CULTURAL TRANSFER IN TRANSLATION: INNOVATIVE APPROACHES TO PRESERVING INTERCULTURAL ASPECTS OF A TEXT

TRANSFERÊNCIA CULTURAL NA TRADUÇÃO: ABORDAGENS INOVADORAS PARA PRESERVAR OS ASPECTOS INTERCULTURAIS DE UM TEXTO

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Abstract: The paper analyses cultural transfer in translation. In exploring innovative approaches to preserving intercultural aspects of a text, we turn to the concept of culture. The concept of cultural stems from the diversity of phenomena and realities that it encompasses and denotes in the speech of native speakers and in the meta-language of researchers of various disciplines who use it. Without granting it the status of a unifying term, the article hypothesizes that culture is a travelling, interdisciplinary concept used in sociology, comparative law, cultural studies, translation studies, pragmatic linguistics, and interlanguage communication as a unit for the cultural transfer of concepts. The paper defines the concept of culturama, drawing on research from other fields, and considers its characteristics as a minimal, autonomous unit responsible for cultural transfer in translation, carrying cultural information and being a "resistance" for intercultural translation, which is not equivalent to interlingual transfer. A minimal unity of meaning, not necessarily reduced to monolingualism, cultural also develops related shades, a number of significant nuances that are still poorly understood. The results of the study show their dependence on the sociocultural context, on a specific situation of communication. We classify cultures into historical, cultural, and literary ones, and divide them into simple and compound ones. In addition, we distinguish between fixed cultures in the lexicon, which refer to an already known situation, such as clichés, proverbs, idioms, and fixed cultures in a literary work, which are sometimes allusively derived from the previous category. Being on the borderline between quotation and allusion, the latter type of cultural signs either avoids identification - implicitly, communication through translation does not take place - or is deliberately distorted by the translator himself in order to achieve the expected evocative effect in translation or is inadequately "preserved".

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Resumo: Este artigo analisa a transferência cultural na tradução. Ao explorar abordagens inovadoras para preservar os aspectos interculturais de um texto, recorremos ao conceito de culturame. O conceito de culturama surge da diversidade de fenómenos e realidades que engloba e denota no discurso dos falantes nativos e na metalinguagem dos investigadores das diversas disciplinas que o utilizam. Sem lhe conceder o estatuto de termo unificador, o artigo parte da hipótese de que culturama é um conceito itinerante e interdisciplinar utilizado na sociologia, no direito comparado, nos estudos culturais, nos estudos da tradução, na linguística pragmática e na comunicação interlinguística. O artigo define o conceito de culturama, com base em pesquisas de outras áreas, e leva em conta suas características como unidade mínima e autônoma responsável pela transferência cultural na tradução, portadora de informação cultural e "resistência" à tradução intercultural, o que não equivale para transferência interlingual. Unidade mínima de sentido, não necessariamente reduzida ao monolinguismo, o culturama também desenvolve nuances relacionadas, uma série de nuances significativas que ainda não são bem compreendidas. Os resultados do estudo mostram que dependem do contexto sociocultural e da situação comunicacional específica. As culturas são classificadas em históricas, culturais e literárias, e são divididas em simples e compostas. Além disso, distinguimos entre culturas fixas no léxico, que se referem a uma situação já conhecida, como clichês, provérbios, frases definidas e culturas fixas em uma obra literária, que às vezes são derivadas alusivamente da categoria anterior. Estando na fronteira entre a citação e a alusão, este último tipo de signos culturais ou evita a identificação - implicitamente, a comunicação não ocorre através da tradução - ou é deliberadamente distorcido pelo próprio tradutor para alcançar o efeito evocativo esperado na tradução, ou é " preservado" de forma inadequada.

Palavras-chave: Comunicação interlingual. Transferência cultural. Culturama. Alusão. Efeito evocativo da tradução.

1.   Introduction

Cultural transfer in translation includes innovative approaches to preserving the intercultural aspects of a text. This means that translators use new methods and strategies to ensure a high-quality translation that takes into account the cultural characteristics of the source and connects with the target audience. One of the innovative approaches is the cultural equivalent in translation - the so-called Culturemes (VAN DE POL-TEGGE, 2023). This approach is to use elements and means of the target language's culture to convey the same intercultural aspects as in the source. For example, if the source text mentions a particular tradition or ritual, the translator can use similar traditions or rituals of the target language culture to convey the same meaning. However, the status of a cultural element is not characteristic of the whole society. Mastering the cultural elements first allows segmenting the text to be translated into translation units and cultural units for more effective intercultural translation. From the semiotic point of view, the meanings of cultural elements are not static or embedded in any dictionary or other lexicographic tool - although for some culturally elemental expressions, updating the meaning is potentially possible through encyclopaedias and thesauri. They stem from a combination of disciplines involved in the formation of the history of knowledge (DEMIRYAY, 2023). Some words have changed their meaning since their appearance in the language, others have not, and all of them are reflected as

such in monolingual and bilingual dictionaries. These are the words that actualise meaning only in a specific cultural context, bringing to life a history, a part of civilisation, and a common fund of knowledge shared by members of the same community (FERRI, 2022). The identification of cultural elements by deduction or induction is the basis of the practical approach in the present work. When the translator understands the (psychological) intention of the author and the source of the culture, he or she tries to deductively find the best solution to the problem at hand. Intuitive detection requires additional efforts from the translator: first, searching for semantics and confirming the initial existence of the cultural element, and then learning a specific scheme of deductive detection and translation in accordance with the semantic intent of the translation and the expectations of the target reader.

Since the laws governing intercultural text translation differ significantly from those of phrase translation (dominant in contrastive linguistics), cultural transmission depends on cultural equivalences, mentality, and consumer tastes (EYSTEINSSON; ÞÓRISDÓTTIR, 2023). It should be remembered that unlike linguistic, literal-semantic, formal correspondence and equivalence, which reflect linguistic competence, cultural, dynamic, functional equivalence, pragmatic or communicative approaches, are derived from translation competence and are target-oriented (JALILBAYLI 2, 2022). Thus, after the intercultural transfer, metamorphosis, comparative, metaphorical, metonymic, iconic, and cultural deviations naturally occur.

In the context of this work, we consider linguistic untranslatability to be a pretext, even a whim since every language is capable of translating with more or less words what is said in the original. Today, more than ever, linguistic untranslatability is unlikely - we're not talking about machine translation or line-by-line translation, as what is translated is what is transferred from one language to another, regardless of the number of words. Basically, it is not words that are translated, but ideas. This is not the case when we talk about the untranslatability of feelings, mental and cultural concepts, the quasi-untranslatability of palimpsest expressions, word games, dyslexia effects, etc.

In addition, a distinction should be made between the semantic paradigm of untranslatability and the linguistic taboo, untranslatability, and censorship.

The intrinsic and inherent untranslatability of the work that resists translation is extralinguistic, aesthetic, secondary linguistic untranslatability (BAKER, 2022), while the untranslatability of a sign is the inability to transmit it interlingually. Cultures can be linguistically translated, but this translation strategy completely misses the transmission of the psychological

effect and semantic effect. In addition to the difficulty of locating a culturama and the risk of not noticing it, there are also difficulties in transferring it to another language.

Limiting cultural transfer in intercultural translation of cultural terms to their linguistic transfer entails losses at several levels: lexical, morphological, syntactic and morphological, and referential. A pragmatic statement, the comprehensibility of which is useful in translation to clarify the individual semantics of the statement, is combined with an understanding of the author's intention. The latter can be achieved first by combining the translator's extra-linguistic and pragmatic knowledge as a reader of the source, and later as a second author, able to eliminate ambiguity, notice inter-, para-, meta-, peritextual references, and clarify them (COMAN; CORINA, 2019). Able to interpret unclear or poorly defined facts and phenomena, the translator reconstructs those that are missing, vague, or elliptical.

2.   Theoretical framework and literature review

Undoubtedly, understanding the meaning conveyed by a fixed cultural image in an allusive message or in palimpsest expressions is possible through the reconstruction of the original statement in the contexts of its origin (linguistic, extralinguistic socio-cultural), in the conditions of its emergence, in the conditions that testify to the formation and development of the source community and culture, geography, economy (ways of introducing new words, terms and concepts) and thus create the basis for the activation of meaning (IMOLA, 2020).

Cultural terms are not cultural elements, but cultural features of the act of communication, so the contrastive approach to identifying the features of intercultural translation is not sufficient to define culture in the sense of the transmission of ideas and content (JALILBAYLI 1, 2022). As cultural acts, they can be recognised only with the appropriate awareness of their prior knowledge and an adequate cultural background that resonates with the cognitive background of the author who appeals to the culture. Being a social phenomenon, culturama has a certain cultural relevance for the representatives of this society (ARDELEAN, 2019). In this aspect, cross-cultural analytical analysis allows for an in-depth analysis of the intercultural aspects of a text, taking into account the socio-cultural context of the source and target language. This approach examines the history, traditions, values, and norms of the cultures of both sides to understand which elements of the text can influence the preservation of intercultural aspects in translation (PRASAD; VAIDYA, 2023).

Cultural transfer requires adherence to a structure. The concept of structure unites a single whole and at the same time the relations that are established between the parts of this whole (SOFILKANYCH, 2022). Thus, as a structure, the cultural concept has a single meaning, which requires knowledge of the relations established between it and its constituent parts, between it and the realities of origin and their allusiveness.

Thus, culturama is a sign and a signal, just as the semantic message of a musical sign is a representation, a universally translatable symbolisation, prepared and heard as an internal meta-logic related to the transmission of cultural information (VAKHOVSKA, 2021). In these circumstances, if we replace the cultural term Harpagon when, outside the original context (in which it acquired its meaning, conveyed connotative value, and is accompanied by a modifier) with a household term, such as father, we will lose the cultural information associated with a specific character from Molière's comedy. Cultural information contains many meanings, associations, and connotations that cannot be conveyed by a simple everyday term. Therefore, replacing a cultural term with an everyday term can significantly change the meaning and perception of a message or text.

Therefore, we identify dynamically, pragmatically, stylistically, and referentially, adapt culturally, and reduce culture to the translation of a set of semes.

3.   Research design and methods

The problem of cultural transfer in translation, namely the problem of cultural genetics, is also caused by the preliminary creation of "eternal" terms using such strategies as homophony, paronymy, word combinations (GREBENNIKOVA; BONKALO; RUDENKO; US; MALKOV, 2023) and concepts in the target language. Often, there are unique concepts in different cultures that do not have similar words or expressions in another culture. When translating such terms, the problem arises of how to convey their meaning and essence, as they may have deep cultural and historical origins.

For example, in Japanese culture, there is the concept of "和" (wa), which can be translated as "harmony" or "balance", but these words cannot fully convey the meaning of "wa", and if a person is not familiar with Japanese culture, they may not understand the full meaning of this concept (HONG VAN, 2023).

Globalisation and the interpenetration of cultures lead to the emergence of new concepts and terms that do not have an exact equivalent in other languages. For example, the term "selfie"

has become popular all over the world, but other languages may not have the exact word for a self-photo.

The challenge of cultural genetics is that culture is passed down from generation to generation and develops according to specific historical, social, economic, and cultural conditions (ALIC, 2020). When translating cultural texts, it is important to preserve this inheritance and the uniqueness of cultural elements, but at the same time to maintain comprehensibility and adapt them for an international readership.

Thus, the problem of cultural transfer in translation arises from the lack of an exact equivalent for the concepts and terms of one culture in another culture, as well as from the need to preserve cultural specificity and comprehensibility for an international audience.

4. Results

In intercultural translation, not only cultural transfer but also correct transfer can occur. So how do we translate historical cultures that are anachronistically labelled as politically incorrect (racist, sexist, etc.)? Politically correct re-translation is not mandatory, it is a norm, an obligation that protects the translator and the author from "severe modern guilt" (YENIASIR; GÖKBULUT; KURT, 2023). When translating historical cultures that are used with politically incorrect (racist, sexist, etc.) concepts, it is recommended to take into account several important aspects (Table 1):

Table 1

Important aspects when translating politically incorrect phenomena

Context	Understanding the social and cultural context in which politically incorrect terminology was used and disseminated can help to understand the meaning and connotations of these expressions in the past. Knowing the cultural conventions and attitudes of the time period will help to ensure a more accurate translation.
Consultation with experts	In case of doubt or difficulty, you can contact historians, cultural experts, and linguists who specialise in the study of a particular era or culture. They can provide additional clarifications and advice on the use of politically incorrect words in translation.
Avoiding offensive terms	It is advisable to avoid politically incorrect terminology that may shock or offend the

	modern reader. Instead, you can use more objective terms that do not have racist, sexist, or other offensive meanings.
Translation of subtext	It is often necessary to adapt certain non-politically correct expressions to take into account the cultural sensitivity of the modern environment. It is important to convey the general idea or meaning while avoiding an offensive term. Resolving such situations usually requires creativity and knowledge of basic translation methodology.

Table: author's own development.

Taking these aspects into account, translators should be vigilant when translating politically incorrect terminology, ensuring accuracy but also adhering to the principles of political correctness and cultural sensitivity.

Innovative approaches to the preservation of intercultural aspects of the text as a hermeneutical process

Translation can be seen and perceived as a decoding of sign systems between languages and cultures. The diversity of languages is an opportunity to understand the other person, other experiences, to know and accept one's otherness. Linguistic diversity leads to the problem of culture and translation, then to the philosophical, hermeneutical, and communicative problem of cultural translation as fundamental concepts for preserving the intercultural aspects of a text.

Translation has traditionally been viewed based on the assumption of equivalence between languages, and thus the central object of research has been the use of techniques and tools that can be used to create semantic equivalence between two texts written in different languages.

However, the modern approach to translation is inseparable from the problematisation of the concept of culture. Culture is what contributes to the differentiation of human communities formed in different historical and geographical environments (POLEZHAEV, 2021).

This approach reveals the close, organic relationship between translation and culture, and translation can in fact be seen as the alter ego of culture, the most important form of interculturalism (KHARITONENKO, 2022).

In accordance with the concept of culture, human communication can be hermeneutically understood as a process of translation. During any dialogue, partners translate each other's thoughts and ideas into the other's language.

Since the existence of the practice of translation, a number of opinions and concepts have been formed regarding the theoretical and methodological foundations of translation, practical methods of translation, and the tasks of the translator. These opinions and concepts have changed from one era to another and have always reflected the positions characteristic of the respective era of translation practice and translator's tasks (DEMİREL; KORKUT, 2019). However, specific problems related to translation were reproduced in its everyday practice, and no definitive solutions were ever provided.

Theoretical contributions to the science of translation have only recently been organised in the second half of the 20th century. Translation means the transfer of a text from the source language to another language, the target language, with efforts made through this process of transformation to reproduce the original meaning. Interpretation, which is associated with an occasional event, takes place in a specific situation, and its results are ephemeral. In contrast, translation is always associated with written texts intended to preserve and transmit meaning, and thus, through this form of translation, the foundations of the translation dilemma become visible: translatability/untranslatability and the problem of equivalence. Translation can exist because people speak different languages (JALILBAYLI 2, 2022).

Every language carries a certain concept of the world, so it structures reality in a different way. Translation can be understood as the ability to transfer a text from the source language to the target language. A translator deals with texts, not just words, and generates texts during translation, and strives to ensure that the meaning of the source text is preserved and reproduced in the target text. When translating a text, a translator deals with complex operations both within the text and in the field of relations between texts.

Translation can be seen as a way of achieving intertextuality, as each act of translation creates an intertextual environment around the text being translated.

Today, culture has become an object of study for several scientific fields. Using axiological, anthropological, semiological, and hermeneutical approaches, it is possible to emphasise the possibilities of understanding culture as a text and a sphere of communication. If the vision of philosophical hermeneutics is applied to culture, the latter does not look simple, but it becomes possible to understand the essence of culture in terms of the processes taking place within culture and the participant involved in these processes. Thus, philosophical hermeneutics introduces a new modality of approach to other philosophical and scientific concepts: culture is defined not as an external feature, but as an immanent modality of the human condition. Agreement,

understanding, and cooperation can represent the true essence of culture, understood in the true sense of humanity.

In the process of translation, it is possible to identify certain cultural universals that exist in every culture. The experience of diversity of cultures leads to the concepts of multiculturalism and interculturalism. Thanks to the coexistence of cultures, cultural interactions are becoming more and more intense. The medium of these interactions between different cultures is communication; interculturality itself takes shape in the environment of intercultural communication.

With regard to the experience of intercultural communication, philosophical hermeneutics proceeds from the idea that a human being is inherently aware of and manifests himself as a communicative being. The possibility of intercultural communication is supported by the hermeneutical requirement that the recognition of the existence of other languages and cultures is a prerequisite for understanding the world, which turns out to be the same in different cultures. The experience of intercultural communication is based on the hermeneutical discovery that all knowledge, interpretation, and understanding is achieved as a dialogue process between concepts and visions, and therefore all of this depends on cultural paradigms, and at the same time, through this dialogue process, a true meeting of cultures becomes possible and authentic. The hermeneutic activity of intercultural translation involves understanding and interpreting a text from one culture to another. This approach reflects the realisation that cultures have their own unique contexts, values, mentalities, and ways of expression.

The main principles of hermeneutic proactivity in intercultural translation include:

● Understanding the context: the translator must penetrate the context, customs, traditions, and history of the culture from which the translation is being performed. This helps to understand the deeper meaning and intention of the text.

● Cultural awareness: The translator must be aware of the cultural differences between the source and target cultures. This includes an understanding of cultural codes, idioms, metaphors, and images that may be specific to each culture.

● Adaptation and creativity: the hermeneutic pro-activity of intercultural translation involves the ability to adapt the text so that it is understandable and appropriate to the target culture. This may include replacing idioms, adapting humorous elements, or changing the writing style.

● Contextual relevance: the hermeneutic practice of intercultural translation seeks to achieve a correspondence between the original text and the translation in the context of the target

culture. This means preserving the meaning, ideas, and emotions contained in the source text, but expressed in a form that is understandable to the target audience.

The hermeneutic approach to intercultural translation requires a translator to have a deep understanding of cultures and languages, the ability to adapt to different contexts, and creative thinking. It helps to ensure a high-quality and effective translation that takes into account the specifics of cultures and ensures mutual understanding between them.

5. Discussion

Thus, translation is not just about building a bridge between existing cultural units but becomes a form of cultural creation. Depending on the way in which the term "culture" is understood and depending on the cultural characteristics emphasised in a particular perspective, several solutions are proposed as to how to achieve intercultural translation. In addition to the concept of culture analysed above, we believe that it is necessary to find such meeting points between cultures as language, text, and tradition.

Tradition can be seen as a fundamental hermeneutical concept, but also as a general term in the sense that language and text also belong to a tradition. In the case of intercultural translation as a hermeneutic process, attention is focused on the philosophical horizon of the problem and on intercultural dialogue as an appropriate way to achieve it. A common language is continuously formed through conversation, through the involvement of each of us in communication, experience, prior knowledge, our own cultural characteristics, and an attitude of understanding towards the Other, towards a foreign culture. It is especially important that when two cultures meet in the process of translation, it is impossible to apply an outside point of view because we cannot go beyond our own culture. No openness, tolerance, and accountability of mutual knowledge and translation of cultures can be achieved reasonably. Tolerance means acceptance of others, but also acknowledgement that there are different understandings of both interpretation and the culture or concept of the other. For the reader, translation begins with the process of reading. It follows that the process of translating and reading cultures is not associated with fixed points of view, but is carried out as a process of continuous movement, in which positions and perspectives are always changing, and thus new horizons of interpretation and understanding are opened.

This highlights the fact that the issues and problems are the same for everyone, and the answers and solutions tried depend on the respective cultures.

In conclusion, we can say that any act of communication can be seen as translation, and thus translation turns out to be an essential existential and cultural activity. The theory and practice of translation opens up ever wider perspectives for many scientific fields and increasingly complex research opportunities, emphasising the interdisciplinary nature of the problem of translation. No act of translation can be considered a final, complete, perfect achievement. The act of translation always begins with the interpretation and understanding of the text.

Thus, the practice of intercultural translation as a hermeneutical process is successful and timely, because the experience of living culture manifests itself as a fundamental human condition for us precisely through the creation of the ability to understand and appropriate others according to their own horizons and perspectives.

6. Conclusion

Returning to the genesis and genetics of cultures, the paper uses the concepts of metagenesis and mutagenesis of cultures as a determining factor in the process of translation of units carrying cultural information (since there is almost always a change/modulation of the message/genetic material, mutations at the level of the meaning of the culture atom, both in synchrony and diachrony (IMOLA, 2020). Thus, implication as a specificity of culturama is confirmed. Its cross-linguistic translatability is undeniable, since in its textual form culturama is an explicit that is semantically and formally translated and is secondary. Equivalent and communicative translation, as well as when the context allows, exceeds the semantics of the form, implies a complex and communicative content of implicit meanings common to some speakers, but not to all speakers, and we do not mean sociolemmas, proverbs, lexicalised metaphors, jargons. There is a distinction between culture and the aforementioned working units, which we find between phrase and utterance, between the fixedness of the former's form and the interpretive motor skills of the latter, sensitive to empathic, idiosyncratic assumptions. Referential and inferential, culturalism derives its meaning from the combination of cognitive baggage and the horizon of expectations shared by its interlocutors. Born from an allusive statement, from an expression-palimpsest, culturama restores a canon that imposes an explanation of the parable, whose literal and semantic meaning is only a starting point. Similar to parabolic meaning, the meaning of culture seeks a context, an extra-context, in which the meaning corresponding to the word as a sign acquires a meaning corresponding to the effect that culture produces in the mind. In conclusion, we can say that any act of communication can be seen as translation, and therefore

translation turns out to be an essential existential and cultural activity. The theory and practice of translation opens up ever wider perspectives for many scientific fields and increasingly complex research opportunities, emphasising the interdisciplinary nature of the problem of translation. No act of translation can be considered a final, complete, perfect achievement. The act of translation always begins with the interpretation and understanding of the text, and thus the practice of hermeneutic translation, taking into account the immanence of the translator, is effective and innovative.

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