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ПЕРЕВОД КАК МЕТОД МЕЖКУЛЬТУРНОГО И ЛИНГВИСТИЧЕСКОГО ОБЩЕНИЯ

В статье анализируются главные достоинства и недостатки перевода. В статье рассматриваются разные назначения перевода, в том числе как способ межкультурного общения и как межкультурный мост. Рассматриваются примеры из итальянского и английского языков.

Ключевые слова: перевод, лингвистика, глобализация, культура.

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TRANSLATION AS MEAN OF CULTURAL AND LINGUISTIC COMMUNICATION

The article deals with the main advantages and disadvantages the translation has. In particular in the article it is analyzed the translation as a mean of intercultural communication and as it serves as a bridge between cultures.

Key words: translation, culture, globalisation, linguistics.

Introduction

I chose to write this report, choosing this theme, because I

strongly believe that translation had, has and will always have a huge importance in our world. This topic is not new for me, and I always have tried to explain to myself all those things related to the intercultural communication.

The study of common points in different cultures actively contributes to the international cooperation between different nations. It amplifies the dialogue between cultures creating a sort of intercultural communication.

From the beginning of my university's studies, people always asked me 2 basic questions, which in translator's mind would seem so obvious, but they are not for the rest of the world.

1. Why is there the need of translators when our world is becoming more and more globalized, and technologies permit us to rest connected and speak 'the same language'.

2. Why are you studying marketing, economy, psychology, etc. if you want to become an interpreter?

New era. Globalization

'Globalisation is a fact of life. But I believe we have underestimated its fragility'

Kofi Annan

As David Crystal wrote in his book [Crystal] , it is true that English has become a global language : wherever you travel, you will find English advertisements. In almost every hotel and restaurant all over the world they will understand English. But as David Crystal makes us notice: Can we say that English is spoken by everybody? Or that everyone in the world recognizes English as a second language? The answer is obvious. And again citing David Crystal, we must admit that: ' Why a language become a global language has little to do with the number of people who speak it'[Crystal] .

As the history of English told us, economic, technological and cultural power makes a language dominant. A language does not become a global language because of its structural properties, because of the size of its vocabulary or because it was once

associated with a great culture or religion. These are factors which could motivate someone learn a certain language, but which cannot ensure a language's world spread. Traditionally, a language becomes an international language because of power of its people.

As an obvious fact, if there will be a truly one global language, there will be no need any more of translations, translators and interpreters. Misunderstanding would be avoided and apparently all people would be equal. But as in every deal, there are pro and contros. The disadvantage and the main factor which is disturbing linguists is, that all the other languages would be lost. The death of a language does not imply just the finish of its existence, it also strongly connected with the culture of which this language was carrying for. Then, if we think better, with a global language there would never be equality, as those for whom English is the mothertongue language, would inevitably be more privileged.

Advances in transportation and telecommunications infrastructures made the distances less noticeable. Global movement of people, and integration among companies, governments, goods and ideas expanded significantly. The cultures get in contact and get mixed, which doesn't mean their total fusion. Even in a globalized world, and maybe this make the difference even more profound, the necessity to interpret each person's culture is as never before of a crucial importance.

What is culture

'Our incapacity to comprehend other cultures stems from our insistence on measuring things in our own way'

Arthur Erikson

To understand better this topic, it is necessary to understand what stands as the basis of all our lives. Culture.

Over time and across disciplines, culture has been defined in innumerable different ways, depending on the field of study and the historical, geographical, social and political context in which the definitions were produced. This paper does not claim that any

of these definitions is better than others, but simply emphasizes the role that cultural elements play in communication from the interpreter's perspective. Culture is the characteristics of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts. It is, as Samovar and Porter (1998) describes it, the deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving. This definition of culture can be very useful when the unavoidable relationship between this concept and translation practice is considered.

It is considered that E.A. Nida (1964) was the first author to refer directly to the cross-cultural side of translation. According to Nida, it is inevitable that translators be affected by their own cultural baggage. On the whole, considering translation from an intercultural perspective seems not only possible, but even convenient. This idea relates to the confluence that at some point takes place between Cultural Studies and Translation Studies. The concept of culture then emerges as significant to translation, and translational activity can be considered as a clear case of interaction between cultures.

Today, in the United States as in other countries populated largely by immigrants, the culture is influenced by the many groups of people that now make up the country.

The phenomenon of migrations is transforming our world into a multicultural Country, where persons of different languages, religious backgrounds and cultures live together side by side. Know the other person's historical, cultural and religious background is certainly one of the fundamental aspects towards a realization of a harmonious cohabitation and for better management of the immigration phenomenon.

The growing number of intercultural encounters that has

followed globalization and major immigration flows has led to rising interest in intercultural studies (Ponomarenko, Malyuga, 2012). Actually, many such meetings happen with the mediation of an interpreter, who acts as both a linguistic and cultural mediator.

Successful intercultural communication is very difficult to achieve, as it involves a great number of factors, e.g. language (verbal communication), body gesture (non-verbal communication), the use of time, space and silence, etc., which differ from culture to culture. For all of these reasons, bridging the gap between two people or groups of people who employ an interpreter 'simply' because they do not speak the same language is a very delicate task. Admittedly, impartiality is one of the major ethical requirements for interpreters, which means that, as a rule, an interpreter is not allowed to give his/her opinion, or to alter in any way what a speaker expresses through his/her language: "The formulation of the message is the responsibility of the other parties; the interpreter's responsibility is to interpret (Liason, 1998). However, Taft (1981) states that "... mediation between cultures requires the communication of ideas and information from one cultural context to the other. This is analogous to the process involved in linguistic translation, even though there is more to mediation than mere translation".

**Translation as a means of multicultural communication.
Problems of mediation**

English speakers like messages that are direct, explicit, rational, concise and informational dense. Therefore, they might find it difficult to interact with a speaker using long, complex sentences and, in some cases, even regard such a communication style as reflecting a lack of commitment and interest on the part of their interlocutor.

Mediating an encounter involving speakers who are far from each other on the high/low context scale is quite a complex task for the interpreter. As Angelelli (Angelelli, 2000) points out, by

means of his/her knowledge of the two cultures involved, s/he has to “decode and encode the message in such a way that the meaning and form may transfer into the language of the second party to produce the same effect that they would have produced in an audience who shared the first party’s language”.

If we consider translation and interpreting as a “communication of ideas and information” rather than simply the mediation between different linguistic codes, it seems clear that any such process implies a shift from a high context mode to a lower one and vice versa. In this shift, the interpreter alone has the responsibility of providing each interlocutor with the amount of context that is most appropriate in his/her culture to reach complete understanding.

From a more strictly linguistic standpoint, it can be observed that the use of honorifics and of different language registers, closely connected to the culture-specific idea of politeness, also differs greatly from culture to culture and therefore faces the interpreter with difficult choices. “Across cultures ... one recognizes what people are doing in verbal exchanges (e.g. requesting, offering, criticizing, complaining, suggesting) not so much by what they overtly claim to be doing as in the fine linguistic details of their utterances” (Brown, Levinson, 1987).

Different degrees of politeness may need to be adjusted by the interpreter to the most suitable form in the target language/culture. When translating from English into Italian, for example, the interpreter may need to transform the generic title Mr or Mrs into one of the more specific professional titles *Ingegnere*, *Dottore*, or *Avvocato*, depending on the exact status of the person. Geert Hofstede (Hofstede, 2001) states that “In some cultures and subcultures, being polite to the other person is more important than supplying correct information”. The consequence of this on the interpreter’s work is that sometimes the ‘filters’ imposed by politeness may make the message quite ambiguous to an outsider and therefore require a higher degree of mediation. In

the Italian/English language combination, it is worth noting that Italian – like several other languages – has two different ways of addressing a person: ‘lei’ (third person singular) is used to show respect or keep one’s distance, and in formal contexts; conversely, ‘tu’ (second person singular) is more informal and shows familiarity or a higher position e.g. an adult to a child. In contrast, English has only one form of address, ‘you’, which is used in all situations regardless of the degree of formality. This difference can be conveyed in English only by keeping the language register quite formal when an Italian uses the lei form, and a more relaxed one to translate the ‘tu’ form. Wierzbicka (1986) also notes that, when translating a request from Italian into English, the interpreter should make use of more indirect expressions instead of imperatives. The Italian “Mi dica che cosa ne pensa ” (which is an imperative but is perfectly polite in Italian), for example, would sound too imposing on an English speaker. Consequently, an interrogative (“What do you think?”) or conditional form (“I’d like to know your opinion”) would be recommended.

Discussion styles and the rules of turn-taking play a very important role in communication. This is even more so in events mediated by an interpreter, since each interlocutor will follow his/her own rules, which are dictated by the culture s/he belongs to. For the Anglo-Saxons, when A stops B starts: it is not polite to interrupt. The more verbal Latins, instead, do so quite often: B will frequently interrupt A and vice versa to show how interested s/he is in what the other is saying. Finally, in the oriental style of communication, when A stops, a pause follows, and only after that will B start. Westerners often interpret this moment of silence as a failure in communication, whereas in oriental cultures it is a sign of respect to take some time to process the information without talking oneself (Trompenaars, 1997).

We could list some main factors, which contribute to the translation’s difficulty:

1. Specific semantic language units

2. Non-equivalence of the language creating society's realities

3. The difference in the realities

Face with those problems directly is the ability of the translators. This ability depends on the knowledge of language an interpreter has. The translator is not just merely a 'machine' transmitting information from one language to another. Translator is a mediator which transform knowledge from one language to another making it understandable for other people, by pragmatic adaptation, sociolinguistic and historical comments.

Since any interpreting event is an intercultural encounter in itself, interpreters translate for people who – besides speaking different languages – have a whole set of values, norms and habits that are specific to their culture and influence their way of communicating. It appears essential, therefore, that the communication strategies of the interlocutors – based on their respective cultures – are mastered by the interpreter both passively (so that s/he can recognize them) and actively (so that s/he can use them appropriately). In this sense, in addition to being bilingual, that is being proficient in the two languages involved in the interaction, the interpreter needs to be bicultural, that is have a deep knowledge of and strong 'feel' for both cultures, and use this skill to avoid misunderstandings and communication failure.

Hat is mediation

“Cultures are chiefly transmitted through spoken and written languages. Encapsulated within a language is most of a community's history and a large part of its cultural identity.”

David Crystal

Words, through communication, connect people with each other. Without communication cannot exist a society, a social, cultural human being. All in this world is connected to each other, through communication. As I said before, the necessity for a

cultural and linguistic mediation is particularly needed in this world where cultures are more and more getting in contact. Language characterizes the mentality, the way of life, the tradition and the values of a particular culture.

Exactly for this reason, today, in a globalized world, where mass-media and social networks enables a more closely meeting with other cultures, we can hear/speak about cultural conflict. In our days it is easy to run a business in a foreign country, or export/import from other countries. So where is the problem, one could think. The problem arises when, in communicating with other cultures, one should take into account the different perception of values, tradition, etc. Just to make my thoughts clearer, I will present some examples.

The Malboro Advertising illustrates a cowboy on a horse. It would not work in Latin America, as there cowboys are the poorest people in the country. So, a cowboy in Latin America would smoke cigarettes of the worst quality, the cheapest one.

A Spanish company contracted to sell to a company from Mexico a big amount of plastic bottles. However, the Spanish company colored this bottles in a color, which in Mexico is perceived as the color of death. Obviously, the contract between the 2 companies didn't led to a good result.

The examples are multiple, some of them make us even laugh. They can touch all spheres of our life, from a friendship to science. All this troubles are true, and the role of mediator is placed there to allow communication and avoid such types of misunderstandings. Comparing different perceptions of the world can become an unpleasant experience, especially if the analysis of the cultural traits of our own social group leads to the discovery of certain areas that we would rather deem non-existent. Every time we translate we make "a cross-cultural comparison through a linguistic filter" and compare "languages, cultures and societies."

Mediating role of the interpreter

Thus, translation unifies two different language speech acts in one communicative situation. It can be defined as a special type of communication intended to convey information between the participants speaking two different languages. As E. Nida and C. Taber put it, “translating consists of reproducing in the receptor language the closest natural equivalent of the source-language meaning and secondly in terms of style.” On the face of it, the task in translation is to rework a text written in one language into another to make available to a new audience something they would not otherwise be able to access. This means that a translator is involved in communicating meanings that have been constructed in one language — with its accompanying cultural contexts, for readers who share the language and participate in some way in that culture — to an audience that does not share that language and culture. Hence, translation cannot entail simply reproducing the meanings of one text in another language; rather, after constructing a reading of the text and its intention, the translator must rearticulate meanings for new audiences. Through the medium — and mediation — of the translator’s voice multiple linguistic and cultural framings are brought into relation so that meanings may be communicated across linguistic and cultural boundaries. Once we look at translation as an intercultural activity, our next logical step should be to reflect on the translator’s role within this approach. The contributions that imply a conception of the translator as an intercultural expert or mediator are many.

The translation process may be considered as a communicative act, and they define the figure of the translator as “a decoder of the source language as well as an encoder of the target language,” and at the same time “a receptor of the message in the source culture as well as a source of the message in the target culture.”

Conclusion

I have presented different ideas related to the relationship

between culture and translation and to the conception of the translator as an intercultural mediator or expert. Among these ideas, it is possible to highlight the following:

- The double role of the translator as a decoder/encoder and as a receptor/sender
- The translator as an expert in intercultural communication who performs his or her job in an internationalized world
- The role of the translator not only as a mediator between languages but also between cultures
- The translator's bilingual ability and bicultural vision
- The translator's control of the different sociocultural aspects that surround not only the source language but also the target language
- The translator's responsibility in the acceptance or rejection of a translated product by the target culture
- The possible consideration of the translator as an ethnographer, in the sense that he or she must interpret accurately not only semantic information, but also inherent cultural codes
- The social role of the translation activities

All these ideas, and others, contribute to a full understanding of the way in which the concept of the translator's role has evolved and of the cultural turn that started to affect the field of Translation Studies mainly from the 1980s onwards.

Frequently translation is understood as a mean of linguistic mediation, through which cultural communication is enabled. Kommissarov points out that the translator could interpret the original idea in many different ways: in the easiest case, the translator just interprets a part of original idea in target language, making a phrase of full sense. In the worst case, commonly in synchronic or oral translations, the interpreter remember just the main idea of the original text, afterwards he/she tries to elaborate the idea in the target language, with own words and own background culture. For this reason, it is very important for a translator to have a multicultural degree.

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ИРОНИЯ КАК СРЕДСТВО УСТАНОВЛЕНИЯ МЕЖНАЦИОНАЛЬНЫХ ДЕЛОВЫХ КОНТАКТОВ (НА ПРИМЕРЕ АМЕРИКАНЦЕВ И БРИТАНЦЕВ)

В статье анализируются ирония и юмор, а также их восприятие в зависимости от культуры и национальности. Автор рассматривает иронию как средство для