



## EDITORIAL

# Not to Be Lost in Translation

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This EDITORIAL article *Not to Be Lost in Translation* has been inspired by a number of circumstances. Firstly, it echoes the title of Sofia Coppola's movie (2003), which explored the existential experiences of characters being exposed to a foreign language and culture and seeking authenticity and recognition in the eyes of the Other. Secondly, one of the articles in the current issue discusses the problems of translation from one language to another in the context of turbulent geopolitical developments. Thirdly, and most importantly, ensuring the adequate translation of scientific articles written in multiple languages and addressing a bewildering variety of sociocultural contexts is one of the most urgent topics for *CS&P* as an English-language journal published in Russia.

Below, I will consider some ideas expressed by Paul Ricoeur, a scholar known for developing the hermeneutic approach, in his book *On Translation* (2006), which will help us form a suitable framework for analysis. The issue of translation was mentioned in some of Ricoeur's works due to the obvious overlapping of the process of translation and the nature of interpretation. The book includes several short essays.

In the first essay, "Translation as Challenge and Source of Happiness," Ricoeur describes what he sees as "translation's great difficulties and small delights" (p. 3). When describing difficulties, he uses an analogy drawn from Sigmund Freud's notions of the work of remembering and the work of mourning. In this context, he shows that while a good translation can always accomplish something, some loss is inevitable. Using more examples drawn from Freud, Ricoeur notes that it is always possible to doubt whether the target language really has the capacity to say what has already been said in the source language. Or, putting it differently,

there is always a presumption that what is said in one language cannot be always said in another language. According to Ricoeur, such a presumption is a “fantasy nourished by the banal admission the original will not be duplicated by another original” (p. 5). Such a fantasy, in turn, is strengthened by another fantasy that a perfect translation is possible. In translation, as Ricoeur argues, equivalence is paradoxical, which means that it cannot be completely adequate, since a translator always relies on approximation. Thus, even the greatest and most fundamental works of world literature, such as the Bible or Iliad, always remain subject to retranslation attempts.

In the second essay, “The Paradigm of Translation,” Ricoeur makes a distinction between two senses of translation: the strict sense, in the case of interlingual translation, and the broader sense, in the case of intralingual translation. He argues that interlingual translation shows that it is possible to translate in more than one way; intralingual translation goes further and shows that “it is always possible to say the same thing in another way” (p. 25). Therefore, there can be no absolute test of what is a good translation. At best, what is possible is “an equivalence without identity” (p. 22). This applies not only to translation, but also to speaking one’s native language: “We have only points of view, perspectives, partial visions of the world. That is why we have never ceased making ourselves clear ... to others who do not see things from the same angle as we do” (p. 27); thus, there is “something foreign in every other” (p. 25).

Finally, Ricoeur touches the problem of meaning, which goes far beyond the search for equivalent terms in the target and source languages to imply an understanding—and even direct sensing—of the peculiarities of both sociocultural contexts.

The main topic of the ARTICLE “*So the Last Will Be First*”: *Cancel Culture as an Instrument of Symbolic Policy* by Daniil A. Anikin and Dina D. Ivanova is cancel culture. As a relatively new concept offering a broad range of interpretations, cancel culture is acquiring a new meaning right before our eyes. As a result, it is becoming an increasingly significant topic in academic studies. The authors define cancel culture as a “criticism or condemnation directed at an individual or event, targeting a specific person or group, and relating to the past, present, or future, including actions or statements made in either the real or virtual world.” They specifically stress the role of public space as a prerequisite of cancel culture: while previously a person facing social ostracism could hide that status by changing their physical location, this is no longer possible in today’s interconnected world. The authors distinguish two processes within cancel culture: division, which refers to the act of exclusion, and unification, which involves the development of shared principles within a group. They propose two definitional categories: exclusion, which is linked to the desire to punish the target, and consolidation, which in contrast is focused on the group’s values and practices. The study is based on Pierre Bourdieu’s theory of three types of capital—economic, cultural, and social—each of which could potentially become symbolic. The authors analyze cancel culture as a mechanism in social reality that, on the one hand, highlights the emergence of new positions and power dynamics, while, on the other hand, drives social transformation, resulting in both positive and negative consequences.

Alyona V. Dymova, Natalya N. Koptyaeva, and Thomas A. Beavitt in the ARTICLE *Tendencies of Translation Manipulation Strategies in Anglophone Mass Media: The*

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*Case of the “Collective West”* underline that, in the context of unfolding geopolitical events, multi-linguistic media, translation and social discourse theories have to take rapidly evolving and potentially diverse meanings into account. In particular, due to its status as the mostly widespread language, it becomes relevant to consider whether English is inherently prone to such manipulations. According to the authors, their work “sets out to evaluate the means by which linguistic distortions creep into media discourses by examining a sample of content that features the concept of the ‘collective West.’” Using an interdisciplinary approach, including linguistic and translation studies, discourse analysis, and sociolinguistic methods, they compare the uses of this term in English-language media with those appearing in equivalent Russian texts. Having collected 103 original Russian-language fragments (2022–2024) from Russian and Belorussian news sources containing the key phrase “коллективный Запад” [kollektivnyi Zapad], the authors conducted their comparison with 143 translations appearing in British or American news publications. The analysis reveals five main trends: “(a) subtle tampering in direct quotation; (b) deliberate omission of chunks; (c) imprecise indirect quotation; (d) tampering with the cornerstones of direct quotation; (e) defacing the source of quotation.”

The ARTICLE *On the Way to a Secularized Theology: Why Today’s Disapproval of an Atemporal God Is Gaining Momentum?* by Vladimir K. Shokhin discusses the provocative challenge from Charles Hartshorne who insisted on “Divine relativity”; consequently, the timelessness of God became a general topic of discussion in Western theology of the 20<sup>th</sup> century. Then, Boethius’ classical thesis that “Divine eternity is the perfect possession of the whole fullness of unending life” and is therefore timeless was backed by contemporary physics through the theory of special relativity. As Vladimir K. Shokhin argues, while “the appeal to science did not prove altogether successful, it spurred on the ‘temporalists’ to produce new arguments, which in turn led to new counter-arguments from the traditionalists.” He then analyzes the arguments of those authors who insist that God is eternal to advance the claim that “both parties are, nevertheless, unanimous in the opinion that no evidence for the very nature of Divine eternity is available directly from the Bible (in spite of numerous statements therein that God has neither beginning nor end).”

In the ARTICLE *Saudi National Day: Conservatism Versus Modernity in the Light of Saudi Vision 2030*, Theeb Mohammed Aldossry notices that Saudi Arabia is a society of paradoxes where modernity and tradition coexist at the same time as restraining each other. Today, the Kingdom is witnessing a process of change in its social, financial, and political structures, which are reflected in *Saudi Vision 2030*. As the article shows, the document seeks to create social and economic policies that will enable the country to break its dependence on oil exports, create a prosperous and sustainable economic future, improve lifestyles and social cohesion within Saudi Arabian communities, and lift some conservative social restrictions. Using the annual celebration of Saudi National Day on September, 23<sup>rd</sup> as a case study for analyzing theoretical questions around nationalism and state power, the author seeks to answer the following questions: (a) What are the debates surrounding celebrating Saudi National Day as an element of Saudi Vision 2030? (b) What are the aspects of Saudi

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National Day celebration practices? (c) What are the consequential trends related to the celebration of Saudi National Day?

The ARTICLE *Exploring Social Identities in Indonesia: The Role of Religious and Ethnic Identities in Evaluating Well-Being* by Tery Setiawan, Missiliana Riasnugrahani, Ellen Theresia, Meta Dwijayanthi, and Marissa Chitra Sulastra sets out to investigate the concept of well-being, which has experienced increased scholarly attention in the past decades. The authors emphasize two approaches toward well-being: objective including economic, basic needs, life expectancy, etc. and subjective, namely, assessment of life satisfaction and quality of life. At the same time, the authors, following the argumentation of some researchers who argue that these approaches have limitations, aim “to pursue a more contextual approach to understanding the perception of well-being in Indonesian society by incorporating both individualistic and basic needs into a broader framework of socio-psychological needs.” In the study, well-being is viewed as an intimate concept, thus specifically defined by the individual who experiences it, but at the same time being deeply rooted in particular societies. Employing the notion of relational well-being, the authors hypothesize that religious and ethnical identity is positively related to individuals’ relational well-being. The study is based on a survey conducted from October to December, 2022.

Jahandar Jabarov in the ARTICLE *Sociology of Russophilia in Azerbaijan: A Classification for Russophile Social Groups* indicates that “Russophilia is driven by admiration for Russia’s cultural heritage, political traditions, and geopolitical influence. It is often seen in nations with historical ties to Russia or in groups that support multipolarity in global politics.” Conversely, Russophobia reflects wariness or skepticism toward Russia’s role in global affairs, influenced by historical tensions and geopolitical rivalries. Jahandar Japarov stresses that “Russophilia reflects not just positive sentiments toward Russia but also enduring cultural, linguistic, and ideological attachments that influence social behavior and attitudes at a more profound level.” The study is aimed at exploring the main sociological characteristics and features of Russophiles and providing a classification of pro-Russian social groups in Azerbaijan. The primary means of collecting data to address the research objectives are qualitative methods, particularly unstructured interviews. The research was conducted between 2022 and 2023; a total of 300 potential participants were initially approached face-to-face, and 75 individuals self-identified as Russophiles became the focus of in-depth interviews. The author concludes that there are various Russophile social groups in Azerbaijan, which share commonalities and distinct characteristics.

The ARTICLE *Influence of Globalization on the Transformation of Kazakh Traditions and Culture: A Case Study of Southern Kazakhstan* by Makhpal Syzdykova, Zharkynbek Abikenov, Aigul Abdiramanova, and Elmira Ilyassova underlines that balancing the preservation of traditional culture with the adoption of innovative practices is particularly crucial in Kazakhstan. In the Kazakh society, cultural identity is deeply intertwined with the history of people. In the study, the transformations of the traditional Kazakh culture taking place both under the Soviet rule and in the modern globalized era are explored. At the same time, the authors mention that the modernization process often clashes with efforts to revive and protect cultural heritage.

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The authors formulate the main research goal as determining how global forces such as digitalization and Western cultural integration are reshaping the sociocultural fabric of the Kazakh society. This process can enhance Kazakhstan's global participation while safeguarding its distinct cultural identity and foster a pluralistic cultural landscape where different traditions coexist and enrich the national identity. The collection of raw data was carried out through an online survey in the Kyzylorda, Turkestan, Zhambyl, Zhetyssu, and Almaty regions, as well as the cities of Almaty and Shymkent, which make up the southern region of Kazakhstan. The survey was conducted on the Google Forms platform ( $n = 597$ ) in May and June, 2023.

Zainal Abidin, Eka Putra, Yuliana Hanami, and Sari Angraeni in the *ARTICLE "I Am Not a Corrupt Criminal and What I Did Is Not Corruption!": The Dynamics of Perceptions, Denial, and Understanding of What Corruption Is* note that corruption is a serious problem in Indonesia. They describe the tasks of the Corruption Eradication Commission (Komisi Pemberantasan Korupsi) established in 2004 for "investigating, inquiring, and prosecuting criminals; acting to prevent corruption, and monitoring the implementation of state governance." The authors analyze corruption through discursive psychology, which examines how language and interactions construct and convey psychological phenomena, such as thoughts, emotions, and identities to explore the idea that "corrupt behavior is a multifaceted socio-psychological phenomenon." The current study "investigates the perceptions of corruption perpetrators and the dynamics between their perceptions and the defense mechanisms they employ regarding their corrupt behaviors." The authors argue that perception is a crucial factor in understanding behavior; therefore, examining the perception of corrupt behavior from the perspective of the accused is essential to explaining the underlying mental processes. The study is based on interviews with five convicts serving their sentences in Sukamiskin Penitentiary, a special prison for corruption convicts in Indonesia.

The *ARTICLE Digital Age Pedagogy: How European and Asian Business School Students Perceive Competence-Oriented Education* by Desislava Serafimova, Pensri Jaroenwanit, and Pongsutti Phuensane analyze the changes in educational services due to the widespread use of digital technology. The authors argue that if business schools want to be in tune with the world's leading innovation trends in higher education, they "must meet the expectations of their current and future students, as well as the requirements of the labor market—employers and personnel users—competing not only with traditional academic institutions but also with alternative education systems and online platforms." The authors describe their research interest as focused on considering how students in Europe and other continents perceive the competency-based educational approach. Their goal is "to verify whether significant cultural differences exist in the perceptions of students from Europe (business schools in Bulgaria, an EU member state) and Asia (business schools from Thailand) regarding applying a competence-oriented educational approach in digital transformation."

Shayista Majeed, Sabiya Mufti, Sabzar Ahmad Peerzadah, and Nazir Ahmed Nazir in the *ARTICLE Effect of Conscientiousness and COVID-19-Induced Job Stress on Organizational Citizenship Behavior Among Healthcare Professionals* refer to the studies revealing that healthcare workers who played a key role in battling COVID-19,

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were exposed to work overburden, loneliness, and an elevated risk of infection. It means that COVID-19-induced job stress has thus posed several challenges including high work standards and a tough environment. In assessing the relationship between conscientiousness and organizational citizenship behavior among healthcare professionals during the pandemic, the authors conclude that most conscientious employees reported experiencing higher levels of stress and low job satisfaction due to the changing work context during the pandemic. Paying particular attention to a non-Western cultural setting, the authors assume that cultural differences result in varying behavioral outcomes at workplace; thus, employees may demonstrate different levels of organizational citizenship behavior directed at their co-workers or organization, particularly during the pandemic. It is hoped that the insights from the study will “prove beneficial for such countries where healthcare system is more fragile and prone to collapse during a calamity.” The study was conducted among healthcare employees working across different public hospitals in Jammu & Kashmir, India. The total population under study was 7,151 healthcare professionals; the entire data collection process was executed between May and September, 2021.

In the RESEARCH NOTE *Innovations in Human Resource Management: A Bibliometric Analysis*, Redar Hameed Ali and Alena E. Fedorova note that the integration of technology into the field of human resources plays an important role in the performance of employees and the implementation of changes aimed at enhancing competitiveness. They explore and synthesize the vast array of research literature into the intersection between technology and human resource management in order “to understand the impact of technological advancements on HRM practices, as well as to identify the trends and patterns that have emerged in this field through a bibliometric analysis.” In addition, the study discusses challenges and opportunities in the realm of HR technology suggesting that ongoing innovation and adaptation are essential for organizations to thrive in a rapidly changing business landscape.

The BOOK REVIEW section includes a review by Andrey S. Menshikov of Jennifer Keating’s book *On Arid Ground. Political Ecologies of Empire in Russian Central Asia*, 2022. The book under review “offers a fascinating perspective on the imperial power’s efforts to transform the environment of its periphery.”

Discussions around the topics raised in the present issue will be continued in the subsequent issues of our journal. In planning to introduce new interesting themes, we welcome suggestions from our readers and prospective authors for thematic issues, debate sections, or book reviews.

For more information, please visit our journal web-site: <https://changing-sp.com/>

## References

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