The peculiarities of concepts translation in philosophical discourse (based on the imagery in the Hannah Arendt works)

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Abstract. The article is devoted to the problem of translation of the concepts in the feminine philosophical discourse, its compositional characteristics and the links between linguistic and extra linguistic context, linguistic strategies of the author and the interdependence between the author's aim and the choice of translation strategies. Philosophical discourse is viewed as a phenomenon of communication, which reflects national, cultural and gender traditions and is considered as the interaction of the representatives of different linguistic identities. To achieve equivalence and adequacy the translator must skillfully apply different translation strategies, taking into account not only the impact of cultural and linguistic environment, but the aim of the source and the target texts.

Keywords: Translation, philosophical text, text interpretation, implication, modern philosophy, feminine philosophy, concept translation

Language, as the basic exclusively human mode of communication, plays a great role in human cognition. Implemented through numerous words and phrases, language defines nation's knowledge, and may be interpreted in a social or cultural sense to describe the emergent development of concepts within an ethnic group; thus proving the Sapir-Whorf Hypothesis that the specific language people speak determines the way in which they think [10: p.88]. At the same time, the influence of ethnic culture and a nation's mentality on the language is reflected on different language levels. Thus the reciprocal system of language, culture and cognition interrelations is traced on the modern stage of contrastive linguistic, cross-cultural and translation studies.

In modern philosophical culture the translations of foreign texts are of high demand. Translation should not only convey the exact meaning of the text, but also involve the reader in the holistic context of a foreign language. During the translation of philosophical texts, this rule has a dual effect, because it is not only text, but a way of thinking, which often can only capture and interpret, not just be read. Often it is not only the translation of idioms and metaphors; but the usage of common words, terms and phrases.

The strategies of philosophical works translations today are largely driven by the situation and time period. The rough translation of the original, the publication of the language work "protocols" , in other words, to bring up the original table of contents, a series of terms in the text, the deployment of detailed notes – all this may well be the norm in the period of active, catch up development of an array of foreign sources, during the crystallization of the philosophical traditions of Ukrainian and Russian-speaking translation in the aspirations to catch up to the level of modern and postmodern European philosophical culture. These superimposed features, rooted in the specifics of the current philosophy.

Translation as an activity that involves understanding the text in one language and creating a new, equivalent text in another language poses some difficulties. This is what defines the aim of the research – to analyze the original texts and their translations (made by different translators, aimed at different target cultures and self-translations) and to dwell upon the methods and means of achieving equivalence.

When reading any text the distortion of the semantic implication of the text inevitably arises, especially if the author and the target reader of the information belong to different cultures that define the unique linguistic composition. From a formal point of view, this work could be likened to a certain generally complex, assembled from the object constructor. As details of the designer performs a limited set of "terms" (more or less traditional and inherent only in such texts, words and expressions have the status of philosophical concepts) and "tangles" – resistant words and expressions phrases of rhetorical nature.

Since the purpose of the translation is to establish a certain level of equivalence between the original and its translations, the achievement of this goal encounters limitations of the language features that include context, the rules of grammar of the target language, traditions, style of writing, idioms, etc.

Considerable difficulties in translation activities are linked to the achievement of contextual, semantic, associative equivalence of the original and translated texts. A special interest is the problem of philosophical text translation as text implies specific pragmatic meaning and requires the use of specific interpretational and hermeneutical methods and techniques of translation. Interpretation as a necessary condition for translating philosophical text is a certain kind of analytical work aimed at understanding the sense of unity and reconstruction of the text. "Translation of the philosophical text, that is a part of the language system, saturated with meanings and values associated with a specific culture of thinking, always requires some interpretation, adaptation to the target culture" [3: p.27]. Another difficulty translating philosophical texts is that the same term in different philosophical schools and at different times of philosophical thought is filled with different conceptual content.

The philosophical text, as a product of philosophical speech and intellectual creativity, is always intertextual and metadiscoursive, as is the stylistic construct that has a specific complex terminology and uses carefully chosen words.

The grammatical structure that is subject to specific pragmatic communicative function of the text, phi is usually profound in philosophic discourse; often syntactic structure of the text creates considerable difficulties not only to transfer equivalent stylistically issued construct into another language, but also the perception of such entities. "One of the hallmarks of a philosophical text is the function of sub phrase unity of the extra linguistic principles of text

formation explication that refers to the ontological preconditions of extra intellectual thinking" [3: p.58]. Thus, in the translation of Arendt's metaphor "a rudderless ship tossed about on the waves" [8: p.35] translator tries to reproduce it in a form more familiar to the target readers – «в корабль без руля и ветрил» (translation by N. Rudnytska) [8: p.41] but, thus simplifying content as the original terms focused on the fact that the ship was torn by waves, not on the lack of binding targets and means of steering.

"The peculiarity of philosophical language is that it simultaneously acts as incarnation of artificial language of science and reason and pretends to explicate the underlying semantic structure of natural language" [4: p.70]. J. Austin asserted that most philosophical concepts and words belong to ordinary language; therefore, may be embodied in various language games, changing the way of use. For example, the word "sense" is translated as «почуття», «загальний настрій,дух», «свідомість»; "thing" – as «річ», «явище», «сутність», «істота», «предмет»; "mind" – as «розум», «інтелект», «свідомість»; "rationality" – as «раціональність» і «мислення» [5: p.64].

Thus, the specifics of philosophical text interpretation are stipulated by the need of pragmatic analysis, and communication features of the text. Compare the translation of phrases the German "radical" variety [8: p.10], which literally translates as "the radical kind of (anti-Semitism)". In printed translation of it is interpreted as радикальный ассортимент [2: p.16], that is, the style, the intention of the author and the idea are distorted, as the word ассортимент (assortment) in the Russian-speaking culture is primarily a positive value.

Another difficulty for translating philosophical texts are the features of philosophic language that are defined not only by the basic parameters of a linguistic picture of the world, pragmatic-discursive creation of the context by the author, but the specifics of philosophical thinking. The set of forms of knowledge for each particular historical epoch creates a level of cultural knowledge and reflects the typical for this historical era conceptual picture of the world. Therefore the proximity of the subject matter of the source and the target text facilitates translation: At first glance this may look like a belated confirmation of the old scapegoat theory, and it is true that the victim of modern terror does show all the characteristics of the scapegoat: he is objectively and absolutely innocent because nothing he did or omitted to do matters or has any connection with his fate [6: p.45]. – На перший погляд, це може виглядати запізнілим підтвердженням "теорії цапа-відбувайла". Дійсно, жертва сучасного терору має всі характеристики офірного цапа: вона об'єктивно й абсолютно невинна, оскільки нічого з того, що вона здійснила чи не здійснила, не має значення і ніяк не пов'язане з її долею [1: p.2] (translation by Z. Kosytska). The existence of the corresponding expression in the target language simplifies the translation and ensures proper perception by readers.

However, if the classical philosophy recreates a picture of the world based on the system of macro concepts, reflecting a set of core values, the so-called metaphysical thinking, postmodern philosophy, expressed rejection of the presumption of classical worldview, or the post metaphysical thinking that largely manifested verbal explication. Therefore, translation of philosophical texts as complex cognitive phenomenon implies interpreter to obtain specific language knowledge and skills, and extra linguistic knowledge (knowledge, which a philosophical world view sends via the text to the society and its culture, the situations in which the source code is born and what should be perceived in a translation as well).

Considerable difficulties in translation of these texts and the achievement of equivalence are posed by the specific complex grammatical and syntactical constructions and idiomatic language of the original modern authors. The choice of usage the methods and techniques of translation result, largely depends on the subjective view of the purpose of the translator and translation strategy and largely depends on general erudition in philosophical knowledge of the person that translates. Thus, in the example of translation of the work by Hannah Arendt "The Banality of evil" we see that because of the inaccurate understanding of the text, there appears a completely new concept in the target text: No one knew this better than the presiding judge, before whose eyes the trial began to degenerate into a bloody show, – Никто не понимал этого лучше председателя суда, на чьих глазах процесс начал превращаться в чертово шоу (translation by N. Rudnytska). In the original example the author refers to the bloody process as such, therefore the phrase "a bloody show" should be translated literally, and not with the dysphemistic slang implications.

However, the problems of the original idea of the author and its interpretation may not pose the problem in the translation if the author herself attempts to translate the text for the target culture that she is well acquainted with. The German and English texts were written by Hannah Arendt herself and even being familiar with the author's idea the original and translated text are nevertheless drastically different not only in the terminology as such, but even in the tone and the irony of the meaning of separate sentences:

"…die frohe Botschaft der emanzipation so ernst zu nehmen wie sie nie gemeint war, und als Juden Menschen zu sein" – …to make the emancipation oft he Jews that which it really should have beeen

In der Einbildungskraft von Kopf und Herz, gleichsam auf eigene Faust, Volksnähe realisierten – as individuals they started an emancipation of their own, of their own hearts and brains [9:123].

We may conclude, that if the author and the translator are one and the same person the translation is overwhelmingly guided by the Skopos theory that views translation as an activity with an aim or purpose, depending on the intended addressee or audience of the translation. To translate means to produce a target text in a target setting for a target purpose and target addressees in target circumstances. In Skopos theory, the status of the source text is lower than it is in equivalence-based theories of translation. The source is an "offer of information", which the translator turns into an "offer of information" for the target audience [10: p.15].

Comparing both works one gets the opportunity to follow the traces of a practice of writing being pressed and encouraged to permanently reflect the implications of language for thoughts and comprehension. The process of self-translation seems to provide Arendt with a possibility to permanently differentiate, clarify, and find more precise descriptions as well as to comment and complement and, not seldom, invent new and unique meanings by referring

to the literalness of words instead of using conventional terms or concepts.

Thus we come across some condensed phrases that supplement the original text and function like monads within the whole of the argument. In her book on totalitarianism, for example, in the second paragraph of the chapter on "The Perplexities of the Right of Man" (often translated as "Die Aporien der Menschenrechte"), Arendt inserted the sentence: "Die Rolle der Menschenrechte in diesem Prozeß war, das zu garantieren, was politisch nicht garantierbar oder doch noch nie politisch garantiert worden war." (The role of the right of man was to guarantee that which politically could not be guaranteed or yet never had been guaranteed.)[8: p.154]. She thus adds a sentence that puts the aporetic structure of the rights of man in a nutshell. One also comes across tiny but meaningful insertions that amplify the whole context – for example, when in the chapter on "Unpredictability and the Power of Promise" of The Human Condition the discussion of "the inviolability of agreements and treaties" is expanded in the German translation, Vita Actiua oder Vom tätigen Leben, into a "heilige Unverletzlichkeit von Verträgen und Abkommen". Attributing unpredictability as holy or sacred also condenses a central argument of Arendt's theory of contracts, namely the Biblical origin of the covenant as the historical predecessor of contract.

In other places one may find longer supplements, such as for example in her book On Revolution, where Arendt develops her critique of pity – or, more precisely, of the perversion of true compassion into ordinary pity, that is to say to an attitude of "being sorry without being touched in the flesh." The difference is easier to distinguish in English by use of the word compassion rather than pity than it is in the single German word Mitleid. To distinguish the two attitudes or affects linguistically Arendt writes in German of Mit-Leiden, whereas in English she goes back the Latin origin of compassion, using a literal translation and thus speaking of co-suffering. By rewriting and reworking the passage into German during the process of self-translation it has become twice as long as the original, thus enforcing the radical difference of a "bloß mitleidiges Bedauern ... das wohl die Not der anderen sieht und sogar versteht, sie aber nicht eigentlich teilt, von ihr nicht ergriffen wird und die Distanz zu dem Objekt immer wahrt," in contrast to a "leidenschaftliche Betroffenheit von dem Leiden anderer" acuminating in the added statement that both attitudes should not even be considered as related phenomena.

Thus, in the process of the translation of philosophical text, while selecting specific methods and techniques, translator is faced with multitasking (the analysis of pragmatic features, discursive text parameters, structural and semantic features of philosophical terminology; identification of the main means of lexical semantic explication of the philosophical thinking components; differentiation of the features of communication and interpretation of philosophical discourse, conceptual componential, contextual, semantic and stylistic analysis), which, above all, is the goal of hermeneutic analysis and interpretation of a philosophical text.

"Philosophical knowledge is fundamentally interpretive knowledge. Interpretation is the compelling point, the shape and the way of the philosophical knowledge "[7: p.124]. Therefore, translating philosophical text as a kind of interpretative discourse requires from an interpreter the possession of not only translation competence, acquaintance with philosophical glossaries, but also extra linguistic knowledge, understanding and correct interpretation of the philosophical world view.

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