

ENGLISH WAYS OF THE TERM PEREZHIVANIE TRANSLATION

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Abstract. The article aims to describe the problem of the concept translation *perezhivanie* to English. The analysis shows that the *term experience* isn't enough to convey meaning of *perezhivanie*. The survey shows different opinions about correct translation of the *concept* and explains their peculiarities. The article emphasizes the significance of the described problem for both domestic and foreign science.

Keywords: *perezhivanie*, experience, cultural-historical activity theory.

INTRODUCTION. In psychology currently there is a close exchange of ideas between English and Russian speakers. It is important for science to share the knowledge as clear and understandable as possible. *Perezhivanie* is the key concept of our interests, so we would like to pay attention to the problem of its translation into English. Unfortunately there are a very few researches in this field.

RESULTS. In English-language psychological dictionaries, the concept of *perezhivanie* is defined mainly as *experience*. In the *APA dictionary of psychology* there are such definitions of *experience*: 1) an event that is actually lived through, as opposed to one that is imagined or thought about; 2) the present contents of consciousness; 3) a stimulus that has resulted in learning (“Experience”, n.d.).

Although, Vygotsky did not invent the concept of *perezhivanie*, this *term* was popularized in foreign psychology. Therefore the problem of the correct translation of his studies was primary and actualized the following works.

A. Blunden analyzes the *term experience* and makes conclusion that, firstly, English speakers perceive it like the passive background to living, the main notion of Empiricism, when it is considered as a mass noun. Secondly, as a count noun, like *an experience* or *experiences*, it may have emotion-laden content. However, English speakers are not always aware about this distinguishing and more often perceive *experience* in the way that was described in the first case (Blunden, 2014).

In another article A. Blunden explains that it is caused by a historical

domination of empiricism in English-American science. When *experience* is interpreted as event that happened and is seen as a fundamental factor in the formation of personality and knowledge in L.S. Vygotsky's theory, it essentially assimilates Vygotsky's Marxist Psychology into Anglo-American empiricism. In contrast, L.S. Vygotsky examines personality and knowledge as something that is actively constructed by the subject.

The author argues that despite the fact that *experience* is sometimes used with the definitive words as *emotional experience* or *lived experience*, or as a neologic word *experiencing*, it doesn't provide understanding to English-speaking readers (Blunden, 2016).

A. Blunden points out to the fact that researchers should review English-language sources to find the same issues that were show in *cultural-historical activity theory*. He also finds the knowledge of domestic scientists valuable, which were being developed over 80 years. This knowledge could be the way to find solutions to contemporary problems that relate to the development of *perezhivanie* in ontogenesis, especially for young people (Blunden, 2014). We agree that existence of original researches devoted to *perezhivanie* in English-language psychological literature could be very useful for science.

M. Clara also considers the ambiguity of the *concept experience*, noting that its translation depends not only on grammar rules, but also on kind of approach which we support. Analyzing the ideas of L.S. Vygotsky and F.E. Vasilyuk about the *experience*, the author concludes that they are not identical, though are related, and therefore should be translated differently. F.E. Vasilyuk views *experience* as a special type of activity that helps to overcome life problems and defines it in English as *experiencing*, emphasizing procedural character, so M. Clara offers to identify such experience as *experiencing-as-struggle*. Another type of experience is *experiencing-as-contemplation*, which traditionally means *experiencing* in the mind (Clara, 2016).

There are also researchers who do not translate the *term experience* but constantly transliterate it as *perezhivanie*, believing that there is no decent foreign-

language equivalent for it. However, they indicate that the word is not as important as its meaning, so scholars should thoroughly define the meaning of *experience* in their researches (Fleer, Rey, & Veresov, 2017). In such cases, a detailed analysis of the views of domestic psychologists on the issue of *experience* is provided in order to convey its meaning to English-speaking readers.

CONCLUSIONS. We believe that the issue of the correct translation of the *concept perezhivanie* remains open, and we hope that eventually scientific community will reach a consensus on this problem, when communication between domestic and foreign researchers becomes more accessible. Nonetheless, it is worth mentioning that it is impossible to ignore the peculiarities of the different meaning of the word *experience* when translating it from or into English. Researches should analyze the scientific literature on this issue properly and be sure to know which meaning of the word they use and define it in their own works clearly.

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