

TRANSLATION AS A PRIMARY ELEMENT OF INTERCULTURAL COMMUNICATION

Abstract. *Language and culture are intertwined, and interaction in another culture, developing relationships with people of different backgrounds, communicating efficiently, and adapting to the environment is a complex task for translator. This paper is dedicated to translation as a primary element of intercultural communication and the analyses of cultural aspects in translation.*

Key words: *culture, translation, intercultural communication, linguoculture.*

One of the most pressing problems in linguistics during the XX and early XXI centuries became the study of relationship between language and culture in the translation process. The modern stage of the development of the science of language is characterized by a transition to linguistics, which studies the language in conjunction with the cultural and cognitive spheres of human activity.

Translation and interpretation in intercultural communication is a primary element in the exchange of messages between two or more cultures. When it comes to accuracy in translation, it is important to put in the foreground the exact choice of the equivalence or correspondence, appropriate to the communication of two different identities, but that decision is not entirely in the hands of the translator. Accurate translation is related to the role of translator in this communication, but also the recognition of shifting elements, as well as the social context in which the process takes place. It is well known that intercultural communication has been achieved through translation science, as it is clear that without this study intercultural exchanges could not happen [7, 353 p]. There is no way to get used to all the languages of the world. Since the creation of human life, various verbal and nonverbal interpretations between different communities had to be communicated. Intercultural communication relies heavily on translation and interpretation, which are two very important tools for creating a bridge of meaning-crossing, from one language to another, and from one culture to another. Translation is one of the most ancient linguistic phenomena.

Language plays an important role in developing, elaborating and transmitting culture and language, enabling us to store meanings and experience to ease communication. The function of language is so important in communication that a great notion is given by some scholars. The most famous one is the hypothesis concerning the relationship between language and culture, which Nida and Taber regards as misconceptions constituting serious difficulties for cross-cultural understanding. Each culture has its own peculiarities and throws special influence on the language system [4, p. 220]. For example, referring to the same common domestic animal — dog, a great deal of cross-cultural misunderstanding occurs when the meanings of words in two languages are assumed to be the same, but actually reflect different cultural patterns.

With the interaction of cultures, in the process of their mutual enrichment, a person simultaneously assimilates a foreign, new world. With a new foreign word, a person

transposes into his consciousness, into his world a concept from another world, from another culture. Thus, there is a need for a restructuring of thinking, reshaping one's own worldview in a foreign, unusual way, which is one of the main difficulties in mastering a foreign language. Words of different languages, denoting the same concept, can differ in semantic capacity, which is due to the specifics of the sociocultural and natural features of life of a given speech as a collective. Different views in linguistics are manifested with feeling of redundancy or insufficiency of the forms of expression of the same concept in comparison with the native language.

Intercultural training in translation has gained attention in recent years due to the fact that the need for communication skills in the context of international encounters has become more widely acknowledged. The curricula of educational establishments, as well as the curricula of cultural studies programs, have integrated courses on intercultural communication as part of the academic offer that promises to train students for their future as translators. However, more than a work-related skill, intercultural communication can be envisioned as a life skill which allows one to function effectively in his or her challenge in adequate translation that doesn't omit any necessary qualities during the transaction from language to language. Culturally diverse classrooms can pose specific challenges for university professors. Thus, translation as a special kind of speech activity is one of the main and generally accepted means in intercultural communication, allowing us to look for ways to overcome linguistic and cultural barriers between participants in communication, since very often it is a translator who becomes an intermediary in the exchange of information [2, p. 167].

L.S. Barkhudarov builds the concept of translation on the definition of interlanguage transformation. «This term is used in a synchronous description of a language in general, when there are certain relations between two language or speech units, one of which is the original, and the second is constructed on the basis of the first. In the translation process, there are four types of transformations: substitutions, permutations, omissions and additions» [1, p. 7].

Thus, in order to achieve mutual understanding in intercultural communication, when there is a «contact of representatives of two linguocultural communities», the translator needs not only linguistic knowledge, but also knowledge of both cultures — the native culture and culture of the target language, without which the linguocultural adaptation of the source text translation is impossible, revealing its dialectical unity of the ratio of the content and form of the original [5, p. 130].

Carrying out communication in the process of interaction of cultures, speakers of different languages reveal a number of difficulties. The main problems are those that are directly related to the most important components of intercultural communication, such as languages and cultures. Mutual understanding and success in the communication process cannot always be built only on the knowledge of languages. Often there are situations when participants perceive and interpret the speech of a carrier of another culture, depending on their own cultural conventions and expectations. In the event of significant discrepancies in these conventions, misunderstanding arises, which may ultimately result in a complete breakdown of relations. In order to avoid misunderstandings in the process of intercultural communication, an intermediary is needed that transforms the information of another language environment. This function

is assigned to the translator, who must not only possess extensive knowledge of the features of the translation language, but also be a bicultural person.

Another type of difficulty in linguistic-cultural adaptation is related to the translation of culturally labeled words and phraseological units, such as realities, proverbs, sayings and idioms, which cannot be translated literally or word for word, as this will inevitably lead to the loss of their semantic meaning. The difficulty of translating this culturally marked layer of vocabulary is that at first words and phraseological units are perceived from the position of linguistic culture of the source language, and then reproduced through another language code and, as far as possible, are correlated with the national color that corresponds to the perception of representatives of another culture [6, p. 84].

The formation of linguoculturology as the study of the relationship between linguistics and intercultural communication is determined by the fact that linguists began to note the specifics of cultural influence on the language and, as a consequence, the need to develop a new conceptual and terminological apparatus for scientific discipline. Linguists come to the conclusion that this synthesis represents a completely new phenomenon in the process of rapprochement of different cultures. One of the mechanisms of adequate interaction and interpenetration of specific cultural signs from one language to another becomes linguocultural adaptation within the framework of interdisciplinary research.

Understanding and corresponding representation of certain linguistic means when contacting representatives of absolutely non-identical pictures of the world leads researchers to the need to consider linguistics and linguocultural adaptation as a way to formulate common strategies for people to interact in the process of communicative acts, the result of which is an adequate understanding of the speaker's speech and language intentions. Successful «dialogue of cultures» requires the use of text adaptation methods by the translator, since to achieve mutual understanding in the translation process it is necessary that the information exchanged by the participants is transmitted and received equally correctly and accurately [3, p. 97]. Therefore, the success of intercultural communication depends on the competence of the translator. The adaptation process assumes that the text of information in one language should be perceived and transmitted by the translator to another language by means of replacement so that the secondary text is as identical as possible to the primary one. A number of translation decisions, such as addition and deletion, generalization and concretization, are considered as a necessary pragmatic solution, which serves to simplify the understanding of foreign language, on the one hand, and as a successful method of overcoming linguistic and cultural barriers when reading texts, on the other hand. The interaction of cultures provides for the assimilation by man of the realities of the new world.

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УКРАЇНСЬКА ПРАВОПИСНА СИСТЕМА: ВІД ВИТОКІВ ДО СЬОГОДЕННЯ

Анотація. У статті зосереджено увагу на загальних рисах формування української правописної системи та простежено шляхи її розвитку, починаючи від найдавнішого періоду до сьогодення.

Ключові слова: правопис, графіка, орфографія, давньоукраїнська, старослов'янська (церковнослов'янська) староукраїнська мова, українська літературна мова.

Abstract. The article focuses on the general features of the formation of the Ukrainian spelling system and traces the ways of its development, from the earliest period to the present.

Key words: spelling, graphics, spelling, ancient Ukrainian, Old Slavic (Church Slavonic), Old Ukrainian, Ukrainian literary language.

Правописну систему (або правопис) визначають як сукупність загальнообов'язкових правил передачі на письмі звуків, слів і форм, що виявляються у мові на різних етапах її розвитку [1, с. 515]. Вона складається із трьох підсистем: *графіки* (літер, якими позначають звуки і звукосполучення), *орфографії* (однотипного написання звуків і звукосполучень) і *пунктуації* (розділових знаків для позначення інтонаційного членування тексту).

Нерідко терміни *правопис* і *орфографія* ототожнюють, хоча орфографія є складовою частиною правопису. На відміну від усного некодифікованого мовлення, що має своєрідні територіальні, соціальні та вікові особливості, правопис є витвором високорозвиненого суспільства, еталоном писемної літературної мови.

У цій статті маємо на меті коротко, у загальних рисах постежити, як формувалася українська правописна система, починаючи від найдавнішого періоду до сьогодення.