

языка, включая чтение, письмо, аудирование и устной речи. Также, отвечает на вопросы, как использовать поэзию в качестве учебного ресурса по английскому языку с практической и теоретической направленностью.

Rəyçi: dosent Məhərrəmovə Suqurə İbrahim qızı

Praktik Xarici Dillər kafedrasının 06 iyul 2022-ci il tarixli iclasın 12 saylı protokolu

Daxil olduğu tarix 04 iyul 2022-ci i

UOT:811.

TRANSLATION AS A MEANS OF INTERCULTURAL COMMUNICATION

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Abstract: Translation is a bridge of friendship and brotherhood both among the countries and people living in large geographical areas, speaking different languages, having different worldviews and different psychological natures and is a means of main communication between the past and the present. That's why translation is always in great need. Translation is a worker carrying information obtained in one place or at a time, scientific and technical achievements, artistic features to another place or another period. Translation is a difficult and responsible profession. A translator must be a master of his craft being ready for any challenge.

Mirza Ibrahimov commented on the translation as follows: "Noting that translation is a large, indestructible cultural bridge between people, it is the soul of man, one of the powerful factors that enriches the world, feelings and perceptions. Translation can enrich the language of the people at the same time as long as it is beautiful, fluent, lively".

Key words: cultural values, intercultural communication, mutual understanding, interlingual communication, speech product

Ключевые слова: культурные ценности, межкультурная коммуникация, взаимопонимание, межъязыковая коммуникация, речевой продукт

Açar sözlər: mədəni dəyərlər, mədəniyyətlərarası ünsiyyət, qarşılıqlı anlaşma, dillərarası ünsiyyət, nitq məhsulu

The problem of relations between language, culture and speaker is one of the fundamental problems in modern linguistics. This problem is defined by many researchers as "anthropological". Language is a reflexion of an ethnic group's culture, a means of transmitting cultural values through generations and the major tool of cognition. As language sets the parameters of human perception of the world and stereotypes of daily behavior, any linguistic research in the field of language semantics deals with the interrelations of the concepts of language, culture, and personality.

Along with that, the globalization of cultures actualizes the concept of intercultural communication. In many areas, such as linguistics, literary criticism, culture studies, sociology, psychology, new researches are devoted to the problem of intercultural communication. The

political and social situation in the modern world generates the problem of adequate communication, but speaking about adequacy is possible only under condition of full mutual understanding of the representatives of different cultures speaking in different languages. Communication is a dialogue act, connection between two and more individuals which is, first of all, based on mutual understanding.

M. Bergelson gives the following definition of intercultural communication: “intercultural communication is a dialogue carried out in conditions of cultural difference in the communicative competence of the participants which is so considerable that it has essential influence on the success or failure of the communicative event”. Intercultural communication is characterized by the use of special language variants and discourse strategies of direct contact participants which are different from those they use in communication within one culture.

E. Vereschagin and V. Kostomarov in their work “Language and culture” suggest the following definition: “intercultural communication is adequate mutual understanding of two participants of a communicative act belonging to different national cultures”.

The view of translation as of a means of intercultural communication follows from the idea of language as a culture component, and culture - as an aggregate of material and spiritual achievements of the society, including all the varied historical, social and psychological features of the ethnos, its traditions, views, values, institutions, behavior, living conditions – in short, all the sides of its life and consciousness, including language.

The concept of translation is central in the translation studies. It is important to mention that the concept of translation is polysemantic. Firstly, it refers to translation as an intellectual activity, that is a process, secondly – to translation as the result of this process, a product of translational activity, in other words, the text of translation created by the translator.

Translation is a complicated and many-sided kind of human activity. Though usually people speak about translation “from one language on 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 vies clash with each other in translation.

According to M. Brandes, “translation is a kind of language mediation where the content of the foreign text (original) is transferred to other language by way of creating a communicatively equivalent text in this language”.

In L. Barkhudarov’s opinion, “translation is a process of transformation of a speech product in one language into a speech product in another language, the invariable meaning being preserved”.

G. Toury believes that “translation is kind of activity which inevitably involves at least two languages and two cultural traditions”.

Serving as a means of communication between people of various ethnic groups, translation is a means of interlingual and intercultural communication. According to A.D. Schweitzer, “translation can be defined as a unidirectional and two-phase process of interlingual and intercultural communication, where a secondary text (metatext) text is created on the basis of the primary text subjected to purposeful (“translational”) analysis, the secondary text replacing the primary one in another language and cultural environment”.

The analysis of the prominent researchers’ works in the field of translation shows that they all consider translation in the light of intercultural communication. The cultural factor in

translation is obvious and undeniable. Communication is impossible unless the message is transmitted and is understood by the communicants. However, this understanding can be achieved only if the information contained in the language units corresponds to the background knowledge of the facts mentioned in the message. The people speaking one language are the representatives of a certain culture. They have many common traditions, habits and ways to do and to speak about things. They possess the common knowledge about their country, its geography, history, climate, its political, economic, social and cultural institutions. All this information is the basis of the communicants' presuppositions which enable them to produce and understand messages in their linguistic form.

Not only two languages interact in translation process, but also two cultures having both common features and national specificity. Revealing this specificity is crucial in studying intercultural communication and translation.

The translator plays an important role in the process of intercultural communication, since he/she has frequently not only to translate sentences, but also to interpret the cultures of the communicants. He serves as the mediator for both sides explaining to them the main rules of behavior and customs of the countries. The translator should pick up an equivalent for the language phenomenon which directly reflects another culture. Empathy is the basis of mutual understanding in communication. It is the ability to imagine oneself in the place of another person, attempt to see the world with his eyes. And if the translator manages to do it, the translation process is full-fledged and successful.

Collateral elements and uncollateralized elements are distinguished by comparison of languages and cultures. Being a culture component, language as a whole is an uncollateralized element. First of all, equivalent-lacking lexicon is uncollateralized element. The insufficient knowledge of history of a country, traditions and culture lead to misunderstanding of comparisons, historical references, to wrong understanding even in daily conversation, in other words, to language incompetence. J. Catford specifies that "besides language untranslatability there is cultural untranslatability".

Translators tend to omit or change culturally incongruous items so that finally they become translatable or comprehensible. As cultural distinctions are part of culture, cultural untranslatability depends on the combination of languages in translation. It means that cultural untranslatability is not equally applicable to all language combinations, audiences and translators. The concept of cultural untranslatability is important for translation. A good translation should not sound as a translation. The key requirement is naturalness. Cultural untranslatability is important only when cultural distinctions are very big, because without facing these distinctions, it is difficult for translators to achieve naturalness or even to convey the communicative function of the initial text.

In conclusion, it is important to notice that translation is the basic mechanism of intercultural communication. With the help of translation, languages interact, influence each other, get richer and change. In translation of texts representing a certain national culture, not only the target language, into which the words naming realities of another culture penetrate, but also the receiving culture is exposed to a certain influence. However, the compromise between two interactive national cultures is not always reached in favor of the culture which has generated the original text. Radical changes of a cultural and historical background of a translated material should always be justified, pertinent, plausible and consistent. Inappropriate

or inconsistent cultural displacements deform the image and create the reader's incorrect idea of the initial culture and the author's intention.

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TƏRCÜMƏ MƏDƏNİYYƏTLƏRARASI ÜNSİYYƏT VASİTƏSİ KİMİ

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Xülasə

Məqalədə tərcümənin mədəniyyətlərarası ünsiyyət vasitəsi kimi əhəmiyyətindən bəhs edilir. Tərcümənin tarixinə nəzər yetirdikdə mədəniyyətlərin formalaşmasında və inkişafında onun rolu aydın görünür, çünki tərcümə nümunələrinin əsas vəzifəsi mədəniyyətlərarası münasibətlərin qarşılıqlı təsirini həyata keçirməkdən ibarətdir.

ПЕРЕВОД КАК СРЕДСТВО МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ

Каримли Айтан Тахир кызы, Баширова Айнур Гилал кызы
Резюме

В статье рассматривается значение перевода как средства межкультурной коммуникации. Глядя на историю перевода, становится понятной его роль в становлении и развитии культур, ведь главная задача переводческих примеров - реализовать взаимодействие межкультурных отношений.

Rəyçi: dos. Z. Əliyeva

Praktik Xarici dillər kafedrasının 01 iyul 2022-ci il tarixli iclasının 12 sayılı protokolu

Daxil olduğu tarix 04 iyul 2022-ci il