

## TRANSLATION AS A SPECIAL TYPE OF MULTICULTURAL AND INTERLINGUAL COMMUNICATION

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**Abstract:** Integration processes have predetermined the intensification of communications, including in the intercultural sphere. At the same time, the density, intensity, and duration of such relationships that develop between representatives of different cultural communities have grown significantly and continue to increase every year. The emergence of such a dialogue predetermines the objective need to reassess contacts between various socio-cultural communities and their own cultural identity based on tolerance, adequate perception of cultural differences. There are necessary prerequisites for effective relationships between cultures and mutual understanding between subjects carriers in these circumstances. In such conditions, the relevance of translation in the light of intercultural communication increases significantly. The article discusses the need for a deep theoretical and practical understanding of the changes taking place in the language from the sociolinguistic analysis. Considerable attention is paid to translation as a type of intercultural communication. The article discusses in detail the essential and meaningful characteristics of the translation. The main types of translation are highlighted, including educational and professional translation. Based on the results of the study, conceptual conclusions about the meaning of translation in the light of intercultural communication were formulated.

**Keywords:** Interlingual communication, Language integration, Linguistics, Multicultural communication, Translation.

### 1 Introduction

The study of the problem of interaction between language and culture, the consciousness of a carrier's personality is one of the most important areas of linguistics at the present stage. In this regard, it is necessary to consider the essential-meaningful characteristics of the translation. In the modern world, translation can be seen as a mental interpretive activity, a certain type of communication that is done through two or more languages. In this regard, in order to obtain the most positive effect, it is advisable to take into account the specifics of communication, which is directly related to the culture of interacting communities or individual representatives of different ethnic groups, which, in turn, indicates possible problematic issues of a psychophysiological, sociological, ethical and culturological order [8].

Intercultural communication as a social phenomenon was brought to life by the practical needs of the post-war world, supported ideologically by the interest that from the beginning of the 20th century. It was formed in the scientific environment and in the public consciousness in relation to the so-called "exotic" cultures and languages. Practical needs have arisen as a result of the rapid economic development of many countries and regions, revolutionary changes in technology, the associated globalization of economic activity [56]. As a result, the density and intensity of prolonged contacts between representatives of different cultures have grown and continue to increase. In addition to the economy itself, education, tourism, and science have become the most important professional and social intercultural communication areas. The most significant contributions to the study of communication are made by cognitive and social psychology, sociology, cognitive linguistics, and typology of languages. Such a variety of methods is unsurprising when it comes to such a multifaceted, continuous, and endless, invariably human activity, such as communication [21].

### 2 Literature Review

The term "communication" comes from the Latin word for "general": the transmitter of the information tries to establish a "community" with the receiver of the information. Therefore, communication can be defined as the transfer of not just information but meaning or meaning through symbols. The term "intercultural communication" in a narrow sense appeared in the literature of the 1970s [32].

Researchers of the problems of mass communication emphasize that there are many definitions of communication [9, 16, 40, 55]. Intercultural communication is communication carried out in conditions of such significant culturally determined differences in the communicative competence of its participants that these differences significantly affect the success or failure of a communicative event [16].

The main functions of intercultural communication are to ensure intercultural exchange of material and ideal values and cooperation between representatives of different ethnic groups, nations, states, etc., when solving certain problems of the local and global levels.

The concept of translation as intercultural communication stems from understanding language as a component of culture, as a single socio-cultural education.

The works of domestic and foreign scientists emphasize the special role that translation plays in the development of culture, science, economics, literature, and the language itself.

From the moment that in the history of civilization, the process of dividing people into groups using different languages (due to geographical, historical, and cultural prerequisites) began to occur, the problem of decoding speech for communication has appeared [48]. Since different peoples entered and are entering into trade, military, political, economic, cultural, scientific relations with each other throughout the history of humanity, then, undoubtedly, translation is one of the most ancient types of intelligent human activity. And since ancient times, translation has been performing the function of interlingual and intercultural communication of people, both between states and on the territory of multinational states. Examples are Ancient Carthage, Ancient Egypt, the states of Ancient Greece, the Roman Empire, the states of Central Asia, India, Iran, which included multilingual tribes and nationalities [1, 3, 13, 15, 17]. The more multinational the state was, translators occupied the more honorable place [2]. One of the important milestones in the development of translation was the emergence of writing [47]. Firstly, this gave a powerful impetus for the intercultural exchange of values and achievements in various spheres of human activity. Secondly, a new type of translation practice was formed, namely, translation, which has functioned from that moment along with interpretation. Not only oral statements began to be translated but also written texts.

Today we are witnessing a translation boom in science and technology. More than 70% of translators work in this area. The largest volume of translations falls on business correspondence:

- Consumer information texts;
- Scientific and technical documents;
- Various kinds of contracts;
- Technical descriptions [33].

The human tendency to generalize what is happening globally, the accumulation of vast experience in the course of translation practice pushed translators to synthesize existing knowledge and create a theory of translation [48].

The modern theory of translation as a scientific direction emerged in the middle of the 20th century. The impetus for its emergence and development was the sharp expansion of

translation practice to meet urgent needs [18-20]. The Second World War and subsequent political events and changes directly or indirectly related to it - the Nuremberg process, the collapse of the colonial system, the emergence of international organizations of the United Nations, UNESCO, and NATO military blocs, the Warsaw Pact - involve more and more peoples, new nationalities in the sphere of international communication and languages [8]. As a result, the number of translators and the number of languages from which they translate and into which they translate is growing.

### 3 Materials and Methods

The translation is considered in the study as a special type of speech activity with general and specific features that distinguish it from other types. Moreover, this activity is a process consisting of the following stages:

- Understanding (actions of the translator related to the extraction of information from the original);
- Translation (selection of the necessary means when creating a translation text) [9].

At the same time, it is important to emphasize that the first stage is relative since understanding and perception of the same text, sentence, word is purely individual and depends on the subject reproducing it [45]. It should be borne in mind that it is necessary to convey the original text as closely as possible in case of interlanguage transmission.

Serving as a means of communication between people of different nationalities, translation is a means of interlanguage and intercultural communication [22-24]. Translation can be defined as a unidirectional and two-phase process of interlanguage and intercultural communication, in which a secondary text (metatext) is created on the basis of a targeted ("translation") analysis of the primary text, replacing the primary one in another linguistic and cultural environment. A process is characterized by an attitude towards the transmission of the communicative effect of the primary text, partially modified by differences between two languages, two cultures, and two communicative situations [7].

The translation is one of the types of language mediation. The types of language mediation also include summarizing, annotating, retelling, and summaries. They differ in the volume and form of the transmitted information. Translation differs from abbreviated presentation, retelling, and other forms of text reproduction in that it is a process of reconstructing the unity of the content and form of the original. *To translate* means *to express correctly and completely through one language that which has already been expressed earlier using another language* [5].

Authors who support the linguistic concept of translation theory believe that any translation should begin with a philological analysis of the text, made fully armed with linguistic training, and end with literary creativity [25-31].

A distinction should be made between the so-called educational translation and professional translation. The educational translation is associated with decoding a foreign language text to understand it in the process of learning a foreign language. This technique makes it possible to comprehend the basics of a foreign language, methods, and translation techniques to deepen knowledge of the language [36].

Professional translation is a special linguistic activity - a translation activity aimed at reconstructing an original in another language. This activity requires special training, skills, and abilities. It presupposes perfect command of a foreign and native language, knowledge of one's own, and foreign-language culture.

### 4 Results

Communication is the interaction of individuals, in which communicants appear as subjects of culture, representatives of a

specific linguistic-socio-cultural community. And translation as a form of mediation is not only a means of interlingual but also a means of intercultural communication [34, 35, 37, 38, 41]. Consideration of translation as a type of intercultural communication follows from the understanding of language as a component of culture, as a single socio-cultural education, and culture as a set of material and spiritual achievements of society, including all the multifaceted historical, social, and psychological characteristics of an ethnos, its traditions, views, values, institutions, behavior, life, living conditions - in a word, all aspects of his being and consciousness, including language. With this understanding, the language is interpreted as a single socio-cultural formation, reflecting the characteristics of an ethnic group as a carrier of a certain culture, distinguishing and distinguishing it from other cultures [46].

In translation, not only two or more languages interact, but two cultures have both common and national specifics. Revealing the general, international, universal and private, special, national is fundamental in the study of such a phenomenon as intercultural communication [42-44]. The origins of the universal and nationally specific are revealed when studying such concepts as "the conceptual and linguistic picture of the world of society."

On the one hand, being an objective system, and on the other - the result of the emotionally spiritual creativity of the nation, languages fix the peculiarities of the worldview of the people. In the process of historical development, fundamental vital images are fixed in the language and transmitted by subsequent generations in a verbalized form. The external material conditions for the existence of an ethnos may change over time. However, the features of the national mentality transmitted by language means continue to be reproduced in subsequent generations [49-54]. That is, the language offers its carriers a ready-made form of assessment and perception and begins to perform the function that at the initial stage of the existence of the ethnos was performed by the external environment, partially modeling the speech and non-speech behavior of people as subjects of the cultures of this society.

The originality of the national, linguistic pictures of the world and the plurality of cultures are not an obstacle to the mutual understanding of peoples and are overcome during translation. One essential and decisive practical evidence of the compatibility of logical and linguistic systems in their cognitive essence is the irrefutable fact of mutual understanding of peoples based on a translation from one language to another. Never in history (except for biblical Babylon) have linguistic barriers not been an insurmountable obstacle to communication between peoples, not only civilized but also peoples standing at different stages of social development (for example, during the period of great geographical discoveries).

However, intercultural communication is adequate and successful only when the communicants, who are carriers of different cultures and languages, realize that each of them is "different" and each perceives the "alienness" of the partner alternately. Acquaintance with the culture of other peoples is one of the most important social functions of translation. A bilingual translator is, as it were, a "doubled" linguistic personality. It perceives foreign language textual activity from the position of the linguoculture of a foreign language society. And then, he switches to his native language and socio-cultural codes [11].

### 5 Discussion

The special significance of translation in the light of intercultural communication is manifested in the following:

- Translation has a tremendous impact on the formation of innovative methods and techniques in one of the most important areas of human spiritual activity - literature. So, certain borrowings bring a fresh stream to cultural development and also give an obvious impetus to progressive development in the future [39];

- One of the characteristics of translation and translation activity is the time dimension [57-59]. This is manifested because they are a link between modern culture and the culture of bygone times. Indeed, any work of art entirely belongs to its era. However, it also lives for centuries, both in the environment of the language in which it was created and in the translated language;
- The translation is intended to make the author's work the property of all humankind.

After analyzing this position, it can be noted that the cultural value of translation is manifested in facilitating the process of interaction of people with each other. It is included in the exchange of cultural values, including objects, ideas, artistic images, and other constituent elements of culture. In addition, it is a means that satisfies the spiritual needs of a person, serves as a source of obtaining and accumulating knowledge that representatives of humanity acquire throughout its socio-cultural development [60-61]. It can be argued that the participation of translation in the exchange of cultural values makes a significant contribution to world progress.

Considering translation in the light of intercultural communication, the authors pay attention to the types of translation, distinguishing two groups, namely:

- Educational, which is directly related to decoding a foreign language text to understand it in the process of learning a foreign language (allows you to comprehend the basics of a foreign language, methods, and techniques of translation, to deepen your knowledge of the language) [40];
- Professional translation is a special linguistic activity that focuses on recreating the original in another language. Such activities require special training, skills, and abilities. It presupposes perfect command of a foreign and native language, knowledge of one's own, and foreign language culture [12].

In addition to the gradation of translation into educational and professional, one can distinguish such varieties as scientific and artistic.

Knowledge and command of foreign languages, in turn, play a colossal role for those who are somehow connected with science, education, and innovation. Moreover, such specialists should operate with existing terms, concepts, and categories and be ready to emerge new ones. In addition, the ability to find the correct equivalent to an unfamiliar foreign term in the native language and vice versa is especially appreciated.

The translation of literary texts deserves special attention [5]. So, it is necessary to understand that there are special laws of equivalence to the original in it. In this case, the translation can be as close to the original as possible. However, since its author, its linguistic material, and its own life in the linguistic, literary, and social environment, literary translation is an independent creation. We can say that it is generated by the original, depends on it, but at the same time, it has relative independence since it becomes a fact of the translating language. Therefore, the development of the same work in different cultures has its own specifics, differences, and history.

There is a certain difference between the original text and the translation, which consists of the nature of interpretation, the reputation of the author-translator, and social meaning. In addition, there are other reasons for the relative equivalence of literary translation, which is caused by certain originality of the perception of the original, the diversity of languages, differences in the socio-cultural environment [40]. These factors should be taken into account when working on a text, which requires the translator to show individuality, which is formed taking into account his artistic perception, talent, and the peculiar nature of the selection of linguistic means. The listed features, conditioned by the individuality of the translator, do not in any way relate to the author's style of the original. They are not directly correlated with the text of the original. Their main paradox is that they are

undesirable, but in the overwhelming majority of cases, inevitable.

For the translation of fiction at the stage of perception of the original, the correct understanding of the text is of great importance, but also the vision of all images and situations created by the author of the work and their interpretation. It is common knowledge that a word always generalizes. It is filled with specific content only when all participants in communication are talking about specific beings, objects, or objects that are visible or well known to them.

At the heart of any literary text is the attitude of its author, which requires the most accurate transmission during translation. Indeed, translation is not considered an independent speech activity, and the translator does not have the right to make significant adjustments to the content and improve the text [6].

When considering translation, it becomes important to understand that communication is a kind of interaction of individuals, in which subjects communicating with each other act as subjects of culture, representatives of a certain linguistic-socio-cultural community, and translation, being a kind of mediation, is a means of not only interlanguage but also intercultural communication [14].

## 6 Conclusion

The translator must translate not only sentences but also know the culture of the foreign language country [5]. He will serve as a mediator for both parties, explaining to them the main rules of behavior and customs of the country, and it will also be the translator who will have to choose an equivalent for a linguistic phenomenon that directly reflects a foreign culture. The basis for achieving mutual understanding in intercultural communication is empathy - substituting oneself in the place of another person, an attempt to see the world through his eyes. If the translator succeeds in this, then the translation process can be considered successful [7].

Firstly, the peculiarities of translation bilingualism are that translation bilingualism has, as a rule, an asymmetric character [39]. Most translators are dominated by one language and one culture. This language and this culture subjugate others that the translator has to deal with in translation. Secondly, in translation, both languages are present in the act of speech and function simultaneously.

Through the prism of the dominant language and the dominant culture, the meanings of speech in another language are understood, the facts of another culture are perceived. The translator constantly has to overcome the interference of languages and cultures.

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**Primary Paper Section: A**

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