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В АНГЛІЙСЬКІЙ ФІЛОЛОГІЇ  
ТА НАВЧАННЯ АНГЛІЙСЬКІЙ МОВІ**

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Монографія презентує колективну роботу викладачів кафедри англійської філології та методики викладання англійської мови Мелітопольського державного педагогічного університету імені Богдана Хмельницького в руслі загальнокафедральної тематики. Статті підпорядковані проблемі пошуку нових перспектив англійської філології та викладання англійської мови.

Праця може бути використана фахівцями з лінгвістики, викладачами, студентами-філологами при підготовці до навчального курсу з основної іноземної мови та теоретичних дисциплін з основної іноземної мови.

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## INTRODUCTION

In today's global society many learners are facing the challenge of obtaining Bachelors' and Masters' educational programs in a language other than their mother tongue. To enable learners to fully participate in both the academic and social aspects of university life, educators need to recognize how this phenomenon influences teaching and learning and to identify ways of supporting language development.

That is why the urgency of this work comprises the extreme need for implementing new approaches to the process of future teachers and interpreters' training English as second language for professional activities. They lead to the use of innovative teaching methods and techniques for foreign languages, including English at a university. We are sure that the combination of innovative teaching methods with the most effective traditional ones will provide a new, time-appropriate format of the future professionals' training for teaching and translating or interpreting in a multicultural society.

The teachers' professionalism is expressed in their key function – that means to create the system of skills and to develop students' professional competence. The second, equally important, is the function of transforming the object of education (student) into a subject of self-education and self-development. The basis of these two functions is the process of forming the students' needs for self-education, teaching them to set themselves objectives and solve them. Thus, the pedagogical aims automatically transform into the aims of the student.

University teachers should realize key objectives which mean providing future specialists with core awareness; ensuring the effectiveness of the educational process; forming students' skills for self-education; educating a fully developed, competent and cultural person.

This monograph is the result of Bohdan Khmelnytsky Melitopol State Pedagogical University scientific investigation aimed at improving future teachers' and interpreters' education for further effective professional activities.

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## 2.7. What Is Scots?

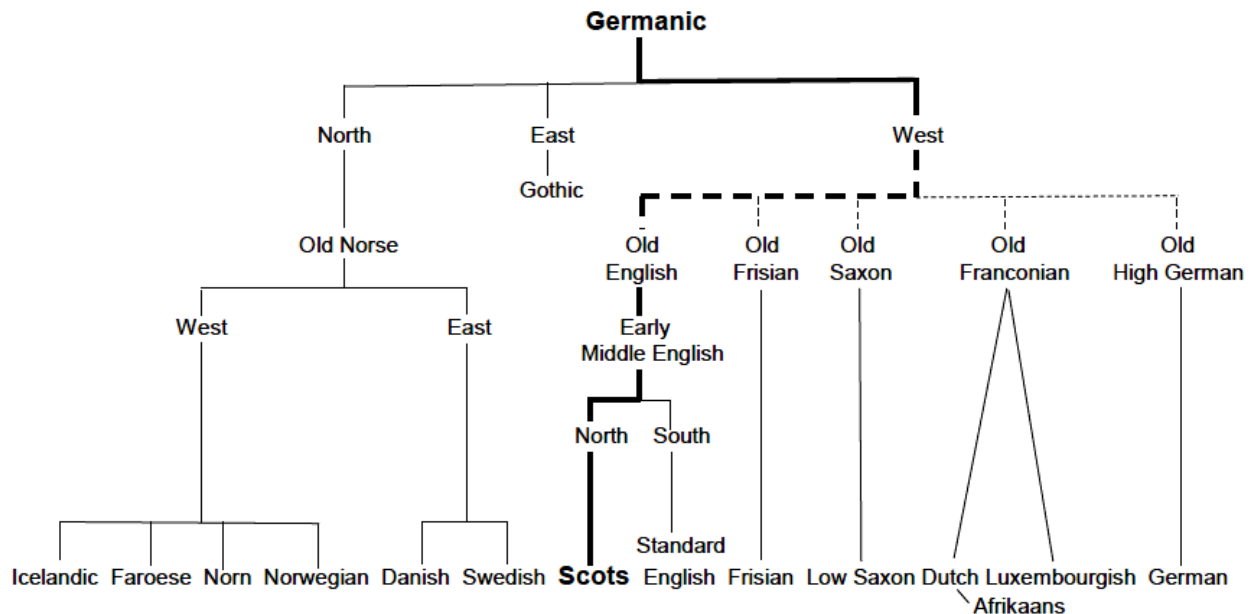
### *(A brief history description)*

*Lemeshchenko-Lagoda Victoria*

Many people have heard about the Scots language but aren't sure what it is. Scots has been spoken in Scotland for many centuries and is found today throughout the Lowlands and Northern Isles. It is mainly a spoken language with a number of local varieties, with its own distinctive character each [5].

Scots is considered to be a product of several languages mixing. Its main element is undoubtedly the Germanic (namely the Northumbrian dialect), since the Germanic tribes of Angles, Saxons and Yutas arrived here in the 5<sup>th</sup> A. D. and during the following years, forced Celts to move into the mountainous regions. After that they established seven kingdoms on the conquered territory [4, p. 165]. This Old English dialect transformed greatly due to the process of contacts with the Scottish population – Picts and Celts. A significant influence on the Scots language was made by the Vikings who settled here from the IX to XI centuries, mixing with the local population. The population of Orkney and Shetland still speaks a dialect closer to Norwegians than to the British.

## The Relationship of Scots to Other Germanic Languages



According to [www.scots-online.org](http://www.scots-online.org)

Around 1379, the first legal documents written entirely in Scots appeared in Scottish courts [1, p. 173]. Thus, during the 14<sup>th</sup> and 16<sup>th</sup> centuries, the Scots language held its dominance across all Scottish lands. In 1398, the Scottish Parliament completely turned from Latin to Scottish, which became a national language for all strata of the society.

During the Renaissance, court poets began writing their songs and poems in Scots, enlarging it with French and Latin words. The most notable of them were Robert Henryson and William Dunbar, who demonstrated the inexhaustible lexical and grammatical potential of the Scots language and developed the Scottish literary tradition. At this time the grammatical structure of the language and its lexical composition were established. Thus, in the late 15<sup>th</sup> century Scots became the literary language of the Scottish nation. The works of that time were written entirely in Scots and in such a way they underlined the fact that Scots was not a minority language but the national language of Scotland and its people [2, p.65].

According to the Professor A. J. Aitken the period from 1460 to 1550 was the Golden Age for the Scots, namely, “the national Scottish language was rapidly developing, used in all walks of life, and was different from English as Portuguese from Spanish” [3, p. 34].

Thus, by the end of the 16<sup>th</sup> century, there were two national languages in Britain: English and Scots. Although they were absolutely independent languages, they shared common linguistic features through their common origin.

In 1603 England and Scotland were united under the rule of the King James VI. K. Brunner believes that the union itself has led to that fact that “the Scots literary language lost its center as the monarch's residence was moved from Edinburgh to London. Some Scottish poets moved to London too and eventually began to write exclusively in English” [2, p. 67]. Also, the English edition of the Bible which was immediately used in church services, had a great impact. Moreover, after the English and Scottish parliaments union in 1707, the standard

English of that time, which was formed on the basis of the London dialect, became fully established as a language of politics, education and religion in Scotland. However, for most Scottish Scots remained the language of daily communication.

In the 18<sup>th</sup> century, Allan Ramsay, Robert Fergusson, and finally Robert Burns attempted to revive the Scots language. For Scottish writers of that time, the main problem was choosing the language to write. But their attempt did not produce the expected results. Scottish writer David Hume, for example, spoke Scottish in his daily life, but wrote only in English. Burns' credit to a certain extent was that Scottish language was perceived as the language of humorous songs and vaudevilles [1, p. 174].

As it could be clearly observed in the 18<sup>th</sup> century the pragmatic tendencies in Scotland exceeded the patriotic ones, which resulted in that the supporters of the standardization of the local language were in the minority, and the figures of Scottish culture gained a pan-European audience, beginning to write in English [6].

In 1872 "Education (Scotland) Act" was established which ignored Scots language and confirmed earlier moves towards English-only education in Scotland. Then, just fourteen years after "The Scotch Code" established English as a subject in Scottish schools. The main purpose of education policy in Scotland was to displace Scots with English.

Therefore, over the years, the Scottish language problem intensified and in the 1920s reached its peak. In general, the Scots language was not officially banned, but administrative and court cases, teaching at schools and universities were entirely in English. The language of media and press was also English. Thus, the Scots language was in a difficult situation. Taking into account language affinity of English and Scots languages, Scots looked like "spoiled" English. M. Novikov claims: "The ordinary Scotsman lived among the endless mockery of his language – as if only the language of "ignorant people", "farmers" and "peasants". And most importantly, from decade to decade, Scots has really become the language of markets and kitchen. It had no prestige because it had no prospects – and vice versa: it had no prospects because it had no prestige" [6]. Thus, it remained socially unimaginable and in the early 20<sup>th</sup> century was regarded to be the language of the lower strata of the society.

The loss of political independence, the systematic destruction of Scotland's culture, the enormous loss of population through persecution, emigration, and wars – this was a Scottish social tragedy that lasted from 1750 to 1900 and caused the majority of talented people to leave the country.

The remaining population was demoralized. Literary life was gradually declining. For a century since 1820, no writer described Scottish urban life, factory work, class struggle, or involvement in global events such as the world wars. The stories and poems written at that time, usually by clerics, focused on the stories of the humble and home life of the elderly who live their lives in quiet small villages.

Thus, the 1920s were the beginning of the so-called "Scottish Renaissance", associated with the strengthening of national consciousness of the Scots.

Firstly, at that time the Scottish National Party was formed. Gregory Smith wrote his famous works, in which he promotes the idea of a unique Scottish



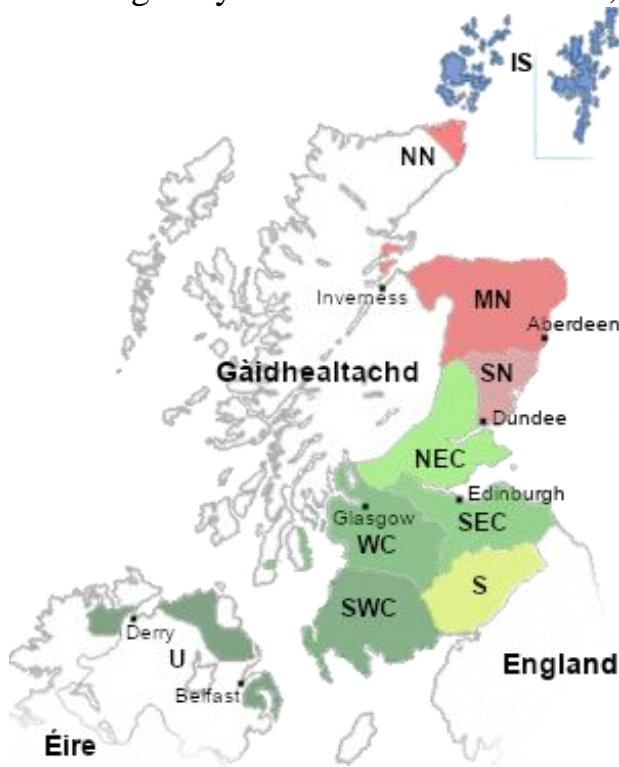
psychological appearance: “Caledonian syzygy”, capable of holding “without conflict irreconcilable views”, “easily moving from one mood to another”, and with “the ability to synthesize a large number of details.” In addition, there was a general belief that this sensitivity can only be expressed in the Scots language [1, p. 175].



*Hugh MacDiarmid* by Alan Thornhill  
bronze head, 1974  
Photograph © National Portrait Gallery, London

The poet Hugh MacDiarmid is considered to be the inspirer of the Scots revival movement. Together with his like-minded H. McDiarmid tried to synthesize elements of contemporary Scottish dialects and the language of Scottish literature of earlier epochs, but such attempts to revive Scots were perceived with varied reactions: supporters of the Scottish movement called the language – Doric, Plastic Scots, while the opponents – Synthetic, Esperanto Scots. However, such activities led to the emergence of a large number of books and press in Scots language, which promoted the active use of it in everyday and cultural life.

Nowadays Scots is spoken by both old and young and can be heard in both cities and country areas. People can have a strong emotional attachment to the language and often feel most comfortable using it amongst their family and friends. Because the Scots language was for a long time discouraged by officialdom and schools, many people who speak Scots will speak differently when talking to strangers or in formal situations, by mixing their language with English. At the present time there are no Scots-medium programmes, but you will hear varying degrees of Scots used in TV programmes such as “Chewin the Fat” or “Gary Tank Commander”, films such as “Sweet Sixteen” and “Neds”, or hear it spoken on radio phone-ins, interviews, or used for e-mails and text messages.



Today, accordingly to its functioning role, the Scots language can be considered an independent language due to many factors:

- it is the language of the Scottish nation;

- is used in oral and written speech;
- it has its own phonological, grammatical systems and lexical thesaurus [6];
- it has its own dialects and variants:

a) **Insular Scots** (IS) (in Orkney and Shetland).

b) **Northern Scots** (N), comprising: North Northern Scots(NN), Mid Northern Scots (MN), South Northern Scots (SN).

*According to [www.scots-online.org](http://www.scots-online.org)*

c) **Central Scots**(C), comprising: North East Central (NEC), South East Central (SEC), West Central (WC), South West Central Scots (SWC).

d) **Southern Scots** (S) –along the Scots side of the border.

e) **Ulster Scots** (U)in the north of Ireland.

f) **Urban Scots**, that refers to the dialects of Scots spoken in and around towns and cities especially Aberdeen, Dundee, Edinburgh and Glasgow.

g) **Gàidhealtachd**, the Gaelic for the Highlands and Islands to the west – were of course until recently on the whole Gaelic speaking. In areas along the highland line Gaelic influenced Scots can be heard [6].

These features are sufficient to establish a significant distance between the Scots and the English languages, since there are many cases of much smaller differences between similar language systems, traditionally recognized as independent languages. Such linguists as Andy Eagle, Glanville Price, Charles Jones, Tom McArthur have written a lot on these issues in their researches.

Speaking about today status of the Scots language it should be mentioned that in 1993 the European Bureau for Lesser Used Languages was the first public body to recognise Scots as a minority European Language. Moreover, after the UK Government ratifying the European Charter for Regional or Minority Languages (2001) in respect of Scots (under the provisions of Part II), for the first time the status of the Scots language was officially recognized [5]. But, despite all these facts the linguistic situation in Scotland remains complicated.

In modern Scotland, two trends regarding Scots language are observed. The first aims at further replacing the Scots language with English, even in the lower functional areas. In this case, the number of people who speak two languages, English and Scots, can decrease. The second tendency is the opposite to the first one. Its main aim is to make an attempt to revive, preserve and enhance the cultural and linguistic identity.

On 18 September 2014 the Scottish Independence Referendum was held. A total of 1,617,989 (44.7% of the electorate) voted in favour while 2,001,926 (55.3% of the electorate) voted against. The regions with the highest percentages of Scots speakers (such as Shetland and Moray) were strong voting areas, disproving the notion that speaking Scots translated into support for independence [5].

Due to this opposition, the Scots language is gradually re-establishing itself, becoming an active language among the younger generation of Scotland, and remains the language of the older generation, especially in remote or rural areas.

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### **2.8. Cultural value in translation and the translator as a “mediator between cultures”**

*Barantsova Iryna*

Translation is a complicated process. It causes major and particular difficulties. Translators and interpreters need to know some strategies, methods and tactics in order to cope with the task. Some necessary strategies, methods and tactics help translators and interpreters and play significant role in translation process. It goes without saying that a translator’s work is difficult enough and there are no certain prescribing rules for translation. In his/her work a translator faces different problems arising from grammatical, syntactical, and lexical structures. Language is the reflection of an ethnic group’s culture; it plays a key role in transmitting cultural values through generations and the major tool of communication. In its turn the translation is a means of interlingual communication. The translator makes an exchange of information and ideas possible between the users of different languages.

V. Komissarov [2] considers that “translation is a complicated and many-sided kind of human activity”. Though usually people speak about translation “from one language to another, actually, it is not simply a replacement of one language with another. The different cultures, people, ways of thinking, literatures, epochs, levels of development, traditions and world views clash with each other in translation”. Translation is a process of great significance in the modern world and