

Translation and Intercultural Communication

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Abstract The processes of globalization, democratization of public life, openness and accessibility of the latest achievements of world science enable people through translations from different languages to receive and exchange scientific and technical information.

Translation plays an important social function for interpersonal communication in people. The dissemination of translations reveals broad access to the cultural achievements of other peoples, enables interaction and mutual enrichment of literature and culture.

The article highlights the characteristics of translation, the functions and the close relation with intercultural communication.

The process of globalization leads to the expansion of relations with different countries, peoples and their cultures. Intercultural communication, which takes place through cultural exchanges and direct contacts between state institutions, social groups, movements through scientific cooperation, tourism, trade, and so on, is a major influence.

Dialogue between cultures, linguistic diversity and common experiences of cultural diversity and traditions are an important factor in the innovative and creative ideas of the personality.

In the last decade of the 21st century, with the increase of the opportunities for virtual communication and travel, the contacts between Bulgarians and representatives of other cultures are growing at a high rate, as in any modern Western European society.

Index Terms: translation, intercultural communication, interlingual communication, cultural diversity, traditions.

Translation serves as a tool for communication between people of different nationality. It's a complicated cross-language tool through which different thoughts in different spheres of socio-political, economic and cultural life of society are exchanged.

The very word of "translation" is ambiguous and incorporates process (intellectual activity), and the result of this process (speech work, the text of the translation).

Translation has an important social function for cross-language communication in humans. Issue of translations among people gives a wide access to the cultural achievements of other nations and allows for interaction and mutual enrichment of literature and culture.

The translation of the original interest in translation problems, relying entirely on structuralist research paradigm, coincides with the modern interest in Western and Slavic languages. We know that the main focus in structuralist translatology is on comparison of special, individual language system (grammar) matches in translation from one language to another language in the Russian practical and theoretical school of translation (such as A. Fedorov, V. Komisarov, Y. Retsker L. Barhudarov A. Shveitser), in the other Slavic schools (I. Levi, Y.

Velikovski, A. Popovich, etc.) or in the non-Slavic schools (JK Katford, Yu Naida, R. Jacobson) and other authors too.

Translation is distinguished by particularities that are too varied and colorful because they are not limited only to genetic proximity between languages. The features of translation range from extratextual communicative (geopolitical) space in which the original text is originated and in which the translation text operates to structural and semantic features of parallel texts.

Structuralists define translation as conversion of the structure of the speech work, resulting always in storing the content plan and changing the expression plan, along with an exchange of one language for another one. Textologists think that translation as a result of translation work is "an analogue of the original", and translation as a process is a „specific oral or written work ". Various aspects of translation from the perspectives of intercultural communication are considered by a number of researchers. We adhere to the functional-linguistic approach to translation. In the linguistic approach to the study of translation, the nature of the relationship between two languages, the stylistic tools and the analysis of the linguistic tools and expressions used in translation are researched.

Translation is a complex activity and it is not only a process of replacing one language to another. In translation different personalities and different mentality interact with a meeting of different cultures, traditions and more. Translation proves to be a valuable source of information about the languages, participating in the process of translation and about culture to which these languages belong.

The processes of globalization, democratization of society, openness and accessibility of the latest achievements of world science ¹let people receive and exchange scientific and technical information through translations from different languages. Translated scientific texts are created to form a system of reflection of reality through the description of an object, of a phenomenon, of a system of knowledge, and through evidence of the existence of an object, of relations between pieces of evidence, of intercultural communication etc.

Research results with their inherent characteristics are described in translations. Factors that contribute to intercultural communication in science are the following: the exchange of scientific information, analyses, results of scientific discoveries and achievements etc.

The modern theory of translation assumes that translation and language are means of communication. Therefore, a communication model of translation is created in linguistic and communication studies of translation.

The communicative concept of translation contains features that we meet also in intercultural

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communication.

The process of globalization leads to expansion of relations with different countries, nations and their cultures. Intercultural communication has great influence because it is implemented through cultural exchange and direct contacts between governmental institutions, social groups, movements through scientific cooperation, tourism, trade etc.

One of the most important social consequences of economic, political and media globalization is the increase in the frequency, quality and quantity of contacts between individuals, groups and institutions from around the world and this consequence generates ensuing conflicts. In recent decades, this fact is repeatedly mentioned as an inevitable consequence of profound global political, economic and technological changes, along with disappointment from occurring "understanding between nations." History of globalization clearly shows that convergence of cultures caused by "the deletion of the factors of time and space" does not run so smoothly as expected at first. To a large extent, "many of today's problems and conflicts are due to "cultural clashes" that arise as a result of the close co-existence of people of different ideas, values and norms" . It is known that contacts between representatives of different cultures always happen but a distinctive feature of our times is their dynamism, their depth and their penetration into new areas of professional and personal life, which are unaffected so far by cultural diversity. In this sense, the focus on intercultural communication as a field of research in the modern world is becoming more relevant.

Language, thought and culture are closely interrelated and in practice make up a whole. In this respect, it is important to note the role of communicative nature of interacting culture that defines the meaning within the semantic sphere of language of other cultures. The success of the interaction depends on understanding of communication skills and actions of representatives of ethnic groups.

The term "intercultural communication" is introduced by the American anthropologist Hol, together with the linguist Tager back in 1954 (Trager G. L., Ednard T. H.). The Bulgarian researcher I. Chongarova defines intercultural communication as "communication of representatives of communities of various linguistic culture. It is interpersonal communication, which is characterized by certain similarities and differences of the participants in communication with a view to their language, a way of looking at reality, a system of values and behavior (with speech and without speech)".

Intercultural communication is characterized by the fact that through direct contacts its members use different forms of language and discursive strategies that differ from those used when communicating in the same culture. The frequently used term "intercultural communication" usually refers to the study of specific phenomena in two or more cultures and has an additional meaning for the comparison of communicative competence in communication with representatives of different cultures.

The opportunity to acquire communicative competence is inherent in all members of *Homo sapiens*, but the concrete realization of this ability is culturally determined. Moreover, it is due to the unique and individual experience of each person. Communication is a dynamic process where by using messages new terms are constantly created among people who speak the same language and grow up in the same culture. It goes without saying that in the presence of different cultures and different languages, communication is complicated.

From birth on, man belongs to many groups and they form a communicative competence. Larger groups are commonly called cultural ones and they significantly determine the cognitive and pragmatic communicative activities.

The new stage of intercultural communication, vividly illustrated by the creative processes in contemporary Western Europe, by the creation of the EU and by the establishment of European citizenship with all the ensuing consequences, is actively discussed in political and social circles in the countries of Western Europe.

The problem of citizenship acquires different connotations and gives rise to new obstacles in understanding the term of "citizenship" by virtue of the fact that it is interpreted differently in France (in a political aspect), in Germany (in a cultural aspect), and in England (in an aspect of territorial administration).

New legal documents, accepted for the definition of European citizenship, undoubtedly must integrate all interpretations of "citizenship" in order to provide adequate intercultural communication. As for the political and territorial administration principle, they can be realized because above all they suggest an active and formal beginning which can not be stated about the cultural principle.

From this perspective, the most tense unit turns to be the update of the cultural principle and in this context, the understanding of intercultural communication can not be realized only with the adoption of the formal beginning of the principles of cooperation. The actual (natural) integration requires a long period of development of the European Union regarding the integration of centuries-old traditions of each member state of the Union and regarding the acquisition of new common traditions of the Union.

In Europe, it is necessary to skillfully combine the characteristics of the linguistic picture of the world

and to combine appropriate lifestyles and languages. The Problems arising in the process of intercultural communication are related to the differences of the linguistic picture of the inhabitants of the European Union member states.

In determining the sources of European cultural tradition, the following questions arise: *Who is European, and how to identify him/her?* Answering these questions, Marc Fero is optimistic and makes profound reflections. He is free from the promotion of illusion and myth in European consciousness. Moreover, the scientist confines the global issues to a private question: *In what limits (confines) the European person feel at home?* The scientist suggests that belonging to a particular community is

created not on the basis of knowledge of the language. The significant point is the very sense of belonging to a community.

The cultural component in the process of integration is a necessary minimum, which is able to unite and strengthen the contemporary European thinking. In this sense, the cultural core is not perceived as a chimera. However, it is important to clarify the question of the possibility of spreading cultural traditions in the same mode at the end and at the beginning of the centuries when there are migration processes with issues such as not only of the perception of the culture of France by the Germans, but also of understanding the lifestyle in which problems of everyday life stand out topically and burningly and are also exacerbated by the general social and political processes.

Linguistic diversity affects social environment, career development and cultural life of citizens. Intercultural communication helps with developing personal and professional contacts. Representatives of different cultures interact on various occasions and participate in business communications, on which the normal functioning of their organizations depends.

Intercultural communication in Bulgaria is a hot topic for public discourse and in the scientific world. The factors, which cause the attention to the issues of interculturality in Europe, are present in Bulgaria too. Yuliana Rot states that "joining the major international structures of NATO and the European Union, the rise in migration from crisis regions in the Balkans, in the Middle East and in the former Soviet republics, as well as the increased sensitivity to own "foreign culture" communities of Turks, Pomaks and Roma are phenomena which does not substantially differ from the related ones in Germany, France, the Netherlands, etc. "

Language and culture are central to people's lives, so in today's globalized world, it is necessary to take into account their impact on social, economic and cultural areas. One should note the important role of intercultural communication between managers and employees of partner organizations. In intercultural space many corporations have become polycultural organizations employing people with different ethnicities and cultures.

In the last decade of the XXI century due to the rise of opportunities for virtual communication and travel, contacts between Bulgarians and representatives of other cultures increase in the same, if not higher rates, as in any modern Western European society.

Bulgaria faces new challenges because of the EU enlargement, of the increasing mobility and of the need for citizens to understand the rapidly changing and highly interconnected context and act accordingly. Dialogue between cultures, linguistic diversity and common experiences of cultural variety and traditions are an important factor for innovative and creative ideas of the Bulgarians.

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