

## HOLISM IN THE EMERGENCY CONDITIONS OF TRANSLATION

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The success of an translator or interpreter is determined by many factors, among which it is possible to single out objective and subjective ones that are in a systemic relationship. Objective factors (such as contacting languages, a form of communication) are described in sufficient detail in translation literature, while subjective ones have not received a definite status and, despite their inescapability from the translation process, remain controversial in theory.

The systemic nature of the interaction of the source language and the target language is due to the emergence of verbal communication, which occurs in unstable conditions and is associated with changes in some communication parameters. Linguistic objects have subjectivism (dependence on the subject of speech) and the multiplicity (polysemantic and polyfunctionality). Thus, the interaction of linguistic units in non-constant conditions ensures the self-developing integrity of communication, in dynamics, in changing conditions. In the speech chain, the interaction of individual units has the character of non-additive integrity, which has new properties (not the aggregate equal partial properties of segmented units).

The self-developing system of speech communication can not be fully understood through the reduction mechanisms of traditional descriptive linguistics, requiring the use of relatively young methodology of holism, where the non-commutativity of synergistic objects and cognitive competence in relation to the whole-system principles is postulated. Separate positions and principles of holism found a successful application in the works of linguists [2-4].

The personal characteristics of communication participants (author, translator, recipient), not being a constituent of a linguistic ethnical barrier, can not be excluded from the act, and are mediated in linguistic objects. Outside the field of study, the communicative situation, levels of cognitive, socio-cultural and professional experience of communicants remain in translation studies. However, it is impossible to exclude them from the translation reality.

The nature of translation as a self-organizing communicative activity determines the transcendence of the result of translation [5, p. 172; 1]. The polyvariance of potentially adequate translation texts is determined by the multifaceted activity of

interlanguage mediation and the multiple nature of the interaction of objective and subjective factors.

The change in the research paradigm that led to the formation of pragmalinguistics and cognitive linguistics, based on an appeal to the personality of communicants and the context expansion, has not been fully reflected in translation studies.

To transfer the content of one SL there is a wide paradigm of potential translation solutions, which makes it possible to equally realize the author's text in synonymous semantic, syntactic and communicative versions. A lot of variables implied in the communicative process when mediated by its translation, creates a hard-to-calculate [4] paradigm of translation solutions.

The subjects of the translation studies are characterized by a high degree of complexity and emergence. The attention of linguistics as a science of linguistic signs (where the main question of research is "what?"), the science of talking subjects (the main question of which is "who?") should be drawn to the interconnection of self-organizing systems of speech and subject (with the central question "how?" ).

The essence of the proposed holistic translation is a dialectical-dynamic integral self-organizing system of accounting for external and internal factors of translation. This approach allows us to optimize the translation, to approximate its result and to achieve adequate translation. The holism as a necessary methodology of cognition of emergent systems opens new perspectives in the translation in the emergent system of verbal communication. Holism has a principal validity of use in translation theory in the framework of synergetic tendencies of modern knowledge and in the practice of translation.

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