and functions are "common enough to make them recognizable across these worlds" (Gajek 2016). Being plastic enough, they can be adapted to a certain communicative context where they enable effective communication.

Elżbieta Gajek first described the use of mobile technologies as boundary objects in language education in her article "Mobile technologies as boundary objects in the hands of student teachers of languages inside and outside the university." The author of the presentation will focus on the particular teaching strategies adapted to the usage of mobile phones in the language

classroom in order to show their potential as boundary objects. The author's aim is to show that learners and teachers who use mobile devices inside the institution cross not only linguistic and cultural boundaries but also build the bridges over social and generation gaps in order to mediate the meaning. The case study will concern SWPS University English Philology students.

Justyna Hadaś

Adam Mickiewicz University, Poznań, Poland

Critical incidents as a tool for practicing cultural self-awareness. Exploring the notion of introspection in transcultural education

The aim of this research is to bring attention to the importance of raising awareness of one's own culture (C1) in foreign language teaching and learning and its significance for developing intercultural skills. Introspection will be presented as an act of self-examination, self-inquiry or reflecting on self: a skill necessary for developing an ability to understand the Other. I will be looking at introspection as a metacognitive act, carried out by a learner and directed towards his/her own actions (ways of interacting and communicating) as well as his/her internal states, aimed at searching ethnocentric perspectives in the context of reflecting on intercultural communication, especially the comparing processes. Michael Byram's Intercultural Communicative Competence model will be used as theoretical framework and it will be related to such concepts as transcultural awareness. While exploring the practical, pedagogical conditions for using introspection, the example of *critical incidents* will be given in order to see how this tool (based on discussing stories/cases of communication breakdown in a language classroom) can serve as a technique for raising cultural self-awareness.

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Meaning, Perception, and Culture in International Business Discourse: A Theoretical Analysis of Potential Conflicts

Whenever English is used as the language of international business discourse, it has the potential for many misunderstandings because the interlocutors often assume they have shared meaning when in actual fact they do not. Misunderstandings and misperceptions can escalate into conflict situations if not handled correctly by the interlocutors. This paper looks at how meaning, perception, and culture are interrelated and influence international business discourse. Conflicts by their very nature are complex and involve many causes. By examining these causes, it is possible to isolate and identify the source for such misunderstandings and misperceptions and how they may be overcome. Central to overcoming misunderstandings and misperceptions is social metacognition. It may help reduce the potential for conflicts in business relationships. And non-native speakers of English may have an edge over native speakers in this regard.

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Kathryn Marie Hudson
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Blending In: Hybridity, Identity and Creolization

Creoles are widely believed to develop when pidgins – created to facilitate situational communication among speakers of unrelated linguistic varieties – become nativized and transmitted to children as a primary linguistic system (Bloomfield 1933; Hall 1966). Variations on this theme have been extensively described (see e.g. Arends, Muysken, and Smith 1995; Bickerton 1983, 1984; Hancock 1985; McWhorter 1998, 1999; Mufwene 1993, 2002; Parkvall 2000; Thomason and Kaufman 1988; Vennemann 2003); however, none of these perspectives offer a satisfying means of accounting for the direct emergence of creoles from situations of linguistic contact in the absence of a mitigating pidgin or traditional colonial dynamic. Taking the author's ongoing work in western Micronesia as its inspiration, this paper explores an alternate approach and presents an account of creolization that is rooted in processes of sociocultural hybridization and identity coalescence. In this view, the emergence of creoles is regarded as a one possible consequence of intensive contact among communities speaking distinct but related languages and thus as a reflection of processes through which categories of identity – both cultural and linguistic – are (re)negotiated. This shapes the mechanisms of creolization and the nature of its linguistic manifestations; it also conditions sociocultural features pertinent to patterns of linguistic use. Particular attention is given to communities associated with the Trukic dialect chain, which spans territories stretching from Palau to the Micronesian state of Chuuk. Primary focus is placed on communities from the outer islands of Yap and Palau, where the author is involved in ongoing fieldwork, and on the ways in which their historical, sociocultural, and linguistic contexts relate to the creolization process. Implications for the typological study of creoles will also be addressed, particularly in relation to the basilectal-mesolectal-acrolectal continuum and Holm's (2000) notion of semi-creoles.

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Agnieszka Kałużna

The University of Zielona Góra, Poland

Dickens the Moralist: Translation Analysis of "David Copperfield"

The aim of the article is to present how Dickens's moral truths were translated. The subject of scrutiny comprises Wilhelmina Zyndram-Kościałkowska's translation of "David Copperfield" from 1888. The analysis refers to the selected social issues Dickens deemed significant for his readers. In the theoretical part of the paper Dickens as the moralist is introduced. This is when his mindset to education, money management, childhood and marriage is described. Next the attitude to the mentioned social problems as advocated by the Polish positivist writers such as Bolesław Prus, Maria Konopnicka and Eliza Orzeszkowa is examined. In the practical part the language used by Zyndram-Kościałkowska, the translator of "David Copperfield" in relation to Dickens's moral references is meticulously scrutinized. Finally conclusions are drawn.

Joanna Kapica-Curzytek, Małgorzata Karczewska, Richard Sharp

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The phenomenon of global English in the world of interactive online entertainment

Developments in globalisation and the spread of internet technologies over the last two decades have increasingly helped to improve the status of English as a de-facto global language. This spread has had profound effects on the way English is used. The internet has allowed for the formation of social networks around a common language, namely English. Even a casual look at the statistics will provide an understanding of the enormous scale of this development:

- Approximately 40% of the world's population, some 3.5 billion people, has access to the internet. Over 50% of the total content of the internet is in English.
- Facebook has 1.87 billion active monthly users. Of that total, 52% of users are accessing and interacting using the English language.
- An estimated 700 million people play online video games. English is overwhelmingly the most popular language in online communication between gamers.

As the amount of interactive social media increases with the spread and improvement of technology, it seems logical that so will the creation of increasing numbers of online communities that use English to communicate. These communities differ from traditional language groups because they are often created outside of geographical borders, are not usually attached to a certain nation or ethnic group and consist of people from a wide range of social backgrounds, professions, races and ages.

This study aims to explore the importance of the role of interactive online media in the promotion of English as a global language. The assumptions in the study will be tested for evidence at a local scale at a Polish university via a survey conducted among a sample group of language philology students. The questionnaire contains, apart from questions about the participants' age or sex, questions about the languages spoken and the philology studied. In the main part of the questionnaire, the participants are asked to answer questions about the dominance of English in the world of interactive online media and its potential advantages and disadvantages. The questionnaire also asks if the respondents themselves use English as a medium of communication in online interactions and their reasons for doing so.

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Joanna Kłosowska

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(Un)successful communication: sex-based differences and contrasts

The aim of this paper is the presentation of the features of successful and unsuccessful communication as well as the factors influencing the outcome of a conversation. According to the popular belief, in order to reach understanding in a conversation, the interlocutors should correctly decode the messages sent by the speakers and observe the general principles of politeness and cooperation. The observance of these norms alone does not, however, guarantee the successful outcome of communication. Another significant factor influencing communication is the sex of the interlocutors. Both men and women are characterized by different linguistic behaviour in communication and various communicative expectations from their interlocutors. The difference in the languages spoken by men and women and the variety of their conversational needs frequently cause the impossibility of reading each other's intentions correctly and result in failing to discover the speaker's meaning. One of the main objectives of the presentation is to prove that gender differences in informal interactions can also influence the results of communicative exchanges between the interlocutors and that different communicative features of men and women may cause misunderstandings, understatements and other communicative problems in their every-day conversations.

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Computer-assisted translation (CAT) tools in the translator training

While it is possible to translate with pen and paper, it is no longer cost-effective. For translators to earn a living, they have to increase their output volume, their translation speed and quality. In fact, the pace at which translation market is going global and poses new challenges leaves no choice for a language professional but to follow and utilise the latest achievements of technology (Pym, 2009; Christensen and Schjoldager, 2016). There is no doubt that the software can indeed help to translate large volumes of specialised text much faster than a translator would do without CAT tools. However, one should ask how the software affects the role of translator in the process of translation. Especially so when set in the context of translation classroom and students without years of experience.

Even though the use of CAT tools is seen as an advantage to the process of translation (Bogucki, 2007), there are voices suggesting that it may not always be the case (Doherty, 2016). This phenomenon spurs discussion on the teaching targets in CAT-based translator training. The presentation will outline a research meant to prove that student translators, taught CAT tools in a classical way, place great trust in the quality of external translation memories, relinquishing part of their independence as translators. Therefore, a new approach is needed, one that is based on the diagnosis of student needs in respect of CAT tools and redefinition of teaching goals.

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Metonymy in Tok Pisin as a manifestation of conceptual creativity

As an English-based pidgin, Tok Pisin is one of the two official languages and “the medium of primary education” in Papua New Guinea (Jenkins 2003: 56; Melchers and Shaw 2003: 175). Being “the best developed pidgin in the world” (Melchers and Shaw 2003: 175), it has numerous metonymy-based vocabulary items, which reflect remarkable linguistic creativity of their users. Novelty is present both in the original metonymic senses of many expressions, for example *haus mani* (Eng. ‘bank’) (TPED 2017), and in metonymic extensions of the original senses of some lexemes, for example *susu* into ‘milk’, ‘breast’, and ‘breast-feeding’ (Aschroft 2001: 80).

Relying on the theory of conceptual metonymy developed by Radden and Kövecses (1999) and the *Tok Pisin to English Dictionary* (2017), the paper discusses examples of English-based Tok Pisin expressions which rely on this mechanism in the process of meaning creation. It argues that though metonymy often interacts with grammatical elements typical of creole languages, such as reduplication, reduced plural forms, or specific possessive pronouns, its types in Tok

Pisin are the same as in the lexifier language. Instead, a lot of novelty is present in the selection of specific metonymic vehicles serving as the parts, the contents, the effects, etc. within various ICMs (idealized cognitive models). For example, the noun *spak* (Eng. ‘alcohol’) is derived from the English word *spark/s*, which—among other things—denotes any glowing, gleaming, or glistening bubble/s, common in some wines (Guralnik 1986: 1365). The Tok Pisin expression is based on the metonymies part of a thing for the whole thing and specific for generic (Radden and Kövecses 1999: 34-36). Its novelty lies not in the types of metonymy that it represents, but in the fact that the vehicle used to access the target concept is not used in this sense in English—the expression *sparkling wine* is not as inclusive as *spak*, and if any metonymic motivation can be postulated for it, it is only of the type property for substance. Finally, the paper argues that some metonymic strategies typical of Tok Pisin are also possible in informal languages, such as slangs or cants (Carlinsky 1974).

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Jane Austen’s contacts with zombies

Jane Austen opens *Pride and Prejudice* with the observation that “[i]t is a truth universally acknowledged, that a single man in possession of a good fortune must be in want of a wife.” Seth Grahame-Smith’s starts his 2009 novel *Pride and Prejudice and Zombies* with a claim that “[i]t is a truth universally acknowledged that a zombie in possession of brains must be in want of more brains.” From the very first lines, Grahame-Smith introduces “the unmentionables” into the world of Elizabeth Bennet and Mr Darcy, initiating the contact between the classic comedy of manners and a story of zombie apocalypse. Austen is quoted as a co-author of the 2009 work and, in fact, the novel is in a substantial part composed of Austen’s original passages, with some passages added, removed or changed. In my presentation I will discuss the nature and effects of the fusion of Austen’s classic and contemporary zombie fiction.

Barbara Lewandowska-Tomaszczyk

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Prosumptive events, happenings and performances - A study of English-Polish lexical similarities and contrasts

The focus of the paper is to present a linguistic contact situation and elaborate on contrasts between the semantic interpretation of the Polish lexical borrowings *event/iwent* (Lewandowska-Tomaszczyk 2017 forthcoming) and those involving the delimitation of the original semantic range in other recent English loanwords to Polish *happening/hapening* and *performance/performans(e)*.

The research methods employed are a cognitive corpus-based approach to discourse (Lewandowska-Tomaszczyk & Dziwirek 2009), which involves the use of national corpus data and tools (BNC; NKJP Pezik 2014) as well as insight and tools from recent media and culture studies. It is proposed that the use of the investigated forms in Polish coincides with a rapid development of new mass cultural movements of the *prosumption* type (Drozdowski et al. 2014), which started to be particularly visible in Poland at the beginning of the present millennium. A range of processes observed in current media culture, involving hybridization of both media production and use, particularly relevant with regard to new media, is discussed in the paper, including prosumption which involves the hybridisation of the *producer/consumer* type of audiences (Toffler 1980) to cover the new interactive role of *prosumers* (O'Hagan, 2009; see Lewandowska-Tomaszczyk 2015 for more details). This trend is claimed to be reflected in what the Polish users call real world *itwenty, hapeningi* and *performase*.

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Types of collective identity in Polish and English, public internet space and a new democracy

The focus of the paper are types of and differences in collective group identity patterns that evolve from the analysis of the materials from Polish and English public internet space, and the idea of a new democracy, of culture-specific character, which is emerging at present (Lewandowska-Tomaszczyk 2013). The examples we discuss involve the British 38 degrees movement on the one hand (Wilson 2013), and Polish internet discourses with regard to current political and social events on the other.

The first part of the paper presents a description of the British 38 Degrees organization, with over one million members, that campaigns on a number of diverse social and political issues, while Polish internet communication is exemplified in comments of different groups of users on current events presented in on-line press. We investigate the dynamics of the participants' attitudes and stance which are uncovered or arise in connection with a particular event, and relate it to differences in particular English and Polish cultural models (Hofstede 1980 on cultural dimensions; Sharifian 2017). The positions represented by groups spread in the audiences and affect the participants' identity development and maintenance with reference to the given issue and can bring real effects in the outside world.

The topics of the exchanges involve a range of varying discourse strategies and their linguistic realization (Lewandowska-Tomaszczyk 2015). The process of particular importance in this context involves the mechanism of emergent culture-bound identity in Computer-Mediated Communication, grounded in a sense of common emotionality around various issues that are predominantly of a social and political character. An analysis of the dynamics of such discourses, exemplified by the comments to online newspaper articles, will be presented to instigate a discussion of what can be observed as a new order of practicing democracy in contemporary society.

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Linguistic Differences in Headlines: Comparison between Korean and American Newspapers

This study aims to compare the linguistic differences between Korean and American newspaper headlines. This paper contributes to media studies on the newspaper headlines by analyzing the headlines dealing with the same issues and classifying them into political, economic, and cultural categories. Most previous researches comparing newspaper headlines randomly collected the data and only focused on the form and function of the headlines disregarding the kinds of issues or categories. To provide a more precise comparison between the headlines on different languages, this study analyzed Korean and American newspaper headlines dealing with the same issues with the linguistic aspect. This study first collected Korean and American online newspaper headlines dealing with the same issues from Maeil Business Newspaper, News Peppermint, and New York Times (NYT), and then classified them according to three categories: politics, economy, and culture. We have collected 80 headlines under 36 different issues: 18 issues in politics, 12 issues in economy, and 6 issues in cultural category. The data has two or three Korean and American headlines for each issue. The results show similar linguistic differences between the headlines to the ones found by the previous researches. However, we found some interesting differences between Korean and American headlines especially in politics and economy: among the linguistic differences between Korean and American headlines, 1) the difference in frequencies of using quotation stand out as being more important in the political category, 2) the difference in using metaphorical expressions is more remarkable in the business category. Lastly, no significant difference was found in the cultural category.

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The Scholarly Discourse on Translation and its Effect on Translators' Social Status

This article aims to explore and juxtapose the very wordings various translation scholars have used to refer to the translation and the text it is induced from, such as "source text" and "target text", in order to see how this wording places translation and translators in society and power relations. The words that scholars utilize to define and describe, even talk about translation, create a certain discourse. Discourse being one of the primary indicators of the relative attitude of a scholar towards translation and its value compared with the non-translated texts, determines the relative power and, by extension, the status given to translation alongside translators in each society. The scholars included in the present study are the ones that are active in conducting research in cultural as well as functional aspects of translation, such as Lawrence Venuti. The researcher has found out that although these scholars lament and heavily criticize the peripheral status of the translation, the very language they use *fosters* this kind of attitude. However, we have studied the works published in English, although English has been the hegemonic language in TS, the results of this study can not be generalized to other societies. Nevertheless, understanding the profound role of the language we use, and rethinking it might prove to be exceedingly effective in improving the social status of translation and translators.

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Barbara Nykiel-Herbert

Lingworks

I Write, Therefore I Count: Negotiating Cultural Dissonance While Learning to Be Literate

Although its impact eludes measurement, culture is one of the determining factors in literacy acquisition (August and Shanahan, 2006). Given the social situatedness of literacy as a human activity (Gee 2012), our understanding of how and why it happens relies heavily on ethnographies and case studies (Rogers and Street, 2011); particularly illuminating are those involving non-mainstream literacy practices and participants.

This case study documents the process of literacy acquisition, accompanied by a shift in cultural identity, of a non-literate refugee child in the context of the competing cultures of a traditional Kurdish home and an American public school. The data (observations, audio-recordings, and writing samples) were collected over the period of two years as part of a larger ethnographic

project involving a group of Middle-Eastern refugee students (Nykiel-Herbert 2010). The analysis of the data confirms that a positive impact on the refugee children's acceptance of the host culture occurs through the institutional recognition (instead of suppression) of their home cultures.

As a minor child, Shukriya is subject to two different sets of cultural norms and expectations, particularly with regard to gender and schooling. Within her large, traditional, rural, Muslim family, she takes a back seat to her brothers; her parents are ambivalent about their only daughter attending school. Shukriya's sense of identity is tied to her role as a future homemaker. At the same time, the school culture, which values gender equality, independence, and academic success, defines Shukriya solely in terms of deficit: a non-literate, non-numerate, non-English speaker in need of "cultural remediation" (Greathouse, 2003) to become American. However, Shukriya resists Americanization by passive non-compliance with the institutional efforts to educate her, becoming mute and virtually invisible within the school community. At the end of her second school year she is suspected of mental deficits as well, and referred for learning disability evaluation.

Instead of a special education class, Shukriya was included in a program for low-performing refugees from the Middle East. While emphasizing academic achievement, the program was friendly towards the students' cultural values, beliefs, and behaviors, and geared towards their strengths, such as oral narrative skills, which are highly regarded in the traditional Middle Eastern societies. It is within this hybridized cultural space that Shukriya discovers that literacy is the currency of social status and recognition. Shukriya begins to use writing for self-promotion and, gradually, affirmation of her membership in both cultures. She re-asserts her identity as a Kurdish female ("When I was in Iraq I was a little girl and I cook and help my Grandmother to clean up floor and kitchen and outside") while she also crafts a new identity for herself as a successful student, challenging some of the expectations of her home culture ("I am good at math because it is easy for me to do math;" "I am good at skating. Me and my big brother go skating in the park every day"). As she struggles to adapt the written language of her school environment to her own needs and purposes, she experiments with a variety of genres and rhetorical devices. By the end of the year, Shukriya easily passes a standardized age-appropriate literacy test for English language learners.

The presentation concludes with implications for further research as well as for educating ethnic minorities within public school systems.

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Katarzyna Papaja

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The role of global orientation and expectancy in CLIL – A cross-cultural study

A lot of research was conducted on the importance of affective factors in FL classroom (Schmidt et al. 1996; Schmidt Watanabe, 2001; Ushioda, 2001;), however, still not enough in the context of CLIL in which affective factors have a significant role. Content and Language Integrated Learning (CLIL) programmes have become very popular worldwide due to the fact that having knowledge only of a foreign language is not enough in the world in which communication at advanced level is indispensable. Content and Language Integrated Learning (CLIL) is an approach which combines content and language. Focus on global orientation, which has been defined as an international posture which includes “interest in foreign or international affairs, willingness to go overseas to study or work, readiness to interact with intercultural partners... and non-ethnocentric attitude toward different cultures” (Kormos and Csizér, 2008: 330) is one of the aims of CLIL. Expectancy, which includes the component of effort but also interrelated factors such as self-confidence, positive thinking, and determination (Schmidt et al. 1996 in Schmidt and Wanabe, 2001) is one of the factors which should be carefully paid attention to, especially in the context of learning subjects in a foreign language.

The current study aims to determine the impact of CLIL on students' global orientation as well as their expectancy and effort in different cultural contexts, namely in the Netherlands, Germany and Poland. The implementation of CLIL practice in the Netherlands, Germany and Poland took place in a variety of ways. In order to collect the data a questionnaire based on scales already used by Gardner (1985), Schmidt and Watanabe (2001) and Lagabaster and Doiz (2015) was designed. The questionnaire was conducted among Secondary School learners in the countries mentioned above. The study is a part of a project devoted to the impact of CLIL in affective factors.

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From linguistic purism to hybrid languages: the case of Spanish

We live in an era of intense linguistic and cultural contacts, in which many people are afraid of losing their identity. So it is logical that – among other reactions – linguistic purism is getting momentum, and is discarding everything 'strange' at a symbolic-linguistic-cultural level.

Purism is not (only) a linguistic notion, it also has a social function. It forms an important part of constructing identity, and it has a collective meaning: it distinguishes certain members of the linguistic social group and excludes others from this community. The phenomenon of purism and exclusion proceeds from searching the identity and it has the origin in the desire of the authenticity of the cultural self, which feels threatened in the presence of another culture.

The counterpoint of purism (in its linguistic, cultural or social meaning) is hybridism. Hybridism originally is a biological term, but nowadays it is used in a linguistic or cultural meaning, too. Languages are all hybrid, in different degrees. When a language is alive, it is in a continuous change and it is normal, that it is influenced by other languages. Linguistic hybridism was manifest especially in colonial contexts.

In case of Spanish – although it was in continuous interinfluence with other languages in the Iberian Peninsula (Visigoth, Arabic, French, Italian, etc.) – its arrival to the American continent was an important starting point in its hybridization. When colonizers arrived to the New World, they found many unknown realia (plants, animals, traditions), so they borrowed words from Indigenous languages to name them. A very interesting testimony are the letters that Hernán Cortés wrote to Charles I between 1519 and 1526 that relate the conquest of the Mexican empire. In his texts, he uses a great number of words from Nahuatl or Antillean aboriginal languages which is a proof of his experience in completely different circumstances, and it raises respect towards him.

But at the same time a kind of "linguistic racialism" can also be observed among some European colonizers, although this tendency is not typical in the early years of colonization. It would be strengthened later, for social and political reasons.

In general terms, the aspirations towards purism or on the other hand the pride of being "mestizo" and of belonging to a hybrid culture depend on political-national interests and they will always be reflected in the use of language and in the attitude towards it.

Keywords: linguistic purism, hybrid languages, Spanish, linguistic influence, identity.

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Towards an integrated approach to assessment in translator training

The purpose of the presentation is to discuss the multifaceted nature of assessment and various approaches to assessment procedures that can be used in the translation classroom. It briefly analyses the functions of assessment in a translator training context, i.e. diagnostic (when it is used as a level-placement tool before a learning process begins), summative (when used to assess the knowledge acquired and the end results after the learning process) and formative (used during the learning process to obtain information for the purpose of training) (Melis and Hurtado Albir (2001: 277). Challenging the common misconception that assessment takes place when the translation task is finished and the learning process is over, the author aims at postulating the effective use formative assessment, which "is concerned with how judgments about the quality of student responses (performances, pieces, or works) can be used to shape and improve the student's competence by short-circuiting the randomness and inefficiency of trial-and-error learning" (Sadler 1998 p. 120).

In principle, formative assessment provides "information to be used as feedback to modify teaching and learning activities" (Black and Wiliam 1998: 140). With the aim of enriching the process of translator training, the need arises to broaden the conceptualisation of formative assessment beyond typical educational assessment procedures. Prior to choosing evaluative tools and techniques, a reflection must be undertaken to identify the position of assessment. If the aim of assessment is to provide feedback, it can definitely be given a more central position in the educational process. What has formerly been regarded as a necessary evil can now not only be justified but also excused or even fostered. The author postulates an integrated approach to assessment in translator training which introduces assessment into curriculum as a method of *teaching*. The idea behind this approach is teaching through assessment-related practices (e.g peer-assessment, self-assessment), which enables students to benefit more from assessment and develop self-reflection and self-assessment skills. Such an approach favours autonomous and self-regulated learning which empowers students to plan, monitor, control and reflect on the specific problems that they encounter.

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The Translation of "Dune": an Encounter of Languages

Dune is perhaps the most well-known science fiction novel (Bleiler, 1982:377) and probably the most translated with at least 23 translations in different languages (*Dune* books, WorldCat). Written by Frank Herbert and published in the United States in 1965, *Dune* is special in the science fiction field: “*Dune* is to science fiction what *The Lord of the Rings* is to fantasy: the ultimate created world” (Pierce, 1987:123). The intellectual and political elements the novel set up are molded into a gigantic science fiction world with great monsters, epic battles, and strange psionic powers. *Dune* is an entertaining intellectual novel. The originality of the novel lies not only in its content, but also in its form as Herbert uses some stylistic effects to make his point, and especially foreign languages: “*Dune* (...) is a historical mural painting of humanity (...) whose language, especially foreign languages (...) is a crucial and very original feature of the work” (Plante Jourdain, 2001-2002:81). English remains, of course, the main language as it is Herbert’s native tongue and also because the novel has to be understood by the source reader, but Arabic is also greatly represented in the novel and takes on a particular meaning. *Dune* is a novel in which languages are in contact, and the translation adds another linguistic dimension to the work.

Many foreign languages inhabit *Dune* and each of them is supposed to have a special purpose as “the words which carry images, sounds and meanings, give each foreign language a specific role, simultaneously music and instrument, speech and speaker, sound and amplifier” (Plante Jourdain, 2005:82). For example, Arabic is used by the Fremen, the people of the desert who struggle to find water and whose religion is bound to nature, courage and honesty (*ibid*, 2005:83).

Science fiction is a literary genre accustomed to invented words and worlds. However, even though Frank Herbert has invented some words using the usual linguistic creative processes, his use of Arabic is different. Some Arabic loanwords are unaltered, in their form and their meaning, and others are transformed, in their form and/or their meaning, but in the source readers’ mind, all of them only exist within the science fiction environment of the novel as the words don’t belong to their linguistic encyclopedia. These words become fiction words: words which don’t exist in the readers’ dictionary (Angenot, 1978). The use of an existing language, *a priori* unknown to the readers, in a fictional world is a way to anchor this new strange world in the reality of the reader and to create the “illusion of a universe that exists beyond the borders of the story itself” (Kennedy, 2016:100). The sound and the poetry of the Arabic language engage the readers in a particular atmosphere and thus, allow Frank Herbert to speak directly to their existing cultural references.

Whether they’re Arabic or not, loanwords have two aims in *Dune*: creating an exotic paradigm inside an unknown alien world while appealing to the reader’s background about those particular languages. However, in a science fiction context the loanwords tend to be more complicated as their meanings do not always refer to their initial and real life meanings. Frank Herbert uses some foreign terms and changes their meaning according to the context and the color he wants for his fictional world. Arabic loanwords often keep their initial color but their meaning is torn apart to be incorporated into *Dune*’s world.

Considering these facts, how are then those familiar but alien words translated in the French version of Frank Herbert’s *Dune*? How are their new meanings transcribed and do the words have the same linguistic behavior as in the English version?

To answer these questions, we shall propose a comparative analysis of the loanwords in both the original and French versions of *Dune* in order to understand how the translator has dealt with the linguistic encounters of the novel:

- we shall analyze the way foreign words are inserted into the original text within their semantic environment and whether they behave like any other words or not;
- we shall analyze the way the same foreign words are inserted into the French translation of the text within their semantic environment and whether they behave like any other words or not;
- we shall compare these contextual analysis as well as the way terms are handled by the French translation.

This comparative analysis aims to emphasize how the translators can deal with these specific loanwords in a science fiction context.

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Sensory qualities and metaphors – a case of mental phenomena in English and Polish

In cognitive linguistics, metaphorical conceptualizations of abstract phenomena are believed to be motivated by the embodied nature of language and cognition (Lakoff & Johnson 1999; Kövecses, 2015). However, despite its constant development (e.g., Johansson Falck & Gibbs 2012; Casasanto & Gijssels, 2015; Coello & Fischer, 2016), the research into the embodied nature of metaphorical conceptualizations still needs to address in more detail some pending issues, in particular what is the specific role of information provided by sensory modalities (Macpherson, 2011, Fulkerson, 2014), i.e. vision, audition, touch, the chemical senses, and the bodily senses, in the emergence of metaphorical linguistic expressions.

The present study aims to push forth the research in this area by presenting a comparative corpus-based analysis of various sensory qualities used in linguistic representations of a wide range of mental phenomena in English and Polish. By taking stock of frequency and

characteristics of use of specific sensory qualities and modalities in two historically distant languages, the study will demonstrate in a fine-grained manner both similar and distinct patterns in which basic sensory qualities are mapped onto conceptual representations of abstract mental objects. This contrastive approach will enable us to distinguish cross-linguistic, and presumably universal, mappings as well as culture-specific conceptualizations.

This study is divided into four parts. First, it discusses the nature of sensory perception, embodied cognition, Conceptual Metaphor Theory, and The Theory of Objectification (Szwedek, 2011). Second, it presents the methodological workbench of the study, i.e. a corpus-based approach. Third, it discusses original empirical research into the role of sensory qualities in the conceptualization of mental phenomena such as mind, thought, memory, problem solving, and attention in English and Polish. The last part is devoted to comparative discussion of qualitative and quantitative empirical data, as well as their implications for future research.

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Ewa Urbaniak-Rybicka

Państwowa Wyższa Szkoła Zawodowa w Koninie

Trans(de)formation and Transgression in Aga Maksimowska's Giant

Aga Maksimowska's critically acclaimed 2012 novel *Giant* offers a subjective vision of reaching into the new territory as a result of growing up and immigration. Set initially in the 1980s Poland and later in the then contemporary Canada the narrative focuses on teenage Gosia and navigates the reader first through the fascinating and controversial communist Poland, with its political repressions, historical sympathies and antipathies, rebellious religiousness and economic problems, and then through the foreign Canadian territory, and, subsequently, the process of taming it, when the girl joins her mother in Toronto. The experience of immigration, first experienced indirectly in Morena near Gdańsk through her mother's Canadian dream, then the actual process and consequent trans/formation is parallel to the teenager's entrance into the bizarre world of adulthood which is accompanied by her body's metamorphosis. It is Gosia's physique, giant, grotesque and aberrant, which functions as the central symbol of the alteration

her crossing various boundaries requires and which becomes the allegory of multifaceted otherness enforced both by adolescence and the process of entering a new culture to become a Polish-Canadian. Maksimowska's book with its scattered Polish expressions, vivid memories of everyday life and depictions of national or private rituals exoticises the 1980s Poland for the Canadian audience without avoidance of disturbing streaks in the Polish history or mentality, and contrasts it with the then mythical West in an attempt to embrace, once again and in still another form, the universal and ancient journey of man to the better future and in search of a new prosperous life.

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Contrasting news values in newspaper articles and social media. A discursive approach to the US ruling on same-sex marriage

The US Supreme Court ruling on the *Obergefell vs. Hodges* case on June 26, 2015 led to the recognition of same-sex marriage in all fifty States, declaring it a constitutional right under the Fourteenth Amendment. The event received huge media coverage and gave rise to animated discussions on digital media platforms.

The media coverage and its worldwide resonance resulted in an involuntary deviance amplification effect (Cohen 2002), framing the event in such a way that moral panic was an inevitable consequence (Hall *et al.* 1978; McEnery 2006). Indeed, if the fear of isolation due to spirals of silence (Noelle-Neumann 1974) is increasingly subdued thanks to the online environment, studying how users communicate on social media platforms can help researchers highlight how discourses on given minorities are linguistically conveyed in this fluid environment (Zappavigna 2012, 2014).

Drawing on these observations, our investigation will firstly focus on the discursive representation (Bednarek and Caple 2012a, 2012b; Potts, Bednarek and Caple 2015) of the main actors and events concerning the US Supreme Court ruling in the first article published online by *The New York Times*, *The Washington Post*, and the *Los Angeles Times* in the US, *The Guardian*, *The Daily Telegraph*, and *The Times* in the UK and *la Repubblica*, *Corriere della Sera*, *Il Messaggero*, *il Giornale*, *il Fatto Quotidiano*, and *Libero* in Italy. The selection was made both on the basis of the printed and online circulation of each newspaper in the respective countries and of their widespread use of digital media.

Additionally, in order to see how the event was framed by social media users, a corpus was collected of all Facebook comments related to the first news story published online by the leading newspapers under investigation. This Facebook user-generated corpus on marriage equality (FUGmar) comprises three subcorpora: the Italian subcorpus (FUGmar_it, which contains 1,246 comments and 2,421 replies, for a total number of 92,011 tokens); the UK subcorpus (FUGmar_uk, which comprises 797 comments and 1,140 replies, for a total number of 52,252 tokens); and the US subcorpus (FUGmar_us, which lists 3,065 comments and 3,295 replies, for a total number of 137,482 tokens). The FUGmar corpus was then uploaded to the corpus analysis platform Sketch Engine to analyse the discourses surrounding the event in a fluid and boundary-free environment such as that provided by new digital media in relation to news framing.

The analysis of the news values, which discursively construe the event in the newspapers, and of the way they have been, or have not been, picked up by social media users, when they discursively respond to and construe the event, enables us to reflect on the relationship between an event, its news framing, and the echo the framing has on audiences through social media. Ultimately, we will compare and contrast the discourses surrounding the US Supreme Court ruling on same-sex marriage in the US, UK and Italy.

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Agata Węzyk

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Conceptualisation of pride in Polish and English languages – a corpora-based study

The research on emotion has been traditionally attributed to philosophy and psychology. However, there is still some room for research and discussion. Linguistics can contribute enormously to our understanding of emotions especially in terms of cultural differences in experiencing, expressing, and recognizing them. It is widely acknowledged that emotions have evolved to facilitate both survival and social goals and thus, they are to some extent universal but simultaneously culture-shaped (Tracy&Robbins, 2007, Goetz&Keltner, 2007).

In my presentation, I would like to discuss possible differences and similarities in how pride is conceptualised in two languages: English and Polish. Pride belongs to the category of self-conscious emotions, which require sense of self and other quite complex cognitive processes (self-awareness, self-understanding) (Tracy and Robbins, 2007, Goetz&Keltner, 2007, Zinck, 2008). This actually makes them very susceptible to cultural influences, as the concept of self differs in various cultures (e.g. Markus&Kitayama, 1991, Goetz&Keltner, 2007, Vignoles et al. 2016). Furthermore, cultural factors influence emotions in other ways. They provide and limit emotional stimuli available to an individual, and affect events appraisal. They also set the norms regarding what and how intense emotions should(not) occur in a given situation, and regulate both verbal and non-verbal expression, e.g. some cultures allow for free expression of emotions and others restrain it (Wierzbicka, 1995, Boiger&Mesquita, 2012, De Leersnyder et al., 2013). There is some evidence that pride, despite having universal expression pattern (Tracy and

Robbins, 2004) is differently conceptualised in different cultures (e.g. Goetz&Keltner, 2007). Moreover, its concept has changed over time, even within one (British) culture (Tissari, 2006). Given that at a very general level social goals supported by pride are universal, and that Polish and British culture are to some degree different, it is only logical to expect both similarities and differences in pride conceptualisation in the two languages.

In my study, I applied Oster's (2010) methodology of analysing semantic and pragmatic aspects of linguistics expressions of emotion concepts. It actually combines two approaches i.e. Stefanowitsch's (2006) metaphorical pattern of analysis and Kovecses' (1990) lexical approach but also includes other cognitive linguistic tools (i.e. semantic preference and semantic prosody). The material I used in my study has been derived from two corpora: NKJP and BNC. I decided to conduct the corpora-based study as its advantages (huge databases, possibility of quantifying the results) may enrich both descriptive and contrastive studies (Oster, 2010).

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Section papers (Polish) - Beiträge auf Polnisch - Referaty w języku polskim

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Miedzy sacrum i profanum – świat sacrum w poezji Winstona Moralesa Chavarro

Głównym celem referatu będzie przeanalizowanie cech sacrum w twórczości poetyckiej współczesnego kolumbijskiego autora Winstona Moralesa Chavarro. Za punkt wyjścia posłuży koncepcja sacrum i profanum w ujęciu rumuńskiego filozofa Mircei Eliade. Sacrum powiązane jest ściśle z myśleniem mityczno-magicznym, charakteryzującym zarówno kultury indiańskie i

afrykańskie, także współcześnie, jak i kultury europejskie w początkach ich istnienia. Zakłada ono m. in. świętość przyrody (elementu niezwykle istotnego także w twórczości Winstona Moralesa), z którą ludzie są ściśle powiązani. Profanum natomiast utożsamiane jest często ze współczesnym racjonalnym i naukowym światopoglądem tzw. Zachodu, który utracił swe pierwotne cechy i oddalił się od swych korzeni. Wszystkie trzy wymienione kultury od pięciu wieków przenikają się wzajemnie na kontynencie łatynoamerykańskim, wpływając w różnym stopniu na światopoglądy myślicieli, pisarzy i twórców z niego pochodzących. Na podstawie analizy fragmentów tekstów poetyckich Winstona Moralesa, a także jego tekstu eseistycznego, postaramy się wskazać w jego twórczości cechy *sacrum* oraz pokazać, że zwrot w stronę *sacrum* stanowi pewnego rodzaju bunt wobec nadmiernej technicyzacji i racjonalizacji narzuconej coraz częściej przez tzw. świat zachodni. Zastanowimy się także, czy i jakie cechy profanum można wskazać w twórczości Winstona Moralesa oraz jaka jest ich rola i znaczenie.

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Hybrydowa osobowość Indian brazylijskich jako rezultat kształtowania się nowej tożsamości narodowej

Brazylia – kraj, który powstał w XIX wieku, na terytorium, które było kolonią portugalską i w którym Portugalczyccy przez ponad 300 lat wyciskali swoje piętno, zarządzając rdzennymi mieszkańcami tych ziem, sprowadzając czarnych niewolników z Afryki, eksplorując ziemię i jej bogactwa, wprowadzając swoją kulturę, styl życia i zwyczaje, a także swoją religię.

Ważne wydarzenia państwowotwórcze w XIX wieku, takie jak zniesienie niewolnictwa (1888), proklamowanie Republiki Federalnej (1889) i wejście w życie pierwszej Konstytucji Republikańskiej (1891), mają wpływ na to, iż ten młody kraj zaczyna poszukiwać swojej tożsamości narodowej.

Przez wiele lat, najpierw rządy kolonialne, później także kolejne rządy Brazylii, aż do końca XX wieku, próbowały pozbawić Indian ich tożsamości kulturowej, języka i ziemi, wdrażając w życie kolejne modele polityki wobec indiańskiej mniejszości. Jednakże ani polityka asymilacji, ani integracji nie przyniosły spodziewanych i zadowalających rezultatów.

Indianie, systematycznie wyniszczani, wykorzystywani, mordowani i pozbawiani swojej tożsamości kulturowej przez portugalską maszynę kolonializmu, także w nowym państwie brazylijskim, utworzonym według wartości cywilizacji Zachodu, z uporem bronią swojej odrębności kulturowej. Oni, rdzenni mieszkańcy tych ziem, choć pozornie wydają się być

mniejszością na skraju wyginięcia, nie tylko stają się symbolem nowego Narodu, lecz także zaczynają walczyć o swoje prawa do własnej kultury, języka i do posiadania ziemi.

Okazuje się, że setki lat współistnienia na ziemi brazylijskiej tak różnych kultur, z których jedna wyciskała piętno, a druga stawiała twardy i skuteczny opór, doprowadziło do powstania społeczeństwa interkulturowego. Zarówno Indianie, którzy ostatecznie dopiero w 1988 roku wywalczyli konstytucyjne prawo do własnego języka i kultury, jak też reszta społeczeństwa Brazylii, w wyniku stałej interakcji, wytworzyli pewną nową wartość społeczno-kulturową, sami stając się swoistymi hybrydami kulturowymi.

Katarzyna Drozd

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Kilką uwag o strukturze i narracji w powieści A. Bacharewicza Szabany

Wraz z rozpadem Związku Radzieckiego w literaturze białoruskiej wybrzmiała na nowo tematyka urbanistyczna. W założonym na fali odrodzenia narodowego pod koniec XX wieku Towarzystwie *Tutejszych* zwrot ku urbanistycznej tematyce był jednym z punktów programowych.

Pozycją wyróżniającą się na rynku czytelniczym wśród utworów o tematyce urbanistycznej jest książka Alhierda Bacharewicza *Szabany*. O wyjątkowości powieści świadczy zarówno struktura utworu jak i język narracji. Równolegle w porządku naprzemiennym prowadzone są wspomnienia samego autora będącego mieszkańców tytułowej dzielnicy i historia fikcyjna, której wydarzenia mają związek z wyżej nazwanym miejscem. Równoprawnym bohaterem powieści jest przestrzeń współczesnego Mińska. Autor ukazuje bohatera w niezwykle trudnej sytuacji - zaginięcia bliskiej osoby. Zostanie podjęta próba nie tylko wyjaśnienia zagadkowego zniknięcia. Wszelkie działania bohaterów związane są z przestrzenią miasta. Jednocześnie w części wspomnieniowej Bacharewicz opisuje swoje doświadczenia z miastem. Obie części łączą elementy narracji, w tym język. Bacharewicz opisując przestrzeń używa określeń angażujących zmysły - wzrok - poprzez barwy dominujące w mieście, słuch - nagromadzenie dźwięków ulicy charakterystycznych dla poszczególnych dzielnic i zmieniających się wraz z przemieszczaniem bohatera, dotyk - mijane nieznane sobie osoby ocierające się w godzinach natężenia ruchu czy też lepkie powietrze odczuwalne na skórze. Ponadto właśnie na poziomie języka odbywa się dyskusja autora z zagadnieniami toponimii jako pola walki. Autor ma tutaj odmienne stanowisko jakoby przestrzeń wraz z nazwami w niej funkcjonującymi należała do zwycięzców. Mimo, że poddaje wątpliwość kwestie toponimii jako pola walki nie pomija zagadnień związanych z sytuacją polityczną na Białorusi. Kwestia polityczna została jednak tym razem, mogłoby się wydawać, tylko wspomniana marginalnie a czytelnik przyzwyczajony do ostrych wystąpień autora może być zdumiony. Jednak to w sposobie prowadzenia zagadki zniknięcia a także parokrotnych krótkich wtrąconych jakby mimo chodem komunikatów dotyczących aspektów politycznych, Bacharewicz nie odstąpił od problemów współczesnej Białorusi. Język jak i przestrzeń miasta łączą obie części powieści, zaś sama narracja jest dowodem talentu autora i dostarcza kolejny argument badaczom twórczości Bacharewicza, że jest to literatura ważna, osadzona w kontekście białoruskim ale odwołująca się do tradycji europejskiej, której nie sposób pominąć we współczesnym dyskursie literackim.

Na uwagę zasługuje również sam A. Bacharewicz, który na białoruskiej scenie literackiej budzi dość duże kontrowersje: od słów uznania po zarzuty zarówno w stosunku do twórczości jak i poglądów wygłaszanych przez autora. W przestrzeni literackiej powraca wraz z kolejnymi publikacjami dyskusja dotycząca twórczości A. Bacharewicza. Literaturoznawcy niejednokrotnie

zajmują odmienne stanowiska, co do oceny utworów zarówno w warstwie językowej, strukturze jak i świata przedstawionego. Warto przywoić słowa L. Sinkowej dotyczące twórczości autora:

Між іншым па маладосці (?) Бахарэвіч не трлькі пісаў псіхалагічна змястоўную прозу, але спрабаваў быць і экспансіўным музыкам, і амаль акцёрам у публічных акцыях айчынных авангардыстаў, і журналістам... З часам выпарыла ўсё, акрамя гульні ў пісьменніка.

L. Sinkowa podkreśla ewolucję autora zaznaczając, że po pierwszych interesujących i dobrze odebranych przez krytyków utworach przez odejście od obranej przez siebie poetyki pozostała tylko zabawa w pisarza. To, co jedni badacze krytykują inni uznają za atut. N. Łysowa tak oceniła twórczość A. Bacharewicza:

Творчасць Альгерда Бахарэліча па-новаму распрацоўвае новую праблематыку жыцця у беларускай мастацкай літаратуры у сусветным культурным кантэксле. Маецца на ўвазе не толькі сусветны літаратурны кантэкст, з якім пісьменнік знаходзіцца ў творчым дыялогу, Але, перш за ўсё тое, што ён па-майстэрску распавядае пра псіхологію сучаснага героя, канфлікты яго твораў - гэта драмы агульначалавечай прыроды.

Monika Grącka

Uniwersytet Warszawski

Drobne formy prozatorskie w nurcie rosyjskiej literatury narodnickiej. (Z twórczości Nikołaja N. Złotowratskiego)

Abstrahując od dzisiejszej oceny ideologii narodnickiej jako zjawiska historycznego, w wystąpieniu autor podejmie próbę określenia zakresu i realizacji tendencji narodnickiej w literaturze na przykładzie wybranych utworów Nikołaja N. Złotowratskiego – jednego z czołowych pisarzy-narodników. Krótkie analizy jego utworów pozwolą zaobserwować, jak każdy sposób wyrażenia autorskiej postawy i zaangażowania przekształcał się w niekonwencjonalne dotychczas ujęcia na gruncie literackim.

Wystąpienie zilustruje ponadto fakt, że estetyczno-ideowe stanowisko pisarzy związanych z nurtem, warunkujące zarówno tematyczno-kompozycyjną, jak i stylistyczno-językową strukturę ich utworów, doprowadziło do powstania nowych form gatunkowych (szkic narodnicki), jak również stało się przyczyną modyfikacji już istniejących. A nurt narodnicki ze względu na przeświadczenia ideowe i wynikające z nich koncepcje zadań i celów twórczości stał się jednym z konstruktywnych etapów rozwoju literatury rosyjskiej.

Lucyna Kościelniak

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Przekładając nieprzekładalne – tłumaczenie hymnu Światowych Dni Młodzieży na Polski Język Migowy jako przestrzeń ścierania się kultur

Według Raportu o osobach niepełnosprawnych w Polsce (2011) około 900 tys. Polaków ma poważny uszczerbek słuchu, a 50 tys. osób z tej grupy jest niesłyszącą. Podstawowym środkiem komunikacji i społeczeństwu tej społeczności jest Polski Język Migowy (PJM) – naturalny język wizualno-przestrzenny, opierający się na wzrokowej percepcej świata (i z niej czerpiący

swą gramatyczną specyfikę). Tłumaczenia na PJM uznaje się za odmianę tłumaczeń ustnych, które początkowo służyły przede wszystkim kompensacji niepełnosprawności. Wg Pliszki (2006) ludzie podejmujący taką pracę byli zazwyczaj członkami najbliższej rodziny osoby głuchej, robili to bez fachowego szkolenia, często z konieczności. 1 kwietnia 2012 roku wprowadzono Ustawę o języku migowym i innych środkach komunikowania się, która przypieczętowała wieloletnią walkę środowiska Głuchych o uznanie ich za mniejszość językową żyjącą na terenie Polski. Kulturowe postrzeganie głuchoty oraz rozwój lingwistyki migowej doprowadziły do rozwoju tłumaczeń: obok pracy profesjonalistów coraz częściej pojawiają się tłumaczenia opracowane przez samych użytkowników języka wizualno-przestrzennego.

Celem mojego wystąpienia będzie analiza porównawcza dwóch tłumaczeń hymnu Światowych Dni Młodzieży opracowanych przez grupę Głuchych z Warszawy oraz z Wrocławia. Hymn jest jednym z najstarszych gatunków literackich znanych w kręgu kultury europejskiej. Jest on przeznaczony do śpiewania, czego Głusi z oczywistych powodów nie praktykują. A jednak w omawianych tłumaczeniach dochodzi do spotkania świata słyszących i niesłyszących. Ośrodkie: wrocławski i warszawski przyjęły zupełnie inne strategie przekładu hymnu Światowych Dni Młodzieży na PJM. Młodzież z Warszawy skoncentrowała się przede wszystkim na pełnym oddaniu znaczenia kolejnych elementów pieśni, grupa wrocławska stara się przekazać śpiewność hymnu i jego poetyckość, używając mniej znaków migowych, aby oddać melodię.

Tłumaczenie muzyki na języki migowe nie jest nową praktyką. Za granicą jest to bardzo popularne działanie, które w Polsce od niedawna również zyskuje swoich zwolenników. Przekład muzyki czerpie z tradycji poezji języków migowych, jego autorzy korzystają z tych samych środków: wykorzystanie wielu artykulatorów (ręce, głowa, nogi) oraz ekspresji niewerbalnej (mimika), simultaniczność, która ma dwojakiego charakteru - nałożenie na artykulację manualną artykulacji niemanualnej lub nadawanie równocześnie dwiema rękami, naprzemienna narracja z perspektywy pierwszej i trzeciej osoby, pantomima. Podczas prezentacji omówię te wykładniki oraz przedstawię na materiale filmowy, w jaki sposób oddają one cechy muzyczne utworu (takie jak rytm, melodia, natężenie dźwięku itp.).

Przekład na języki migowe muzyki nie jest, wbrew pozorom, praktyką zbędną i bezzasadną. W omówieniu tego fenomenu posłużę się teorią Pascale Casanova, która zwróciła uwagę na nierówność wymiany przekładowej, będącej następstwem różnic w kapitale języków narodowych. W zależności od prestiżu przypisywanego twórczości danej grupy, Casanova podzieliła języki na dominujące (*dominating*) i zdominowane (*dominated*). W tej drugiej grupie znajduje się Polski Język Migowy, nad którym dominuje język polski. Tłumaczenie muzyki jest „uprowadzaniem kapitału” lepiej rozwiniętej kultury. Dzięki przekładowi kolęd, pieśni patriotycznych i hymnu Głusi przybliżają sobie kulturę narodu, z którym się identyfikują. Mogą także zapozyczać z języka polskiego formy niewystępujące w języku migowym (w tym przypadku hymn) i przez próbę tłumaczenia udoskonalać własny język, pracować nad jego kunsztem. Ponadto aktywność tego typu zwraca na nich uwagę reszty społeczeństwa, dzięki czemu mają oni okazję do promowania Polskiego Języka Migowego oraz zaznaczania swojej tożsamości kulturowej.

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Beata Łazarska

Państwowa Wyższa Szkoła Zawodowa w Koninie

Studenci programu Erasmus+ pomiędzy dwiema kulturami. Indywidualne potrzeby i oczekiwania a rzeczywistość. Próby osiągnięcia kompromisu

Potrzeba internacjonalizacji procesu kształcenia na poziomie m.in. szkolnictwa wyższego zaproponowana przez Radę Unii Europejskiej, zobligowała uczelnie do włączenia przedmiotów akademickich prowadzonych w języku angielskim do swojej oferty edukacyjnej. Coraz więcej studentów programu Erasmus+ podejmuje naukę w Polsce. Studenci zagraniczni muszą zmierzyć się z nową sytuacją w obszarze nie tylko językowym czy kulturowym, ale przede wszystkim edukacyjnym. Nowa rzeczywistość nie zawsze współgra z indywidualnymi oczekiwaniemi, przyzwyczajeniami i potrzebami. Niniejsze wystąpienie przedstawia wyniki badania pilotażowego, które miało na celu określenie indywidualnych potrzeb 21 studentów programu Erasmus+ pochodzących z Turcji i Portugalii. Dane zostały zebrane dwukrotnie w roku 2016 i 2017 przy pomocy ankiety, na którą składało się 13 pytań otwartych z zakresu różnic kulturowych i edukacyjnych pomiędzy Polską a krajem pochodzenia studentów i ich oddziaływanie na indywidualne potrzeby i efekty studiowania.

Agnieszka Salska

Państwowa Wyższa Szkoła Zawodowa w Koninie

Polska recepcja wierszy Emily Dickinson

Od lat mniej więcej 1960, twórczość Emily Dickinson stała się przedmiotem zainteresowania kolejnych poetów – tłumaczy, którzy systematycznie przyswajali ją polszczyźnie. Proces rozpoczęła w Polsce Kazimiera Iłłakowiczówna (Emily Dickinson, Wiersze PIW, 1965), a w periodykach emigracyjnych tłumaczył wiersze amerykańskiej poetki Wacław Iwaniuk (zob. np. Kontynenty...). Najbardziej znanym polskim tłumaczem Dickinson pozostaje do dziś tytan pracy, jeśli chodzi o przekłady z poetów anglojęzycznych - Stanisław Barańczak. Na początku lat 90tych przebywający na Uniwersytecie Harwarda Barańczak opublikował w kraju dwa zbiory wierszy Dickinson: *100 wierszy*, Kraków: Arka, 1990 i *Drugie 100 wierszy*, Kraków: Znak, 1994). Przedtem, w latach 1970, w „Poezji” ukazało kilka wierszy Dickinson w tłumaczeniu Artura Międzyrzeckiego. Jeszcze wcześniej, pod wpływem stypendialnego pobytu na Uniwersytecie Stanu Waszyngton (1960) zaczęła Dickinson tłumaczyć Ludmiła Marjańska. Nie miała jednak szczęścia, jeśli chodzi o wydawców i pierwszy zbiór wierszy Dickinson w jej tłumaczeniu ukazał się dopiero w 1999 roku w stosunkowo mało znanym wydawnictwie warszawskim Twój Styl. W roku 2000 Znak wznowił wydanie tłumaczeń Barańczaka w jednym tomie: *Emily Dickinson. Wiersze Wybrane*, a tuż po śmierci Ludmiły Marjańskiej, poznańskie wydawnictwo Romana Bąka wydało kolejny tomik jej przekładów: *Emily Dickinson, Przeczuć. Ostatnie przekłady Ludmiły Marjańskiej* (Biblioteka Telgte, Poznań: 2005). Oba zbiory Marjańskiej wydało później w jednym tomie toruńskie C&T (Emily Dickinson, *Poezje*, 2013). Od początku XXI wieku swoje tłumaczenia wierszy Dickinson zaczął publikować Andrzej Szuba, znany wcześniej, między innymi, z systematycznych przekładów Whitmana. Tłumaczenia Szuby ukazywały się najpierw w „Twórczości” (2003), a potem w krakowskim wydawnictwie Miniatura (2005, 2016), z którym śląski poeta stale współpracuje. W tej chwili nad tłumaczeniami z Dickinson pracuje kolejna tłumaczka, poetka – anglistka, Krystyna Lenkowska z Rzeszowa. W sumie z liczącego 1775 wierszy, poetyckiego dorobku Dickinson kolejni tłumacze-poeci przyswoili polszczyźnie około jednej trzeciej, w tym oczywiście wiersze najbardziej znane i najczęściej umieszczone w antologiach poezji amerykańskiej.

W programowym wierszu Dickinson nazwała swoją poetycką twórczość „listem do świata” i podobnie jak w rodzimym języku, przyswojone polszczyźnie wiersze Dickinson posiadają niezwykłą dziś właściwość tworzenia intymnej więzi z czytelnikiem; nie tylko literackim profesjonalistą, ale też szerokim czytelnikiem obdarzonym emocjonalną wrażliwością. Prywatny, emocjonalnie intensywny charakter tej poezji najwyraźniej domaga się „odpowiedzi” i wywołuje wzajemne reakcje. W mojej prezentacji chciałabym przyjrzeć się tym reakcjom zarówno ze strony publikujących polskich poetów jak Józef Baran czy Ewa Kuryluk, jak i mało znanych amatorów i miłośników poezji, niekiedy własnym sumptem drukujących lub publikujących online swoje tłumaczenia i oryginalne wiersze inspirowane twórczością Dickinson. Relatywnie duża od lat 1990. czytelnicza popularność Dickinson w Polsce w znacznej mierze jest następstwem szerokiego uznania dla tłumaczeń Stanisława Barańczaka. Obok językowego mistrzostwa autora, przekłady Barańczaka korzystały także z renomu i sprawnej sieci dystrybucji wydawnictwa Znak oraz faktu, że Znak drukował wydania dwujęzyczne, czego żadne inne wydawnictwo publikujące polskie przekłady z Dickinson nie było w stanie czytelnikom zapewnić (krytyczne wydanie wierszy Dickinson, z którego korzystali wszyscy polscy tłumacze prócz Iłłakowiczówny, jest wciąż objęte prawami autorskimi).

Jednak na względную popularność Dickinson wśród polskich czytelników złożyły się też inne czynniki, które chciałabym rozważyć. Po pierwsze - znaczący wzrost w Polsce na przestrzeni ostatnich dwóch – trzech dziesięcioleci, zainteresowania „translation studies” tak na poziomie teoretycznym (liczne prace z teorii przekładu) jak i praktycznym (prawie każda polska uczelnia ma w swojej ofercie studiów językowych specjalizacje przekładową). Po drugie – łatwość, jaką stwarzają nowe technologie w podtrzymywaniu stosownych kontaktów i publikacji online. Po trzecie – formalna bliskość wierszy Dickinson tradycyjnym formom polskiej liryki. I wreszcie, co może najważniejsze tematyczna aktualność wierszy Dickinson dokumentujących intelektualne i emocjonalne doświadczenie jednostki izolowanej w swojej wrażliwości w czasach radykalnych przemian społecznych i kulturowych.

Ana Samardžić

Uniwersytet im. Adama Mickiewicza w Poznaniu

Semantyka czasowników percepcji węchowej w języku serbskim i rumuńskim

Czasownikom percepcji zmysłowej poświęca się w jazykoznawstwie szczególną uwagę, wynikającą z ich przynależności do zasobu leksykalnego, a także faktu, że wyróżnia je wysoka frekwencja w dyskursie (w mowie i piśmie). Istotne dla tej tematyki prace, publikowane są od lat siedemdziesiątych XX wieku. Badania koncentrują się zwłaszcza na czasownikach percepcji wizualnej, ponieważ w obrębie języków indoeuropejskich zmysł wzroku uważa się za dominujący. Uwagę poświęca się również zmysłowi słuchu, natomiast pozostałym czasownikom z zakresu modalności sensorycznej poświęca się zdecydowanie mniej uwagi. Czasowniki percepcji węchu są analizowane w ramach studiów poświęconych percepcji zmysłowej, przy czym pod uwagę brane są podstawowe czasowniki tego pola semantycznego. Ostatnio można zaobserwować też zainteresowanie czasownikami z innych pól modalności sensorycznej. Przykładem są prace Iraide Ibarretxe-Antuñano, która skupia się na badaniu semantycznego transferu percepcji węchu, smaku i dotyku na przykładach z języka baskijskiego, hiszpańskiego i angielskiego.

Przedmiotem niniejszej pracy jest opis semantyczno-składniowy pola leksykalno-semantycznego czasowników, które oznaczają percepcję zapachową, w języku serbskim i rumuńskim. Materiał badawczy dla każdego z wymienionych języków został wyekszerpowany przez wyszukanie takich czasowników z słowników jednojęzycznych, które ze względu na znaczenie semantyczne wykazują komponenty [+ percepcja], [+ węch]. Korpus tworzą

reprezentatywne teksty prozatorskie z literatury serbskiej i rumuńskiej (wykazane w źródłach). Mając świadomość, że czasowniki percepcji węchu nie są zbyt liczne, w porównaniu z czasownikami percepcji wzroku i słuchu, dla wyjaśnienia poszczególnych zjawisk, posłużono się wybranymi przykładami z Korpusu Współczesnego Języka Serbskiego (*Korpusa savremenog srpskog jezika*) i przykładami zaczerpniętymi z Internetu.

Praca składa się z dwóch części. Część pierwsza została poświęcona analizie konkretnego znaczenia czasowników percepcji węchu, z wykorzystaniem założeń metodologicznych semantyki tradycyjnej – teorii pól semantycznych i analizie komponencjalnej. W drugiej części opisane zostaną rozszerzenia semantyczne – metaforyczny obraz znaczenia czasowników percepcji węchu, oparty na założeniach lingwistyki kognitywnej. Zadanie będzie przeprowadzone w następujący sposób: a. zostanie opisany system komponentów semantycznych, które wykorzystywane są w budowaniu znaczenia czasowników percepcyjnych, b. zostaną wskazane leksykalne i semantyczne ekwiwalenty w planie syntagmatycznym, c. zostaną pokazane relacje między polem semantycznym percepcji zmysłowej i fizycznej oraz innych pól semantycznych, a za tym wskazane podobieństwa i różnice, d. zostaną opisane minimalne warunki leksykalne i syntaktyczne, konieczne do realizacji określonego znaczenia. W całej analizie będzie brana pod uwagę specyfika języka, który jest badany.

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Justyna Tomczak-Boczko

Uniwersytet im. Adama Mickiewicza w Poznaniu

Macho a tożsamość narodowa Meksykan

Celem artykułu jest przedstawienie idei dwóch wielkich myślicieli meksykańskich, Samuela Ramosa i Octavio Paza, na temat znaczenia figury „macho” dla meksykańskiej tożsamości narodowej.

Jak wynika z badań terenowych autorki Meksykanie czują się dumni z tytułu przynależności do swojego narodu. Tłumnie uczestniczą w narodowych świętach, takich jak Święto Niepodległości czy rocznica Rewolucji Meksykańskiej, krzycząc z entuzjazmem „Viva Mexico!”. Jednakże język, który ich łączy jest językiem kolonizatorów, dominująca religia została im narzucona, do tego w większości są Metysami, czyli potomkami kolonizatorów. Postać la Malinche, kochanki i tłumaczki Korteza, najlepiej obrazuje problem – matka pierwszego Metysa została uznana za zdrajczynię (Pérez-Lagunes, 2001: 29-30). W poszukiwaniu tożsamości Meksykanie wracają do prekolumbijskich korzeni, jednocześnie współcześnie żyjący Indianie znajdują się na dole drabiny społecznej (wystarczy wspomnieć, iż słowo „indio” jest synonimem „tarado”, tj. zwariowany, uszkodzony). Według Susany Rostas tożsamość narodowa Meksyku jest męska: „indiańskiemu Adamowi ze «straconego raju» przeciwstawia się osobę pelado/metysa/ macho rewolucji hegemonistycznego miasta” (Rostas, 1996: 219). Źródła kultu męskości poszukiwano bądź w Konkwizicie, niszczącym wydarzeniu, które wywołało męski protest; bądź też w społeczeństwie hiszpańskim i jego zasadach narzuconych podbitym ludom. Trzeci nurt upatrywał źródeł w organizacji społeczeństw przed Konkwistą, głównie w społeczeństwie Azteków charakteryzującym się wyraźnym podziałem na to co męskie i to co żeńskie (Mirandé, 1998: 34-35).

Publikacje Samuela Ramosy (1938) i Octavio Paza (1950), mieszczące się w pierwszym z przedstawionych nurtów, na wiele lat zdominowały literaturę przedmiotu. Pierwszy z nich, psycholog, w „El perfil del hombre y la cultura en México” interpretował hipermęskość Meksykan w kategoriach męskiego protestu i jednocześnie kompleksu niższości. Dla Ramosa prototypem meksykańskiego mężczyzny był „pelado” (tłum. łysy, ogołocony, spłukany), który ogarnięty falliczną obsesją utożsamia władzę z posiadaniem genitaliów (Ramos, 1938: 76, 79). „Pelado” nie jest ani silny, ani odważny. Męskość jest dla niego wybawieniem, a bycie „macho” jedyną wartością, jaka jest w jego zasięgu (ibidem: 80, 82).

Podobnie jak Ramos, Octavio Paz w „El laberinto de la soledad” przedstawia analizę społeczeństwa meksykańskiego w momencie porewolucyjnej transformacji. Podstawowym męskim ideałem jest zamknięcie („no rajarse”: otwierać się, pękać, przepraszać), stąd znaczenie penetracji. Meksykanie postrzegają życie jako walkę, a „macho” jest, według Paza, el Gran

Chingón, Wielkim Gwałcicielem. Paz wyczerpująco tłumaczy słowo "chingar" (gwałcić) oznaczające agresywność, obojętność, brak podatności na zranienie, nieograniczoną przemoc (ibidem: 73). Punktem odniesienia macho jest hiszpański konkwistador – „to jest model, bardziej mityczny niż rzeczywisty, który rządzi wyobrażeniami meksykańskiego ludu na temat tych, co mają władzę: kacyków, feudalnych panów, właścicieli hacjend, polityków, generałów, przemysłowców (ibidem: 74).

Wychodząc z założenia, iż język jest „symbolicznym przewodnikiem po kulturze” (Sapir, 2004: 82), postać macho/pelado, zrekonstruowana na podstawie dzieł Ramosa i Paza, zostanie porównana z wynikami współczesnej analizy jazykoznawczej opartej na słownikach języka hiszpańskiego z Meksyku oraz zbiorach przysłów i wyrażeń idiomatycznych.

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Językoznawstwo kontaktowe – próba zdefiniowania terminu

Celem prezentacji jest próba zdefiniowania terminu „językoznawstwo kontaktowe” (ang. *contact linguistics*), które wydaje się stanowić *novum* przynajmniej na tle polskich badań. Autorka nie odnotowała go w polskich opracowaniach leksykograficznych ani w czołowych pracach poświęconych językoznawstwu. Jak zauważono, kilku polskich badaczy podejmowało jednak temat lingwistyki kontaktowej w swoich publikacjach. Należą do nich m.in. Chruszczewski, Hofmański, Knapik-Gawin. Co więcej, przegląd literatury przedmiotu wykazał, że w zagranicznych opracowaniach wspomniane określenie jest znacznie szerzej i dokładniej opisywane.

Z pewnością kontakt między językami nie stanowi nowego przedmiotu badań. Jak zaobserwowano, był on już analizowany zanim podjęto próbę wydzielenia/nazwania omawianej subdyscypliny językoznawczej. Lingwistykę kontaktową można zatem uznać za nowe określenie obejmujące w swoich ramach pojęcia już do tej pory znane. Należy zauważyć, że wspomniana subdyscyplina wpisuje się w tendencję widoczną na przestrzeni ostatnich kilkunastu lat związaną z interdyscyplinarnią badaniem nad językoznawstwem. Lingwistyka kontaktowa wyrasta przede wszystkim z socjo- i psycholingwistyki oraz bada zjawiska związane z kontaktem między co najmniej dwoma językami, charakter tego oddziaływania i jego rezultaty. Umożliwia ona syntetyczne spojrzenie na zjawisko kontaktu językowego, którego wystąpienie możliwe jest dzięki komunikacji użytkowników różnych języków.

Lingwistyka kontaktowa nie ma jeszcze w pełni wypracowanej pozycji wśród językoznawstwa. Nie posiada ona w tej chwili usystematyzowanego aparatu pojęciowego i metodologicznego jako że jest to subdyscyplina dopiero stopniowo wyłaniająca się. Dlatego przed badaczami działającymi w jej zakresie stoi ogromne zadanie – powinni oni dążyć do zintegrowania zjawisk ściśle powiązanych i wynikających z kontaktu językowego (omawianych do tej pory z różnych perspektyw) w celu stworzenia spójnego modelu badawczego.

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Retrospektywne studium nudy doświadczanej podczas nauki języków angielskiego i niemieckiego

Celem artykułu jest przeprowadzenie retrospektynego studium procesu doświadczania nudy przez studentów filologii angielskiej i germańskiej. W pierwszej, teoretycznej części autorzy przedstawiają nudę jako konstrukt osadzony w kontekście dynamicznych systemów złożonych, jakie warunkują przebieg nauki języka obcego. Następnie omówiona zostanie istota refleksji retrospektywnej w klasie językowej, a także jej związek z innymi typami zachowań

refleksyjnych. Natomiast druga część artykułu poświęcona zostanie zaprezentowaniu retrospektywnego badania, którym objęto studentów filologii angielskiej i germańskiej poproszonych o wypełnienie ankiety dotyczącej doświadczania nudy w dłuższej perspektywie czasowej (tj. od szkoły podstawowej poprzez gimnazjum i liceum po uniwersytet, z uwzględnieniem początkowego, średkowego i końcowego momentu na każdym szczeblu edukacji). Dodatkowym zadaniem respondentów było określenie w sześciostopniowej skali poziomów nudy odczuwanej na każdym etapie kształcenia językowego ze szczególnym uwzględnieniem trzech wspomnianych punktów w czasie. Uzyskane wyniki poddano analizie ilościowo-jakościowej. Przeprowadzone badanie umożliwiło autorom zweryfikowanie, czy doświadczenia respondentów różnią się w zależności od opanowywanego języka.

Section papers (German) - Beiträge auf Deutsch - Referaty w języku niemieckim

Grzegorz Pawłowski

Państwowa Wyższa Szkoła Zawodowa w Koninie

Phonetische Kompetenzen der polnischen Verhandlungspartner im Wirtschaftsbereich

Gemäß einer im Jahre 2015 durch TNS durchgeführten Umfrage sprachen ca. 57% aller Polen Englisch, zur Kenntnis des Deutschen bekannten sich etwa 38% polnischer Bürger. Platz 2 auf der Rangliste der Fremdsprachen lässt natürlich eine Frage nach den Gründen der so großen Popularität des Deutschen unter den Polen erheben. Ohne Zweifel hat das Deutsche seinen Rang in erster Linie seiner Bedeutung als Kontaktssprache im Wirtschaftsbereich zu verdanken, da beide Staaten in den letzten 20 Jahren unheimlich intensive Wirtschaftsbeziehungen aufrecht erhalten. Besonders die polnischen mittelständischen Unternehmen legen auf gute Deutschkenntnisse und die Kommunikation in Deutsch einen großen Wert. Gute Deutschkenntnisse werden für alle Exportangestellten als wichtige Qualifikationen hochgeschätzt und auch erwartet. Gefragt wird neben allen möglichen so genannten Soft Skills auch eine Fähigkeit, seine Gedanken in Wort und Schrift umzusetzen sowie den deutschen Verhandlungspartnern zuhören zu können. Zu Recht wird also den kommunikativen Fertigkeiten eine so bedeutende Rolle beigemessen, leider wird oft zugleich die Form, also die phonetische Seite der Sprachkompetenz außer Acht gelassen. Und wie die Praxis nicht selten beweist, wird die Aussprache zu einer sprachlichen Visitenkarte eines polnischen, Deutsch sprechenden Geschäftsmanns. Daher wird der Autor in seinem Beitrag der Rolle der phonetischen Kompetenz in Wirtschaftsgesprächen auf den Grund gehen.

Jolanta Sękowska

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Gibt es bei den Deutschlernern eine allgemeine Präferenz für die Argumentabfolge? Strukturelle Präzedenzregeln beim Satzverstehen in der Fremdsprache

Ziel des vorliegenden Beitrags ist es, die Ergebnisse der vorangehenden experimentellen Studie zu Wortstellungspräferenzen beim Satzverstehen bei den polnischen Deutschlernern vorzustellen. In der Studie wird der Frage nachgegangen, inwieweit das Satzverstehen in der Fremdsprache durch verbtypische Information über die Argumentstruktur beeinflusst wird sowie ob sich die Fremdsprachenlerner nach allgemeinen Präferenzen für die Argumentabfolge richten und die Argumentstruktur prädiktiv aufbauen, wenn die

Subkategorisierungsinformation spät verfügbar ist. Die Fachliteratur liefert Hinweise dafür, dass allgemeine strukturelle Präzedenzregeln für die Argumentabfolge in den deutschen Sätzen vorliegen. So nimmt Uszkoreit (1986, 1987) folgende Präzedenzregeln für den deutschen Satz an: NOM < DAT, NOM < AKK, DAT < AKK, die experimentell von Pechmann et al. (1996) bestätigt wurden. Den Befunden von Pechmann et al. (1996) zufolge gelten NOM < DAT < AKK als meist akzeptable und AKK < DAT < NOM als meist inakzeptable Argumentabfolge. Zu beachten ist jedoch, dass die formulierten Präzedenzregeln nicht unbedingt alle Verben betreffen müssen und die Argumentabfolge, insbesondere im Mittelfeld des Satzes, vom Verb abhängen kann (Haider, 1993). Den oben genannten Kontroversen wird in dem Beitrag Rechnung getragen. Das Thema, ob die Präzedenzregeln in den nicht-kanonischen Strukturen vom Typ der syntaktischen Bewegung, die der Argumentdislozierung zugrunde liegt, abhängen können, wird auch aufgegriffen. Des Weiteren wird diskutiert, ob die von den Deutschlernern präferierten Argumentabfolgen unterschiedliche Stadien des Wortstellungserwerbs reflektieren können.

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Migrationsliteratur als Transliteratur? Darstellung einer Forschungsperspektive am Beispiel gewählter Texte

Das Ziel des Beitrags ist einige grundlegende Fragen zu stellen, die auf Forschungsperspektive der Migrationsliteratur fokussiert werden. Welche ästhetische Position hat die Migrationsliteratur in der modernen Kultur- und Literaturwissenschaft? Wodurch unterscheidet sich Migrationsliteratur von der nationalen Literatur und ob diese Unterscheidung „national“ und „nichtnational“ noch legitim ist? Der Begriff Migrationsliteratur umfasst in der deutschen Literaturwissenschaft diese Texte, die von Autoren nichtdeutscher Herkunft mit Migrationshintergrund auf Deutsch verfasst werden. Die Migrationsschriftsteller nehmen an dem Prozess der Akkulturation teil und tragen zugleich Verantwortung für Kulturverbindung. Deshalb wird die Migrationsliteratur in der Literaturtheorie immer öfter als Transliteratur bezeichnet, im Rahmen der Konzeption der Transkultur von Wolfgang Welsch. Obwohl die Schriftsteller in der Phase der Produktion Rolle ihrer Biographie selbst reduzieren, bedeutet das nicht, dass sie sich über ihre Texte mit der Zielkultur ohne weiteres assimilieren. Zwei gewählte Texte sollen zeigen, dass der Prozess der bewussten Kulturateignung nicht ohne Bezug auf die Ausgangskultur und Migrationserfahrung stattfindet.

Monika Witt

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Akademisches Schreiben im Spannungsfeld zwischen Erwartung und Förderung

Das akademische Schreiben in der Fremdsprache stellt in der Zeit wachsender Mobilität, nicht nur für Studenten philologischer Studiengänge, eine wichtige Bedingung für die Hochschulsozialisation dar. Die Probleme, die mit angemessener Förderung von Kompetenzen in der Bildungssprache verbunden sind, betreffen immer größere Gruppen von Jugendlichen und Erwachsenen, über deren Schul-, Studien- und Berufserfolg diese Kompetenzen entscheiden.

Dennoch wird die hier grundlegende Förderung der Schreibkompetenz oft immer noch im Sinne eines instruktivistischen und produktbezogen Ansatzes praktiziert. Differenzierte Schreib- und Bildungstraditionen werden nicht berücksichtigt. Auch die Rolle der Emotionen beim Verfassen akademischer Texte, die eine große biographische Bedeutung haben, wird nicht honoriert.

Diese Probleme, sowie Konzepte für ein angemessenes Fördern der Schreibkompetenz im akademischen Kontext, sollen in meinem Referat behandelt werden. Präsentiert werden auch konkrete Schreibverfahren und Schreibprojekte, die ich mit Germanistikstudierenden ausprobiert habe.

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Die Flexivik der Präteritopräsentien im Frühneuhochdeutschen

Der Beitrag hat zum Ziel, die Kontraste im flexivischen Bereich der Präteritopräsentien im Frühneuhochdeutschen, das sich durch unterschiedliche Vereinheitlichungs- und Ausgleichsprozesse im verbalen Flexionssystem auszeichnet, aufzuzeigen. In Bezug auf innere wie auch äußere Flexion erfahren die Formen der Präteritopräsentien, besonders im Indikativ Präsens, in dieser Entwicklungsetappe den Ausgleich in Richtung der schwachen bzw. regelmäßigen Flexion, der im Neuhochdeutschen beibehalten bzw. aufgehoben wird. Als Analyseinstrumentarium zur Abgrenzung der Flexionsmittel dient das bezüglich des diachronen Herangehens modifizierte Modell von Józef Darski (1997, ²2004).

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Prag und Berlin in den Städtereportagen von Egon Erwin Kisch – Vielfalt, Gemeinsamkeiten, Kontraste

Egon Erwin Kisch verstand wie kaum einer, dass man das wahre Bild der Stadt anhand unauffälliger Details auffassen kann. Sein Herz schlug aber zugleich für zwei Städte – Prag und Berlin. Bevor er zum „rasenden Reporter“ wurde, war er als Lokaljournalist der Prager Zeitung *Bohemia* bekannt, für die er jahrelang ab 1906 bis zum 1913 arbeitete. Prag war seine Geburtsstadt und Schauplatz für Anfänge des literarischen Schaffens. Kaum jemand war mit der Stadt so vertraut wie er. Prager Gassen und Nächte hatten ihn in Geheimnisse des tiefsten Erlebens eingeweiht. Aus eigener Erfahrung kannte er Prag und seine „Typen der Straße“, die nichts vom Leben bekommen haben statt ihres unverwüstlichen Optimismus, den sie unter dem undurchdringlichen Gesicht zu verstecken versuchen. Manche traf er tagsüber in Prager alten Gassen, andere nachts beim Herumtreiben und Abhängen in den Kneipen. Er beobachtete und genoss zugleich die Stadt in ihrer echten Pracht und menschlicher Armut. Kisch schrieb unterhaltsam und gleichzeitig informativ. In den Prager Reportagen zeigte er das lebendige Porträt der „goldenene Stadt“ bei Tag und Nacht. Im Bestreben um maximale Objektivität, versuchte er das Außergewöhnliche im Alltäglichen herauszufinden. Er schilderte u.a. die unvergessliche Atmosphäre der Prager Kneipen um den Hradtschin, die eine skurrile Gesellschaft bevölkerte, Eigentümlichkeiten der Stadt und erzählte dabei unzählige Geschichten und Anekdoten, er schilderte k. u. k. Soldaten an der Schwelle zum Ersten Weltkrieg, die das meistgesungene Lied auf die Disziplin des Kanoniers Jaburek in Wirtshäusern anstimmten, folgenschwere Spionageaffären und kleine Liebesgeschichten, große Persönlichkeiten, gefallene Mädchen, und endlich Prag im Morgengrauen. Als schlafloser Journalist vermerkte er in seinem Notizbuch auch die Nachtseite der Stadt: das Asyl für Obdachlose und Gewohnheiten seiner Bewohner, denen üblicherweise eine Razzia ein Ende setzte. Im Kern seiner Reportagen sind realistische Gestalten, meistbesuchte Orte und allgemein bekannte Geschichten, die dank der „logischen Phantasie“ an Attraktivität gewinnen, indem sie ihren lokalen Wirklichkeitssinn nicht verlieren. Kischs Arbeitsplatz war immer zu seinem zweiten Zuhause. Und im wahrsten Sinne des Wortes war die Großstadt Berlin nach seiner Heimatstadt Prag, dreimal sein Zuhause, indem er hier nach einer Basis für seine journalistische Arbeit suchte. Das erste Mal begab er sich nach Berlin zum Studium Ende des Jahres 1905. Im Wintersemester lernte er in der Journalistenschule von Richard Wrede. Das zweite Mal reiste er nach Berlin 1913. Zum dritten Mal trifft er im Jahre 1921 in Berlin ein und er blieb hier zehn Jahre. Prag schien ihm dann als Betätigungsfeld zu klein zu sein. Das Phänomen der Großstadt, in den Goldenen Zwanziger und noch kurz nach der Hitlers Machtübernahme trieb ihn sie so nachdrücklich wie ironisch, aber immer mit fotografischer Genauigkeit zu vermerken. Kisch als ein Berlin-Versessener lernte jahrelang gute sowie schlechte Seiten der Stadt kennen. Er verkehrte sowohl im mondänen Westen als auch im proletarischen Osten. Er besuchte oft die Friedrichstraße, den Boulevard von Berlin Mitte, wo die Gegensätze aufeinander trafen. In der Stadt, die den Anschein einer prosperierenden Metropole bat und wo ansonsten gediegene Eleganz herrschte, enthüllte er jeden kaum merklichen Riss, der durch das Stadtporträt ging. Kisch besuchte verschiedene Milieus, öffentliche Orte, Cafés, Vergnügungsstätten der Großstadt, um zu erklären, wie ihr Leben pulsiert. Ihn faszinierte auch das voranelende Tempo der Stadt. Er sah auch wie dort die Geschichte durch die Gegenwart durchdringt, wie sich das Äußere mit dem Inneren verschmilzt. Oft gesellte er sich einfachen Menschen, mit denen er den Alltag miterlebte. Kisch war vor allem Zeitzuge, der über historische Ereignisse Reportagen schrieb. Mit den eigenen Augen beobachtete er, wie der kulturelle Aufschwung der die Goldenen Zwanziger prägte, einem unvermeidlichen Ende entgegengeht. In vielen Berliner Reportagen zeigte er sich auch als ein politisch engagierter Journalist. Bei der Reportagearbeit in Berlin fiel sein Blick wie immer aufs Unauffällige, aufs Detail am Rande. Das alte versunkene Prag und die aufstrebende Großstadt Berlin – Kisch führt uns über zwei Städte einer vergangenen Epoche, indem er über ihre Vielfalt, Gemeinsamkeiten und Kontraste erzählt.