

## TRANSLATION AS A SPECIAL TYPE OF INTERCULTURAL COMMUNICATION

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**Аннотация:** В данной статье анализируются и рассматриваются процессы перевода как отдельного вида межкультурной коммуникации, исследуются виды языковой компетенции в процессе коммуникации, которые связаны с передачей информации. Выявляются помехи, возникающие при переводе, а также раскрывается процесс перевода как результат и акт коммуникации. Выявляются практические способы перевода, позволяющие максимально улучшить перевод и свести к минимуму все трудности, возникающие в процессе перевода.

**Ключевые слова:** информация, коммуникация, общение, перевод, культура, трансформация, компонентный анализ, языковая компетенция.

**Annotatsiya:** Maqolada muloqotning o'ziga xos turi sifatida tarjima jarayonining o'ziga xos xususiyatlari ko'rib chiqiladi. Muloqotda lingvistik kompetentsiya turlari tahlil qilinadi va tekshiriladi. Muloqot jarayoniga va tarjimaning o'ziga ta'sir qiladigan mumkin bo'lgan to'siqlar aniqlanadi. Tarjima aloqa akti jarayoni va akti sifatida tushunchasi berilgan. Natijada tarjimani takomillashtirish va tarjima jarayoniga yuzaga kelishi mumkin bo'lgan aralashuvni minimallashtirish uchun tarjimaning amaliy usullarini topishdan iborat.

**Kalit so'zlar:** axborot, aloqa, aloqa jarayoni, tarjima, madaniyat, transformatsiya, komponentli tahlil, til kompetensiyasi.

**Abstract:** The article deals with the peculiarities of the translation process as a specific type of communication. Types of linguistic competence in the communication are analyzed and investigated. Possible hindrance are identified, influencing the communication process and the translation itself. The notion of translation as the process and act of communication act is given. Practical ways of translation are being found to improve the translation as a result and to minimize possible interference in the translation process.

**Key words:** information, communication, the process of communication, translation, culture, transformation, componential analysis, language competence.

The concept of translation as intercultural communication follows from the understanding of language as a component of culture, as a single socio-cultural formation. 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 of communication itself.

Communication in any society has always had, has and will retain its primary importance. Communication is the type of human practice with which psychologists, teachers and methodologists all over the world unanimously associate the birth of a person's inner world, the formation of his consciousness and self-awareness, cognitive ability and general activity, i.e. the real development of all aspects of the human psyche and personality as a whole. So, cavemen, not speaking the language, communicated with the help of rock paintings, Indians sent signals using drums and smoke. The military used pigeon mail to transmit secret materials. Letters and telephone appeared at the next stages of communication. And in our time, the main means of communication is the Internet. Communication is the exchange of ideas, information between two or more people. Based on this, three main types of communication can be distinguished: verbal or dialogue, non-verbal or visual. Any type of communication is possible between representatives of the same or different cultures and languages.

One of the fundamental points when considering translation is the understanding that communication is the interaction of individuals, in which the communicants appear as subjects of culture, representatives of a certain linguo-socio-cultural community. And translation, as a type of mediation, is not only a means of interlingual, but also a means of intercultural communication. Consideration of translation as intercultural communication follows from the understanding of language as a component of culture, as a single socio-cultural formation, and culture as a set of material and spiritual achievements of society, including the entire diversity of historical, social and psychological characteristics of an ethnic group, its traditions, views, values, institutions, behavior, everyday life, living conditions - in a word, all aspects of its existence and consciousness, including language. With this understanding, language is treated as a single socio-cultural formation reflecting the characteristics of an ethnic group as a bearer of a certain culture, distinguishing it from other cultures.

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

Communication and interaction are the most important part of human life, and therefore, part of culture.

When communicating with people of different languages, a common language is necessary that would facilitate understanding. In such cases, a possible means of communication is translation. People have been using translations from one language to another for a long time, but it should be noted that only in recent decades have the processes of intercultural communication and translation been closely linked. When considering these processes, we should not forget that the main role in these issues is played by a translator - a person who speaks one or more foreign languages, who ensures intercultural communication. To ensure intercultural communication, a translator today must not only be bilingual, but also "bicultural"- having or combining

the cultural attitudes and customs of two nations, peoples, or ethnic groups. Translation is not only linguistic, but also cultural communication.

The translation process always implies two aspects - language and culture, since they are inseparable. Language not only expresses cultural reality, but also gives it form. The meaning of a linguistic element is understandable only when it is consistent with the cultural context in which it is used. When translating from one language to another, a translator must link the cultural context of the source text and the communicative text of the translation.

Translation is a complex process. As a rule, a translator deals with Communicator - 1 Constructs and “conveys” Objectifies information in audio or written form Translator Transforms the source text, generates a new one, transmits information Communicator - 2 “Receives” – perceives and interprets information, “extracting” it 192 two independent language systems, and this means that a linguistic sign will not necessarily find its double or equivalent in another system; moreover, a complete equivalent is a great rarity. V.S. Vinogradov<sup>1</sup> writes about this: “The degree of convergence with the original depends on many factors: on the skill of the translator, on the characteristics of the languages and cultures being compared, the era of the creation of the original and the translation, the method of translation, the nature of the texts being translated.” [Vinogradov 2001: 24].

According to his classification, there are 3 *levels of correspondence* from relative to exact [Vinogradov 2001: 24–27]:

- equivalence – equivalent concepts;
- adequacy – equal concepts;
- accuracy – complete coincidence of concepts.

One of the important points in conversation and translation is the understanding of the fact that translation is an interaction of individuals, in which the communicants are representatives of two cultures, and translation in this case is a means of not only interlingual, but also intercultural communication. Language in this case acts as a component of culture, and culture in this context is a set of material and spiritual achievements of society, a combination of the versatility of historical, psychological and social characteristics of the people; its behavior, history, way of life, living conditions, that is, all factors of being and consciousness, and, of course, language. In the process of translation, not only two or more languages interact, but also two or more cultures that have common features and national specifics. Identifying the common, what is international, and the special, national is of great importance in understanding such a phenomenon as intercultural communication. After all, the task of the translator is not only to convey the meaning of a foreign-language text to the addressee, but also to convey the concept of another culture, choosing the necessary and optimal translation method for this.

As practice shows, in order to effectively support various intercultural contacts (forms of communication), partners, along with knowledge of the relevant language,

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<sup>1</sup> В. С. Виноградов Введение в переводоведение (общие и лексические вопросы). — М.: Издательство института общего среднего образования РАО, 2001. — 224 с.

need to be informed about the norms, rules, traditions, customs of another cultural environment, since this process is a mutual understanding of two more participants in a communicative act belonging to different cultures. Knowledge and proficiency in the relevant foreign language alone is not enough for full mutual understanding. In this case, knowledge of the complex of forms of behavior, history, culture and traditions of their communication partners is necessary. When communicating with people of different languages, a common language is needed that would facilitate understanding. In such cases, a possible way of communication is translation. People have been using translations from one language to another for a long time, but it should be noted that only in recent decades have the processes of intercultural communication and translation been considered in close connection. Considering these processes, one should not forget that the main role in these issues is played by a translator - a person who speaks one or more foreign languages, who ensures intercultural communication. In order to ensure intercultural communication, a translator today must not only be bilingual, but also “bicultural”.

Translation is not only linguistic, but also cultural communication. The translation process always involves two aspects – language and culture, as they are inseparable. Language not only expresses cultural reality, but also gives it form. The meaning of a linguistic element is only clear when it is consistent with the cultural context in which it is used.

When translating from one language to another, a translator must link the cultural context of the source text and the communicative text of the translation. Serving as a means of communication between people of different nationalities, translation is a “one-way, two-phase process of interlingual and intercultural communication, in which a secondary text is created on the basis of a primary text subjected to targeted translation analysis, replacing the primary text in another linguistic and cultural environment. The process is characterized by the focus on conveying the communicative effect of the primary text, partially modified by the differences between two languages, two cultures and two communicative situations” [Schweitzer 1988: 47].

We agree that Translation is an art and it has nothing to do with craft directly, it means that a translator must be given the talent of a writer. The art of translation is different, and yet the writers, translators are much more similarities with the writers of the original, rather than points of difference. As it is said in “Junkers” A.I. Kuprina:<sup>2</sup> “... to translate from a foreign language to know little, even excellent, the language, but we must also be able to penetrate into the deep, vivid, diverse meaning of each word in the mysterious power connection of this or that word”. As a result, there are some personal considerations on what makes a translation good or bad and what makes a translator good or not so good.

Taking into account all of the above, it is necessary to determine a practical solution for successful translation from the point of view of communication. Transformation or component analysis can be used for these purposes. Transformation

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<sup>2</sup> <http://translationjournal.net/journal/63theory.htm>



is a translation technique in which the process of transferring a word from the original language to the target language occurs. Some translation theorists imply transliteration when using transformation – the transfer of a foreign word to the target language by reproducing its graphic form. Such a transformation is concrete and laconic, but it does not convey the content, although it emphasizes the cultural aspect. Such a message does not represent communicative value. Componential analysis is a method of decomposing lexical units into various semantic components, whereby the meaning content is highlighted and is important, while the cultural aspect is excluded.

Which method is most suitable for a full-fledged translation in intercultural communication depends on the *type of text, the requirements of the addressee, and the importance of specific cultural terms* used in translation. But it is always important to remember *the situational context*, that is, by *whom, when* and *why* the text was written, *who* and *for what purpose* will read it. A translator who manages to correctly answer all these questions successfully solves the problems that arise in intercultural communication [Richards 1985: 59].

Thus, we must note that translation is not just the words of a sentence that we use in the process of communication, it is primarily cultural features. Therefore, due to the difference in culture and language, there will be no exact translation, but the greater the similarity between the cultures of the two languages, the more productive the translation is in the process of intercultural communication.

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