

Translation as Form of Cross-Cultural Communication

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Abstract—The concept of translation has been considered as a social, philosophical and cultural phenomenon in the last few decades. Russian and foreign researchers treat the translation as “crossroads of cultures”, sciences and human morality, thus expressing its role in the process of intercultural communication. Translation is not a cultural phenomenon, but it “is culture” itself. The communication effect of translation is directly dependent on its main (communicative) function. On the other hand, translation has an aesthetic function of presenting and protecting nation’s culture in the text. The text of the translation, being a tool in the process of cross-cultural communication, at the same time turns out to be an element belonging to two systems simultaneously – the original culture and the culture of the recipient. The system of language and the system of culture reflect their functions in different ways. The aesthetic and semantic value of a literary work, its uniqueness and openness to interpretation as a fact of culture contradicts its communicative aim is to be understood by the recipient. Therefore, the article represents the views of researchers on the problem of translation as a unique phenomenon of cross-cultural communication, on such concepts as the adequacy and equivalence of translation. The purpose of translation is to create a text that can completely replace the original in the process of cross-language communication. As an example, the analysis of realia translation from P. P. Yershov's fairy tale "Konek-Gorbunok" (Humpbacked Horse) in German and English versions is introduced.

Keywords—*translation; translation method; theory of translation; culture; adequacy; equivalence; intercultural communication; translation text; original text; recipient; communicative effect; transmitted information*

I. INTRODUCTION

Culture is a whole complex which includes knowledge, belief, art, morals, law, customs and any skills and habits which a person obtains as a member of the society. What a person acquires, a person shares with other members of society and future generations. The characteristics of culture are:

- **Hyper physiological and transpersonal:** hyper physiological means that any culture is acquired and created by people. Culture cannot be produced by physiological inheritance. Transpersonal means that although the individual has the ability to accept culture and to create culture, the power to form the culture is

not individual. Only when the individuals interact, the culture is needed, accepted and influenced.

- “Any kind of cultural phenomenon is not isolated, but combines with a variety of cultural elements.
- Cultural phenomenon always has the broad meaning. The significance of culture is far beyond the narrow range which is directly shown by cultural phenomenon.
- Culture was born to be imitated and used by others, including vertical transmission (from generation to generation) and lateral transfer (between region and nation).
- The changing and the lagging: the changing nature is that the culture is not static and is in change. It is generally believed that the large-scale cultural changes have three factors, firstly, changes in natural conditions, such as natural disasters and population changes; secondly, contacts between different cultures, such as the changes of different countries, ethnic and nationality, lifestyle, values, etc.; thirdly, inventions and discoveries bring great changes in human society and culture. The lagging refers to the various parts of the culture that have different speed in the change, leading to the imbalance, difference and dislocated between the parts [1]”.

People wished to communicate and exchange information for many centuries. The rapid world development of culture and inability to understand languages of other nations hinder the communication between people to this day. So translation contributes to the moral values development and protection that a modern man focuses on: tolerance, mutual assistance, individual improvement, mutual enrichment of arts, science, literature, material culture of different peoples of the world.

Translation helps to break through the language barrier wherever it is. Translation provides contacts between people not only of different languages, but of different cultures, and here we are not talking about cross-language, but about cross-cultural communication.

It was E. T. Hall who coined the term ‘intercultural communication’. When working with US departmental administrators and Native Americans, he noticed that misunderstanding arose not through language but through

other, 'silent', 'hidden' or 'unconscious' yet patterned factors. In short, cultural differences. Bennett explains that the fundamental premise of 'the intercultural communication approach' is that 'cultures are different in their languages, behaviour patterns, and values. So an attempt to use [monocultural] self as a predictor of shared assumptions and responses to messages is unlikely to work' – because the response, in our case to a translation, will be ethnocentric [2].

Steiner (1975/1998: 49) stated that translation is 'an act of communication', but not all agree about the existence or relevance of cultural differences in translation. There are three interrelated problem areas [3].

The first area of controversy is in the definition of culture itself. By 1952, Kroeber and Klockhohn had recorded 165 definitions, and today lobbies are still vying for authority over the meaning of 'one of the two or three most complicated words in the English language'. Originally, culture was simple. It referred exclusively to the humanist ideal of what was civilized in a developed society (the education system, the arts, architecture). Then a second meaning, a nation's way of life, took place alongside. Emphasis at the time was very much on 'primitive' cultures and tribal practices. With the development of sociology and cultural studies, a third meaning has emerged, related to forces in society or ideology [4].

The special role of translation is in the formation of national cultures and national mentality. Translation facilitates the exchange of various information, which is the basis of human progress. The problems of translation have been dealt with by researchers for a long time, so there are many definitions of the term "translation" in the theory of translation.

In the dictionary of linguistic terms written by O. S. Akhmanova we can see several formulations:

- "1. The comparison of two or more languages with the aim of finding semantic correspondences between their units, usually for bilingual lexicography, contrastive semantic studies, etc.
- 2. Transmission of information contained in the literary work by means of another language.
- 3. Finding in another language such means of expression that would ensure the transfer not only a variety of contained information in the literary work, but also the most complete correspondence of the new text to the original also in form (internal and external), which is necessary in the case of a literary text... [5] "

Under translation S. V. Tyulenev understands "such kind of human language (verbal) activity, during which the special processing of the original text existing in one language takes place, and the new text (or texts) is (are) created, representing it in the language (languages) of the translation. Hence, translation is a type of verbal (oral or written) human activity that can be characterized as bi - or polylinguistic and it results in creation of a new text in the target language representing the original one" [6].

Speaking about the translation, I. S. Alekseeva highlights "the actual activity, i.e. the process of the action, and its

result." Many researchers call translation both: "translation process", "translation as action/activity", "translation text", etc. According to this point of view, I. S. Alekseeva gives the following definition: "translation is an activity that consists of variable re-expression, transcoding of a text generated in one language into a text in another language, carried out by a translator who creatively chooses an option depending on the variable resources of the language, type of translation, translation tasks, type of text and under the influence of his own personality; translation is also the result of activity [7]" .

Despite all the definitions, the basic concepts of translation quality assessment are: adequacy and equivalence. These terms are often used in translation studies with different meanings, but sometimes they are also used as synonyms. Adequacy (from latin. *adaequatus*-equated, equal) means equated, corresponding to the new text, equivalence (from late latin. *aequivalens* - equivalent equivalent) equivalent means something different to replace in quantitative or qualitative manner.

The notion of equivalence in translation has become a central issue since 1960s. It is considered that equivalence is the most salient feature of a translation quality [8]. Equivalence refers to cases where languages describe the same situation by different stylistic or structural means [9]. It implies that equivalence is achieving the same meaning in both source language (SL) and target language (TL) since the term of translation deals with transferring meaning.

The discussion of equivalence becomes problematic. Larose argues that it is impossible to get equivalent effect or response. It indicates that there is no equivalence in translation. Conversely, Kenny states that the definition of equivalence is supposed to define translation and translation, in turn, defines equivalence. It implies that the nature of translation is equivalence. However, Nida proposes that the success of translation depends above all on achieving equivalent response. Thus, it is challenging for translator in achieving equivalence, more precisely, closest equivalence [9].

In the 50s the concept of adequacy "was based on the concept of translation as a full semantic analogue of the original [10]". In the 80s, "the adequacy of the translation was reduced to the categories of semantic completeness and accuracy, supplemented by stylistic equivalence, including, in particular, the principle of subordination of the translation text to the functional and stylistic norms of the translation language [10]". M. P. Brandes [11] and the American scientist J. A. Catford consider the notion of equivalence and adequacy as one concept [12].

A.D. Shveitser proposes the following table [13] where the translation is a process and a result (Table I).

"The adequacy and adequate focus on translation as a process, whereas the terms equivalence and equivalent mean relation between source and target texts, which fulfil similar communicative functions in different cultures [13]," A.D. Shveitser writes.

TABLE I. THE IMAGE CORRELATION OF THE CONCEPTS OF EQUIVALENCE/ADEQUACY

Category	Nature of the category	Object of the category	Contents of the category
The equivalence	Regulatory evaluation	translation as a result	Texts ratio
The adequacy		Translation as a process	Correspondence to the communicative situation

The reference to the communicative function is a single sign of equivalence in the views of many linguists. A. D. Shveitser explains: “In cases where the communicative relation of equivalence applies to all relevant functions in the source and target texts, we’re talking about full equivalence between these texts [13]”. He further clarifies that “first of all the concept of equivalence is connected with the reproduction of the communicative effect of the source text taking into account the primary determinants of a communicative situation [13]”. V. Koller also considers the communicative function of translation. He distinguishes five types of equivalence:

1. denotative equivalence;
2. connotative equivalence;
3. text-normative equivalence;
4. pragmatic equivalence;
5. formal equivalence.

W. Koller considers that it is the fourth type of equivalence that is oriented on “a certain information recipient” and calls it also “communicative equivalence [14]”.

In his dictionary of terms, A. D. Shveitser defines translation as an adequate one “if a foreign recipient's response is appropriate to the communicative aim of the sender [13]”. The communicative orientation is possible in different spheres of communication and, therefore, it is also influenced by different factors, such as social affiliation, situational differentiation and a certain normativity. All these factors are interrelated by definition and expressed in stylistic ways.

V. Fleisher and V. Hartung call communicative adequacy as such concept that “is connected with situational, stylistic and grammatical norms [15]”. Yu.V.Vannikov comes to the conclusion that “the semantic and stylistic adequacy”...> is determined through the relationship evaluation of translation to original text, and more specifically, through the evaluation of semantic and stylistic equivalence of linguistic units comprising the translation text and the original text [10]”. He then specifies the different concepts of adequacy, based on three components of the communicative situation:

- Sender’s intention.
- Intention realization.
- The message recipient response.

The most important concept to reflect the communicative effect is “pragmatic adequacy of the text”, as it is “derived

from the assessment of its compliance with the sender's aim of the message [10]”.

L. K. Latyshev, in his turn, speaking about the adequacy and equivalence, writes: “the word “adequacy”, used in translation theory specifically to describe the translation equivalence, is a local, purely translation term. In general science adequacy is not a term, but it is used in the meaning of “quite appropriate”, “equal”. So in cases where the term “adequacy” is used instead of the term “equivalence”, the problem of translation equivalence is already at the terminological level. It is isolated from the broad general scientific and philosophical problems of identity-equality — equivalence.

The term “equivalence” is perceived in the other way which is a designation of the generic concept of equality type relations.

“Equivalence of objects means their equality in any respect; there is no equality of objects in all respects. Every thing of the universe is a single thing; two things, each of which would be the same thing as the other, does not exist [16]”.

L. K. Latyshev identifies three main requirements when the text in one language is recognized as equivalent to the text in another language:

- “both texts must have equal communicative and functional properties;
- both texts should be as similar as possible to each other in semantic and structural terms;
- both texts should not have semantic and structural differences between them [16]”.

I. S. Alekseyeva writes about linguistic equivalence, which has an objective linguistic basis. The concept of translation equivalence includes an idea of the translation result as close as possible to the original text, and an idea of the translation means for achieving this result. The researcher believes that the translation is not an absolute identity with the original.

Mona Baker proposes 11 problems of non-equivalence including culturespecific concept, the source-language concept which is not lexicalized in the target language, the source-language word which is semantically complex, different distinctions in meaning, the target language which lacks a superordinate, the target language which lacks a specific term (hyponym), differences in physical or interpersonal perspective, differences in expressive meaning, differences in form, differences in frequency and purpose of using specific forms, and the use of loan words in the source text.

- “First, culture-specific concept occurs when the source language expresses unknown cultural concept such as religious belief, social custom or type of food.
- Second, the source-language concept which is not lexicalized in the target language occurs when the source language expresses known concept in target culture but it is hardly lexicalized.

- Third, the source-language word which is semantically complex occurs when a word expresses more complex meaning.
- Fourth, different distinctions in meaning occur when the target language has more or fewer distinctions in meaning than the source language.
- Fifth, the lack of superordinate in the target language occurs when a general word is not available.
- Sixth, the lack of a specific term (hyponym) in the target language occurs when a specific word is not available.
- Seventh, differences in physical or interpersonal perspective occur when a certain word implies different physical and interpersonal perspective.
- Eight, differences in expressive meaning cover the differences in speaker's feeling while expressing a certain word.
- Ninth, differences in form mean that particular form doesn't always convey the same meaning.
- Tenth, differences in frequency and purpose of using specific forms refer to means that a certain language uses which tend to be different from other language.
- Eleventh, the use of loan words in the source text [17]".

In the early 1980s German translation theorists Katherina Reiss and Hans Vermeer generated the new concept of "skopos". The concept based on the notion of "Scopos" (from Greek) means «purpose». Since translation is a practical activity, it is carried out for a specific purpose. The objectives of the translation may be very different, and the corresponding translation texts will be fundamentally different from each other. It is irrelevant to what extent the translation is close to the original, because it corresponds to its purpose. In some cases, the purpose of the transfer may be to achieve the maximum proximity to the original, and in other cases the purpose may be different: to inform the recipient of some information, to convince him of something, to achieve the conclusion of the transaction, to mislead him, etc. Based on the task, the translator chooses a translation method that reproduces the original, deviates from the original or neglects it. The translator does not act as a simple mediator, but as a language consultant, a specialist who knows the language, culture, economy of the country and is able to create a text that is necessary for successful activities with the residents of this country. It is possible that the original text does not exist and the translator creates his own text, guided by the knowledge of the purpose or instructions of the customer. Thus, the translator turns into a central figure of interlingual communication.

K. Reiss and H. Vermeer therefore distinguish between the concepts of "adequacy" and "equivalence" of translation.

Adequate translation is a translation that meets the goal. The desire to ensure adequacy determines the choice of the translation method, and therefore the concept of "adequacy"

refers to the translation process, which can be carried out in an adequate way.

"Equivalence" refers to the result of the translation and means the functional correspondence of the translation text to the original text. Therefore, the translation cannot be carried out in an "equivalent way", but may be equivalent as a particular result of achieving the adequacy of the translation for a certain purpose [18].

They believe that the success of the translation is determined by the adequacy, understood by the authors as the right choice of translation method, i.e. as a parameter of the translation process. K. Reiss and H. Vermeer note also that both concepts — equivalence and adequacy — are not static. Adequacy is not static because the purpose of translation changes every time, and equivalence is not static because people could understand the function of the same text in various ways at different periods of history.

V.N. Komissarov says that "the effectiveness of cross-language communication is largely determined by the proximity degree of the translation to the original. Contrary to the presumption of their identity, which lies in the use of translation text by receptors as a full representative of the original. Linguistic and cultural differences lead to the non-identity of these texts. Communicative equalization of multilingual texts in the process of translation is accompanied by more or less significant omissions, additions and changes [19]". He suggests that the degree of equivalence should be determined by comparing the text of the translation with the original, which was one of the criteria for assessing the results of the translation process. He believes that "in some cases, for the success of cross-language communication, achieving maximum equivalence is not necessary, and sometimes even undesirable" and considers the introduction of the evaluative term "translation adequacy", indicating the compliance of the translation with the requirements and conditions of a specific act of cross-language communication. According to V. N. Komissarov "in accordance with the meaning of the terms" equivalence and "adequacy", an adequate translation includes a certain degree of equivalence, but an equivalent translation may not be adequate. "He attributes the same evaluative character to the terms 'literal translation' and 'free translation' [19]". But according to V. N. Komissarov both of these terms indicate the inadequacy of the translation. Although there are cases when it is possible to use both literal translation and free translation.

"In order to achieve adequate translation, the communicative situation and the intercultural function of translation should be taken into account. However, the distortion of the communication purpose makes the translation non-equivalent, even if it saved all the rest of the original content [19]", says V.N. Komissarov.

The translation of folklore (fairy tales, epics, tales, folk songs) is considered to be one of the most difficult translations, because the translator must not only choose the appropriate equivalents, but also take into account the period of work creation. Thus, in addition to the translation, the translator puts his vision on the translated work and includes

words (realia) corresponding to the people mentality in the target language.

TABLE II. REALIA ANALYSIS OF GERMAN AND ENGLISH TRANSLATIONS

	Word in a fairy tale [22]	Meaning in a fairy tale [22]	The use of the word in the German translation of a fairy tale [21]	The use of the word in the English translation of a fairy tale [20]
1	Soglyadat'	look	fassen	to save
2	lubki	Brightly colored pictures	-	some pictures
3	malahaj	Long loose clothing without a belt	Pudelmütze	coat of russet brown
4	zhivot	Life	-	lead no life of ease
5	zhivot	property good	mit hochbepackten Wagen sah man sie von dannen jagen	gathered all their carts, and placed all their goods on them in haste
6	kurevo	Fire	-	a fire!
7	susedka	House-servant at court	-	a sprite
8	spal'nik	royal servant	Hofbeamter	chamberlain
9	susek	Fenced off storage space for oats or other grain	legt die Feuerfeder frei neben sich,	In a corn-bin
10	razhij	Healthy, prominent, strong	blutjung und kerngesund, stark dazu, der Himmelhund!	a handsome lad
11	glazej	a man watching someone.	-	stared
12	shirinka	Wide full width cloth towel	seidne Tüchlein	large cloth (sailcloth)
13	opala	King's disgrace punishment	so lang schon leide hier	disgrace
14	l'zya	possible	Möglich ist's, sich zu verjüngen?	-

After consideration of the Russian and foreign researchers' points of view, the analysis of German and English translations of the Russian fairy tale Konek-Gormunok (Humpbacked Horse) written by P.P. Yershov was made. Everyday realia were chosen for the study. The author himself included them into the note to the fairy tale with explanations. The table provides examples of how translators have translated or replaced these realia in the German and English versions.

It can be concluded that in the German translation the author omits or uses a descriptive translation to reflect the realia in the text, thereby bringing the reader closer to the perception of objects that do not exist in the language of translation. In English, most of the studied realia have equivalents in the language, so the author uses them in translation. Thus, we can say that the German translation often uses an adequate translation, where the author describes the realia, reflecting the mentality of the country, trying to convey it to the readers in their own language. In the English translation, the equivalent translation of realia is more commonly used to reflect the character of the tale.

The cross-language communication through translation should represent certain tasks:

- first, the text should achieve an adequate understanding of the transmitted information in the translation text by the recipient;
- secondly, to achieve a certain communicative effect, that is, the translation should encourage the recipient to the emergence of an emotional attitude to the transmitted information, caused by appropriate associations;
- third, cause him a certain practical reaction;
- fourth, translation can lead to some kind of "extra-translation" result, the solution of some ideological, political or everyday problems.

In the process of language communication the people from two different countries or ethnic groups can communicate with each other. The communicative effect does not depend on their language understanding only, but it also depends on the understanding of the cultural implication which the language loads. As a part of culture, language is not only the form of culture, but also a phenomenon of social culture. And the exchange of different languages is the exchange of different cultures. From this point of view, the language translation is essentially a cultural translation.

II. CONCLUSION

To conclude, translation as intercultural communication requires treating the text itself as only one of the cues of meaning. Other, 'silent', 'hidden' and 'unconscious' factors determine how a text will be understood. A new text will be created by translation which will be read according to a different map or model of the world, through a series of different set of perception filters.

Thus, the definition of A.D. Sheviter, where the translation is considered: "1. as a one-direction two-phase process of inter-linguistic and intercultural communication, which creates a secondary text representing the primary one in another language and cultural environment and 2. as a process aimed at recreating the communicative effect of the original text, adjusted for the differences between the two cultures and the two communicative situations [13]", quite fully reveals the fact that translation is a unique means of intercultural communication for the perception and formation of national cultures and national mentality. Its purpose is to create a text that can fully replace the original in the process of cross-language communication.

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