TRANSLATION AND THE FORMATION OF KAZAKHSTAN IDENTITY: THE ROLE OF LANGUAGE AND CULTURE

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ABSTRACT

The interaction and mutual influence of language and culture is a field of intensive research, as a result of which, along with a number of new disciplines and concepts, the concept of a linguistic and ethnic barrier has emerged, which appears as a discrepancy in linguistic terms and in terms of cultural differences. The intercultural approach allows and forces a new look written translation and translation activities. It is well known that the peculiarities of the culture and social life of a people are reflected in their language and in the totality of the background knowledge of a native speaker. Therefore, translation is not a simple comparison of two different language systems, but also the contact of two different cultures. Culture arises and operates in a specific niche and consists of local and common components. It is obvious that it is precisely due to local components that nationally specific differences in the linguistic picture of the world are formed, leading to intercultural misunderstanding. However, Kazakhstan's experience in building a multicultural society allows us to confidently speak about the possibility of local cultural development, in which the culture of each nation harmoniously interacts with other cultures. Of course, translation plays a special role in this, facilitating the exchange of oral and shift information, cultural code between representatives of different ethnic groups, forming a bridge between different cultures.

Key words: National Identity, Translation Studies, Culture, Language, Cultural Code, Ethnocultural Development.

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Аударма ісі және қазақстандық бірегейлікті қалыптастыру: тіл мен мәдениеттің рөлі

Аңдатпа. Тіл мен мәдениеттің өзара әрекеттесуі мен өзара әсері қарқынды зерттеу саласы болып табылады, нәтижесінде бірқатар жаңа пәндер мен тұжырымдамалармен қатар лингвистикалық терминдер мен мәдени айырмашылықтар тұрғысынан сәйкессіздік ретінде көрінетін тілдік және этникалық тосқауыл ұғымы пайда болды. Мәдениетаралық тәсіл жазбаша аударма мен аударма қызметіне жаңа көзқараспен қарауға мүмкіндік береді. Халықтың мәдениеті мен әлеуметтік өмірінің ерекшеліктері оның тілінде және ана тілін білудің барлық жиынтығында көрінетіні белгілі. Сонымен, аударма екі түрлі тілдік жүйені салыстыру ғана емес, сонымен қатар екі түрлі мәдениеттің байланысы. Мәдениет белгілі бір тауашада пайда болады және жұмыс істейді және жергілікті және жалпы компоненттерден тұрады. Әлбетте, жергілікті компоненттердің арқасында әлемнің тілдік көрінісіндегі ұлттық ерекшеліктер қалыптасады, бұл мәдениетаралық түсінбеушілікке әкеледі. Алайда, Қазақстанның көпмәдениетті қоғам құрудағы тәжірибесі бізге әр ұлттың мәдениеті басқа мәдениеттермен үйлесімді өзара іс-қимыл жасайтын жергілікті мәдени даму мүмкіндігі туралы сенімді түрде айтуға мүмкіндік береді. Әрине, аударма бұл жерде ерекше рөл атқарады, ауызша және жазбаша ақпарат алмасуға, әртүрлі этникалық топтардың өкілдері арасындағы мәдени кодқа ықпал етеді, әртүрлі мәдениеттер арасындағы көпірді қалыптастырады.

Түйін сөздер: ұлттық бірегейлік, аудармату, мәдениет, тіл, мәдени код, этномәдени даму.

**Переводческое дело и формирование казахстанской идентичности:
роль языка и культуры**

Аннотация. Взаимодействие и взаимовлияние языка и культуры является областью интенсивных исследований, в результате которых, наряду с рядом новых дисциплин и концепций, появилось понятие языкового и этнического барьера, который предстает как несоответствие в лингвистических терминах и с точки зрения культурных различий. Межкультурный подход позволяет по-новому взглянуть на письменный перевод и переводческую деятельность. Хорошо известно, что особенности культуры и социальной жизни народа отражаются в его языке и во всей совокупности фоновых знаний носителя языка. Таким образом, перевод - это не просто сравнение двух разных языковых систем, но и контакт двух разных культур. Культура возникает и функционирует в определенной нише и состоит из локальных и общих компонентов. Очевидно, что именно благодаря локальным компонентам формируются национально специфические различия в языковой картине мира, приводящие к межкультурному непониманию. Однако опыт Казахстана в построении мультикультурного общества позволяет нам уверенно говорить о возможности местного культурного развития, при котором культура каждой нации гармонично взаимодействует с другими культурами. Конечно, перевод играет в этом особую роль, способствуя обмену устной и письменной информацией, культурным кодом между представителями разных этнических групп, формируя мост между разными культурами.

Ключевые слова: национальная идентичность, переводоведение, культура, язык, культурный код, этнокультурное развитие.

Introduction

Translation is the main indicator of the process of intercultural exchange and has been a kind of spiritual interaction of a person since ancient times, plays an important role in the cultural history of individual peoples and in the history of world culture. In modern society, "polyglots" have appeared - people who, despite the differences in languages from each other, are capable of mutual understanding and communication with different languages and groups [1, p. 117].

Translation studies is an independent field of science, in which its theoretical basis, conceptual apparatus and terminological system have developed. The development of translation in Kazakhstan is connected with the traditions of translating works by various authors into the Kazakh language in order to acquaint Kazakhstanis with the best examples of world culture [2, p. 79].

This is how Abai first translated works of Russian classical literature - an excerpt from the novel "Eugene Onegin" - "Onegin's letter to Tatiana", personal works by M. Y. Lermontov, legendary fables by I. A. Krylov. The translation of works by Shakespeare, D. Byron, I. Goethe, Guy de Maupassant, E. Hemingway, D. London, M. Twain into Kazakh introduced the history and culture of European countries, enriched Kazakh literature in the future, contributing to the exchange of educational ideas.

Since the middle of the XX century, the theoretical science of translation studies began to form as a separate branch. Kazakh translation studies by the middle of the 20th century, often combined with literary studies, reflected the ideology of that time, which implemented translation by special order. A special role in this period was played by famous Kazakh writers and educators: A. Baitursynov, M. Seralin, J. Aimauytov, M. Auezov, M. Karataev, A. A. Satybaldiev, S. Talzhanov [3, p. 69].

The works of many scientists published in the 90s of the XX century consider the linguistic aspect of translation. In the emergence of these patterns, the relationship between the concepts of "language and culture", which are the main phenomenon of intercultural participation, is clearly indicated.

Methodology

The application of research methods in the study is due to the specifics of the studied material and the tasks associated with its study. The work uses general scientific methods of generalization, analysis and interpretation of the obtained data, comparison and description of data aimed at their systematization and classification.

The associative method is used in the work as an effective psycholinguistic method. It allows you to express the verbal form of knowledge associated with linguistic trends that characterize the modern formation and development of the Kazakh identity.

Analytical methods were used in the work on information obtained in the process of data systematization, as well as a method of computer data processing, which allowed structuring the data obtained.

Semantic analysis as a differential method contributed to the construction of a model of individual and group consciousness characteristic of modern society in Kazakhstan. The linguistic peculiarities of an ethnic character in the consciousness of a person of both conscious and unconscious character allowed us to define a system of concepts showing linguistic trends.

The method of grouping various semantic objects used in the work allows us to define integral concepts that unite each other and link the various methods used by the authors to analyze the issues considered in the study.

Main part

Nowadays, in the context of globalization and integration, due to the expansion of international relations and the exchange of information, the trend of translation from one language to another is a big problem in the eyes of scientists. Modern translation studies are implemented in the context of intercultural participation and are developing within the framework of a new anthropogenic paradigm. In translation, language and culture, language and thinking, and the linguistic picture of the world in the text are intertwined. With the development of communication infrastructure and a huge amount of information, translation acquires a new social status [4]. Modern trends in translation studies in Kazakhstan are conditioned by applied tasks and socio-cultural realities of the information age. New trends in Kazakhstan-wide translation studies are reflected in the following diagram (Fig. 1):

The translation process is a process of intercultural interaction between representatives of different cultures. Therefore, in most
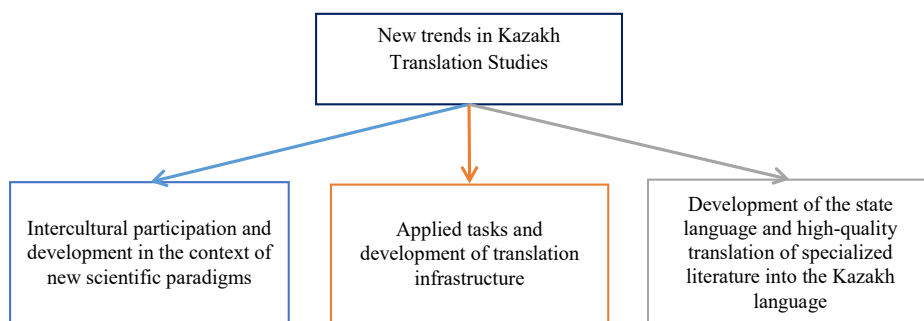

Figure 1 - Modern trends in Kazakh translation studies Note: compiled by the authors.

cases, the ethno-cultural component makes up a large part of the translation business, since it is associated with the cultural and ethnic identity of the translator. Therefore, there is a need to identify common translation mechanisms that can unite different cultures, bring the reader or listener closer to a close intercultural dialogue, and expand the boundaries associated with objective translation and subjective intercultural participation of the translator [5, p. 440].

The relationship between intercultural participation and translation is shown in the figure of participation (Fig. 2):

The problem of cultural identification of a person is becoming an urgent problem and requires a new conceptual framework for its solution, since the dramatically changed context of its consideration changes, and quite radically, the meaning of the text. Sociocultural reality does not obey the conceptual apparatus that has traditionally been used for its analysis. Today we are interested in how, how the globalizing socio-cultural space affects the processes of cultural identification of a person, introducing into it new characteristics, features caused by new conditions the search for cultural identity.
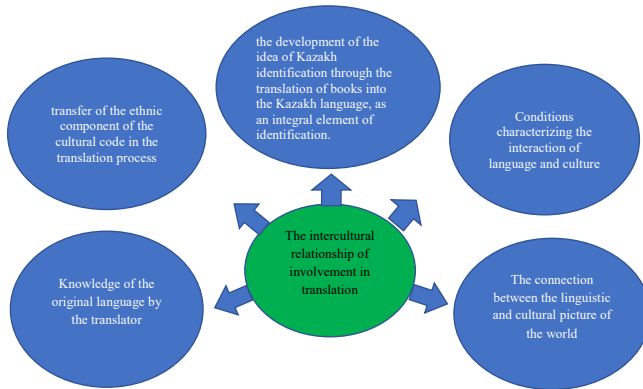
Figure 2 - The ratio of the necessary factors for the harmonious development of translation and culture. Note: compiled by the authors

Modern cutting-edge technologies entangle the world with a network of communications and telecommunications, and the most obvious expression of this is the worldwide computer network

The Internet. Societies are becoming more closely connected by a developed network of economic, financial, political, strategic, and cultural interconnections. New forms of economic, political, and cultural organizations of a supranational nature are emerging that are not associated with any particular state or country, whose connection with ethnoculture remains purely symbolic. The scale of their actions goes far beyond the borders of one State. New social fuppas are emerging, whose lives are already completely disconnected from a specific place. These are not only diplomats, but today businessmen, managers, financiers, professional athletes, artists, and scientists have been added to them. We observe how global changes determine the progressive uniformization of the world. The inherent regularity of social phenomena does not neither the patterns of the «spirit» of individual thinking and planning are identical, nor the patterns of what we call «nature», even if functionally all these different dimensions of reality are inextricably linked to each other.

In niformization, or homogenization as a process of erasing differences, as an increase similarities in the forms of economic and political organizations, consumer patterns, customs and mores, artistic styles, value systems, ideas and ideologies to a great extent cover the spheres of material culture, consumer market, fashion, lifestyle. The psychological reflection of all these phenomena in the group consciousness has an ambivalent character. People are increasingly beginning to think in terms of common destiny, common threats and hopes. The concept of «We» is expanding beyond the boundaries of the community and.

A regional identity appears in the national state, and the germs of true global solidarity begin to form. On the other hand, local identity and ethnic identity are strengthening. The dialogue between these identities will become an important factor that will influence the image of the society of the future. At the same time, in the course of development, individuals are accustomed from an early age to differentiated and stable regulation of behavior. It acquires the character of automatism in them, becomes self-compulsion, which acts as something irresistible, even if it is realized.

All this has led to the fact that in the last two decades the discussion of peoples and states about their national identity has become more relevant. Globalization has formed three distinctive, self-sufficient types of modern civilization: these are Anglo-American or Western, Eastern and Eurasian, in the bosom of which the formation of a modern personality takes place in a continuous process of identification. The Western type is based on the principles of rationalism and pragmatism, orients the individual to personal success. The Oriental type, based on the example of China, is based on the preservation of religious dogmas [6].

The Eurasian type, characterized by a tendency to irrational forms of behavior.

The problem is that any identity in the frame of reference of a modern society,

which is defined as a postmodern society, is difficult or impossible, as is a genuine cultural identity, because ideas and essences true being is not correlated with reality. The problem of an individual's authentic identity, first of all, is reflected in the authenticity (conformity to the truth) of human existence, exposed in «borderline situations» when it is deployed in communicative spaces. Identity as a result of an individual's own choice may turn out to be genuine and inauthentic, which depends on approval or censure from the inner circle,

Today we observe a gap between the tasks of social functioning and the full-fledged (genuine) development of the individual, the network of actions of the individual becomes complex and branched, and the tension required for «correct» behavior in it is more significant, the individual needs to strengthen not only conscious self-control, but also the apparatus of this self-control, which should work automatically.

The leadership of the simulacrum society is becoming more and more perfect. Traditional ideals and values of sociocultural existence cannot be identified, culture becomes transculture, politics becomes transpolitics, economics becomes transeconomics.

In the post-Soviet period of Kazakhstan, various socio-political transformations can be observed. As a result of the disappearance of Soviet ideology, there was a vacuum in all spheres of social reality. There is an identity crisis. The image of the country with which people identified themselves has lost its clear outlines not only in terms of territorial boundaries, but also ideas about unifying meanings, values, power structures and social relations. In this regard, the problem of formation of the Kazakh identity is of particular importance, which remains relevant for multinational Kazakhstan to this day. Of course, the formation of a national identity without the existence of a unifying language is not possible, therefore, the language is the basis for active coexistence and cooperation in a multi–ethnic Kazakhstan, such a language at the present stage of Kazakhstan's development is the Kazakh language. Knowledge of the Kazakh language allows other nations to get acquainted with the rich centuries-old culture of the Kazakh people. Language is a powerful translator of culture [7].

Historically, it is through the medium of language that various ethnic groups of Kazakhstan maintain and develop cultural ties, and this allows everyone to feel their place in the formation of Kazakh identity and thereby realize the dynamic integrity of the dialectical development of Kazakh society in the general context of the world space. It is impossible to ignore the role of language in the education and maintenance of tolerant consciousness in modern multicultural and multi-confessional Kazakhstan. Thus, language is the most important part the spiritual culture of all ethnic groups living in Kazakhstan, contributing to a positive and deep exchange of cultural information, allowing every citizen of Kazakhstan to get acquainted with the culture of all ethnic groups.

In addition to these authors, there are many more approaches to defining the concept of an ethnos and its essence, however, we will take the following definition as a «working» one: «An ethnos is a specific natural social and anthropological community of people that arose and develops on the basis of the unity of natural and landscape conditions, consanguinity, language, features of appearance, common culture and religion. An ethnos is characterized by the presence of a stable self-awareness and self-designation (ethnonym), which is transformed in the languages of other peoples, and self-awareness develops through the antithesis of «we are them». Next, let›s turn to the concept of ethnic identity. In modern science, this category denotes the presence of a certain set of characteristics that functionally distinguish ethnic groups with a certain set of traits from each other. Different researchers put forward as such characteristics: the territory of residence and settlement, historical roots and anthropological signs, cultural characteristics, religion and language, but one thing remains the main and unchanged in all theories – one›s own awareness of ethnicity. Thus, Max Weber also defined an ethnic group as a community whose members have faith in the community of their origin due to external physical similarity. Ethnic self-identification and self-awareness serve as the basis for the formation of an integral culture of an ethnic group, its values and norms. The complexity of the development of ethnos and ethnic identity determines the importance of continuity of patterns of self-determination and identity, which develops in such systems

as traditions, customs and language [8].

The driving forces of globalization are not so much the political ambitions and claims of individual states to establish hegemony, as transnational corporations and banks, a unified worldwide system of electronic communications and information, modern transport networks, mass art, and large-scale migration of the population. Globalization is being pushed by the presence of a number of global problems, primarily related to weapons of mass destruction, environmental and demographic situations that require joint efforts in the name of saving humanity as such.

Projects of cultural and ideological support for human unity through the development of a system of universal human values, absolute ideals and moral principles become a natural reaction to objective trends in world development.

According to the English political scientist, «cultural cosmopolitanism» highlights the potential of the variability of individual identity – the amazing ability of people to create new identities using materials from different cultural sources. The problem of national identity in society in the context of globalization a crucial role in ensuring the sustainable development of the state. In conditions of fundamental uncertainty in the process of forming national identity, the likelihood of a crisis within society increases. One of the factors in the formation of national identity is an inherently established society, with such development, the formation of a state resistant to external challenges takes place.

Preserving identity in the context of globalization, this is an important problem of a constantly integrated world. The concept of identity develops when:

• Expanding the horizon of national consciousness.

• Changing a number of its characteristics, while maintaining the core of traditional values characteristic of a particular nation.

To date, these two directions are clearly defined in the Republic of Kazakhstan. National identity presupposes that a person belongs to a certain nation, country, or cultural space. National identity does not arise with a person by birth. She is one of the the the emergence of perception of language, history, culture. Globalization is a global process today. In the period of globalization

There is a question of preserving Kazakhstan's national and state identity. This means that all the conditions of the period of globalization should not occur chaotically, but should be part of a well-thought-out development strategy. This is the only way we can preserve our identity in the era of globalization.

In recent years, the term «identity» has been widely used again after several decades of relative indifference to it.

It can be used both in social sciences and in journalism and political vocabulary. He replaced the previously popular words «self-awareness», «self-determination» in relation to a person, group, ethnic group, etc. However, at times its meanings vary in theoretical contexts. It's difficult

This is a comparison and generalization of research results obtained in sociology, anthropology and psychology. At the same time, mutual links representatives of various sciences suggest that, for all its ambiguity, the concept has a meaningful core, which is preserved it is used for any use. In this regard, with epistemological From my point of view, it seems important to get an answer to at least the following questions:

– what aspects of the content of the concept remain relatively constant when varying its use;

– what can explain the differences in its meanings;

– in what theoretical context – in the current state of social scientific knowledge – is its use the most heuristic. In the context of globalization and information society, the problem of identity crisis is one of the urgent problems [9].

The development of identity is impossible without a single language, unifying culture and citizenship. To understand the process of development of Kazakh identification, let's consider this aspect. Citizenship is a modern form of expression of the social (in the context of this article, national) identity of a person and his social nature. Every person's life, from the moment of birth to death, takes place in society, in various social groups, ranging from family to international communities. Due to this, various social identities are formed in a person, thereby expressing and deepening his social nature. The special significance of national identity lies in the fact that the laws states leave their mark on all aspects of individuals' lives.

These aspects include marriage, sexuality, family structure, property, career, formal and informal relationships of individuals and social groups. The social nature of a person is expressed through the impact of social systems of society on a person and the reverse impact of a person on these systems. Among them, it is of particular importance for modern man has a political system and its core is the state. People identify with others and are identified by others with themselves as citizens of the same state. This identification expresses the national identity of individuals with the State and the State with its citizens.

Being a citizen does not just mean being in a formal relationship with the state in the form of having a passport, paying taxes, obeying laws, and having certain rights and responsibilities. It is much more important for a citizen to be a member of civil society, which means his daily involvement in the common life of the political community. It is about participating in elections, expressing one's own opinion on various aspects of state and public life. A citizen, as a person with an active position, expresses pride or indignation at what the state has done on behalf of its citizens[10].

Citizens' self-respect is often inseparable from their respect for their country, as well as from respect for their country by other nations. Active participation of citizens in the public and political life of their

The state is the most important condition for the constant reassertion of their national identity.

The citizenship of every modern state is internally inclusive, inclusive for its citizens. This means that the State includes in its citizenship all people living in it, regardless of their ethnic, cultural, racial, religious or other affiliation.

As in most countries of the modern world, Kazakhstan's citizenship is inclusive. Since gaining its independence, the Republic of Kazakhstan has been in In determining her citizenship, she was guided by the so-called zero formula.

According to it, any person who lived in the Republic of Kazakhstan at the time of independence of the Republic is considered a citizen of the Republic of Kazakhstan. Moreover, the ethnic, cultural and other affiliation of a person does not matter for the citizenship of Kazakhstan.

The inclusive nature of citizenship creates legal prerequisites for a civil model of nation-building in Kazakhstan, the result of which should be a united Kazakh nation. Civic identity as a way of forming a nation based on citizenship, regardless of the ethnicity, race or other affiliation of its members, is accepted all over the world today. Kazakhstan, as a modern-type state, actively involved in globalization processes involving broad ties with state and non-state actors in international relations, also builds its national identity on the basis of citizenship. The Constitution of the Republic of Kazakhstan, proclaiming Kazakhstan a democratic, secular, legal, social state, defines citizenship as the basis of its relationship with the population living on its territory, with each a separate representative of it.

A nation formed on the basis of civic identity includes all citizens of the State, regardless of their ethnic, religious, racial or other affiliation. Citizenship equalizes all residents living in the territory of the State, taking their cultural, ethnic and other social differences into the background. As citizens of their state, all its inhabitants constitute a socio-political unity, an integral community, which has been called a civic nation in literature.

Thus, the nation of Kazakhstan, formed on the basis of the Kazakh identity, which can be attributed to the civil type of identity, is a civil nation. It is formed on the basis of the Kazakh identity, so it can be defined as a Kazakh nation. Thus, citizenship, as well as language, is an important factor in the formation of Kazakh identity at the present stage of Kazakhstan's development.

In the context of globalization, as never before for our society, it is necessary to preserve civil identification, which will allow us to move confidently into the future, these principles have existed in Kazakh society for quite a long time and are rooted in the past, this unity and solidarity, especially distinguishing Kazakhstan in the international arena. Currently, in addition to the stereotypes of man-made civilization, new ideological guidelines and ideals are being sought. These guidelines should become the spiritual foundation for the prosperity and progress of all mankind in the 21st century. Each state can keep up with civilization in different ways, in accordance with its national values. Our national traditions,

language and music, literature, rituals, in short, the national spirit must remain in us forever. The wisdom of Abai, the wisdom of Auezov, the songs of Zhambyl and kuis of Kurmangazy, the sound of ancestors from the depths of centuries are a common part of our spiritual culture, uniting us together.

The unifying factor is increasingly becoming art, which plays a huge role in shaping the cultural basis of Kazakhstan's identity. Theaters have mastered all the mechanisms that allow them to find their way to their audience. New innovative projects, fresh ideas and a new wave of young actors and directors have brought their own perspective to art. The absence of borders in art is evidenced by creative teams that have begun to visit the international art scene more often. The original cultural heritage accumulated over the history of Kazakhstan's development, integrated by various cultures developing within the framework of the Kazakh culture, fascinates the world community.

Of course, language is an important unifying factor for the development of Kazakh identity. The formation of Kazakh identity in a multicultural society takes place in the development of the Kazakh language, which will become the fundamental language uniting representatives of various ethnic groups, will allow overcoming stereotypes and prejudices in the process of perception and understanding of each other. It is the Kazakh language that is an important factor in the formation of a positive civic identity.

Conclusion

An important factor in the formation of Kazakh identity is the importance of preserving the linguistic and at the same time cultural component of each ethnic group, which fully corresponds to the interests of ethnic groups. Kazakhstan is a multinational country, and the Kazakh identity cannot be formed under the dominance of any one ethnic group. Therefore, it is important that the unity of the all-Kazakh nation takes place on the basis of civil culture, integrating not only the cultural basis of one ethnic group, but also elements of ethnic cultures of all ethnic groups living in Kazakhstan, this is an important component of the future development of Kazakhstan. The authors believe that the language factor has an important influence on the formation of identity. De-

pending on the language in which educational processes take place, the predominant formation of one or another type of identity takes place. The Kazakh language as a means of interethnic communication today implies the dissemination and affirmation in the minds of Kazakhstanis of ideas about the Kazakh language as a state-forming language, a means of forming and strengthening Kazakh identity. So, the Kazakh language is the language of the largest ethnic group in Kazakhstan (more than 92 % of the population are active users) and the most common means of socio–political communication in modern Kazakh society. At the present stage of development of Kazakhstan, the Kazakh language, along with the Russian language, also acts as a factor of interethnic integration, linguistic consolidation and as a means of forming a common Kazakh identity [9].

The formation of speech, of course, plays an important role in creating a picture of the world, as we have already mentioned above, and in the third or fourth year of life, when a child masters speech, assimilating the grammatical structure of the language. At this stage, the individual enters into social communications, creates them himself, and at this time they are already ethnically adapted to the world around them. Ethnic identification and self-identification becomes a means of social interaction with "one's own" and "someone else's" ethnic groups. Summarizing all the above, we note that ethnic identity is a multifaceted and complex phenomenon that is being formed, existing and developing in the process of assimilation and accumulation of cultural experience, in this context language plays a particularly important role. Thus, the relationship between ethnic identity and language is obvious, this problem and its expression in the conditions of modern Kazakhstan are of interest for our further research.

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