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LANGUAGE AND CULTURAL TRANSFER WITHIN THE SYSTEM OF INTERCULTURAL COMMUNICATION

Oksana Biletska

*Candidate of Cultural Studies, Associate Professor,
ORCID: 0000-0003-1785-9607, e-mail: bel_o@ukr.net,
Kyiv National University of Culture and Arts,
36, Ye. Konovaitsia St., Kyiv Ukraine, 01133*

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Abstract

The purpose of the article is to look into the language and cultural transfer within the intercultural communication system. Due to the social and cultural specifics of the intercultural communication and its intermediaries, when achieving the aim of the research, it is necessary to look into the “cultural transfer” concept, as well as the culture and language relationship in the context of intercultural communication and cognition, culture and translation interaction in enriching outgoing and receiving cultures, and translation as a tool of the language and cultural transfer within the intercultural communication system. The research methodology is to use such methods as studying, analysing and generalising for revealing the “cultural transfer” concept, clarifying cultural and linguistic aspects of intercultural communication, defining translation as a mechanism of the linguistic and cultural transfer in the transmitting information in the context of cultural interaction. The scientific novelty of the work is based on the social and cultural specifics of the linguistic and cultural transfer in the intercultural communication system, been carried out by the means of translation as the activity that contributes to both cultural enrichment and cultural interaction. Conclusions. Cultural transfer is the interaction of cultures that occurs as a result of the differences existing between them. Due to the peculiarities of the country’s historical development and the uniqueness of its linguistic and verbal traditions, intercultural dialogue becomes possible under the conditions of cultural values been adapted by the host culture and/or the entry of this culture elements into the original culture. In turn, language and cultural transfer is a factor that affects the deep structures of the receiving culture language, namely its conceptual structures. Due to this, the conceptual sphere of the recipient culture is enriched, contributing to an outgoing culture better understanding. Thus, in the process of transmitting linguistic and cultural information, language and cultural transfer becomes the key to establishing intercultural contacts and

intercultural interaction, the end result of which is the mutual enrichment of both outgoing and receiving cultures.

■ **Keywords:** language; culture; translation; the cultures' interaction; cultural transfer; language and cultural transfer; intercultural communication

■ **Introduction**

The interaction and mutual influence of the language and the culture is an area of the intensive research. Along with a number of new disciplines and approaches, there has been arisen a concept of the language and ethnic barrier, which is presented as a divergence in terms of the language and cultural differences, especially in the context of intercultural communication.

Since language and cultural transfers can occur between different cultural spaces, and the concept itself is applicable to any era and to any cultural community, it is possible to state that "language and cultural transfer" can be understood as the process of building an outgoing culture' linguistic reference in a receiving one as based on the texts and discourses. Although the concept of the cultural transfer originated within the framework of scientific disciplines far from translation, scholars agree that the methodology for the study of the cultural transfers is borrowed from sciences studying "cultural content", with the leading role been given to semiology, the theory of discourse and philology, studying translations and relations between linguistic communities. A particular attention is paid to the social and cultural specifics of the language and cultural transfer intermediaries, including translators, whose activities contribute to the cultural diversity emergence.

The 21st-century linguistics is actively developing the direction, which considers the relationship between language and culture as well as the nature of their interaction. As culture constantly creates new signs and meanings, the latter ones become the carriers of its significance or value. With the language studied as a nation's cultural code, but not only as a communication and cognition's instrument, and the culture being a code system by its nature, it uses different material and formal means, including language, to verbalise these meanings. The foundations of this approach were laid by the works of W. von Humboldt (1985), A. Potebnya (2019), E. Sapir (1993), L. Weisgerber (2009), B. Whorf (1978), etc.

Some scientists argue that language creates culture (Leibniz, 1996) others (Humboldt, 1985), etc. believe that language is a passive child of culture. Some modern linguists believe that interlingual activity is exclusively cross-cultural by its nature, and translation as a mechanism of the language and cultural transfer is an exclusively cultural process. J. B. Casagrande (1964) states that we translate not languages, but cultures.

Over the past two decades, both in Ukraine and abroad, there has been a significant evolution of views on translation as a means of intercultural communication. Increasingly, it is looked into as a complex process of intercultural interaction, with social and cultural factors playing in a decisive role. In this context, translation is studied as a means of the language and cultural transfer, the essence of which is successfully defined by Western European researchers M. Espagne and M. Werner (1985).

■ The purpose of the article

Intercultural communication is an area of the study that examines how people from different cultural backgrounds communicate with each other, referring to both the same and different ways of communicating. Language and cultural transfer in this case becomes an influential element of intercultural communication, with translation being a means of this kind of communication. This article aims to study the language and cultural transfer within the system of intercultural communication.

■ Main research material

Philosophically, culture is understood not only as a collection of ideas and things that can be identified, separated from each other and described. The whole world of a person is the world of his culture, and the problem of culture is the problem of the person himself, the human way of being, the relationship to himself. Therefore, the culture's content is a man's development as a social being, the deployment of his creative abilities, forms of communication and cognition. Researchers distinguish the following functions of culture: human-creative, informative, epistemological, communicative, regulatory, axiological, significative and praxeological. The main laws of the culture's functioning and development include continuity, stability in the cultural traditions transmission, originality and uniqueness, the unity of the national and universal (Timko, 2007).

The 20th–21st centuries edge witnesses an ever-increasing number of contacts between languages and the emergence of a universal multilingual communicative space, including a bigger number of speakers. With intercultural communication, in general, aimed at facilitating communication between different cultures' representatives, the cultural transfer, including the language and cultural one, involves the study of tools and mechanisms for the cultural meaning transfer as resulting to interaction of cultures.

Cultural transfer is a modern culturological approach introduced by M. Espagne and M. Werne in the mid-1980s. The cultural transfer notion was initially used to refer to a special methodological approach aimed at establishing the specifics of interconnections and interpenetration of national cultural spaces and mechanisms by which similar forms of culture are able to perceive external influences (Espagne & Werner, 1985; Mineeva, 2016). The cultural transfer analysis implies the transfer of any element peculiar to another cultural and geographical area and its subsequent transformation into a specific regionally cultural environment (Mineeva, 2016).

According to M. Espagne, there are the following main components of the cultural transfer method:

- analysing the compared “outgoing” and “receiving” cultures' objects in the dynamics of their own genesis, with different contexts been actualised in different epochs, as the process not taking place simultaneously in the cultural zones between which the transfer takes place;
- analysing the need for the export of ideas and things in the “outgoing” culture and the changes' dynamics in the transfer process, directly depending on the “receiving” culture needs, its readiness for perception;

- analysing various intermediary “instances”, “enclaves of exchanges” and “agents of transfer” (a traveller, a translator, a person moving between countries, a scientist, etc.), thus, establishing the strength and nature of their influence;
- defining the initial context in national terms, since the context of perception and the initial context are stable quantities between which the transfer dynamics unfolds;
- determining methods and mechanisms of the object’s “export” and “import”;
- identifying inevitable semantic transformations / shifts of the object associated with its import and perception;
- paying attention to the nature of the imported object, initially having a hybrid form, the mixture of intellectual efforts in the alien context development;
- reconstructing “over the boundaries” connections, often contradicting the well-established concepts;
- studying precisely and describing the process of transition / perception of an object from its own context, it was formed in, into a new one that perceived it;
- studying the sequence of encounters in culture, identifying stable moments and considering them as relatively homogeneous;
- defining and analysing intellectual means that allow the development, movement, transfer (translation, publishing, book collection, teaching, scientific disciplines) (Espagne, 2009, pp. 7–18).

In its turn, defining cultural transfer, its structure and role in the culture interaction system, we should point out that cultural transfer phenomenon is a dynamic process combining such components as outgoing culture, intermediary, and receiving culture.

With culture being a system of beliefs, value orientations, communication strategies and cognitive environment, it, in fact, determines the basis of the behaviour shared by all members of a certain linguistic and cultural community. Even if people share the same language, differences in their cultural experiences lead to communication failure. Ideological conflicts are replaced by conflicts of civilisations, as well as of religions and cultures. Culture is not just a set of norms, behavioural attitudes and values that exist in the receiving culture language speakers. Culture is an essential condition for the language existence, the context in which it manifests itself. In other words, language is inextricably linked with culture, with the reality in which people live, and with the activities that they perform, thus, it is the most important culture-forming element.

In modern researches, language appears as a unique complex and multidimensional phenomenon. At the same time, it is viewed as something been rigidly structured while breaking the very structure itself. Language is a process, activity and its result. It is a fusion of the social and the individual, the universal and the linguistic, the norm and deviation from the norm. Language is seen as the key to the culture of all humanity and the key to the cultures of individual ethnic groups.

The language of a particular nation develops within the framework of a unique culture and cannot be considered in isolation from it. The national and cultural characteristics of each nation are individual, they find their expression in the language and, even been closely translated to the original, are not always clear to the speakers of another language or another culture. Culture arises and operates in a specific

niche and consists of local and general components. Due to local components, there are formed nationally specific differences in the linguistic picture of the world, sometimes leading to intercultural misunderstanding.

The use of language acquires its meaning only in activity. Speaking a particular language is part of an activity within a particular culture. Since both the national language and the national culture are special national mentality's manifestations, overcoming only the language barrier in translation (as a means of intercultural communication and mechanism of the language and cultural transfer) is not enough.

That is why what is translated and the way it is translated determines the further relationship of cultures. In other words, what people, belonging to culture A, know about culture B, what and how they understand, accept or reject, is directly dependent on the translation tradition existing in culture A. The tradition of translation should be understood as:

- the corpus of translated texts (the number of texts and their significance in culture B);
- the presence of a tradition of translation activity (the latter, as a rule, determines the qualifications of translators) (Kuz'menko, 2015).

In turn, the interaction between cultures through translation can be represented as follows:

- 1) culture A => culture B (translation of its own values through translation: culture a, through translating its own texts into the languages of other cultures, sets the task of transmitting its culture values to other cultures);
- 2) culture A <= culture B ("acquaintance" with the other cultures' values through translation), with the absence of significant cultural consequences of translation activities;
- 3) culture A (<= assimilation and interpretation of the B culture values) with the aim of developing one's own culture (culture A => creating one's own values);
- 4) culture A has numerous cultural contacts and carries out numerous language borrowings, the idea of spreading one's own cultural values is not central (Kuz'menko, 2015).

Moreover, there is a list of culturally rooted assumptions, beliefs and ideas that affect translation and should be taken into account when it comes to exchanging information between outgoing and the receiving cultures through translation as a means of intercultural communication. These are: 1) culture is a social acquisition, it is not transmitted through biological means; 2) culture is shared among the community members, it is not a unique feature to an individual; 3) culture has a symbolic character, thus assigning meaning, that are external to them and cannot be understood alone, to formations and events. 4) culture is integrated, with each aspect of culture being tied in with all other aspects (Ping, 1999, p. 134).

Paying attention to the abovementioned, we may state that translation can be considered a language and cultural transfer process, since resulting from this process both the outgoing and the receiving cultures exchange information. In this case, any act of intercultural communication is examined as an act of translation or an act of transformation, resulting in the original text itself to be transformed and be no longer identical with itself (Lotman, 1995, pp. 218–219).

Thus, with translation been designed to satisfy a specific social need, it has its own social purpose: to provide such mediated bilingual or multilingual communication, which in its capabilities would be as close as possible to ordinary, monolingual communication. In turn, in the context of intercultural communication, there is not only a contact of language systems and their speech manifestations, but also a contact of different cultures. In other words, translation is not only the interaction of languages, but also the interaction of cultures; therefore, the translation process crosses not only the boundaries of languages, but also the boundaries of cultures, thereby becoming an instrument of language and cultural transfer.

The process of the language and cultural transfer usually results in mutual enrichment and mutual influence of cultures through their interference. V. A. Maslova (2017) understands the language and cultural transfer as the process of information exchange between different cultures. According to modern cultural linguistics, there are two types of the language and culture transfer: communication between cultures and knowledge transfer. This dichotomy goes back to the “language — speech” dichotomy, since the process of communication occurs in synchrony, and the process of transferring knowledge — in diachrony (Proskurina, 2015, pp. 9–10).

The language and culture transfer involves not just the exchange of cultural information, but also the mutual influence and interpenetration of different cultures. In the process of the language and culture transfer, there are transmitted not only images and motives of certain literary monuments, but also linguistic and cultural constants existing in the consciousness of the outgoing culture, which are appropriately adapted in the consciousness of the recipient culture. In this process, there first been organised the system of linguistic and cultural constants obtained in the process of transfer, then this system consequently influences both the culture of the recipient and the culture of the donor languages (Kalinin, 2017).

Broadly, the language and cultural transfer can be understood as a culturally conditioned subjectivity of the text or any other semiotic object's interpretation; as a conceptual and ethno-psycholinguistic phenomenon, reflecting the presuppositions of the translator regarding the native and foreign languages and cultures; and also as presuppositions of the translator regarding the text and its meanings, the author of the text, the recipient as the interpreter.

When stating it out that language and cultural transfer looks for the different ways for the cultural meaning transfer, especially with culturally biased lexicon, we should pay a special attention to encoded phenomena and signs, which may be classified as followed:

- words and expressions that express a specific experience of the people using the language (proper names, cultural and historical realities, common allusions, words with emotional and evaluative background, which is perceived by this ethnic group, etc.);
- vocabulary with vague cultural and specific characteristics (most of the common vocabulary, which includes many concepts and artifacts, such as stool, mug, cup, sadness, anger, furniture, etc.);
- words and phrases that are universal to humanity as a whole (for example, terms) (Karasik, 2002, p. 127).

Been compared, languages reveal many gaps, “empty spaces” within the system of nationally-specific equivalents: both linguistic (for example, grammatical forms, syntactic structures, content and volume of vocabulary meanings, names of realities, etc.) and speech (the discrepancy between the means of describing the reference situation, common compatibility, phraseology and idioms, genre and stylistic norms). There are also culturally biased gaps:

- subjective, reflecting the nationally determined emotive characteristics of the subjects of communication, the specifics of national humour;
- cognitive-communicative, determining the differences in cognitive processing of information and the difference in communication strategies;
- gaps of cultural space, reflecting the originality of the perception of time and space, everyday life, way of life, rituals, cultural fund, concepts, symbols;
- textual, expressing the difference in textual perception both in connection with the “supertext” present in it (realities, allusions, hidden quotes, hidden hints, etc.) and with the different interpretive perspective (Shelestyuk, 2013).

In describing the language and culture transfer, the transformational model of translation is of great explanatory power. According to it, the translator as a intercultural communication mediator deals with the surface textual structures of the original, which he/she conveys using the equivalent structures of the receiving culture language. The same the translator deals with the deep structures of the outgoing culture language, which he/she tries to interpret and reveal addressing to the deep structures of the receiving culture language and conveying them in the corresponding structures.

In the light of this approach, the language and culture transfer can bring on:

- 1) to the transformation of the content of the original, when conceptual structures are transferred from one culture to another and, accordingly, the deep structures of the original are replaced by foreign cultural deep structures; replacement or augmentation of meanings, compensation of imagery, idioms, realities, etc.;
- 2) to the transformation of superficial structures of translation, when the host culture language translation begins to sound “in a foreign way”, and the foreign one starts to sound “too in receiving culture language” (Shelestyuk, 2013).

As a result, the language and culture transfer means the replacement of individual realities, idioms, transformation of imagery, idiolective features of speech, etc., sometimes giving rise to a change in the very conceptual structures of the original, its holistic adaptation. The result of a deliberate language and culture transfer during translation as a means of intercultural communication is a deliberate adaptation, when the units of the text that do not have equivalents in the linguistic culture of translation and are compensated by the correspondences of the receiving culture language (quasi-equivalents) with the inevitable transformation of meanings. However, the language and culture transfer is often unconscious and causes unintentional adaptation, leading to inadequacy of the translation, and misunderstanding in communication between different culture representatives.

Conclusions

All human communication takes place within culture, which is manifested both in the language (language system, speech rules) and in the text (cultural content, allu-

sions, a certain way of presenting information), with the translation being a mediator to the interaction of peoples and cultures, an important element of their relationship and communication.

Culture transfer is an interaction of cultures caused by their differences. In other words, it means that when people/phenomena belonging to different cultures meet in intercultural dialogue, they tend to use their own culture rules and value to guide their words and deeds, even thoughts, as well using their culture standards to judge the words and deeds of others.

Due to the peculiarities of the historical development of a particular country and the originality of its linguistic and verbal traditions, intercultural dialogue acquires two types of embodiment: the adaptation of cultural values by the receiving culture and the entry of elements of this culture into the outgoing one.

Considering that the language and cultural transfer is a concept that should be understood as broadly as possible, as the fact of the information exchange between cultures, which can occur both in translation and without its participation. In both cases, one part of the information is assimilated and used, and the other part is not perceived in any way. In addition, in relation to translation as a means of intercultural communication, it is worth considering the existence of several different models of the language and cultural transfer. For example, in addition to translations aimed at maximally reflecting the specificity of the original culture, it is worth paying attention to translations focused on finding analogies, which actually indicates the interaction of cultures.

Thus, the process of the language and cultural transfer affects the deep structures of the language, namely, conceptual structures. Due to this, the concept sphere of the receiving culture is enriched, contributing to a better understanding of the characteristics of the outgoing culture. Consequently, language and cultural transfer (with translation process being a tool) can be considered the key to establishing intercultural contacts.

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ЛІНГВОКУЛЬТУРНИЙ ТРАНСФЕР В СИСТЕМІ МІЖКУЛЬТУРНОЇ КОМУНІКАЦІЇ

Білецька Оксана Олександрівна

Кандидат культурології, доцент,

ORCID: 0000-0003-1785-9607, e-mail: bel_o@ukr.net,

*Київський національний університет культури і мистецтва,
Київ, Україна*

Анотація

Мета статті — вивчення лінгвокультурного трансферу в системі міжкультурної комунікації. З урахуванням соціальної та культурної специфіки міжкультурної комунікації та її посередників, для досягнення мети дослідження необхідним є дослідити концепт «культурного трансферу», взаємозв'язок культури та мови в контексті міжкультурної комунікації та пізнання, взаємодію культури й перекладу у збагаченні вихідної та приймаючої культури, а також перекладацький процес як механізм реалізації лінгвокультурного трансферу в системі міжкультурної комунікації. Методологія дослідження полягає у використанні таких методів як вивчення, аналіз та узагальнення з метою розкриття поняття «культурний трансфер», з'ясування культурних та мовних аспектів міжкультурної комунікації, визначення перекладу як інструменту лінгвокультурного трансферу при передачі інформації в контексті взаємодії культур. Наукова новизна роботи ґрунтується на соціокультурній специфіці лінгвокультурного трансферу в системі міжкультурної комунікації, яка реалізується засобами перекладу як виду діяльності, що сприяє культурному збагаченню та культурній взаємодії. Висновки. Культурний трансфер — це взаємодія культур, що виникає як наслідок відмінностей між ними. Через особливості історичного розвитку певної країни та своєрідність її мовних та словесних традицій, ця взаємодія культур у формі міжкультурного діалогу стає можливою за умов адаптації культурних цінностей культурою, що приймає, та/чи входження елементів цієї культури до вихідної культури. Своєю чергою, лінгвокультурний трансфер — це чинник, що впливає на глибинні структури мови приймаючої культури, а саме на її концептуальні структури. Завдяки цьому концептуальна сфера культури-реципієнта збагачується, сприяючи кращому розумінню характеристик вихідної культури. Отже, в процесі передачі мовно-культурної інформації, лінгвокультурний трансфер стає ключем до встановлення міжкультурних контактів та міжкультурної взаємодії, кінцевим результатом яких є взаємозбагачення як вихідної, так і приймаючої культури.

Ключові слова: мова; культура; переклад; взаємодія культур; культурний трансфер; лінгвокультурний трансфер; міжкультурна комунікація

ЛИНГВОКУЛЬТУРНЫЙ ТРАНСФЕР В СИСТЕМЕ МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ

Белецкая Оксана Александровна

*Кандидат культурологии, доцент,
ORCID: 0000-0003-1785-9607, e-mail: bel_o@ukr.net,
Киевский национальный университет культуры и искусств,
Киев, Украина*

Аннотация

Цель статьи — изучение лингвокультурного трансфера в системе межкультурной коммуникации. Социальная и культурная специфика межкультурной коммуникации и ее посредников обуславливает необходимость исследовать концепт «культурного трансфера», взаимосвязь культуры и языка в контексте межкультурной коммуникации и познания, взаимодействие культуры и перевода в контексте обогащения исходной и принимающей культуры, переводческий процесс как механизм реализации лингвокультурного трансфера в системе межкультурной коммуникации. Методология исследования заключается в использовании таких методов как изучение, анализ и обобщение с целью раскрытия понятия «культурный трансфер», определения культурных и языковых аспектов межкультурной коммуникации, а также перевода как инструмента лингвокультурного трансфера при передаче информации в контексте взаимодействия культур. Научная новизна работы заключается в социокультурной специфике лингвокультурного трансфера в системе межкультурной коммуникации, которая реализуется средствами перевода как вида деятельности, способствующего культурному обогащению и культурному взаимодействию. Выводы. Культурный трансфер — это взаимодействие культур, возникающее как следствие различий между ними. Из-за особенностей исторического развития стран и своеобразия их языковых и словесных традиций, это взаимодействие культур в форме межкультурного диалога становится возможным в условиях адаптации культурных ценностей культурой, принимающей и/или вхождения элементов этой культуры в исходную культуру. В свою очередь, лингвокультурный трансфер — это фактор, влияющий на глубинные структуры языка принимающей культуры, а именно на ее концептуальные структуры. Благодаря этому концептуальная сфера культуры-реципиента обогащается, способствуя лучшему пониманию характеристик исходной культуры. Таким образом, в процессе передачи языково-культурной информации, лингвокультурный трансфер становится ключом к установлению межкультурных контактов и межкультурного взаимодействия, конечным результатом которых является взаимообогащение как исходной, так и принимающей культуры.

Ключевые слова: язык; культура; перевод; взаимодействие культур; культурный трансфер; лингвокультурный трансфер; межкультурная коммуникация