EDUCATION AND NEW DEVELOPMENTS

2024
Volume 2

Edited by
Mafalda Carmo

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Education and New Developments 2024

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Mafalda Carmo

Edited by Mafalda Carmo, World Institute for Advanced Research and Science (WIARS), Portugal

Published by inScience Press, Rua Tomas Ribeiro, 45, 1º D, 1050-225 Lisboa, Portugal

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ISSN (electronic version): 2184-1489
ISSN (printed version): 2184-044X
ISBN: 978-989-35728-0-1

Legal Deposit: 428062/17
Printed in Lisbon, Portugal by GIMA - Gestão de Imagem Empresarial, Lda.

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FOREWORD

This book contains the full text of papers and posters presented at the International Conference on Education and New Developments (END 2024), organized by the World Institute for Advanced Research and Science (WIARS).

Education is a fundamental right that accompanies us from the very beginning of our lives. It encompasses every experience we encounter, influencing and shaping our thoughts, emotions, and actions. Whether we engage in formal education within classrooms or learn from the world around us, the process of acquiring knowledge plays a vital role in our personal growth and development. It equips us with the tools to navigate the complexities of life, broadens our perspectives, and empowers us to make informed decisions. This International Conference seeks to provide some answers and explore the processes, actions, challenges and outcomes of learning, teaching and human development. Our goal is to offer a worldwide connection between teachers, students, researchers and lecturers, from a wide range of academic fields, interested in exploring and giving their contribution in educational issues.

We have brought together a diverse group of individuals with various backgrounds to contribute their unique perspectives and knowledge on Education. By including people from different nationalities and cultures, we aim to create a rich plethora of experiences that can broaden our understanding of human nature and behavior. The exchange of ideas and experiences among our participants helps to cultivate personal and academic development, providing a platform for the exploration of new insights and discoveries.

END 2024 received 729 submissions, from more than 50 different countries, reviewed by a double-blind process. Submissions were prepared to take form of Oral Presentations, Posters, Virtual Presentations and Workshops. The conference accepted for presentation 284 submissions (39% acceptance rate).

The conference also includes one Keynote presentation by Dr. Ipek Kocoglu, Kean University, USA. We would like to express our gratitude to our invitee.

This conference addressed different categories inside the Education area and papers are expected to fit broadly into one of the named themes and sub-themes. To develop the conference program, we have chosen four main broad-ranging categories, which also covers different interest areas:

• In **TEACHERS AND STUDENTS**: Teachers and Staff training and education; Educational quality and standards; *Curriculum* and Pedagogy; Vocational education and Counselling; Ubiquitous and lifelong learning; Training programs and professional guidance; Teaching and learning relationship; Student affairs (learning, experiences and diversity; Extra-curricular activities; Assessment and measurements in Education.

• In **PROJECTS AND TRENDS**: Pedagogic innovations; Challenges and transformations in Education; Technology in teaching and learning; Distance Education and eLearning; Global and sustainable developments for Education; New learning and teaching models; Multicultural and (inter)cultural communications; Inclusive and Special Education; Rural and indigenous Education; Educational projects.

• In **TEACHING AND LEARNING**: Critical, Thinking; Educational foundations; Research and development methodologies; Early childhood and Primary Education; Secondary Education; Higher Education; Science and technology Education; Literacy, languages and Linguistics (TESL/TEFL); Health Education; Religious Education; Sports Education.

• In **ORGANIZATIONAL ISSUES**: Educational policy and leadership; Human Resources development; Educational environment; Business, Administration, and Management in Education; Economics in Education; Institutional accreditations and rankings; International Education and Exchange programs; Equity, social justice and social change; Ethics and values; Organizational learning and change, Corporate Education.

The contributions were published across two volumes, and this is the Volume 2 of the book titled Education and New Developments 2024, that showcases the outcomes of dedicated research and developments undertaken by authors who are driven by their passion to enhance research methods that directly relate to teaching, learning, and the practical applications of education in the present day. Within its pages, you will find a diverse array of contributors and presenters who expand our perspectives by delving into various educational matters.

This second volume focuses on the main areas of PROJECTS AND TRENDS and ORGANIZATIONAL ISSUES, being the contributions of the other two areas published in Volume 1.

We would like to express thanks to all the authors and participants, the members of the academic scientific committee, and of course, to our organizing and administration team for making and putting this conference together.

Hoping to continue the collaboration in the future.

Respectfully,

Mafalda Carmo
World Institute for Advanced Research and Science (WIARS), Portugal
Conference and Program Chair

Porto, Portugal, 15 - 17 June, 2024

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KEYNOTE LECTURE

"REVOLUTIONIZING LEARNING: THE IMPACT OF ARTIFICIAL INTELLIGENCE ON EDUCATIONAL PARADIGMS"

Dr. Ipek Kocoglu
Kean University, USA

Abstract

The integration of Artificial Intelligence (AI) in education is revolutionizing traditional teaching methods and curriculum development by facilitating personalized and adaptive learning experiences. This research paper explores the transformative role of AI in enhancing educational paradigms by optimizing learning outcomes tailored to individual needs. Drawing from a range of studies, the paper examines the effectiveness and challenges of AI applications within various educational settings. Our findings indicate that AI significantly boosts educational performance by adapting content delivery to match individual learning styles and needs, thus reshaping educational strategies and personalizing the learning experience. Furthermore, AI-driven adaptive learning systems not only customize educational content but also streamline administrative tasks for educators, enhancing overall efficiency. However, this technological advancement also introduces challenges, including ethical concerns and privacy issues that necessitate thorough scrutiny and careful implementation. The paper emphasizes the importance of comprehensive teacher training and ongoing ethical evaluation to ensure responsible use of AI in education. Through a nuanced understanding of AI's potential and limitations, this study provides actionable insights for educators and policymakers aiming to harness AI technologies to foster more dynamic and responsive educational environments.

Keywords: *Artificial intelligence, adaptive learning, educational technology, curriculum development.*

Biography

Dr. Ipek Kocoglu is an assistant professor of Strategy and Organization Theory in the Department of Management at Kean University. Following her doctoral studies in Management and Organization Theory, Dr. Kocoglu completed her post-doctoral research at Stevens Institute of Technology through a prestigious fellowship. She combined her background in industrial engineering and technology and innovation management to advance a framework that uses abductive research for new idea generation. Dr. Kocoglu's research focuses on gender diversity and sustainability. She has published in top-tier journals listed in the Financial Times 50 including the Academy of Management Review, The Leadership Quarterly, Management Decision, International Journal of Production Research, and Engineering Management Journal. Her research addresses critical issues like the effect of social context on women leaders' perceived competence, and the impact of extreme threats on organizational risk-taking. In her recent project Dr. Kocoglu develops a framework for digital sustainability solutions by leveraging Information Systems to mitigate the effects of climate change. Her contributions to academia have earned her numerous accolades, including the Excellence in Scholarship Award from Kean University and the Eschenbach Award for Best Paper from the American Society of Engineering Management. A recognized leader in open education, Dr. Kocoglu has been instrumental in pioneering the Open Education Resources (OER) conference at Kean University. She passionately advocates for using OER to close the educational equity gap for minorities and first-generation students. Dr. Kocoglu continues to inspire students in courses on entrepreneurship, organizational behavior, and strategic management. She is the author of a textbook on Organizational Theory and several influential book chapters on digital business models and strategies for developing digital government platforms. Beyond her academic achievements, Dr. Kocoglu serves as the Global Ambassador for inclusive research at the Diversity, Equity, and Inclusion Division of the Strategic Management Society. She is an active reviewer for esteemed journals, including Academy of Management Discoveries and Management Decision. Dr. Kocoglu's research has garnered over a thousand citations and has been featured in popular media such as Psychology Today, underscoring their impact on both academic and public spheres.

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p-ISSN: 2184-044X e-ISSN: 2184-1489 ISBN: 978-989-35728-0-1 © 2024

INTERCULTURAL TRANSLATION - ACHIEVING DYNAMIC EQUIVALENCE IN TRANSLATING SPECIFIC TERMS OF MATERIAL AND SPIRITUAL CULTURE

Darinka Marolova, Ana Vitanova Ringaceva, Dragana Kuzmanovska, & Biljana Ivanova
Goce Delcev University (North Macedonia)

Abstract

A text is shaped not only by the author's individual style but also by his culture, because each text is always produced in a situation and this situation is embedded in a culture. The context of culture includes everyday traditions, values, norms, perspectives, etc. What the author chooses as the topic, what guiding motives he weaves into the text, what characteristics he assigns to his characters, how he structures the text, even more how this text is understood by its recipients, depend on the cultural context. This cultural context is also present at the micro level, i.e., in individual words, syntagms or sentences, and it causes translation problems, particularly where there are no exact equivalents for the elements in the target language. Translating such culture-specific elements is quite difficult because translating them literally could not produce the same effect on the recipient in the target culture. As a solution to such a seemingly insoluble problem, the American linguist Nida, an important representative of the communicative translation theory, offers the creation of the so-called 'dynamic equivalence'. We conduct this research in order to see how applicable this kind of equivalence for translating specific terms of material and spiritual culture is.

Keywords: *Culture, translation, culture-specific term, realia, equivalence.*

1. Introduction

Every country has its own geographical location, ethnic groups, religious beliefs, political systems, values and so on. All these shape the differences of culture, which are also embodied in the language. The influence of culture on language certainly brings difficulties in translating. Translation is seen as a complex process of interlingual and intercultural transferring contents because translation occurs in rather different circumstances and is aimed at target readers other than the source text. “For a truly successful translating, biculturalism is even more important than bilingualism, since words only have meanings in terms of the cultures in which they function.” (Nida 2001: 82)

Taking into consideration Nida’s concept for translating the “untranslatable”, we have come to the idea to conduct research with the goal to reveal how applicable Nida’s concept in translating culture-specific terms is. Furthermore, we consider, in a narrow sense, the problematical nature of the lexemes relating to objects or phenomena from the material and spiritual culture, and in the wide sense, the interculturality as a very significant entity in the process of succeeding interlingual communication through a mediator, i.e., translator. During the research, we apply different methods, starting from definitions of relevant terms, through comparative and translational analysis of original texts parallel with their translations, up to observation of gathered material and interpretation of the achieved results. We expect to prove that, to sustain a normal course of interlingual communication, the translator needs to aim at achieving dynamic equivalence.

2. Intercultural translation and Nida’s theory of equivalence

Especially since the end of the 1990s, research in translation studies began to focus more and more on culture in translation, so culture has increasingly been incorporated into the definitions of the term 'translation'.

Translation is seen much more as a mediation between knowledge, behaviors, attitudes, perspectives or with other words between cultures. Vermeer (1994:36) sees translation primarily as an "intercultural transfer", because translation is an offer of information in a target culture and its language through an offer of information from a source culture and its language (Reiß/Vermeer 1984:105).

For Snell-Hornby translation is a reshaping of the text, according to a given situation, as part of the target culture (Snell-Hornby 1994:13).

Many linguists also deal with the term 'culture-specific items'. For Nord (1993:22), culture- specific items are all forms of action and behavior (linguistic and non-linguistic) that are different from those of other communities on the basis of the norms, conventions and opinions prevailing in one cultural community. Hansen (1996:63) defines cultural specifics as all the cultural and socio-economic circumstances of a linguistic area that lead to a certain understanding and behavior in a particular situation. In linguistics the term *realia* also circulates as a synonym. Markstein defines *realia* as elements of the everyday life, history, culture, politics, etc. of a given people, country, geographical place, which do not have any correspondences in other peoples, other countries, or other geographical places (Markstein 1998: 288). According to her, realia are furthermore identity carriers of a national/ethnic entity and are associated with a country, a region, or a continent (Markstein 1998: 288). An important aspect of her definition is based on a specific distinction: realia are objects, phenomena, etc. which have no correspondence in other cultures, and not just in other languages (Markstein 1998: 288). Crucial in this context is the problem of equivalence. Most translation theorists and even practitioners agree that the goal of translation is achieving equivalence, which mostly refers to correspondence. However, for Lederer (2014:45) the basic difference between equivalence and correspondence is following: "equivalence exists between texts while correspondences between linguistic elements, words, syntagms, set expressions or syntactic forms within the text". We, like many other linguists are of the opinion that, despite slight differences of correspondence and equivalence, achieving equivalence is the goal of translation.

For Nida (in his noted book *Toward a Science of Translating* published in 1964), the entire focus in translation is on the message itself both in form and content. Formal equivalence for him supposes that a target language item represents the literal equivalent of a source language item. Dynamic equivalence, on the other hand, is based on "the principle of equivalent effect". In his opinion, "in such a translation one is not so concerned with matching the receptor language message with the source language message, but with the dynamic relationship, that the relationship between receptor and language should be substantially the same as that which existed between the original receptors and the message". (Nida, 1964:159). That means that what the translator tried to do is to reproduce the text in such a way that the target language reader can understand the message clearly and exactly. Following this principle, he defines dynamic-equivalence in translation as finding "the closest natural equivalent of the source-language message" (Nida, 1964: 166). In other words, dynamic equivalence represents shaping a target text that is as understandable and natural as possible for the recipient in the target culture, so that similar reactions can be achieved, regardless of how big changes in language, even in meaning, must be made (Nida 1964, Nida & Taber 1982). In the following text we will reveal if translators have made big changes in translating culture-specific terms aiming at the creation of understandable and natural target-texts.

3. Research methodology

For the purposes of this research, we extract examples from source texts in both German and Macedonian, parallel with their translations in both Macedonian and German. The target of the analysis are the culture-specific terms of the material and the spiritual culture that would help us in coming to results considering the challenges in translating a text, especially its cultural segments. The extracts are presented in tables, followed by their interpretations. Each table consists of the author's name, the novel's title, the language, and the extract with its minimal context, as it has been found in the source. Beside the interpretation of each item, there is a description of each used methods as well as the type of equivalence (according to Nida's classification) the translator has aimed at. Textual analysis is used as well, but also the observation of some relevant components of the complex semantic entities such as syntactic, lexical, stylistic, etc.

4. Results and interpretation

4.1. Specific terms of material culture in translation

Table 1.

Author	***Novel***	***language***	***text***
Arthur Schnitzler	*Leutnant Gustl*	*German*	*…um jeden <u>Kreuzer</u> muss man extra betteln. p. 11*
Артур Шницлер	*Поручникот Густл*	*Macedonian*	*…треба екстра да се моли за секоја <u>паричка</u>. p. 46*

The Lexeme *Kreuzer* (sometimes also *Kreutzer*) is an original silver coin with two embossed crosses which was widespread in southern Germany, Austria, and Switzerland. Over time, however, it lost more and more value until it consisted of less precious and inferior metal. The translation was fulfilled via generalizing the term with the hypernym - *пара* (engl. *money*) in its diminutive form - *паричка*. With this approximate method the most important characteristic of the original lexeme has been covered and the dynamic equivalence has been achieved, which is very important for understanding the target text by the new recipient.

Table 2.

Author	***Novel***	***language***	***text***
Gottfried Keller	*Romeo und Julia auf dem Dorf*	*German*	*… sich ein allerbescheidenstes Sonntagskleid zu erobern... p. 20*
Готфрид Келер	*Ромео и Јулија на село*	*Macedonian*	*…да изнуди за себе најскромен неделен фустан... p.40*

A *Sonntagskleid* (eng. *Sunday's dress*) is a woman's clothing that was only worn on special occasions, e.g., when going to church on Sundays. This lexeme is rarely used today, alluding to the typical way of life of Germans in the past, where the celebrations took place on Sunday. Its literary translation by introducing minor changes in the grammatical structure (the determinative compound is given as a syntagma consisting of an adjective and a noun) is *неделен фустан*. The translation also evokes a picture of a dress worn on Sunday, which also refers to a kind of solemnity, but it does not sound so natural in the target culture.

Table 3.

Author	***Novel***	***language***	***text***
Игор Додовски	*Големиот куфер*	*Macedonian*	*Командиром, ми вели, те чести ручек, сарми … p. 40*
Ivan Dodovski	*Der große Koffe*	*German*	*„Der Kommandeur spendiert dir ein Mittagessen", sagte er.„Sarma…p.33*

The realia *Сарма* denotes one of the most famous Macedonian[1] traditional dishes and is problematic for translating because it is strongly culturally embossed. In the translation, this term has been borrowed by simple transcription in German without any explanations. So, the recipient has no idea what kind of dish it is. The establishing only of a formal equivalence accrues gaps for appropriate understanding in the target culture.

Table 4.

Author	***Novel***	***language***	***text***
Венко Андоновски	*Папокот на светот*	*Macedonian*	*…дека на главата имаше маска; црна маска, бабарска … p. 232*
Venko Andonovski	*Der Nabel der Welt*	*German*	*dass er eine Maske vor dem Gesicht hatte, eine schwarze Maske, eine aus dem Neujahrsritus… p.63*

The realia *бабарска маска*, as part of the Macedonian cultural heritage is a kind of mask made of sheep or cattle fur that used to be worn by the so-called *Babars* during the New Year's rituals according to the Julian calendar (January 14th), under the superstition that this ritual could drive away evil and demons. When translating into German, the translator has aimed at a dynamic equivalence by explicating the term as *mask from the New Year's ritual*.

4.2. Specific terms of the spiritual culture in translation

Table 5.

Author	***Novel***	***language***	***text***
Gerhart Hauptmann	*Bahnwärter Thiel*	*German*	*Auf dem geteerten Plankenzaune eines Kossätenhofes…p.13*
Герхарт Хауптман	*Тил, чуварот на железничката пруга*	*Macedonian*	*Врз накатрената испреплетена ограда на еден косетски двор…p.159*

[1] but of some other neighboring cultures as well

The German realia *Kossätenhof* testifies to the way of life of a group of people, so-called *Kossäten*, who in the past, somewhere from the XIV century onwards, owned houses or workshops outside the village community. In order to fill this gap, the translator has aspired at formal equivalence, by simple transcription of the first constituent in the compound (*косетски*), not letting the target reader know what it means.

Table 6.

Author	***Novel***	***language***	***text***
Hermann Hesse	*Der Steppenwolf*	*German*	*...erschreckte mich ein Mensch, ein einsamer später Heimkehrer...p.51*
Херман Хесе	*Степскиот волк*	*Macedonian*	*..ме преплаши еден човек, осамен и задоцнет повратник дома...p.49*

The expression *später Heimkehrer* (eng. *late returnees*) testifies of the history of the German people. Late returnees were the former prisoners of the Second World War who were released from Soviet prisons after 1946. In the translation, we have formal equivalence with grammatical changes of the discourse (the adjective is given as a participial form and the determinative compound is translated by a noun-adverb-syntagma), not alluding to German history or to any kind of imprisonment.

Table 7.

Author	***Novel***	***language***	***text***
Folk tale	*Трите самовили, стариот слепец и ќелешот*	*Macedonian*	*...та се ватиле оро да играат...p. 159*
Народна приказна	*Die drei Feen, der Blinde und der Aussätzige*	*German*	*...um einen Oro zu tanzen, wie die makedonischen Bauern...p.19*

Oro is the traditional Macedonian[1] folk dance where the people hold hands and dance in an open circle to the rhythm of the folk melody. In the translation the word *Oro* has been taken as a borrowing with additional explanations: *as the Macedonian farmers.* By paraphrasing this realia, the translator has aspired for dynamic equivalence.

Table 8.

Author	***Novel***	***language***	***text***
Владо Малески	*Прва вечер*	*Macedonian*	*...па изутрина на блага ракија ќе ти дојдеме...p.48*
Vlado Maleski	*Diptychon, Erster Abend*	*German*	*...morgen früh kommen wir zum heißen Schnaps zu dir! p.30*

The Macedonian expression *доаѓа на блага ракија* (eng. *to come to sweet liquor*) describes a traditional ritual of Macedonian culture, which is performed the day after the wedding where the guests drink heated and sweetened liquor. In the German translation there is an adaptation by the paraphrase *zum heißen Schnaps kommen* (eng. *to come to hot liquor)* By mentioning one other semem of the meaning of the culture-specific expression (the liquor is both sweet and hot) the translator managed to more nearly describe the custom for the German reader again by aspiring at dynamic equivalence.

5. Conclusion

Language functions as a culture-specific phenomenon, but many culture specific phenomena are also part of a language. Realia of the material and the spiritual culture are often present in literature as well as in any kind of communication. However, without culture-specific items in the source text, the translation process would be like pure transcription. From a translator's point of view, realia are problematic in their nature, because if literally translated, they could not produce the same effect as for the recipient of the original text, as we saw in Tables 2, 3, 5 and 6. Furthermore, translation is a creative activity and the translator uses all disposable tools, that means, where the formal equivalence seems to be insufficient for a correct and esthetically solid translation, he needs to reach to achieving a dynamic equivalence. This especially refers to the realia in the translation process. According to the results of our research in 4 out of 8 analyzed examples (50%), the translator aimed at achieving dynamic equivalence. But, with literary

[1] but also of some other neighboring cultures

translation or borrowing words from the source language, the target recipient is though deprived of getting the real picture the original author had in mind. There occur even more losses, because there are losses in all forms of communication, whether it involves translation or not (Bassnett & Lefevere, 1990:35).

Despite claiming that the translator should show big respect for the original by not changing the content of the original cultural words at his own will, the culture-specific terms can be successfully translated if the translator manages to make the target language reader feel like reading the original cultural-specific terms in their own familiar culture.

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