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CONFERENCE "YOUTH, SCIENCE, EDUCATION:
TOPICAL ISSUES,
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TRANSLATION AS A VERBAL REALITY OF CONSCIOUSNESS

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Abstract: The article highlights the intercultural problems of translation studies, focuses on the linguocognitive aspect. It should be noted that the text created by the translator in a foreign language is a verbal representation of conceptual integration. In other words, the verbal generation of the combined mental space of the translator.

Keywords: verbal quality, mental space, foreign text, linguocultural, linguocognitive, translator's consciousness.

ПЕРЕВОД КАК ВЕРБАЛЬНАЯ РЕАЛЬНОСТЬ СОЗНАНИЯ

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Аннотация: В статье освещаются межкультурные проблемы переводоведения, акцентируется внимание на лингвокогнитивном аспекте. Следует отметить что, созданный переводчиком текст на иностранном языке представляет собой вербальную репрезентацию концептуальной интеграции. Иными словами, вербальное порождение совмещенного ментального пространства переводчика.

Ключевые слова: вербальное качество, ментальное пространство, иностранный текст, лингвокультурный, лингвокогнитивный, сознание переводчика.

Nowadays, a great number of articles have been written about translation, its aspects, nature, specifics, basics, and so on, because translation – like a diamond – opens up new facets depending on the art of the cutter. Collecting translation definitions is of great interest today. But, in our opinion, the position on the intermediary role of translation in the polylogue of cultures, real and mental worlds is indisputable, although individual statements about the relationship of culture, consciousness and translation in the concepts of individual researchers raise many questions. It is worth paying attention to how justified in the context of the equal sign in the statement "Culture is translation, and translation is culture"? In such cases, we are talking, as you know, not about the "transfer of cultures", but about cultural transfers, that is, the transfer of individual foreign cultural elements to another cultural environment. The translator deals with verbal foreign cultural objects (texts, statements), and it is important for him not so much the difference of verbal signs and systems, but the difference in the conceptual systems of the author of the foreign text and the translator himself, because both the generating and transcoding "mechanism" is the human brain, and the structures of consciousness play in the translation process the defining role.

Consciousness is inseparable from man. According to A. G. Spirkin, consciousness is "the participation of knowledge in oneself" [4, p. 78], i.e. a person has knowledge about the presence of his knowledge, consciousness.

The metaphorical interpretation of consciousness as a semantic filter is relevant for our understanding.

In the scientific literature, this approach is represented by the following options:

- a) what is not discordant with social norms and attitudes or with the dispositions of the individual, as well as what is "mediated by practice", is realized;
- b) what correlates with the "samples" available in our consciousness (starting from Platonic "eidos" to modern "cognitive standards") is perceived and realized, and everything that does not have "samples" in the mental sphere passes by our consciousness.

Consciousness, according to A. N. Portnov, has an antinomic structure, since it acts as:

- stream (stream of consciousness, menstruum) and as the ability to carry out individual acts of consciousness (mental, mnemonic, perceptual);
- existential integrity of the "I –pole" and reflexive dissection;
- as a direct experience and as a "nuttet" consciousness (internal monologue; internal dialogue; external speech in various modes);
- as a linguistic consciousness, which in genetic terms represents not just a hierarchy of abilities and functions, but, apparently, a genuine system, and as an objective consciousness for which reference to language mechanisms is not necessary" [3, p. 25].

As the analysis of translation strategies shows, they are not purely cognitive or intuitive, but represent cognitive-intuitive "clutches". Intuition in translation actualizes the initial verbal data, and also "associates" the underlying IT situations with the real background (context of interpretation) and determines both the semantic "coordinates" of the translation and the construction of an individual semantic output.

Consciousness is the "cognitive level" that "accumulates the knowledge of native speakers about the world, it shows how a person sees the world around him, fixes a naive linguistic picture of the world in his mind, unconsciously fixed in language structures that, in addition to language semantics, carry broader information about the structure of the world" [2, p. 154].

Linguistic-mental operations in the process of translation are caused, as noted above, by the speech-thinking activity of the individual and the functioning of his mental sphere. Each individual orients himself differently in the national cultural space, "building for himself" his own model within a specific linguistic and cultural community, guided by the "recommendations" of his own cognitive base. It is the cognitive base that allows an individual to "freely navigate" in the national cultural space, especially in its central part, while representatives of "another national cultural community, trying to master this culture, on the contrary, "wander" in the center. His particular difficulties are caused by the fact that the nuclear elements of cultural space are extremely rarely subjected to comprehension, reflection and explication by those for whom this space is native" [1, p. 30].

Thus, the optimality of translation is due not only to the knowledge of the algorithms of the "foreign" culture, but also to the intersection of the mental spaces of the author of the foreign text and his translators. In this regard, it should be emphasized that the mental spaces of individuals can never completely coincide, since they are determined by individual knowledge and ideas and are represented by an individual "verbal code". Individual mental spaces have some "common zones", and the translation will be the more successful and effective the wider the "zones" of intersection of the individual mental spaces of the author of a foreign text and his translators. It is the combined mental space that determines the verbal representation by means of psychosemiotic or subconscious features of the author of a foreign translation.

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