

**АУДАРМАТАНУ  
ПЕРЕВОДОВЕДЕНИЕ  
TRANSLATION**

МРНТИ 16.21.51

<https://doi.org/10.51889/2021-1.1728-7804.71>

*Ashirova B.,<sup>1</sup> Nabitullin A.<sup>2</sup>*

*<sup>1,2</sup>Abai Kazakh National Pedagogical University,  
Almaty, Kazakhstan*

**THE ROLE OF CULTURAL-COGNITIVE ASPECT IN THE PROCESS OF TRANSLATION**

*Abstract*

In recent years, the cultural-cognitive approach has played an important role in linguistics. This approach also has an important position in translation theory. In the process of translation, oral or written, the translator is obliged to make certain amendments to the text, taking into account socio-cultural, psychological, linguocultural aspects. He/she should take into account the peculiarities of both languages, cultures, nations, ethnic groups involved in the translation process. Words and actions that will make one people smile, can infuriate others, due to differences in culture and linguistic pictures of the world. A modern translator has knowledge of foreign languages, but also is a bearer of the cultures of these languages and acts as a transmitter of this culture in translation. In this article, we have tried to analyze the role of the cultural and cognitive aspect in translation.

**Keywords:** cultural-cognitive approach, translation theory, linguocultural aspect, language and thinking, translation process, cognitive, translation, concept, basic concept, cultural concep

*Аширова Б.С.,<sup>1</sup> Набидуллин А.С.<sup>2</sup>*

*<sup>1,2</sup>Абай атындағы Қазақ ұлттық педагогикалық университеті,  
Алматы, Қазақстан*

**АУДАРМА ПРОЦЕСІНДЕ ГИ МӘДЕНИ-ТАНЫМДЫҚ АСПЕКТІНІҢ РӨЛІ**

*Аңдатпа*

Соңғы жылдары мәдени-танымдық тәсіл лингвистикада маңызды рөл атқарып жүр. Бұл тәсіл аударма теориясы үшін де маңызды. Ауызша немесе жазбаша аударма процесінде аудармашы әлеуметтік-мәдени, психологиялық, лингвистикалық және мәдени аспектілерді ескере отырып, мәтінге қандай да бір түзетулер енгізуге міндетті. Мұнда аудармаға қатысатын екі тілдің, мәдениеттің, ұлттардың, этностардың ерекшеліктері ескерілуі керек. Әлемнің тілдік мәдениетінің ерекшеліктеріне байланысты бір халықтың күлкісін тудыратын сөздер мен әрекеттер басқа халықты ашуландыруы мүмкін. Заманауи аудармашы шет тілдерін жетік меңгергенімен, осы тілдердің мәдениетін тасымалдаушы болып қызмет етеді және аудармада мәдениет таратушысы ретінде әрекет етеді. Бұл мақалада біз аудармадағы мәдени және танымдық аспектінің рөлін қарастыруға тырыстық.

**Түйін сөздер:** мәдени-танымдық көзқарас, аударма теориясы, лингвомәдени аспект, тіл және ойлау, аударма процесі, когнитивті, аударма, тұжырымдама, негізгі тұжырымдама, мәдени тұжырымдама

*Аширова Б.С.,<sup>1</sup> Набидуллин А.С.<sup>2</sup>*

*<sup>1,2</sup>Казахский национальный педагогический университет имени Абая,  
Алматы, Казахстан*

**РОЛЬ КУЛЬТУРНО-КОГНИТИВНОГО АСПЕКТА В ПРОЦЕССЕ ПЕРЕВОДА**

*Аннотация*

В последние годы культурно-когнитивный подход занимает важную роль в лингвистике. Этот подход также имеет неотъемлемую ценность для теории перевода. В процессе перевода, устного или письменного, переводчик обязан вносить в текст определенные поправки с учетом социально-культурных, психологических, лингвокультурных аспектов. Здесь должны учитываться особенности обоих языков, культур, наций, этносов, вовлеченных в процесс перевода. Слова и действия, которые вызовут улыбку у одного народа, могут вызвать ярость у другого, в силу различий культуры и языковых картин мира. Современный переводчик владеет знаниями иностранных языков, но является носителем культур этих языков и выступает в роли передатчика этой культуры в переводе. В данной статье мы постарались рассмотреть роль культурно-когнитивного аспекта в переводе.

**Ключевые слова:** Культурно-когнитивный подход, теория перевода, лингвокультурный аспект, язык и мышление, переводческий процесс, когнитивный, перевод, концепт, базовый концепт, культурный концепт

**Introduction.** The current stage in the development of language and linguistics is characterized by numerous attempts to re-comprehend traditional linguistic concepts and phenomena from the standpoint of a cultural and cognitive approach. Translation theory is no exception from this trend. The cognitive aspect of translation has not been sufficiently studied and is of undoubted interest in modern linguistics. The formulation and coverage of this issue is necessary, first of all, to determine the most effective translation strategies when reproducing one or another type of information contained in phraseological units and phrases that are used in the source text. Questions of translation theory are currently attracting the attention of not only linguists, but also psychologists, philosophers, sociologists and even scientists engaged in natural sciences. Therefore, the interest of researchers in the field of the cognitive aspect of translation is growing, since the current state of the humanities, on the one hand, and the objective conditions of the changed world, on the other, require a new understanding of the problems, both known for a long time and relevant for the new time.

The transfer of non-equivalent realities of a foreign language is a very nontrivial process. The decision on the choice of a particular technique will directly depend on the task facing the translator/interpreter: to preserve the zest of the language unit with possible damage to semantics or to convey the meaning of reality (if it is unknown), while losing the zest [1, 23].

Translation requires a lot of preliminary preparation, since it is absolutely not enough to just perform a competent translation of a text. Scientific research shows that due to its specificity, the source text is almost never translated word for word, since in this case it loses its meaning and impact or pragmatic value. There is no consensus among researchers regarding the essence of translation activities and the basic concepts of translation theory. Translation is a multidimensional process, which depends on such linguistic and extra-linguistic factors as: the system and norm of two languages, culture, communicative situation, functional characteristics of the source text, translation norms and criteria. In different periods of the development of translation theory, various aspects of translation activity came on top. A cognitive approach to translation is currently being actively developed as a leading approach in the sphere.

The key concepts in the study of the features of translation activity from a cognitive point of view are the concepts of the linguistic picture of the world, concept, conceptualization and other categories of cognitive linguistics.

**Research Materials and Methods.** Phraseology has a particular interest and difficulty in translation since it reflects the rich historical experience of the people. The system of values, social morality, attitude to the world, to people, to other nations are stored in the idiomatics of the language. Phraseologisms, proverbs, sayings most clearly illustrate the way of life, and geographic location, and history, and traditions of a particular community united by one culture.

One of the fundamental points, when considering translation, is the understanding that communication is the interaction of individuals, in which communicants appear as subjects of culture, representatives of a certain "linguo-socio-cultural" community. And translation as a type of mediation is a method of linguocultural (interlanguage and intercultural) communication, i.e. such communication in which the interaction of subjects belonging to different national cultures is carried out, within the framework of a given national culture, who know its inherent language and national consciousness. To translate from a foreign language, two prerequisites are needed, each of which are necessary, and one is not enough: 1) to learn the foreign language and 2) to study systematically the ethnography of the community using this language. There can be no complete translation if both of these conditions are not met [2, 324].

Consideration of translation as a linguistic-sociocultural communication follows from the understanding of language as a component of culture.

Culture is a part of the human environment, created by the people themselves. In this sense, the concept of "culture" is opposed to the concept of "nature". Culture is something that is not nature. Everyone, even the simplest object created by man, any thought that has arisen in consciousness belongs to culture. Culture is a set of material and spiritual achievements of society. It reflects all aspects of being (institutions, life, living conditions, etc.) and the consciousness of an ethnos (nation, people), its historical, social and psychological characteristics: views, ideas, value systems, traditions, ways of thinking and perception, verbal and non-verbal behavior.

Through this definition of culture, language is understood as a component of culture, its essential part. Language is the linguoculture of a given ethnos, a single socio-cultural formation that reflects the characteristics of an ethnos - the bearer of a particular culture that distinguishes it from other cultures.

In the process of translation, two languages interact, two linguocultures that 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 and is reflected in concepts such as the conceptual and linguistic picture of the world of society [3].

The numerous languages that exist in the world are different ways, methods of spiritual mastery of reality, which are based on the same principles of human thinking. The logic of human thinking, objectively reflecting the external

world, is the same for all people, no matter what language they speak. It leads to an adequate comprehension of the real world. The process of knowing reality has a general international character, without any national restrictions.

A feature of human thinking is that it has two components: common to all mankind and specific, characteristic of a particular culture. The general is due to the fact that the thinking of people who speak different languages, in its main outlines, remains similar or the same. This is explained, firstly, by the physical nature of a person, the functions of his brain, the higher nervous system; secondly, the unity and objectivity of the world in which peoples live and which is reflected in every national language.

In relation to the conceptual picture of the world, language acts only as a form of expression of the conceptual (mental-abstract) content (a system of knowledge, concepts that are adequate to reality), obtained by a person in the process of his activities (theory and practice), in the process of cognizing the surrounding world. At the same time, the language reflects reality in accordance with the needs of the native people and is as rich as it is required of him/her within the framework of a given culture [1, 25-26].

In addition, when translating a text, it is necessary to take into account the ethical and psychological characteristics of readers, their behavioral stereotypes, which can vary quite a lot in different countries. Sometimes a text that makes residents of one country smile can cause confusion and even anger in other countries. Special care is required for the translation of films and commercials, since they contain mainly colloquial speech, which means that phraseological phrases, proverbs, popular words or neologisms, slang words and other stylistically rich words are used [4, 97].

Take, for example, the Rexona brand commercial, which has outraged TV viewers in Russia. They were offended by the image of an animal (a pig) used in the video. However, the creators of the ad argued that the pig didn't represent women who do not use deodorant, but the unpleasant smell itself. But during the translation, this subtlety was not voiced or conveyed in any way, and advertising, which had previously been successfully circulated in the Czech Republic, Bulgaria and Poland, had to be removed from the channels, and the company made an official apology to Russian women. This is just a clear example of what happens when the text is translated without the pragmatic component of the statement, that is, without taking into account the people and their cognition.

The national-cultural component, as well as the universal component, are reflected in the language, in the national linguistic picture of the world. Languages, in distinct and effective ways, give us different ways of thinking and perceiving. Different languages are by no means just different designations of the same thing, but different visions of it. Language can be compared to the brush of an artist who paints the world from nature, but passes it through his artistic consciousness. One and the same haystack drawn by a realist, impressionist, cubist, abstractionist, etc., will look completely different, although in the real world it is one and the same haystack. Each nation has its own vision of the world, like each direction in art.

Translation of words and translation of a specific text, taking into account extra-linguistic and cultural-cognitive aspects, are completely different concepts. The translator must not only know the language, but also have the so-called "cultural curtain of the world." For example, when translating from English into Russian, it should be taken into account that these languages differ typologically. As you know, English is analytical, and Russian is synthetic in nature. This means that in English the meaning is expressed through changes in the form of words, and in Russian through a combination of the meanings of several words. Therefore, direct and literal translation of a phrase is often impossible, and if it is possible, it will not convey the meaning that the author has put into it. Take, for example, the most fashionable expression of the famous Coca-Cola brand:

"Coca-Cola — The Coke side of life".

It was translated into Russian as:

"Всё будет Кока-кола" (lit. Everything is going to be Coca-Cola).

As conceived by the authors, in this case it is necessary to start from the fact that Coca-Cola wants to be seen as something "good", "positive". The expression clearly contains the old American proverb "sunny side of the road", which was later transformed into the expression "sunny side of life". In Russian, there is also a similar expression - "всё будет хорошо" (lit. Everything is going to be fine). So translators just changed the words "fine" to "Coca-Cola". And it works,

**Research result.** In our time, translation affects all aspects of life, including the economy. Sprite is called "Xuebi" in Chinese because the original name wasn't a good fit for this particular market. The two words that form the Chinese version are Xue that means "snow" and "bi", blue-green. The name is easier to remember for Chinese audiences, which increases the brand's chances of selling. Coca-Cola has a different Chinese name as well. The soft beverage is called "Kekoukele," which translates to "tasty fun."

In the language of the Eskimos, there are about twenty words to denote the concept of "snow" (its different shades and types), in Russian and English - one, and in the Aztec language there is only one word meaning both snow and ice, and cold. In Arabic, there are several designations for the word camel (a separate name for a tired camel, a pregnant camel, etc.). Synonymous series: "пурга", "метель", "буран", "снежная буря", "вьюга", "поземка" in Russian has only one English word "snowstorm" that could be matched.

All of the above examples of differentiation of nomination reflect the opposition of the general and the particular in the cognitive activity of representatives of different societies, the opposition of different levels of abstraction. Each ethnic group has its own idea of the world, of the general phenomena of culture in all four spheres: material, spiritual,

organizational and behavioral, since knowledge and experience are stored not only and not necessarily in the form of meanings, but also in the form of feelings, emotions, associations, etc.

Therefore, we note that the translator is obliged to make certain amendments to the original text, taking into account the socio-cultural and psychological aspects of the receptor. The introduction of such amendments is necessary to ensure adequate perception of the translated text by a certain circle of readers or listeners.

National and cultural identity is reflected in both the verbal and non-verbal culture of behavior of the representatives of the ethno-cultural community: in the expression of emotions, in the "silent languages" of facial expressions and gestures, in observing the space of communication, in paralinguistic additions to speech (intonation, voice volume). Often, what seems common in some cultures is considered inappropriate for representatives of another ethnic group in the same situation, and sometimes even unacceptable [5, 723].

Anglo-Saxons exclaim more quietly, are surprised, worried, indignant, rejoicing more calmly than the Slavs. The Japanese are more restrained in expressing emotions and are surprised at the impulsiveness of Europeans in expressing feelings. The Japanese tend to have a calm, serene facial expression, regardless of the inner emotions that they seek to hide by hiding under a mask. Russians hardly accept loud speech and noisy, from their point of view, behavior of representatives of the Caucasian peoples. But Thai students felt that the teacher, who spoke loudly, in accordance with the Russian pedagogical tradition, was shouting at them and refused to attend lectures. The Russian nods in agreement and shakes his head in disagreement; the Bulgarian shakes his head, agreeing, and refusing, throws his head back (which is sometimes mistaken for a nod). Among Bulgarians, approval is expressed with applause, and among Americans - often with whistles and stomps.

**Conclusion.** Although cultural universals (cultural traits of all peoples) exist, they can manifest themselves in different ways. For example, people greet each other everywhere on Earth. But in different cultures, people, when greeting each other, can shake hands, kiss, rub their noses or lie prone on the ground. Interpreter should know this differences so there wouldn't be any misunderstandings [6].

Thus, the translation process requires a special type of artistic thinking from the translator, which will allow him to orient himself in the mental cultural space of the foreign language. This task can be difficult for the translator. In the value picture of the world of each nation, one can also distinguish a core filled with cultural phenomena common to all members of a given linguocultural community. Each native speaker is fluent in the central part of the national cultural space. The translator, as a representative of another cultural community, "wanders" in the center, trying to feel this culture. A particular difficulty is associated with the fact that the main concepts of the national picture of the world are extremely rarely subjected to comprehension, reflection on the part of those for whom this cultural space is native. Analyzing such concepts is not easy for a non-native speaker. The real task of the translator is to establish equivalence at the level of concepts, which provides for the actualization of exactly those meanings that were invested by the author of the original text, that is, conveying to the recipient of the translation the image that existed in the conceptual system of the author of the original text when he created it. At the same time, the translator needs to preserve the national-cultural specificity of the concepts of the original culture, paying special attention to those concepts that the recipient can feel as characteristic of the foreign cultural environment, that is, those that can be perceived as carriers of national-cultural specificity.

In conclusion, let us note that each culture has its own system of social stereotypes, images and cognitive schemes, and behind each cultural concept there is a fragment of the image of the world of a particular culture. Therefore, the text that the translator perceives will never be for him one hundred percent filled with the meaning that the author put into it. The translator, although he is not able to comprehend the deep structures of the text created by the author, he must, due to his professional level, recreate the conceptual frame of the text, as close as possible to the author's intention. To do this, it is necessary to study in detail the literary text, the historical context in which it was created, the picture of the world that represents the values of a particular nation, and only then take on the direct reproduction of concepts in translation.

*Reference s:*

- 1 Valeeva N.G. *Teo ria perevoda: kulturno -ko gnitivnyi i ko mmunikativno -funkcio nAlnyi aspekty. 2-e izd., ispr. i dop.* — M.: *Ro ssiski unive rsitet drujby nardo v*, 2016. — s. 244
- 2 Bernárdez, Enri Kue. *A cog nitive vie w on the role of culture in transla tion. Journal "Cog nitive Lingui stics and Transla tion". Publi she r: Mo uto n / De Gruyter*, 2013. — pp. 318-338.
- 3 Stefano Franchi, France sco Bianchini. *"On The Historical Dynamics of Cognitive Science: A Vie w from The Periphery". The Search for a The ory of Cog nition: Early Mechanisms and New Ideas. Ro dopi*, 2011. - pp. 219.
- 4 Nefodova L.A. *Ko gnitivnye oso benno sti pere vo da nauchno -te hniche skogo teksta / L.A. Nefodova, I.N. Remhe // Vo pro sy ko gnitivno i le ksiki*, 2008. №2 — s. 91-101.
- 5 Rojo Ana. *Trans tion Meets Cog nitive Science: The Imprint of Transla tion on Cog nitive Pro ce ssing. Multi lingua : Journa l of Cro ss-Cultura l and Interlangua ge o mmuni ca ti on*, 2015. - pp. 721-746.
- 6 Fursova I.N. *Ko gnitivnyi po dho d v pere vo do ve de nii / I.N. Fursova // Lingua mo bi lis*, 2013. №6 - s. 66-73.