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«ФИЛОСОФИЯ» СЕКЦИЯСЫ

*Z. S. Iskakova[1], K. Semiz[2]
[1]al-Farabi Kazakh National University,
Republic of Kazakhstan, Almaty.
[2]Ordu University,
Turkey, Ordu
*e-mail: zauresh_iskakova@mail.ru
[1]ORCID: https://orcid.org/0000-0003-2798-8066
[2]ORCID: https://orcid.org/0000-0003-3524-3339

PHILOSOPHICAL AND METHODOLOGICAL FOUNDATIONS OF THE TRANSLATION PROBLEM: GUIDELINES AND RECOMMENDATIONS

In a narrow sense, translation can be understood as the process of expressing the meaning inherent in one language by means of another language. In this context, language acts as a carrier of meanings, and translation focuses on conveying precisely these meanings. However, this approach immediately raises an important philosophical question: what is the nature of the connection between language and meaning?

That is, is it possible to consider meaning as something that exists independently of language, or is language just a reflection of this meaning? Is this really true, or is it a theoretical model designed to understand the relationship between meaning and language? With this approach, meaning represents the abstract, and language represents the concrete levels. They are separated from each other and the relationship between them is explored.

Such problems most often arise in philosophy, especially in the comprehension and interpretation of texts, as well as in the field of intercultural communication. The methodological basis of the research is the works devoted to the dialogical nature of translation, the philosophy of education, the theory of understanding the text, as well as philosophical research related to the problems of culture and communication.

Keywords: philosophy, methodology, translation, meaning, language, hermeneutics, cultural communication.

Introduction

The purpose of the research is to study the philosophical and methodological foundations of translation problems.

Based on the purpose, the author put forward the following tasks:

– To study the literature on the chosen research topic;

– To analyze the theoretical aspects of the philosophical and methodological foundations of translation problems;

– To study and make a conclusion on the ontology of translation.

The object of the research is the philosophical and methodological foundations of the translation problem.

The subject of the study is translation.

The methodological basis of the research was philosophical works revealing the dialogical nature of translation activities; research on the philosophy of education; works in the field of text understanding; as well as research by philosophers in the field of ethnic culture and communication.

The model has a certain legitimacy, and the reason can only be explained by the old saying: «Proud and forgetful». We get meaning through words. Firstly, the acquisition of meaning is the goal and the most important; secondly, the importance of the linguistic form is secondary, and its purpose is not in itself, but in allowing the listener to receive meaning. Thirdly, meaning and language are really separable from each other, and after the meaning is received, the language form can be discarded. Just like the «joke metaphor» that I have often used - when we understand a joke, we immediately burst out laughing, and it no longer matters what the joke is [1]. This is the case in translation, as in the case when we read or listen to words. In addition, there is also the case of a reader who is a native speaker of any language, who, when reading materials, often does not analyze the structure of sentences in materials, etc. (but foreigners who are not familiar with the language need this) [1]. When a sentence comes into view, he can immediately understand its meaning. Or the reader, when he is familiar with English to a certain extent and reads English in his native language, he does not need to analyze English sentences, but he directly comprehends their meaning. This case is also a kind of »proud oblivion of words.»

So, what is this language translation mechanism? First of all, as mentioned earlier, the center of translation is meaning, and the link between the two languages (the source language and the destination language) is also meaning. Meaning is both a connection and a goal. Therefore, the translation mechanism should be as follows: source language - value -destination language. Instead of a direct translation from the source language to the destination language. The source language and the destination language are just forms, and they are the bearers of

meaning. If there is no point as a connecting link, it is impossible to establish a direct connection [2].

Okay, now we can talk about generalized translation. According to the vector theory above, we can extend translation to many situations - in fact, the translation process is widespread. The easiest way is to communicate in human language. In human communication, there are two subjects, one is the speaker and the other is the listener (this is also generalized, the first is the output of speech, the second is the recipient of speech, the way of speech is both language and text, for example, text input in communication software) [3]. The main purpose of communication is to make the listener understand the speaker's words. Even when these two communicate in the same language, there is a generalized translation. First of all, the simplest and most intuitive situation is that if the speaker's words «have something to say» (this is a very common phenomenon), the listener needs to translate his words into their potential meaning. If it is not translated, the purpose of this message will not be achieved. Secondly, the less intuitive situation is that this is an ordinary dialogue. The speaker expresses a certain meaning in the form of words. This meaning is generated against the background of the speaker's knowledge and experience (hereinafter referred to as the background), and the listener's understanding of this meaning must include this meaning he puts into his own background in order to achieve understanding. The background of the listener and the speaker is usually different, so the meaning of the same text understood by the listener is likely to be more or less different from the text expressed by the speaker [3].

In this case of communication in the same language, we can compare it with translations into different languages to understand why translation in a broad sense can also be called translation [4]. In a narrow translation, there are two «backgrounds» - the source language and the translation language of the translation into another language, which have different grammatical structures and other characteristics; in a wide translation, there are also two backgrounds - the knowledge and experience of the speaker and the listener. The translation process in the narrow sense is: source language - meaning - destination language; the broad translation process is: meaning in the context of the speaker - meaning in the context of the speaker - meaning in the context of the listener. Obviously, for a certain dialogue, if the background of the listener is completely different from the background of the speaker, or if the listener does not have the background of the speaker, it is impossible for the listener to understand the speech, or it will completely deviate from the meaning that the speaker wants to express [3].

Materials and methods

In addition, when the listener understands the translator's speech, from one point of view, it is a passive process of entering the speaker's speech; from another point of view, it is an active process of penetration of the speaker's speech into the listener's cognitive system. In other words, the listener can only get the meaning of the speaker's words from his own experience or cognitive system. As for whether the latter is the meaning the speaker wants to express, it depends on the degree of similarity between the two backgrounds. In this sense, dialogue, as a translation in a broad sense, is similar to translation between different languages in a narrow sense - the translated product does not necessarily correspond to the meaning of the source. This is a problem of translatability - there is an obvious dialectic in this problem, that is, the meaning can be preserved to a certain extent, but it is impossible to achieve complete accuracy - this is the same thing with both narrow translation and wide translation [5].

As for the process of understanding the dialogue by the listener, the mechanism of enzymatic catalysis is very instructive. As shown in the figure to the right of the figure below (not in the figure on the left, and comparing the figure on the left and the figure on the right is also instructive), the enzyme is equivalent to the input data of the discourse, while the substrate is equivalent to the background of the discourse. listener, the first is active, the second is fixed. After entering the words, they will be transformed and deformed by the listener's background and become a product that matches the listener's background. This product, combined with the general background of the listener, is the value. Of course, the situation in the picture on the left is also possible, but it is not as common as in the picture on the right. The first situation arises, that is, the background of the speaker and the listener (two systems) have almost the same structure (here we can consider the derivation of the speaker's words as the reverse process of this illustration, that is, a part is allocated from the general structure (there is a certain mutual connection between them)), such communication is called «strong resonance». Of course, the image on the right may also have such resonance, but it has more or less deviated from the original intention of the speaker. In more detail, if the occlusal structure shown in the figure on the right is similar to the speaker's occlusal structure, we can say that the meaning is accurately understood [6].

The ontology of translation - here the ontological discussion of translation includes the following questions: the relationship between meaning and the medium, what is the ontological status of meaning? Or what is meaning and how does meaning arise? Such a problem is a common problem in philosophy. Aristotle explained this problem to Aristotle - the relationship between form and

material. To put it more clearly in my words, this is the «spiritual flesh problem» mentioned above.

Objectively speaking, philosophical problems exist, but philosophical problems are insoluble - what can be solved is not a philosophical problem, but a scientific problem. Obviously, we cannot give clear answers and affirmative or negative judgments to insoluble philosophical questions. What we can do is so-called speculation - express philosophical problems as clearly as possible, clearly describe their structure and interrelation with other problems and give some «statements» or «explanations»; the end result is likely to be dialectics without exception – you need to talk about both sides, talk about one side or emphasize but do not forget and do not emphasize the other side - this is the so-called tension between the two poles of thought.

For greater clarity, we include the problem of the bearer of meaning as a specific issue in the discussion of the problem of spiritual flesh, and then apply the results of the discussion to the first issue. Although the question of spirit and flesh is a religious question, whether it is possible to separate the soul from the body is theologically unknown to us. But since we are making a distinction between these two concepts, they are distinguishable in a theoretical discussion. Just as meaning can have different forms - expressions in different languages or different expressions in the same language, from this point of view, meaning and the carrier can be separated, not to mention the linguistic mechanism of «proud forgetting of words», it also seems to show that meaning is not it depends on the language carrier.

However, the meaning is expressed and understood in the medium. The value must be expressed in a medium, and in this sense, the value cannot be separated from the medium. If we believe that this mechanism is universal, including the discussion above, we can say that the soul can exist independently of the body, but it can become a person and lead a meaningful existence only if it is attached to the body - this kind of promotion may not be strict, perhaps it is just faith, but if there is a single philosophical principle, then we must and commit ourselves to assimilate this creed. In the past, Phoebe has talked about the relationship between physics and mathematics and viewed physics as a combination of spirit and flesh-spirit is philosophy, and flesh is mathematics. Then he said: «Without philosophy (physics) are the walking dead; without mathematics (physics) will be a lonely ghost» [7].

Thus, the meaning and the carrier represent a dialectical relationship. A value can exist independently of the medium, and it must exist with or through a certain medium - isn't there a value independent of the medium? However, the meaning of non-verbal vectors, which often appear in many religious and even

personal experiences, such as epiphany, is appreciated by Zen and Buddhism, however, these seemingly mysterious meanings are acquired, but they are the result of accumulation of experience in the brain to a certain extent, and sudden association in a certain cascading way under the influence of a certain stimulus - this case It tells us about two things: first, the language is not necessarily the carrier of the meaning, and secondly, about the appearance of the meaning, if it is not a language, then there are other carriers. In particular, non-verbal experiences and emotions can also have a direct meaning - we can consider the former as a carrier of the latter (since this article discusses language and translation, it will not expand). This seems to be just common sense, stemming from some simple observations and reasoning [8].

In addition to the worldview function, methodology is one of the two most fundamental functions of philosophy, it orients people to identify, choose, and effectively use methods in perception and practice. However, nowadays, due to the lack of in-depth research, many people still misunderstand and do not distinguish between methodology and philosophical methodology; in addition, they also identify methodology with methodology, methodology with a systematic method, methodology with philosophical methodology. This confusion will lead to an incorrect assessment of the position and role of philosophy in life, as well as to a decrease in the function of philosophy.

A proper understanding of methodology in general and philosophical methodology in particular will have important implications, especially for teaching and learning argumentation. When teaching reasoning, especially philosophy, teachers will have to pay more attention to the methodological significance; in the learning process, students will understand this part more deeply; in practical activities, people will know how to apply creativity more carefully than reasoning in reality. All this will make people more effective in natural and social recovery.

Results and discussion

Given the aforementioned importance, people should be armed with methodological reasoning, especially philosophical methodology. To understand methodology correctly, we must understand the concepts of methodology, methodologies, system methods; levels of methodology and methodology methodology; the role of philosophical methodology.

1. Methods, system methods, methodology

A. Method (methos): there are ways to understand the method as follows:

Method is a way of studying, recognizing the phenomena of nature and social life, for example, dialectical methods, empirical comparative methods.

Methodology is a system of methods used to carry out certain activities, for example, methodical training, methodical work.

Depending on the sphere of influence, the method can be divided into the following levels:

– Individual methods (sectors): methods used only in selected sectors. Each science has its own specific methods that cannot be used in another discipline; for example, metaphor, even, ... in literature; logarithm, integral, ... in mathematics.

– General methods: These are techniques that can be applied in many different disciplines; for example, induction, interpretation, analysis, synthesis, sociological research, statistical probability, …

The most common method is one that can be used for all sciences, namely the method of philosophy.

B. Methodology: a group of methods used in a particular field of science or subject; a system of procedures or measures for consistent and effective scientific research. Using a combination of methods is the best way to demonstrate the strengths and overcome the weaknesses of each method. At the same time, they support, complement, verify each other in the course of research and confirm the authenticity of scientific theses. Thus, the systematic method is combined with the 2nd meaning of the word »method« and is used in scientific research.

B. Methodology: currently, there are almost identical interpretations of the methodology.

• A treatise on the method;

• A system of methods;

• Science or theory of methods.

If positioning is defined,« then the methodology «is part of the logic aimed at the post-empirical study of methods.» Methodology does not propose or create methods, it only selects or synthesizes these methods. «In the face of different paths leading to the same goal, the methodology will show us which path is the shortest, the best.»

Thus, methodology is understood as a system of principles, views (first of all, principles, views related to the worldview) as a basis that has a guiding effect, builds methods, defines the scope, ability to apply methods and focus on research, as well as the choice and application of methods. In other words, the basic methodology is the justification of the method, which implies a system of methods, a worldview and a human perspective of a person who uses the method and principles to solve tasks with the greatest efficiency.

As with methodology, different methodological levels are possible. The methodology has many different levels: industry methodology is the methodology of specific sciences; general methodology is the views, principles more general than the industry level, used to define the methodology or methodology of an industry group with some common object of study; the most general methodology

(philosophical methodology) summarizes the most general views, principles underlying the definition of industry methodologies, general and specific methods of functioning perception and practice. Since the methodology is highly theoretical, it has a philosophical connotation, however, it is impossible to homogenize the philosophical methodology and the methodology of methodology. The methodology of Marxist-Leninist philosophy meets the requirements of modern scientific consciousness, as well as activities for the renewal and construction of new worlds.

In the analysis of concepts, the main method is the way that people use to achieve their goals; a systematic method is a group of ways that people use to complete tasks usually related to scientific research. System methods and techniques are directly related to the process of practical operation. Methodology is the justification of a method, that is, it is related to the thought process, and not directly to the proposed practical activity. The point of differentiation between methodology and philosophical methodology is the classification of levels.

The role of philosophical methodology in cognition and practice is manifested in the fact that it directs the search, construction; selection and application of methods for cognitive and practical activities; plays a guiding role in the process of studying, choosing and applying methods.

Being the most general system of theoretical knowledge of man about the world, about the place and role of man in this world, philosophy serves as the logical core of the worldview. Philosophy serves as the direction of the process of strengthening and developing the worldview of each individual, each community in history.   As the most general system of human knowledge about the world and the role of man in this world, philosophy performs the most general methodological function.

Hermeneutics, or hermeneutics in English, or translated as hermeneutics and hermeneutical analysis, is the study of understanding, especially the task of understanding texts. At the beginning of the 19th century, Schleiermacher proposed modern hermeneutics and introduced it into the study of translation theory.

Hermeneutics entered China in the 1980s. For the first time it was described in the article «What is »hermeneutics» in the 5th issue of the «Series of Philosophical Translations» for 1979 (translated by Yang Hongyuan from Boyer W.R.); the earliest introduction to the study of hermeneutics and translation was Yuan Jinxiang's book «A New Look on hermeneutics.» Interpretation of Translation Style and Written Translation», published in 1987. Judging by the philosophical dialectical definitions of translation, principles of translation, and other principles of translation discussed by philosophers such as He Lin, there are various similarities with hermeneutical thought.

The essence of He Lin's discussion of the definition of translation in the article «On Translation» is the fundamental study of the possibility of translation. He believes that, in a philosophical sense, translation is a kind of communicative activity between the translator and the original text, which includes many connections such as understanding, interpretation, comprehension and translation. The final compressed result is a translation.Such an emphasis on the process of interpreting and understanding the meaning of a text is the focus of hermeneutics. Such a definition of translation is to consider interpretation as an end and a means. Since the main meaning of the three dimensions of the concept of hermeneutics itself includes expression (to express), interpretation (to explain) and translation (to translate), He Lin's discussion of the difference between words and meanings of translation activity simply reflects these semantic dimensions of interpretation. He Lin noted that the connection between the translation and the original text is the connection between words and meaning, text and Tao. Although there may be a certain degree of «infinity of words» or «proud oblivion of words,» words can still express meaning, and texts can still carry the Tao. «The tao can be transmitted and the meaning can be declared.» Therefore, translation between different languages and texts is possible. He Lin discovered that Bergson's mystical view of the philosophy of language stems from untranslatability, arguing that if translation «depends on the interpretation of words, then it is the multiplication of words, and the interpretation of words, and the translation of language, it is the multiplication of words and the multiplication of words.» He Lin believes that this is a misunderstanding of the difference between words and meanings, since translation issues are the core of hermeneutics, and any interpretation must deal with linguistic phenomena. Friedrich Ast, the pioneer of Western hermeneutics, divided the task of hermeneutics into three forms of understanding: (1) historical understanding, that is, understanding the content of the work; (2) grammatical understanding, that is, understanding the language; (3) Spiritual understanding, that is, understanding the work from the point of view of the author's general view and a general view of time. Grammatical interpretation is a necessary part of translation, but grammatical interpretation is not the only behavior in translation, because the «meaning» of the text in translation is metaphysical, and the «words» are metaphysical. Meaning and words are the relationship between content and usage. If you pronounce more than one word, you can express the same truth and the same meaning in many different languages or in other ways. In particular, as for the meaning of a certain thought, it can be conveyed to locals in dialects, to Chinese in general in Mandarin, to old and new people in classical and local languages, and to foreigners in English, French and German. Translation is a form of basic interpretation process to achieve understanding. The translator uses language to

coordinate readers and listeners of the two linguistic and cultural worlds in order to get the appropriate perception.

He Lin noted that translation consists in conveying the same meaning or truth in several languages. Therefore, the translator must first pay attention to understanding and assimilating the meaning of the original, so the translation can also be called a paraphrase or literal translation.If you adhere only to the mechanical correspondence of the language and the text and do not understand the original idea, this is not a real translation. Ai Shiki also adheres to the same principle of translation, arguing that a literal translation cannot be misinterpreted as a literal translation of a dictionary for transplantation, and paraphrasing cannot arbitrarily alter the original work. The translation should be based on the transfer of the original meaning of the author. The paraphrase they are talking about is by no means the opposite of a literal translation, but is a «correct translation» that must first correctly understand and integrate the original meaning of the original work and be true to the original meaning in the translation.

How to properly understand and integrate the original meaning of an original work is the principle of translation discussed by He Lin, that is, the methodology of translation from a philosophical point of view.He Lin believes that the philosophical basis of translation is that «people have the same heart and the same mind.» A place where the heart is the same is the true source of human nature and cultural creativity; and a place of concentric empathy is also a place where people can communicate and translate, that is, use an infinite number of languages to express it. This is consistent with the thoughts of Friedrich August Wolf, another pioneer of hermeneutics. Wolf believes that the purpose of hermeneutics is to understand the author's written or oral thoughts exactly as the author understands them.Interpretation is a dialogue, and works are created for communication. The goal of hermeneutics is to achieve perfect communication, that is, to understand the author's topic or concept as the author understands it.Similarly, Wolf believes that in order to explain a certain topic to others, a translator must have a «compassionate understanding» of the topic, that is, achieve «the same goal.» The concept of «merging vision», proposed by the master of hermeneutics Gadamer, also fully confirms the importance of merging the translator's vision and the original vision in the process of interpretation, that is, understanding the subject meaning of the work as the author understands it. Meaning.What He Lin said is the foundation of the philosophy of translation, which is the foundation and purpose of hermeneutics.

Conclusion

In addition to discussing the possibility of translation, He Lin added the principle of «untranslatability».He said: «Where the original book cannot express the true meaning and universal reason, but is just a clever game with the special

writing language of a country or nation, this is a text that cannot be translated, does not need to be translated, or is not worth translating. He Lin's »untranslatability« differs from the principle of the »five untranslatabilities» in the translation of the Buddhist writings of Xuanzang.Xuanzang's «Five Untranslatable» actually refers to the interpretation of some special expressions of Sanskrit Buddhist scriptures through transliteration, while He Lin's «Untranslatable» is considered from the point of view of the meaning and value of translation, which corresponds to Steiner's hermeneutical view of translation. similarities. Steiner believes that the translation process is a process of understanding and interpretation by readers and translators, and suggests four stages of translation based on hermeneutics. The first step is trust.«Trust» means the belief that the original text can be understood. What the translator has translated is serious and valuable work. This kind of trust has philosophical, literary and religious significance.Trust in the original text means that the translator believes that the translation is feasible, that as a text it can be understood, and then it can be understood and translated. The translator's trust also means that his work on the transfer of foreign languages and cultures makes sense.The translator has a high degree of subjectivity at this level, but he is also full of «the risks of investing in trust.» The translator believes that there should be content in the text, but after conversion, the content may turn out to be empty and meaningless.Thus, the «non-translation» proposed by He Lin means that if the original work itself has no value, the work on the transformation of language and culture performed by the translator is meaningless, and translation activities cannot and should not be performed, that is, the first step of translation is the translator's «trust» in translation activities is not established.

But He Lin does not adhere to the absolute principle of «not turning over.» He believes that the parallel texts of the six dynasties of China or some philosophical works in the West that play a cruel joke with words can be attributed to texts that cannot be translated, that are not necessary or that are not worth translating. When it comes to translating poetry, the beauty of its syllabic form itself may be largely untranslatable, but the beauty of the original poetic meaning and the scene can still be appreciated and praised together. It is necessary to understand the true meaning of the original poem «People share this heart, and the heart shares this reason», and the same part of the heart is the part that can be translated.

The group of philosophers focused on He Lin realizes the inherent connection between translation and hermeneutics, and their discussion of the essence of translation is based on the meaning and objectives of hermeneutics as a theoretical framework. The difference of words and meanings in translation demonstrates the possibility of translation; the provision on «untranslatability» reveals the «stages» of interpretation and translation; attaches importance to the process of interpreting works and understanding the meaning of the text and clarifies the philosophical basis of the

translation of «people». with this heart and heart for this reason», which is relevant to the tasks and goals of hermeneutics; He offers a philosophical dialectical methodology of translation, principles of the value of translation and translation of the title of the translation, which demonstrate the interpretative characteristics of the translator's subjectivity in translation activities.

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*З.С. Искакова¹, К. Семиз²
¹әл-Фараби атындағы Қазақ ұлттық университету,
Қазақстан Республикасы, Алматы қ.
²Орду университеті,
Түркия, Орду қ.

АУДАРМА МӘСЕЛЕСІНІҢ ФИЛОСОФИЯЛЫҚ ЖӘНЕ ӘДІСНАМАЛЫҚ НЕГІЗДЕРІ: НҰСҚАУЛЫҚТАР МЕН ҰСЫНЫСТАР

Тар мағынада аударма – бір тілде берілген мағынаны екінші тіл арқылы жеткізу үдерісі болып саналады. Бұл жерде тіл мағына тасымалдаушысы ретінде қарастырылады, ал аударма сол мағынаны дұрыс жеткізуге бағытталады. Дегенмен, бұл қарапайым анықтаманың өзінде терең философиялық сұрақ туындайды: тіл мен мағына арасындағы байланыс қандай?

Яғни, мағына тілден бөлек өмір сүре ме, әлде тіл – сол мағынаның бейнесі ме? Бұл нақты шындық па, әлде бізге мағына мен тілді түсіндіруге көмектесетін теориялық модель ғана ма? Мұндай көзқараста мағына – абстрактілі, ал тіл – нақты түр ретінде қабылданады. Екеуі бір-бірінен ажыратылып, олардың арасындағы байланыс зерттеледі.

Бұндай мәселелер философияда, әсіресе түсіну, мәтінді пайымдау (интерпретациялау) және мәдениетаралық коммуникация салаларында жиі кездеседі. Бұл зерттеудің әдіснамалық негізіне аударманың диалогтық табиғатын ашатын философиялық еңбектер, білім философиясы, мәтінді түсіну теориясы және мәдениет пен коммуникацияға қатысты философиялық зерттеулер алынды.

Кілтті сөздер: философия, әдіснама, аударма, мағына, тіл, герменевтика, мәдени коммуникация.

*З. С. Искакова[1], К. Семиз[2]
[1]Казахский национальный университет имени аль-Фараби,
Республика Казахстан, г. Алматы
[2]Орду университет,
Турция, г. Орду

ФИЛОСОФСКИЕ И МЕТОДОЛОГИЧЕСКИЕ ОСНОВАНИЯ ПРОБЛЕМЫ ПЕРЕВОДА: РУКОВОДСТВА И РЕКОМЕНДАЦИИ

В узком смысле перевод можно понимать, как процесс выражения смысла, заложенного в одном языке, средствами другого языка. Язык в этом контексте выступает как носитель значений, а перевод сосредоточен на передаче именно этих значений. Однако подобный подход сразу поднимает важный философский вопрос: какова природа связи между языком и смыслом?

То есть, можно ли рассматривать значение как нечто существующее независимо от языка, либо язык – есть лишь отражение этого значения? Это действительно так, либо – это теоретическая модель, предназначенная для понимания связи значения и языка? При таком подходе, значение представляет абстрактный, а язык конкретный уровни. Они отделяются друг от друга и исследуется связь между ними.

Такие проблемы чаще всего возникают в философии, особенно при осмыслении, интерпретации текстов, а также в сфере межкультурной коммуникации. В качестве методологической основы исследования выступают труды, посвящённые диалогической природе перевода, философии образования, теории понимания текста, а также философские исследования связанные с проблемами культуры и коммуникации.

Ключевые слова: философия, методология, перевод, смысл, язык, герменевтика, культурная коммуникация.