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LOST AND FOUND IN TRANSLATION: CHALLENGES AND INNOVATIONS IN CROSS-CULTURAL COMMUNICATION

Over the past decade in Translation Studies, scholars' understanding of the term "translation" in its traditional sense has changed alongside the growing popularity and development of Cultural Studies. Translation is no longer viewed merely as an interlingual process, but primarily as intercultural communication. Most people believe that if a person knows two or more languages well, they should be equally good at translation, but this is not always the case. In reality, accurate understanding and rendering of a text are more closely linked to problems of cultural differences than to purely linguistic issues. E. A. Nida argues that difficulties arising from cultural differences constitute the most serious problem for translators, and it is precisely because of them that readers may form an incorrect understanding of the text, which can have serious consequences [2]. To overcome cultural differences, translators must study them and determine ways to reduce the cultural distance between the recipients of the translation using special strategies. This is one of the most important issues that will be examined.

Culture expresses its characteristic features through so-called cultural specifics: words with cultural colouring, proverbs, idioms, whose origin and usage are essentially inextricably linked with the culture. Culturally marked words and their equivalents in the target language are the object of study in this article.

No one can cope with translation problems without identifying the most striking differences between the two cultures that come into contact during translation.

Different ways of life, geography, history, climate, political, social and economic institutions, accepted morals, taboos – all of this influences language. Consequently, language is a mirror of culture, which gives rise to problems of cultural differences. Because of such differences between cultures, semantic equivalence is to some extent limited. For culturally marked lexical units and expressions, it is impossible to find full equivalents in the culture of the target language.

Various scholars such as P. Newmark [1], have proposed a large number of different translation techniques that can be used to translate culturally marked words or expressions. The most commonly used methods are transliteration and transcription, calquing, approximate translation, and descriptive translation.

Transliteration is the best way to convey proper names in translation, especially those that play a very important role in the source culture, as this method reflects their full significance.

Another method used for translating culturally marked words is approximate translation. It consists of replacing culturally marked words with analogues in the target language. This method makes it possible to reduce cultural distance, as recipients of this translation variant can clearly imagine the meaning of foreign expressions through analogues in their own language.

However, when using this method, the translator must exercise special caution, because even if the analogues have similar meanings, their cultural and stylistic features may not always coincide.

In our opinion, the most effective way to translate culturally marked words is descriptive translation.

The only drawback of this method is its wordiness. However, we believe that reducing cultural differences and preserving the communicative effect achieved by this method give it an advantage over other methods.

When translating culturally marked expressions, the central problem has always been the question of free or literal translation. Since translation in the true sense is more intercultural communication, the main problems concerning these two types of translation relate only to linguistic differences in ways of expression.

It is now known that translation is influenced by the culture of both the source language and the target language. In this case, the question of how to comply with cultural norms becomes one of the most important in the translation process. The translator must decide which norms prevail. In such cases, there are two main translation strategies: source-language orientation and target-language orientation.

Target-language orientation. The goal of this method is to bring the text closer to the native culture in order to make it more recognizable and familiar to the readers of the translation [2]. The best result is achieved when the reader does not perceive the text as a translation, i.e., when the text corresponds to some extent to the norms of the target language and all features of the source language are absent.

In conclusion, we note that translation is an important instrument of cultural exchange, and the translator is responsible for presenting another culture in the environment of the target language and for reducing the distance between cultures. The decision to apply one strategy or another depends only on the translator himself, but every translator must remember that preserving the communicative effect is the main rule in translation.

REFERENCES:

1. Newmark P. A Textbook of Translation. N. Y.: Prentice Hall, 1988. 292 p.
2. Nida E. A., Taber Ch. R. The Theory and Practice of Translation. Leiden: Brill, 2003. 218 p.