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## ADEQUACY OF TRANSLATION IN THE CONTEXT OF RELATED AND UNRELATED LINGUISTIC CULTURES

**Summary.** Literary texts reveal a close interaction of linguistic (objective) and linguocultural (objective and subjective) factors that predetermine difficulties in achieving an adequate translation. Linguistic factors are of an objective nature, among them the typological proximity and genetic relationship of the source and target languages and the time range that determines the language dynamics of the source language and the target language are of the greatest importance for optimizing the quality of translation. The relevance of the work is determined by a number of circumstances, linguistic and extralinguistic nature: unresolved number of the most important problems of diachrony of translation up to the present time; incomplete disclosure of the issue of the impact on the translation of the political situation in the context of the implementation of the policy of political correctness; inexhaustibility of the problem of influence on the translation of the features of the language picture of the world of the native language of the translator; the lack of an up-to-date system of approaches to interpreting the problems of the adequacy of the translation of the literary texts in the context of quantitative growth and qualitative changes in the field in the field of interlingual and intercultural communication as a transfer of the achievements of national culture (in particular, fiction); the need to study the texts of the translation of works of art in conditions of multiculturalism and diachrony; the need to develop a system for assessing the quality of collective diachronic translation and improve translation practices for interlingual and intercultural transmission of works of literature.

**Key words:** literary text, translation, adequacy of the translation, linguistic culture.

**Problem statement in a general form and its connection with important ones scientific or practical tasks.** With a wide variety of concepts, models and strategies of interlingual mediation, the revealed disagreements are determined by different aspects and methodological foundations of translation activity. There are quite a lot of circumstances that determine the quality of translation in the transmission of works of fiction, and the differentiation of objective and subjective factors is seen as a necessary condition for identifying the success of interlingual and intercultural diachronic transmission of literary texts.

Literary texts reveal a close interaction of linguistic (objective)

and linguocultural (objective and subjective) factors that predetermine difficulties in achieving an adequate translation. In the philosophical aspect, objectivity and subjectivity are complex phenomena of communication; on a linguistic (and interlingual) scale, they can be understood more utilitarianly, having subject characteristics. Allo- and isomorphism of the source language and the target language at different levels of the language system, their language and speech norms, has objectivity, forming the degree of asymmetry of the source text and the target text.

Linguistic factors are of an objective nature, among them the typological proximity and genetic relationship of the source and target languages and the time range that determines the language dynamics of the source language and the target language are of the greatest importance for optimizing the quality of translation.

The **relevance** of the work is determined by a number of circumstances, linguistic and extralinguistic nature:

unresolved number of the most important problems of diachrony of translation up to the present time;

– incomplete disclosure of the issue of the impact on the translation of the political situation in the context of the implementation of the policy of political correctness;

– inexhaustibility of the problem of influence on the translation of the features of the language picture of the world of the native language of the translator;

– the lack of an up-to-date system of approaches to interpreting the problems of the adequacy of the translation of the literary texts in the context of quantitative growth and qualitative changes in the field in the field of interlingual and intercultural communication as a transfer of the achievements of national culture (in particular, fiction);

– the need to study the texts of the translation of works of art in conditions of multiculturalism and diachrony;

– the need to develop a system for assessing the quality of collective diachronic translation and improve translation practices for interlingual and intercultural transmission of works of literature.

**Analysis of recent research and publications.** The problem of translation has become the subject of scientific research in the world and in Ukraine. The work of such well-known authors is devoted to the issue of equivalence. Ukrainian scientists, as N. Hordiienko, A. Bocharnikova, R. Zorivchak, V. Karaban,

T. Kyiak, also such issues were studied abroad scientists like: V. Vynogradov, V. Komisarov, L. Latyshev, Yu. Naida, M. Baker, S. Gelverson, J. Casagrande, J. Ketward and others.

The **objective** of the article is to analyze the problems of translation in the diachrony of intercultural communication, to study ways to achieve the adequacy of translation in the contact of related and unrelated linguistic cultures, to search and analyze the causes of translation transformations in intra- and interlingual communication in diachrony.

**Results.** The adequacy of translation is an everlasting problem of intercultural communication, which in one way or another is affected by all works in the field of translation. However, despite many years of research and various (up to diametrically opposed) interpretations of the phenomenon of translation adequacy, many aspects of this issue have not yet been fully resolved. In this regard, the degree of development of the topic can be characterized in accordance with research principles, particular tasks and particular empirical material, as close as possible to the topic of this study.

In line with linguistic translation studies, the problems of adequacy are solved mainly in the aspect of the dichotomy of adequacy and equivalence on the basis of various language pairs. Much less often, translations are used as an empirical basis in multilingual communication.

In modern linguistics, the fact of the presence of universal and nationally specific elements in the culture and language of each people is considered generally accepted. The process of effective intercultural communication becomes possible due to the presence of universal meanings in different languages. At the same time, any culture has its own cultural values, fixed in language, moral norms, beliefs, behavioral characteristics, etc., which complicate the process of intercultural understanding and require comprehensive linguistic and cultural research [1].

It is necessary to include the concept of "linguoculture" in the structure of terms of cognitive linguistics. The term itself is recognized as a property of the anthropological paradigm in linguistics. If we analyze the current trends in the use of this term, we can trace its "drift" towards the conceptual space of cognitive linguistics: "from the social essence of translation... there is a requirement to improve the recoding of cultural information that forms the ethnoculture of the corresponding language, the ability of journalistic discourse to reflect and form sociocultural stereotypes, including gender stereotypes [2].

Unlike history, cultural studies, anthropology, and even folkloristics, which is as close as possible to linguistics, linguocultural studies does not concern the material component of culture. Without denying the real world, she focuses attention on the ideal world. Based on this, culture is understood as a worldview that has a semiotic nature.

Culture has the ability, on the one hand, to transform and change, on the other hand, to reproduce and preserve itself. In any case, it is subject to transmission both synchronously (between contemporaries living and communicating "here and now"; horizontal transmission) and diachronically (not only from one generation to the next, but also along the chain of generations, when communication is remote in times even from a historical perspective; vertical broadcast).

Culture can be considered as a supra-individual mechanism of storage and transmission of messages and the emergence of new ones and can be interpreted as a space of a certain common memory, that is, such a space within which common phenomena and common

values can be preserved, actualized and reproduced.

Linguoculture is embodied and fixed in signs of living language culture, which is shown in language processes. In some sense, lingua is closer to the language picture of the world, but these phenomena are ontologically different. If the language painting can be interpreted as a complicated semantic space, linguistic culture is a phenomenon of linguistic-cognitive. Which is formed not by means of language units, but primarily by images of consciousness in their verbal representations.

Semantics of linguistics are culturobearing discourses, embodied in symbols of language. However, linguistic culture is not the image of the world or language consciousness, because the latter includes the individual image of the world in its entire volume, and linguistic culture is only the general components of the image of the world, that is, that forms its objective component.

Based on the interpenetration of language and culture as independent semantic systems, linguistics claims to the status of the third (separate, independent) semantic system, which has its own dictionary and grammar.

The dictionary of linguoculture is a linguistic cultural confusion and images. As a set of units, it makes it possible and necessary to create their systematic description, which provides for the detection of the register and lexicography of at least the basic units of all subsystems of linguistic culture, that is, the inventory of language units containing cultural information.

Grammar lingua as a science requires identification, description, structuring and systematization of the basic categories, classes, types and types of units, their structures, relations between them, as well as rules of their functioning.

The metaphoric subsystem forms the basic metaphors, which are based on units of the cognitive subsystem. The basic metaphor is a metaphor, which is an archetypal nature and is based on archetypal ideas. The basis of the basic metaphor is the most abstract idea of a phenomenon, which may not be realized by representatives of linguistic culture. The weight of each of these metaphors can be different in different cultures, because their detection is dependent on the culture.

The reference subsystem forms the basic standards, more precisely – the content of "niches" of standards (for example, the standard of mind or spirit, beauty or indulgence, wealth or poverty, etc.). This subsystem of linguoculture is completely conditioned by culture, as it reflects the hierarchy of its values.

The symbology subsystem forms the basic symbols. In this case, the symbol is understood as a unit of culture, the main function of which is a formal substitution without distortion of the content.

For any linguistic culture research, it is important to recognize the influence of language (language picture of the world) on the character of cultural and language community (linguistic culture). It was the appeal to the study of language personality as a carrier of universal and national-specific cultural, linguistic, and communicative-activity values, knowledge, attitudes and behavioral reactions of certain ethnicities that helped to study the peculiarities of linguistic-cultural specificity of the spirit of the people, i.e. national linguistic culture.

In the structure of linguistic personality, a special place belongs to worldview as "a system of views on the world and a person's place in it, which determines his attitude to this world of other people, to himself and forms his personal structures. Worldview determines social well-being, self-awareness of an individual, his

value orientations, assessments and behavior. As a set of views of a person on the surrounding world, worldview is, first of all, connected with his philosophical understanding, which implies the presence of a historically formed evaluative attitude towards the world. The value basis of any worldview cannot be separated from the values of the culture within which it was formed. From the linguistic point of view, the value manifestations recorded in the language are of greatest interest, first of all in its vocabulary and phraseology [1]

The main task of the humanities at the present stage is the concentration of efforts of various disciplines engaged in the study of the human mind, capable of perceiving, processing, and storing information about the world, as well as transmitting it in the process of communication. Language communication is a primary social process. Communication does not simply “serve” some other activity, it is considered not only as a means of performing other tasks or as a secondary process that takes place against the background of another, more important one. Communication is a process of interaction of its participants, aimed at the transfer of emotional and intellectual content, at changing the activity of communicators in a certain order.

Linguocultural factors can be both objective and subjective. The amplitude of diachrony, which brings to life changes in the linguistic picture of the world, significant in interlingual and intralingual translation, as well as the degree of cultural specificity of the original language, has an objective nature; subjective – the inevitable influence of the language picture of the world of the translator and his translation style, his vision of his task in interlingual and intercultural communication.

Taking into account the interaction of various factors in translation leads to the inevitability of transformations of the source text. The variety of translation transformations during the transfer of a work of fiction reaches its maximum (compared to the translation of texts of other functional styles). Different approaches to the typology of translation transformations do not make it easier for the translator to make a decision in every act of interlingual communication and give priority to one or another of the potential options.

**Conclusions.** The adequacy of translation is closely related to the type of communication: monolingual, bi- and multilingual, mono- and multicultural, and has different determining factors in the contact of related and unrelated linguistic cultures. Under these objective conditions, the adequacy of a translation can have different characteristics. Under the conditions of diachrony, the traditional understanding of adequacy is prejudiced in connection with new determining factors. Among the determining factors of adequacy in diachrony include intra- and extralinguistic. Among the linguistic the first place is put forward by language dynamics, among extralinguistic – the impact of a changing picture of the world on the language, change of stereotypes of thinking of native speakers of a certain language and representatives of a particular culture.

The personality of the translator, realized taken together of such characteristics, such as age, national cultural and gender belonging, worldview, his understanding of his communicative role, etc., as well as publishing policy create diversity of subjective factors of translation. In intralingual diachronic translation of literary text, the main issue is the need reconceptualization and pragmatic adaptation of the original to new conditions of social life and a new picture of the world. At interlingual translation prioritizes the solution

of the boundary problem pragmatic adaptation to a different linguistic culture and the choice of strategy (domestication /foreignization, modernization /archaization of the original).

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#### Удовіченко Г. М., Покулевська А. І. Адекватність перекладу в контексті споріднених і неспоріднених лінгвістичних культур

**Анотація.** Художні тексти виявляють тісну взаємодію мовних (об'єктивних) і лінгвокультурних (об'єктивних і суб'єктивних) чинників, які зумовлюють труднощі досягнення адекватного перекладу. Лінгвістичні чинники мають об'єктивний характер, серед них найбільше значення для оптимізації якості перекладу мають типологічна близькість і генетична спорідненість вихідної та цільової мов і часовий діапазон, що визначає мовну динаміку вихідної та мови перекладу. Актуальність роботи зумовлена низкою обставин лінгвістичного та екстралінгвістичного характеру: невирішеністю ряду найважливіших проблем діахронії перекладу до теперішнього часу; неповне розкриття питання впливу на трансляцію політичної ситуації в контексті реалізації політики політичної коректності; невичерпність проблеми впливу на переклад особливостей мовної картини світу рідної мови перекладача; відсутність сучасної системи підходів до трактування проблем адекватності перекладу художніх текстів у контексті кількісного зростання та якісних змін у сфері міжмовної та міжкультурної комунікації як передачі досягнення національної культури (зокрема художньої літератури); необхідність дослідження текстів перекладу художніх творів в умовах полікультурності та діахронії; необхідність розробки системи оцінювання якості колективного діахронічного перекладу та вдосконалення практики перекладу для міжмовної та міжкультурної передачі творів літератури.

Адекватність перекладу тісно пов'язана з типом комунікації: одномовна, дво- та багатомовна, моно- та полікультурна, і має різні визначальні чинники у контакті споріднених та неспоріднених лінгвокультур. За цих об'єктивних умов адекватність перекладу може мати різні характеристики. В умовах діахронії традиційне розуміння адекватності упереджено у зв'язку з новими визначальними факторами. До числа визначальних факторів адекватності в діахронії можна віднести інтра- і екстралінгвістичні. Серед лінгвістичних на перше місце висувається динаміка мови, серед екстралінгвістичних – вплив на мову зміни картини світу, зміна стереотипів мислення носіїв певної мови та представників певної культури, перекладача, що реалізується в сукупності таких характеристик, як вік, національна культура та гендерна приналежність, світогляд, розуміння ним своєї комунікативної ролі тощо, а також видавнича політика створюють розмаїття суб'єктивних чинників перекладу.

**Ключові слова:** художній текст, переклад, адекватність перекладу, лінгвокультура.