

APPROACHES TO TRANSLATION OF CULTURE-BOUND WORDS IN CROSS-CULTURAL COMMUNICATION

Yuldasheva L.X

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Cross-cultural communication is usually defined as a process of communication between two cultures. Culture is the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression, thus acknowledging that each language group has its own culturally specific features. Communication is the exchange of ideas, information, etc. between two or more people. In an act of communication there's usually at least one speaker or sender, a message which is transmitted, and a person or persons for whom this message is intended – the receiver.

The term of cross-cultural communication first appeared in 1954 in the works of American scientific school of cultural anthropologists Hall and Trager. In their article “Culture and Communication” Hall and Trager defined theoretical and practical perspective of the range of problems in cross-cultural communication. A new scientific school emerged after the release of E. Hall's book “The Silent Language” (1959), in which the author describes an immediate connection between culture and communication and the possibility to compare cultures issuing from the common bases of all the cultures. American scholars Kluckhohn and Strodtbeck suggested their own methodology of cultural studies, meanwhile, in their opinion, the main cultural difference may be established with a respect of individual cultures to such concepts as the assessment of human's nature, human's attitude to nature, interpretation of the concept of time, and valuation of activity/passivity. Samovar and Porter became the founders of another school in cross- cultural communication, and their interests are concerned with the study of verbal and nonverbal communication. In 60-70-s of the 20th century the research in cross-cultural communication was supplemented with the study of adaptation to the environment of another culture and the problems of culture shock. The modern study of cross-cultural communication is mainly based on such conceptions of cultural models as: Hall's theory of high and low context (1998), Hofstede's theory of cultural dimensions, Hirsch's theory of cultural competence.

A.P. Sadokhin studies cross-cultural communication from the point of view of cultural contacts, and defines cross-cultural communication as a special form of

communication of two or more representatives of various cultures, in the course of which the exchange of information and cultural values of interacting cultures takes place.

Another well-known definition of cross-cultural communication was given by great Russian scholars E.M. Vereshchagin and V.G. Kostomarov. They define cross-cultural communication as “an adequate mutual understanding of two participants of a communicative act belonging to different national cultures”

T.G. Grushevitskaya believes that “cross-cultural communication should be considered as the whole set of various forms of relations and communication between individuals and groups belonging to different cultures”

Communication is a process that involves sending and receiving messages. Language and culture are obviously the two dominant factors, which make translation an indispensable and most complicated kind of intellectual activity. When people of different languages are to communicate, they need a common language for understanding each other.

There are often more problems in cross-cultural communication, which happens between people of different cultural backgrounds than in communication between people of the same cultural background. Each participant may interpret the other's speech according to his/her own cultural conventions and expectations. If the cultural conventions of the speaker are widely different, misinterpretations and misunderstandings can easily arise, even result in total breakdown of communication.

Cross-cultural communication, also frequently referred to as intercultural communication, is a field of study that looks at how people from different cultural backgrounds communicate, in similar and different ways among themselves, and how they endeavor to communicate across cultures.

There are many approaches about the types of communication. One of such classification is found R. Alimardanov's book, who defines communication as one of the most important aspects of our everyday activity. In fact, most things we do are directly or indirectly connected with communication. Even "talking" silently to oneself is a form of communication, called “intrapersonal” (inner) communication. Speech communication, which involves more than one person, is called “interpersonal” (outer) communication. It falls into several types – one-to-one, group, public and mass communication.

Depending on the combination of different methods, techniques and communication styles in the science about communication three main types of intercultural communication are distinguished:

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- a) verbal (communication which is understood as linguistic communication, expressed in the exchange of thoughts, information, emotional experience of people talking to each other);
- b) non-verbal (communication which is understood as a set of non-linguistic means, symbols and signs used to transform information and messages in the process of communication (kinesthetic, gestures));
- c) paraverbal communication (a set of sound signals that accompany oral speech, bringing in additional meaning (intonation, prosody, tempo of speech, voice timbre).

Some scholars suggest a similar classification where three major types of communication are named as a) Verbal or dialogue, b) Non-verbal, and c) Visual. Dialogue or verbal communication is a conversation between two or more entities in which they use their speech organs to convey a message. It has two subcategories: Interpersonal and public speaking. Nonverbal communication is the process of communicating through sending and receiving wordless messages. Such messages can be communicated through gestures, body language or posture, facial expression, eye contact, object communication such as clothing, and hairstyles, or even architecture or symbols. Visual communication, as the name suggests, is communication through visual aids. It is the transmission of ideas and information in forms that can be read or looked upon.

Basic principles of cross-cultural communication can be based on a) thinking about differences in a cross-culture situation; b) recognizing differences within cultures: subordinates from different countries will have different personalities, skills, and problems; and c) watching one's language: one should use simple language, avoiding clichés, jargon, and slang until the time communicating with a person who is very fluent in English.

People communicate to transfer information, and translation helps people communicate if they speak different languages. It is widely accepted that translation is a complex speech-thought process realized by representatives of definite ethnic communities in correspondence with concrete aims of translation.

Two main tasks are accomplished in the translation process: understanding and reproduction (proper translation).

It is important to signify that translation analysis of messages embraces the analysis of their cultural aspects without which it is impossible to render them properly.

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Taking into account the fact that a language is a cultural unit, as well as a powerful means of communication, we can consider that translation is a complex speech-thought process implemented at the process of cross-cultural communication.

To prove it we should say that both translation and communication are based on a language. The message sent from a speaker to a listener/reader contains a wide array of features such as words, grammar, syntax, idioms, tone of voice, emphasis, speed, emotion, as well as the body language.

Having considered various points of view on the problems of classifying culture loaded words or equivalent-lacking vocabulary, it is possible to draw a conclusion that the method of grouping realias according to the thematic principle has firmly established. In order to systematize equivalent-lacking words, it is necessary to rely on extralinguistic factors, i.e. thematic factors, since the main criterion for their singling out is a semantic factor, which is revealed in comparison with a lexico-semantic system of another language. Being words with a national specific the culturally loaded words cause a great difficulty in simultaneous translation.

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