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TRANSLATION PECULIARITIES IN THE CULTURAL ASPECT

ОСОБЛИВОСТІ ПЕРЕКЛАДУ У КУЛЬТУРОЛОГІЧНОМУ АСПЕКТІ

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The problem of the interrelation of the language and cultural peculiarities of different countries is very relevant today. Given the trend towards intercultural interaction against the background of globalization and the new role of the English language in this process, we can state that the cultural dialogue is constantly taking place. The intercultural interaction leads to the cultural boundaries blurring and it is a demand of the global world.

The translator is faced with the difficult questions about the transmission of the various cultural phenomena in the target language. The development of such translation strategies and methods began to be studied actively at the beginning of the XXI century.

The translator's immersion in the world of the new cultural images is the same as the realisation of the new reality, where there is a completely different language picture of the world with its own dimensions.

The phenomenon of the cultural interaction is considered is represented as a cultural phenomenon that led to a shift in emphasis from the language aspects to the cultural ones.

The study emphasizes the inseparability of the culture and translation and their role in achieving the determined results. Their interaction contributes to recipient's worldview broadening, gaining the background knowledge about the diverse cultures and weakens the cultural barriers. It causes the intercultural communication.

The attention is focused on the role of the translator in this process, his individuality, and the important translation competences. The special attention is paid to the translator's knowledge of the differences between the cultures, which has a direct impact on obtaining translation quality. It is emphasized that the different cultures use different language and cultural codes, which are characterized by the certain coincidences that need to be shown.

The study analyses the translation of the cultural realities, paying attention to the importance of introducing the additional explanations to facilitate new phenomena understanding.

Key words: translation, intercultural communication, cultural dialogue, language and cultural code, cultural barrier, translation strategies.

Проблема взаємозв'язку мовних та культурних особливостей різних країн є дуже актуальною сьогодні. Враховуючи тенденцію до міжкультурної взаємодії на тлі глобалізації та нову роль англійської мови в цих процесах, можна констатувати, що культурний діалог відбувається постійно. Міжкультурна взаємодія призводить до розмивання культурних кордонів і є умовою глобального світу.

Перед перекладачем постають складні питання щодо передачі різних культурних явищ мовою перекладу. Розробка таких перекладацьких стратегій і методів почала активно розвиватися на початку XXI століття.

Занурення перекладача у світ нових культурних образів – це те саме, що усвідомлення нової реальності, де існує зовсім інша мовна картина світу зі своїми вимірами.

Розглянуто феномен культурної взаємодії та виявлено, що переклад представлений як культурний феномен, що призводить до зміщення акцентів з мовних аспектів на культурні.

У дослідженні підкреслено нерозривність культури та перекладу, а також їх роль у досягненні визначених результатів. Їх взаємодія сприяє розширенню світогляду реципієнта, отриманню фонових знань про різні культурні знання, що послаблює культурні бар'єри та призводить до міжкультурної комунікації.

Увагу зосереджено на ролі перекладача в цьому процесі, його індивідуальності та важливих перекладацьких компетенціях. Особлива увага приділяється обізнаності перекладачем відмінностей між культурами, що має безпосередній вплив на отримання якісного перекладу. Підкреслюється, що різні культури використовують різні мовні та культурні коди, які характеризуються певними збігами, які необхідно показати.

У дослідженні аналізується переклад культурних реалій, звертається увага на важливість введення додаткових пояснень для полегшення розуміння нових явищ.

Ключові слова: переклад, міжкультурна комунікація, діалог культур, лінгвокультурний код, культурний бар'єр, перекладацькі стратегії.

Statement and substantiation of the problem relevance. In the modern world, the importance of the concept of culture is growing, and the considerable attention is paid to the description and interpretation of the national traditions, the specifics of behavior, thinking and the perception of the surrounding world [2, p. 27].

The problem of translation is the crucial means of the intercultural communication, as the culture has the particular importance for the translation activities.

Despite the fact that the cultural aspect of translation is considered to be very important, this phenomenon is still not sufficiently studied and described.

The development of translation theory is associated with a broader understanding of the subject study. The translators' attention is drawn only to the creation of a text in the target language intended to fully replace the original text [6].

Later the translation theory focuses on many aspects, that exist outside of the translation process. There is the decisive influence of the nature and communicative intentions of the author, his language and background knowledge, as well as the characteristics, goals and preferences of the recipients of the translation [4, p. 37].

The problems arising in the process of the intercultural communication are related to the difference in the language pictures of the world of the representatives of the different countries. The main problems in the process of the intercultural communication is the translation of the lexical units represented the national phenomena.

The cognitive aspect introduced into the theory and practice can expand the cultural boundaries [2, p. 81].

Analysis of recent research and publications. The problem of translation in terms of the intercultural communication has been studied by such linguists such as O. Carbonell, G. Rabassa, B. Wagner, H. Witte and many others. Despite the fact that the cultural aspect of the translation is considered to be an important phenomenon, it is not sufficiently detailed and described.

The issue of interpreting the concept of culture has been the subject of consideration by many scholars. In particular, the new approaches have been outlined in the meaning of the culture and cultural studies for the translation practice [7].

There are many researches devoted to the relationship and interaction between the culture and translation [4] and the role of the culture concept in the theory and practice of translation [6].

Despite the fact that nowadays the cultural approach has become a fundamental translation studies, there is still no consistent and a clear cultural translation concept. Although it is widely used in the translation studies, it also requires the differentiated definition, according to the cultural model of the translation.

The translation theory can be combined with the problem of understanding (encoding and decoding). It deals with the correspondence between the effect and intention, which is ensured by the translator who stands between the sender and the recipient of the code [3, p. 9].

The problem of the cultural content translation have been studied by many linguists such as E. Nida, G. Rabassa, L. Venuti and others.

The relevance of this study is connected with the fact that the interaction of the language and culture is still insufficiently understood. The culture can be reflected in the language as the national language picture of the world. The language describes the culture in the representation of the cultural facts in the content of the text.

The purpose of the article. The purpose of the article is to analyze the translation aspects from the perspective of the intercultural communication, to highlight the ways of reproducing the cultural phenomena.

The language interacts with the culture not only in the process of its emergence and development, but also in the process of adapting it to the needs of society. The cultural component is represented by the denotative meaning or connotations that accompany it.

The main material of the study. The study of the cultural aspect in the translation is connected with the transmission of the culture reproduced in the original text which is quite complex and insufficiently studied process [1, p. 82]

For example, in Ukrainian *сало* (pork fat) is a dish of its national cuisine, while the Muslims do not eat it. The representation of the source text's culture is directly related to the certain translation difficulties, because the cultural phenomenon is unfamiliar to native speakers of the target language.

The similar cultural phenomenon is assessed differently by the peoples. The native speakers of the source language have a positive opinion and it can be negative in the target language.

The cultural differences are a more serious obstacle to achieve the translation equivalence. It is caused by the language differences [2, p. 31].

The culture is a characteristic of the specific area of human life, such as the culture of everyday life and work. In addition, there is also a spiritual culture, which includes the spiritual and cultural values, literature, music, art, folklore, and religion. All these areas largely determine the mentality of a society and its society's mentality and its everyday traditions, which should be reproduced in translation in one way or another [4, p. 112].

The linguocultural element has the heterogeneous semantic and pragmatic structure. Many scientific works are devoted to the definition of this term and its classification. These lexical units are called words-realities, cultural words, cultures, lexical gaps, zero equivalents, lexical determinants, culture-bound words [5, p. 35]. Some scientists call them the linguocultural phenomenon or a culture. They can be considered as the realities that represent the objects or phenomena characteristic of the country and people [7, c. 242].

The terms realities or culturally specific elements are also used [8, p. 61]. In addition to the realities, the scholars include the following culturally specific elements: dialects, culture-specific facial expressions, gestures and body language, as well as the idiomatic phrases and wordplay as the language specific features of the particular culture. The cultural terms are the natural phenomena (flora, fauna, winds, etc.) as well as the objects of the material culture (national dishes, clothing, etc.) [2, p. 31].

The language and cultural elements should not be considered to be untranslatable, as every language has the means which can express the cultural realities unknown in the target language.

There are several options for solving translation problems, related to the language and cultural elements. They are based on the semantic changes: hyponymy, hyperonymy, search for a similar meaning (analogy), modulation, borrowing (citation, calculation, neologism), and transformations such as adaptation, insertion, description, paraphrase and explication [4, p. 98]. All of these methods can interact and complement each other in the practical translation work, and they can be used in the translation of the cultural elements and simple lexemes.

As a rule, the linguocultural elements cannot be translated literally, they require the translation methods that would compensate or describe the meaning of the word. If we consider the language as a direct expression of the culture, a certain national identity, when the foreign language texts can only be translated as close to the original as it is possible [6].

There are some methods of translating culture-bound words as the culturally determined specific expressions: transcription, calquing, substitution (selection of the closest meaning), explication, and adaptation. According to the different classifications of the culture-bound words there are the difficulties associated with the adequate transformation of the cultural information encoded in the realities contained in the original texts. Also we can say about the descriptive periphrasis, transcription (trans-

literation), situational equivalent, calquing, hyperonymic renaming (generalisation), transposition at the connotative level, synonymous replacement and contextual interpretation of realities [1, p. 84].

In the process of perceiving the text with the culture-bound words, the language contact is realized in the act of understanding performed by a particular individual.

In the modern translation theory the language and cultural adaptation is used in two ways: to define a specific translation technique, which consists in replacing the unknown with the known and to denote the way of achieving equality of the communicative effect in the source text and the target text [1, p. 85].

In the first case the adaptation is used to translate the individual words: for example, in English, the word *cat* is used to describe an angry or a quarrelsome woman. In the Ukrainian language this word does not have such a meaning. In the second case, the adaptation is understood as the aspect that helps the certain procedures to represent the most adequate, fully corresponding, and coinciding with its perception by the reader of another culture [4, p. 89].

The main reasons for the adaptation in translation are the need to integrate the foreign text into the context of another socio-culture. The complexity of this task is in the fact that it is primarily related to the possibilities of conveying the cultural phenomenon, which according to its nature is the most difficult to translate because it is not actually represented by the reality of another culture [3, p. 30].

In order to study the patterns of the translation activity, it is of great interest to understand the features of the language that are directly or indirectly determined by the culture of the native speakers. Such peculiarities can be manifested at the different levels of language structure. For example, there are the different types of snow among the Eskimos or numerous names for the colour of horses among the Argentine shepherds.

In the English culture, the special significance of the *noon* has a special meaning. This is not only the middle of the day, but also the end of the morning. A special meal is also connected with this point: lunch and dinner. Speaking about *night fall* we mean the onset of night, the first part of which is evening. In the Ukrainian language there are no such language items because of the different language pictures of the world. The peculiar picture is formed in accordance with the culture.

One of the reasons for misunderstandings in the intercultural communication is primarily the difference in the national knowledge of the speakers. This is caused not only by the difference in images in the mind, but also by the difference in ethnic consciousness of the communicators [6].

The same fragment of the reality can be conveyed in different languages, but the language reproduction may vary, which once again confirms the specificity of the world cognition through the prism of a particular language [7, p. 68].

Even if the addressee understands that some concept is meant that is alien to his culture, because it is cannot be understood what exactly it means. In this case, it is advisable to provide a commentary in the text, as this will help not only in conveying the national and cultural peculiarities and preservation of the denotative content, but will also ensure the successful communication [3, p. 12].

So the translator must take into account a huge number of the different nuances in order to transfer the meaning of a statement from one language to another accurately and close to the original text. According to this the cultural aspects are very important factors that affect not only the certain lexical level of the language; they determine the structural features of the language [5, p. 42].

More over the connotation has the additional semantic or stylistic functions that are closely related to the main meaning in the minds of the native speakers. It is intended to express the emotional or evaluative shades of the statement and reflects the cultural traditions of society [8, p. 56].

The translation is a new interpretation which gives the original text a new dimension. The text is a necessary component of the culture, revealing the peculiarities of the national character, the moral and aesthetic ideal of the people, connected with the universal system of the cultural values [7, p. 243].

The textual communication is a system of the semiotic culture codes, which determines the choice of all the main parameters of the text solution. The images designed for the associations that are

inherent into the cultural picture of the world can complicate the text perception. The specific signs automatically evoke the reader, involving him into the unknown traditions [6].

It is necessary to highlight a certain interaction of the author with the text, which reflects the national specificity of the verbal and non-verbal aspects connected with a particular culture. The peculiarities of the world cognition and its reflection in the mind inevitably lead to the difficulties in text understanding. The dialogue of the cultures involves the participation of more or less broad strata of the cultural and language communities [8, p. 95].

The modern translation theory emphasizes the need to preserve the national specificity of the original text. At the same time, it makes sense to save the elements of specificity that the recipient can perceive as the characteristic of the foreign environment. However the translation of phraseology, idiomatic expressions, proverbs, emotionally colored vocabulary can also be difficulties for the translator.

So it is necessary to use the methods of translating non-equivalent vocabulary, taking into account the cultural vocabulary, connotations, and general knowledge of the people, country and culture. The conveyance of the emotional, stylistic, and figurative aspects of meaning in translation can play just as important a role as conveying the subject matter and logical meaning [1, p. 89].

For example the words *sun* and *moon* in their connotative meaning can have the positive and negative characteristics. For northern peoples, the sun is perceived as a source of life, rebirth, and joy. The peoples living closer to the equator have the negative perceptions of these concepts. The cultural competence plays an important role because the content of the consciousness of each individual directly depends on the amount of the appropriated culture and the amount of the mastered verbal descriptions of the cultural objects, which in general provide the individuals with the ability to communicate.

In the era of globalization, we can say that the reproduction of the cultural aspect in translation performs an integrative function and is aimed at uniting the cultures to create the mutual understanding of different peoples. So it is important not only for the formation and improvement of the mutual understanding between the representatives of different cultures, but also for the formation of a tolerant, cognitive and communicatively flexible personality.

Translation goes beyond the language and textual paradigm, outgrowing the level of subject matter and becoming an analytical category. It has been transformed into the cultural study, aimed at the translation of the cultures and translation between them [5, p. 48].

The very concept of translation is interpreted more broadly as the transfer of the foreign ways of thinking, worldviews and social practices, and the translators are therefore seen as the intermediaries between the languages and cultures. There is also translator's rethinking of the culture, which is understood as a process of translation [4, p. 112].

Since the different cultures use the different codes, and their comparison reveals the areas of convergence and divergence, the ignorance of these codes complicates the translation processes. It is the translator who is responsible for choosing a counterpart that should represent the source culture either from the range of available alternatives [6]. The culture remains one of the key units of translation. It is seen not only as the replacement for the language codes, but also as the strategy that enables the text interpenetration from one culture into another and ensures its functioning within that culture [2, p. 37].

As the translation is a means of overcoming not only the language barriers, but also the cultural ones, which are closely interrelated, the interaction of the culture and translation provides an opportunity for the recipient to receive some specific information that belongs to another culture, and represents the idea of the peculiarities of the mentality inherent in the language and culture of another nation. In this way the translation is considered as a communicative activity, which weakens the certain cultural barriers and ensures understanding between the representatives of different cultures. The translator is a coordinator of the communication process which serves as a bridge to the knowledge of the different cultures.

We should mention that extra-linguistic knowledge plays an important role for the translator, as it is a prerequisite for the quality translation [2, p. 38]. This means that the translator must be aware of the cultural characteristics of the country into which the translation is carried out. Thus, the task of the translator is to establish the cultural connection between the communicators.

Conclusions and prospects for further researches of directions. The differences between the languages due to the peculiarity of culture are reduced to the differences in vocabulary and phraseology. The translation as a special type of the intercultural communication aims to overcome the cultural barriers. It follows that the intercultural competence is one of the mandatory components of translator's competence.

The translation contributes not only to the interpenetration of the texts from one language culture into another, but also ensures their functioning within other cultures. It helps to improve the mutual understanding between the speakers of these cultures and mutual understanding of their identity and mentality, including ethnic consciousness, which reduces the cultural barrier between them.

To convey to the reader the language and cultural codes of another culture, the translator as an intermediary in the intercultural communication must comprehend and decode them for himself and then convey them to the reader. The tasks of the translator are to overcome the language barrier and establish the communication between the representatives of the different cultures.

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