Development of intercultural communicative competence in Russian-Chinese discourse

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Abstract. The expansion of intercultural interaction between countries and cultures requires the training of modern specialists who know both foreign languages and intercultural communication. However, in the training of translators, there is a lack of authentic material offered by the native speakers of the corresponding language and culture. The purpose of the article is to suggest strategies for teaching the translation of advertising texts and anthroponyms in the Russian-Chinese discourse. The methodological basis of the research is the theory of skopos considering translation as a practical type of activity, as well as a comparative analysis of anthroponyms. As a result of the research, there proposed strategies for translating advertising texts (working with linguistic forms, cultural content, adding and omitting information, combining these strategies) and anthroponyms (using transliteration from Russian into Chinese, it is necessary not only to choose suitable Chinese hieroglyphs but also take into account their meanings, special cases). Comparing Russian and Chinese names, an important difference is found: transliterating Russian names, a person's gender information can be expressed through Chinese hieroglyphs but this effect cannot be achieved when transliterating Chinese names. Russian-Chinese discourse has a strong cultural connotation, reflecting the unique way of people's life. The task of the translator is to reproduce not only the formal but also the cultural information of the original text. The novelty of the work is determined by the need to research the Sino-Tibetan language group in order to improve the methodology of teaching translation and intercultural communication as a practical activity.
Keywords: Russian-Chinese discourse, skopos theory, advertising text, anthroponym

1   Introduction

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The relevance of the topic is determined by research that contributes to the development of intercultural communicative competence. However, while teaching translation and intercultural communication, there is a lack of authentic material having real practical application.

The research hypothesizes that extralinguistic knowledge in the field of intercultural communication based on authentic material significantly contributes to improving the quality of translation and preparing students for work in an intercultural environment.

The research aims to propose practical strategies for teaching the translation of Russian and Chinese advertising texts and anthroponyms based on the theory of skopos.

Accordingly, the following tasks are solved: consider the theoretical basis of the research, determine the basic theory of translation of texts for a given discourse, highlight practical strategies for teaching the translation of advertising and anthroponyms.

The scientific novelty of the research is in the fact that it offers practical strategies for translating advertisements and anthroponyms, which can be useful in teaching translation in the Russian-Chinese discourse.

The interaction of translation of advertising texts and intercultural communication in the business environment is confirmed by a number of papers.

One of the main functions of social and commercial advertising is to provide information to the target audience, taking into account the needs of advertisers. In modern Translation Studies, translation is defined as translation and intercultural communicative activity. Consequently, one of the main tasks of translators is mediation between languages and cultures [1].

It can be due to the following factors: globalization and changes in companies' communication [2, 3]; forms of communication which differ across cultures [4]; implementation of cultural norms to verbalise cognitive activity in professional interaction [5, 6]; the tension between the domestic and foreign cultures and consequent choices in translation strategies [7]; inter-role congruence and interaction comfort among customers [8]; ego-focused emotional appeals emphasizing local origin, nostalgia and long-standing cultural traditions or entertainment values [9, 10], difference in way of thinking [11, 12].

As an important part of Chinese culture, the culture of names is also one of the areas of research in Translation Studies, however, many latent cultural factors need to be considered.

There are not many articles comparing Chinese and Russian anthroponyms. The work "Russian and Chinese languages, cultures and customs"（俄 汉 语言 文化 习俗 探讨）[13] presents the sources of surnames and names, as well as patronymics in the Russian naming system. The article "Comparative Study of Russian and Chinese Language and Culture"（俄 汉 语言 文化 对比 研究) [14] covers the similarities and differences between Russian and Chinese surnames in terms of semantics and offers a new perspective on the comparison of Russian and Chinese surnames.

There are few works of the Sino-Tibetan language group in the Russian too. The complexity of translation is determined by the fact that the main strategies of anthroponymic construction are above the linguistic categories proper and even above the national-cultural categories, consistent with universal laws: a vision of one's place in the world, adherence to ideals [15].

Thus, there is a contradiction between the increased demands of international activity and the insufficient training of translators taking into account a specific cultural context. Expanding cooperation with China requires peculiar training of specialists who can both translate and adequately convey the cultural text content.

2   Methods

The main methodology of the research is the theory of skopos (ancient Greek "skopos": purpose of activity), which consider translation as a type of purposeful human activity. The choice of strategies is determined by the practical purpose of the translation.

According to the concept, translation is a kind of practical activity and the success of any activity is determined by the extent to which it achieves the set goal. In connection with a specific goal, the translator chooses a translation method that reproduces the original, deviates from the original or neglects it [16].

Obviously, a high-quality translation of an advertising text is guided by the reaction of the country's consumer, target culture and situation. To achieve the goal, it is necessary to use country-specific information, aesthetically attractive linguistic and cultural strategies.

Comparative analysis of Russian and Chinese anthroponyms helps eliminate biases in intercultural interaction and inconsistencies in translation.

3   Results

Studying advertising, it is noticed that sometimes enrichment, reduction or replacement of the cultural content of the original is required. Enrichment means adding cultural elements of the target situation to the translation, so that consumers feel the closeness of the information. When the recipient cannot understand the cultural content of the original, it is better to shorten it or replace it with cultural accents of the target situation. For example:

1) *Oh, my* is the base, these are the most irreplaceable things like bread, salt and matches. Translation: 正如 生活 离不开 水 和 空气， Oh, my 在 你 的 生活 里 无法 代替。

In the Russian tradition, bread, salt and matches are identified with the most necessary things in life but for the Chinese they do not serve as basic necessities. It is worth mentioning water and air as the basis for any person, so it is necessary to replace bread, salt and matches with water and air. While translating, the stylistic method of comparison is preserved, that is, "Oh, my" is likened to water and air, and the rhyme "i" is used to increase the attractiveness of the translation.

2) Don't save, buy now! (advertising of shoe stores KALEVALA). Translation: 购 鞋 攒 温暖， 为 "足" 买 健康。

The sentence "Don't save, buy now" is translated as "不要 省钱， 立即 购买". The translation corresponds to the Russian character but does not correspond to the Chinese traditional concept. In the minds of the Chinese, economizing and saving money is a good character trait, so the translation is not suitable for Chinese consumers. In this case, they propose to emphasize the warmth and comfort for the feet. Thus, according to the theory of skopos, the translation also takes into account the difference in the cultural psychology of the consumer.

So, while teaching the translation of advertising, the following recommendations can be given: working with linguistic forms, cultural content, adding and omitting information, combining these strategies.

Anthroponymy can clearly designate specific people and reflect their personality, hobbies, occupations, ideals, etc. Each nation has many traditions to determine the name of a person but traditions are limited by cultural factors such as history, society and ethnicity.

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In transliterating names, it is necessary to take into account the meaning of Chinese hieroglyphs and gender of names and surnames, which is achieved through the introduction of the appropriate hieroglyphs for gender.

For example, Ivanov, one has to write 伊万诺夫. The combination "诺夫Nuofu" is used here. The Chinese hieroglyph "诺 nuo" means "agree" and the Chinese hieroglyph "夫 fu" means "grown man, husband." The combination of Chinese hieroglyphs "诺夫Nuofu" is most suitable for a male name. Sometimes translators and students do not take into account the meaning of the phrase and use the wrong combination of the word "儒夫". The word means "weak and doing nothing." Usually, the endings of Russian surnames should be transliterated as follows: -nova (诺娃), -novich (诺维奇), -rov (罗夫).

Thus, while translating anthroponyms, the following recommendations can be given: using transliteration from Russian into Chinese, it is necessary to choose both Chinese hieroglyphs suitable for pronunciation and their meanings. The selected Chinese hieroglyphs should disclose the gender of a person, so as not to cause misunderstandings or insults. While using transliteration from Chinese into Russian, it is necessary not only to cope with the Palladium transcription system, but also to take into account special cases.

While describing the transliteration of Russian and Chinese names, we have found an important difference: transliterating Russian names, a person's gender information can be expressed through Chinese hieroglyphs, while this effect cannot be achieved when transliterating Chinese names.

4   Discussion

A certain specificity inherent in contacting cultures is an essential condition for the successful implementation of intercultural communication not only with direct contact of an individual but also in a situation when one is a recipient of a translated text. Each advertising text requires a different approach but there are translation solutions that make the translator's job easier and help develop a translation strategy.

Advertising translation is considered a complex communication tool. In the process of its creation, in addition to lexical, grammatical and syntactic transformations, culturally specific features including traditional, national, social, political, ethical, moral, religious and psychological are also taken into account. Thus, based on the analysis of problems and strategies in the advertising translation, it has been established:

- while translating, there are certain difficulties due to several strategies and a variety of stylistic features;

- solution to the problems is achieved through the analysis of the text and, as a result, the correct use of strategies;

- choice of a strategy depends on many factors: the nature of the text, audience consuming advertising products, literary tradition of the translator.

So, while translating, it is necessary to take into account not only the linguistic features of the original and translated texts but also the extralinguistic background associated with the localization of the text to intercultural conditions.

As for anthroponyms, there is no consensus regarding their interpretation. A number of studies examine their relationship with the type of activity, profession, historical context and the territorial principle of the name origin. In general, most studies highlight the importance of taking into account the origin and cultural context.

5   Conclusion

Thus, dealing with cultural differences, translators must flexibly apply translation strategies, analyze specific conditions for the correct transmission of semantic information, including cultural. In the Russian and Chinese, certain words have a strong cultural connotation, reflecting the unique way of the people's life. The translator must reproduce the cultural information of the text and ensure the correct perception of the translation.

Teaching a foreign language, it is necessary to increase the cultural background, if ignored, students have the opinion that they have mastered a foreign language. But in real communication, they understand that it can cause pragmatic cultural errors. In order to improve the teaching effect, it is necessary to introduce cultural knowledge based on authentic materials offered by native speakers, contributing to the high-quality training of specialists in the field of translation.

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