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КОНСТРУЮВАННЯ ІДЕНТИЧНОСТІ ПЕРЕКЛАДАЧА В АНГЛОМОВНОМУ ІНТЕРНЕТ-ДИСКУРСІ ДО ТА ПІД ЧАС ПАНДЕМІЇ COVID-19

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CONSTRUCTION OF TRANSLATOR'S IDENTITY IN ANGLOPHONE INTERNET DISCOURSE BEFORE AND WITHIN COVID-19 PANDEMIC

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CONTENTS

INTRODUCTION

The COVID-19 pandemic is an immense public health and economic crisis, which also reshapes how individuals perceive themselves and the world around them. It is apparent that in any professional context, people have to possess a sense of who they are – what identity or identities are the most prominent – in order to be able to navigate that context in an accurate manner. The current coronavirus pandemic has brought significant changes to many fields of professional activity, including translation. It altered the ways translators and interpreters work to convey meaning of communicated message.

The topicality of the research is explained by the necessity to explore how the pandemic has triggered a range of upheavals, encircling the international arena and many fields within it. The translation field is of particular importance in this case because translators and interpreters provide critical language access globally. They are routinely exposed to challenging situations general population would never encounter.

The object of the paper is the Anglophone Internet discourse.

The subject-matter of the present study is translator's identity in the Anglophone Internet discourse.

Practical value of the results gained in the study is in their application in the classes of theory and practice of translation, practical English, both spoken and written. The results can also be applicable to writing students' papers, diploma papers and post-graduates' researches.

The aim of this paper is to reveal specificity of constructing translator's identity in Anglophone Internet discourse before and within the COVID-19 pandemic.

The aim of this study is achieved by performing the following **tasks**:

- to analyse the phenomenon of the translator's linguistic personality and factors that influence and constitute translation process.
- to outline translator's identity through the lens of contemporary Anglophone Internet discourse;

- to refer to translator's roles performed by translators, e.g., bridge-makers, mediators, which contribute to building translator's professional identity;
- to study multimodal (verbal and non-verbal) means that contribute to the formation of translator's identity.

Methods of research used in the paper include stylistic, multimodal, textual and interpretative analysis applied to analyse such online sources as blogs, news outlets, and various social media channels.

The novelty of the research lies in the study of the translator's personality as a subject of speech activity, which has a number of characteristics: linguistic, social, ideological, psychological, interacting with each other and influencing each other, which, in turn, affect his/her ability to produce a translated text.

Compositionally, the paper consists of the introduction, two chapters, a general conclusion to the whole paper, and the list of references.

The Introduction presents the object and the subject-matter of the investigation, underlines the topicality of the problem under study, mentions the novelty of the obtained results, sets the main aim and the tasks by which it is achieved, considers the methods of research used in the paper, and underlines the content of each chapter separately.

Chapter One presents theoretical and methodological framework for the research of translator's identity in Anglophone Internet discourse.

Chapter Two analyses translator's identity in Anglophone Internet discourse before and within COVID -19 pandemic.

CHAPTER ONE. THEORETICAL AND METHODOLOGICAL FRAMEWORK FOR THE RESEARCH OF TRANSLATOR'S IDENTITY IN INTERNET DISCOURSE

1.1. The Concept of Translator's Identity

Personality of a translator plays a crucial role in what the process of the translation will be like. The concept of a translator's identity belongs to the most interesting, complex and, at the same time, the least developed issues within the translation studies. Particularly, the concept of translatorial identity has gained momentum in the post-modern world. Indeed, as stated by Tan (2012), the post-modern world, which is ruled by globalization, immigration and localization, observes that the means by which the identity of a translated text is created and acknowledged in the process of translation or intercultural communication is more of the concern of the translator and translation studies scholar. Translator's identity is of utmost significance, touching upon a few questions within the translation field. Indeed, the kind of identity assumed by the translator in the translation process affects the following: whether a translation takes on an identity associated with the source or target language culture, whether it can possess an identity of its own, or whether it is the alternate existence of another identity (Tan, 2012).

For the purposes of addressing what translator's identity is in particular, it is first needed to underline the basic meaning of the concept of identity. Tan (2012) cites five main definitions. To start with, identity is referred to as "people's concepts of who they are, of what sort of people they are, and how they relate to others" (Hogg & Abrams, 1988, p.2). The second definition is that identity "refers to the ways in which individuals and collectivities are distinguished in their social relations with other individuals and collectivities" (Jenkins, 1996, p.4). Third, identities are "relatively stable, role-specific understandings and expectations about self" (Wendt, 1992, p.397). Fourth, as proposed by Taylor (1989), "my identity is defined by the commitments and identifications which provide the frame or horizon within which I can try to determine from case to case what is good, or valuable, or what ought to be done, or what I endorse or oppose" (p. 27). The last definition cited is, "yet what

if identity is conceived not as a boundary to be maintained but as a nexus of relations and transactions actively engaging a subject?" (Clifford, 1988, p. 344). As one can see, it is primarily underlined throughout these definitions that identity is what distinguishes a person and how s/he relates to others. Accordingly, identity also comprises role-specific identifications and expectations about self.

The entire issue of describing the identity of the translator basically lies within describing what a translator does in the process of translation and how it is done. Therefore, in order to get an answer for the rather complicated question of "what is the identity of a translator?", one could take into account much simpler, age-old questions, namely "what is a translator?" or "what does a translator do?" (Tan, 2012). In regard to this, one should identify two groups of definitions. The first refers to a dictionary type of definition. For example, Oxford Dictionary of Current English (fourth edition) (2009) defines a TRANSLATOR as "a person who translates from one language into another;" to TRANSLATE is defined as "1. express the sense of words or writing in another language. 2. be expressed or able to be expressed in another language. 3. (translate into) convert or be converted into another form or medium."

The second group of definitions uses images of other social individuals. This primarily stems from the fact that apart from the conventional dictionary, people often come across alternative definitions, which describe the translator "as a mediator, a painter, an actor, a photographer, an imitator, a slave, a servant, or a matchmaker," for example (Tan, 2012). In this regard, the work of the translator also seems to include the 'building of bridges', 'mediating between two language-cultures', 'imitating or 'copying the original like a painter', or 'matching the one to the other like a matchmaker' (Tan, 2012). In this regard, the second group of definitions provides metaphorical explanations of the many roles a translator performs (e.g., translator as a mediator, a competitor, a creator, etc.) (Tan, 2012). Overall, as to the two groups of definitions of who a translator is, the first one refers to a traditional, i.e. dictionary, type of definition, whereas the second group relates to metaphorical descriptions of a wide variety of roles a translator implements.

Lastly, within every translation approach, translators fulfil particular social roles and have multiple identities, which differ based on contextual factors, e.g., personal, social, and professional identities (Farahzad & Varmazyari, 2018). In such a way, it can be seen that translators' identities are constructing through their belonging to, among others, establishments, translators' groups and training spaces as well as in the roles perform on their own in social communications and in the cultural constructions and representations the translated piece can presuppose. To put in other words, translators' selves function as their social identity; at the same time, they create their identity, through the actions, decisions, and beings, to the communities to which they belong (Farahzad & Varmazyari, 2018).

1.1.1. Identity in Interdisciplinary Studies

Identity should also be considered in the context of interdisciplinary studies since translation is an interdisciplinary social phenomenon, which comprises different agents who constantly internalize structures and are engaged in social constraints and dynamics (Ferreira-Alves, 2011). As mentioned previously, an aspect that enriches identity research is the fact of this concept lying at the interface of sociology and psychology, two major prominent sciences. Similar to teaching, translation is also a complex social and a psychological endeavour (Farahzad & Varmazyari, 2018). In this regard, translation sociology has become a relevant research interest and area in both Translation and Interpreting Studies (TS) and Sociology, which enables comprehending and interpreting old issues in pioneering ways emerging within the contemporary complex sociopolitical and cultural world. Most importantly, the interdisciplinary essence of the research in this field is likely to inspire scholars to conduct investigations regarding the interface between self, groups, and society in regard with translational problems, concerns and procedures (Farahzad & Varmazyari, 2018). In such a way, the analysis of sociological approaches to translation can explain how people perceive identities since, within each approach, one can put translators in particular social roles, which endows them with specific social functions, which, in turn, contribute to the construction of their identities (Farahzad & Varmazyari, 2018).

Moving on, the approaches to sociology that seek to explore the self are distinguished in the social or societal contexts where people's doings produce social structures, and this process resembles seeing one's self through the eyes of others, which provides the self with a shared meaning comprised of self-reflection and other people's interpretations (Farahzad & Varmazyari, 2018). Fearon (1999) underlines that in the social sciences "a person's identity is how the person defines who he or she is" (p. 11); hence, be it physiologically, psychologically or sociologically, any individual person can have but one general identity. Physiological identity comprises person's physical and biological features, namely their height, facial features, finger prints, and colour of the skin and hair; the psychological component of identity entails the idiosyncratic things that mark a person as unique, and it is frequently related to the cognizance of self and the ability to self-reflect, as observed in gender identity; the sociological component is about individual's role-behavior when it comes to other people in society, or the assembly of group memberships that make the individual distinct (Farahzad & Varmazyari, 2018). In other words, it presupposes the ways in which people and groups are notable in their social relationships with other people and communities. Taking these views into account, it can be said that the identity of an individual is the individual him/herself, as well as the individual him/herself is that identity (Farahzad & Varmazyari, 2018). One can attest to this by providing an example that that in some states, such as Hong Kong and China, any individual person is and can be given only one identity card number, while in other states, such as the UK, one can each be given only one national insurance number, social security number, driving license number, etc. under a majority of circumstances (Farahzad & Varmazyari, 2018). Yet, even though someone may take more than one identity for different reasons, e.g. when being a double agent, this person can still have the sole true identity on the whole (Farahzad & Varmazyari, 2018). At the same time, any person can and does have possess than one individual trait or distinctive characteristic, and they also can and do have several social roles to perform. For instance, a person may be a father/mother and also a son/daughter or a brother/sister at home; or someone may be a

professor/scientist/doctor/worker and at the same time an administrator or someone of a high/ low social status, and so on (Farahzad & Varmazyari, 2018). All of the aforementioned are connected to the different roles an individual can perform in various contexts, and they may, in turn, be likened to the different or dependent identities an individual appears to have while implementing such roles (Farahzad & Varmazyari, 2018). Hence, it would be sensible to state that a person is in fact given two types of identities, with one being the complex, general identity that a individual possesses at all times, and the other being an array of context-associated identities that someone is to assume, either deliberately or not.

1.1.2. Typology of Identities

Farahzad and Varmazyari (2018) define following types of identities: personal, individual, group, collective, gender, national, linguistic, cultural, and professional; these are the most established terms when ones refers to identity. To put it in simple terms, one can define identity as what differs an individual/group from others when regarded from a mutual dimension, e.g., personality, gender, nationality, culture, and so on. Furthermore, such a way of defining identity bears a close resemblance to the definition of culture, which, in turn, establishes the proximity of the two concepts. In fact, both culture and identity are implemented in what they are not (referring to); in eliminating and in contrast with others. At the same time, identity is manifested at both individual and collective levels. To put it in another way, while people have their own identity that makes them distinct from others, people are members of social groups as well, which differ from other groups, too; in such a way, the dichotomy between 'self' and 'other' is common to both displays. What is more, one can underline that the distinction obtains more prominence due to the fact of societies varying in the degree to which they are more individualist or collectivist

The study conducted by Farahzad and Varmazyari (2018) mainly focused on the three major types of identities, namely personal identity, social identity, and professional identity. The first concept can be clarified as simply as that is how people define themselves. The second one, social identity, according to Tajfel (as

cited in Farahzad and Varmazyari. 2018) is 'that part of an individual's self-concept which derives from his knowledge of his membership in a social group (or groups) together with the value and emotional significance attached to that membership.' Lastly, professional identity presupposes person's way of regarding themselves when it comes to the standards of the profession they are skilled in or are members of. Besides, professional identity is oftentimes driven by strict professional codes of ethics.

Furthermore, the concept of identity is investigated on the basis of the theories of Bourdieu. For instance, it is argued that three elements of identity, namely the reflexive, collective, and dispositional, can be comprehended based on Bourdieu's theory of practice that turns one's attention to the development of identity from these three sources: 'the interrelations between habitus and field', 'the intersubjective relationship between agents' (Bottero 2010, p. 6), and person's dispositions. At the same time, the dispositional, collective, and reflexive elements signify personal, social, and professional identities (Farahzad & Varmazyari, 2018). While the first two are self-explanatory, one can explain the third as the way person's habitus is connected to their performance in the social field, i.e. in the area of translator training.

Besides, as Cressman (2009) underlines, the interactions between actors in networks define their identity and because actors can at the same time belong to different networks and depending on the way these interact, their identities can vary. Therefore, in both theories we can consider multiple identities for translators and trainee translators.

1.2. The Notion of Translator's Identity

When taking into account the concept of translatorial identity, one also has to heed "the translator's linguistic personality," which plays a crucial role throughout the translation process. The concept of a linguistic personality was introduced into philology by V. Vinogradov (1930) and developed by Y. Karaulov, who developed its structure from a linguistic and pragmatic perspectives. According to Karaulov, the concept of "linguistic personality" is a pivotal and defining one, around which a

discussion of the most interesting problems of general linguistics unfolds (Puzatykh, 2019). He interprets it as "a set of human abilities and characteristics that determine the creation and perception of speech works (texts) that differ in a) the degree of structural and linguistic complexity; b) the depth and accuracy of the reflection of reality; c) a certain target orientation, as well as any carrier of a particular language, characterized on the basis of the analysis of the texts generated by him from the point of view of using the system means of the given language to display his vision of the surrounding reality (picture of the world) and to achieve certain goals in this world (Puzatykh, 2019).

Moving on, the linguistic personality of the translator is also examined from the point of view of intercultural communication, while the expansion of the obligatory competences of the multicultural linguistic personality of a modern professional translator is noted as well (Puzatykh, 2019). What is more, scholars highlight the idea of the possibility of forming the linguistic personality of the future translator thanks to the activation of his/her lingo-cognitive potential in a higher educational institution (Serebryakova & Serebryakov, 2012). Among other ideas is the one proposing that any high-quality translation is characterized by an "increment" of content that appears as a result of the creative potential of the translator's picture of the world, and this is precisely the synergistic effect of the translation process (Puzatykh, 2019).

At the same time, Puzatykh (2019) pays particular attention to the dissertation of T. Ishkova titled "The Concept of a Linguistic Personality in the English Language in Comparison with Russian." This work is valuable to the study since this comparison allows one to reveal a number of features of the linguistic personality both in terms of its formation as well as in the linguacultural aspect. What is of particular interest is the researcher's reasoning concerning the linguistic personality and the fact that there are significant differences in its reproduction by various translators. This, in turn, highlights the influence of the linguistic personality of the translator on the adaptation of foreign material to its linguistic and cultural audience (Puzatykh, 2019).

Most importantly, the theory of "linguistic relativity" by E. Sapir and B. Whorf, also renowned as the Sapir-Whorf hypothesis, supports the fact that the translator sees the world through the prism of his/her native language; the scholars insisted on the causality of differences between cultures by the difference between languages (Puzatykh, 2019). This characteristic of a translator's personality can be explored from the perspective of cultural linguistics, influencing the native culture and the second (or even third) learned culture on the translator's linguistic manifestation.

Overall, if taking the ideas of linguistic consciousness into account, in which superficial and deep levels are distinguished, then throughout the analysis of the translator's creative revision, it is possible to trace how these deep levels rise to the surface due to active cognitive work on the original text and are manifested in the target language (Puzatykh, 2019). Besides, since the translator is more often a representative of the national-cultural community for which s/he translates, his/her linguistic consciousness reflects the linguistic picture of the world of this community, differing from the linguistic picture of the world of the original author as well (Puzatykh, 2019). Therefore, one can conclude that translators are rather frequently representatives of the national-cultural society for which they translate, with their linguistic consciousness mirroring the linguistic picture of the world of such a society.

1.2.1. Translators and Interpreters: Classification of Roles

There is a huge difference between translators and interpreters in the translation process itself, in the difficulties that must be overcome by professionals implementing the one and the other role, in the expert techniques and skills they use, and, finally, in the required talents. At the same time, the most significant feature combining the two jobs is that both translating and interpreting have continually been imperative to intercultural communication. Indeed, this is accounted for the fact that insufficient knowledge of another culture may create considerable confusion, misunderstanding and/or even offense throughout the communication

process, which can also make concluding international or bilateral agreements rather complicated or impossible (Köksal & Yürük, 2020). In order to not become isolated and survive in a rapidly advancing environment, everybody needs to interact with each other; therefore, intercultural communication is a must in this regard (Köksal & Yürük, 2020). Thus, acting as a crucial link in the intercultural communication constitutes one of the most prominent roles of the work of both translators and interpreters. In this regard, it is needed for a translator or an interpreter to realize the prominence of possessing a cultural background when partaking in translating/interpreting within negotiations, which can influence thousands of people, for instance (Köksal & Yürük, 2020). Overall, the role that applies to both translators and interpreters is the one of intercultural communication experts, mediators, as well as the bridge among people, cultures, and views.

Moving on, for the purposes of comprehending the essential roles and responsibilities a translator/interpreter has, one first needs to shed light on the differences between translator and interpreter. Even though both professions are closely associated among one another, being quite similar, basically translating from one language into another, they also possess considerable differences. Below are the major similarities between the two professionals as outlined by Köksal and Yürük (2020):

- They are both linguists.
- They both translate a message from one language to another.
- Both professionals have comprehensive knowledge of two languages they operate with, which entails fluency, sentence structure, grammar, idioms, slang, and so on.
- Both have thorough knowledge of the culture, customs, traditions, etc. of both languages they operate with.
- Professional qualifications are required for both.
- Neither interpretation nor translation presupposes a word-to-word translation.
- Both professionals have to translate into the target language without changing the meaning of the message conveyed.

The most significant difference when classifying the roles of interpreters and translators is that the role of the former presupposes the work with spoken communication, whereas a translator's role is the one with writing, namely websites, scripts, legal, technical or medical documents, manuals, and so on (Köksal & Yürük, 2020). That is, interpreters translate something said, while translators translate written pieces. What is more, interpreter's work may often may be more comprehensive since s/he is frequently asked to translate back and forth – from and into a particular language. At the same time, a translator typically translates into a specific language only (Köksal & Yürük, 2020).

Because interpreters are obliged to translate on the spot, they have to count on on their knowledge and experience, not having the convenience of any reference materials. At the same time, in many instances, a translated piece can be provided longer after the source text was produced; hence, a translator gets much more time to translate the work, being able to remain systematic and accurate and deliver high-quality work. In this regard, it is required for translators to preserve a high level of precision in their work, whereas interpreters are permitted slightly lower accuracy since one primarily puts an emphasis on conveying the main idea of a message. Hence, it is often not essential to translate the entire speech, while having the liberty to leave out specific parts (Köksal & Yürük, 2020).

Besides, a crucial responsibility of a translator lies within maintaining a particular format and style of writing due to the existence of various styles of writing, e.g., for technical documents, legal documents, medical reports, film scripts and so on. Yet, an interpreter does not have to take such a thing into account since s/he needs to match the tone, the modulation and inflections of the speaker as they are indispensable in spoken communication and are verbal cues which render a lot to the addressees (Köksal & Yürük, 2020).

Essentially, the translator must operate the source language well enough to convey the linguistic and semantic nuances of the text in order for it to be translated as accurately as possible. This means that the translator does not even have to be bilingual in the full sense of the word; rather s/he must have the skill to work

effectively with a written source in another language. Yet, when it comes to interpretation, the skills of the professional must be substantially different. Thus, the translator works in a so-called one-dimensional aspect: his/her source is words on paper, and the result of their work is words on paper as well.

A completely different picture emerges when interpreting. An interpreter must be able to translate oral speech in two directions at once. At the same time, s/he, as a rule, is not able to use any auxiliary materials, e.g., dictionaries, abstract or expert materials. In such a way, an interpreter is required to find a solution to linguistic problems immediately, so the psychological pressure during such work is immeasurably higher. Interpreters work in the various types of interpreting, e.g., simultaneous interpreting, consecutive interpreting, and whispered interpreting, and in such fields as conference interpreting, business interpreting, and public service interpreting (Chartered Institute of Linguists, 2021).

In addition to the actual translation, the interpreter should also serve as a kind of bridge between people, conveying their tone, hints, and emotions. The work of the interpreter is especially difficult in the event of tense, conflicting negotiations. In this case, they must possess not only great professionalism but also a great skill of diplomacy. Thus, the role of a translator in interpretation may be considered somewhat complex than in translation since an interpreter must deal with both language and people at the same time.

Overall, despite the fact that the roles and responsibilities of interpreting have much in common with tasks of translation activities, if one regards the main mechanisms for the implementation of interpretation as well as the conditions for its implementation, then this type has some definite differences from written translation. Understanding of this fact was associated with the expansion of the scope in which interpretation was used in the second half of the 20th century (Sanarova, 2016). It prompted scientists to systematically study the patterns and features of this type of translation, as well as put forward a special theory of oral translation. Within the framework of the theory of interpretation, they began to distinguish between the theories of consecutive and simultaneous interpretation

(Sanarova, 2016), which were mentioned above. To conclude, regardless of translation and interpretation bearing specific similarities, these two practices possess differences that make them distinct from one another.

1.2.2. Translators in Crisis Situations

Translators and interpreters work to bridge the gap caused by language barriers throughout communication, and one cannot exaggerate their role in the case of an especially urgent situation, such as during national emergencies or on the battlefield. Indeed, when an international crisis emerges, there is an immediate call for help, which must arrive rapidly, which frequently demands coordination and information flows between individuals who do not speak the same language (European Commission, 2021). In crisis situations, interpreters and translators are depended on to assist in communications with the public, and it is paramount for them to communicate the message conveyed both precisely and on time as they can significantly influence how people respond to the message (Blackman, 2017). Since people require vital knowledge they can comprehend promptly, translation can be of tremendous help in crises. An example is the outcome of Hurricane Idai in Mozambique in 2019: without the translating and interpreting services that provided a translation of humanitarian documents for aid organizations and helped aid workers converse with survivors of this disaster, it would have been unmanageable to help victims (European Commission, 2021). In this regard, in view of translating being a significant contributor in crises, it is needed to explore particular critical situations where translation services are needed as well as identify how they help communication in emergencies in particular.

Most often, in situations involving high risk, translators and interpreters collaborate with first responders to help in Public Service Announcements. That is, the latter can deliver interpreting of relevant information at press conferences and other crucial events, whereas the former zealously work to provide written content in the top volume languages of the area (Blackman, 2017). An example is the work of Sam Harris, an American Sign Language (ASL) interpreter, who worked alongside Florida Governor Rick Scott when Hurricane Irma hit the Florida coast.

While Governor Scott distributed warnings about the storm and informed people of the evacuation orders, Harris conversed Scott's pressing and dynamic language by the means of expressive body language in order to put an emphasis on the sternness of the message; this, in turn, effectively communicated with members of the Deaf and Hard of Hearing community (Blackman, 2017).

Whereas for verbal communications, people heavily depend on interpreters, translators appear to eliminate the language barrier in case written messages need to be distributed. In fact, as underlined by Blackman (2017), a translator's role in emergencies is to help in translating legal documents, warnings, and written Public Service Announcements (PSA's). What is more, it is often the case when interpreters and even translators may be difficult to find when crises emerge, particularly when it is rare languages one is dealing with and/or languages of lesser diffusion. Besides, it is crucial to note that translators and interpreters are also frequently residents of the regions under the influence, so they must evacuate alongside everyone else; in order to solve this, video remote interpreting or telephonic interpreting can be utilized (Blackman, 2017).

Blackman (2017) provides another example of the crucial need for translating services in crises – the hit of severe earthquakes in 2015, when translators offered their work to help translate 500 terms into Nepali, Newari, and Hindi for the locals. Furthermore, they also translated and disseminated first-aid documents from English to Nepali; by doing so, translators considerably add to successful relief missions as well as assist the community.

Another case deals not with a natural disaster but rather a manmade adversity in foreign territory; that is when military interpreters step in, facing the struggles of wartime interpreting (Blackman, 2017). One employs this specialized type of interpreting when communication has to be established via the locals and troops or via friendly or enemy forces where there is language block. Even though the responsibilities and objectives of such interpreters is the one as in other situations, often their role lies within being a cultural mediator. There is an instance of a Dutch interpreter in Afghanistan who had to communicate for the doings of Dutch soldiers

who belittled the Quran. A grave confrontation was evaded thanks to the mediating work of the interpreter since they made the soldiers promise they would not behave in such a way in the future, which much appealed to the Afghan troops (Blackman, 2017). Hence, to be a cultural mediator is one of the crucial tasks of military interpreters in crises so as not to escalate anything.

Lastly, the help of translators cannot be overestimated in the current global crisis – the COVID-19 pandemic, which has been plaguing the world since 2020, as well as in the development of vaccines. The pandemic has revealed the primary need for having access to information in a language and format people understand. The COVID-19 pandemic is an international challenge, which demands a global – and so multilingual – approach (European Commission, 2021). The development of vaccines is a global task as well that includes scientists from all over the world; yet, before any vaccine is distributed on the market, it has to be run in clinical trials, which usually comprise thousands of individuals in multiple countries (European Commission, 2021). In this regard, one illustrates various points throughout the process of advancing new drugs where language services are essential, which are as follows:

• Development and trials involve lots of documentation, such as clinical trial results;

• Transcription and voice-over services are commonly required for focus groups and hearings;

• Documents needing approval by the pharmaceutical authorities also have to be translated carefully (European Commission, 2021).

In addition, scientists and policymakers have had to rapidly find a consensus regarding an entirely new range of terminology for COVID-19 as well as have it translated into as many languages as needed then (European Commission, 2021). A prominent example is 'social distancing,' a phrase that itself is not too complicated to translate, but which means various things in different countries (for instance, 1.5 m in Belgium but 2 m in Luxembourg) (European Commission, 2021). Furthermore,

other words, such as 'lockdown', have obtained a new meaning since the pandemic commenced; also, how are people to treat new words like the Italian 'contagiato sommerso'? (European Commission, 2021). Hence, while some languages possess an equivalent term, others tend to rely on translators and terminologists to seek a much more 'descriptive translation' (in English: 'undetected case' or 'undiagnosed, symptomatic patient') (European Commission, 2021).

Given all this, it is luckily translators are used to work remotely and with the necessary technology at hand since they were able to continue working during the crisis, with no serious disruptions, and continue doing so now when the pandemic is still not curbed. Overall, both interpreters and translators are of paramount help during the communication process, which is particularly evident in crisis situations. Accordingly, the significance of a skilled translator/interpreter providing the accurate information is obvious, and by acting as both an intermediary between cultures and a bridge between languages, the services these professionals deliver in crisis situations often means the life and death situation.

1.2.3. Facets of Translator's Identity

If one approaches translator's identity in two different ways, which were underlined above, - that is, in plain, straightforward language as well as using a special metaphorical type of language, - two important facets of the nature of this identity are immediately revealed. According to Tan (2012), they are as following: (1) the one equating the said identity with the whole identity of the translator, meaning the compound identity that differs the translator from all other social persons such as scientists, doctors, engineers, businessmen, writers, etc.; and (2) the one indicating the depending roles performed by the translator in particular contexts, e.g. those of mediating, rendering information, familiarizing one with foreign cultural elements, establishing a new genre of literature, amusing a local audience, and so on. To make the matter simpler while using rudimentary grammatical terms, the difference between the two facets can be accounted for by unlike uses of the word: one in its singular form and another in plural (Tan, 2012).

Moving on, one can regard translators' identities as developing through their belonging to, among others, institutions, professional groups and training places as well as in the roles they perform individually in their social communications and in the cultural constructions and representations the process of translation may presuppose (Farahzad & Varmazyari, 2018). In other words, translators' selves entail the functions of their social identity; at the same time, they give identity, via their actions, decisions, and beings, to the communities to which they belong as they are social species.

The translator's identity is essentially multifaceted. Indeed, similar to any other social person, a translator must possess an overall composite identity that combines the distinctive things that turn the translator into a unique social entity, that is, an individual who renders from one language into another (Tan, 2012). At the same time, since a translator is not isolated in their work, operating in real-life situations, their identity as a translator is reliant on contextual elements as well, which vary "from the target readership and the function and the purpose of translation to the norms and poetics of translation, and further to the cultural setting in which the act of translation takes place" (Tan, 2012). Accordingly, when a translator undertakes a specific translating job, they will not adopt a nonconcrete, static identity, but a tangible, most likely 'subordinate' of 'secondary' identity that will differ from situation to situation.

As underlined by Tan (2012), the secondary facet of translatorial identity is grammatically designated by the plural form of the word due to it presupposing more than one identity that can be adopted by the translator; what is more, it is often introduced with the help of the special language of metaphors. In this regard, the fact that the translator has been equated in translational discourses to a painter, an actor, a mediator, a bridge-builder, a matchmaker, a transformer, or any other variant of entity that could be deemed appropriate delivers sufficient evidence for the support of the notion that the dependent identities of the translator as well as people's views of them are various and are not limited, in the theory, at the very least. This, in turn, entails the dynamic nature of translation, which also affects the kind of role/roles

performed by the translator. The examples of this comprise the role change (or role advancement) of the Roman translator: from being obedient to their Greek authors at first to performing like conquerors in later times; of the French translator in the 17th and 18th centuries from occasionally acting like a modest servant to occasionally working like an uncontrolled, beautiful woman or "le belle infidèle"; and, lastly, of the translator throughout the New Culture Movement of the early 20th century in China from being a simple transcriber (which meant surrendering comprehensibility to faithfulness) to being a 'lying matchmaking lady' (which entailed sacrificing faithfulness to comprehensibility), and at times vice versa, from working like a 'lying matchmaking lady' to being a dogmatic literalist (Tan, 2012).

With this in mind, one can conclude an argument here that, taking into account the first facet of translator's identity, it remains of a comparatively stable nature, while the second type of identity keeps on being dynamic. In addition, such dependent translator's identities oftentimes cannot be seen through straightforward language but by the language of metaphors; thus, exploring this metaphorical language would be pertinent in further research.

1.3. The Genre of Internet Discourse: Definition and Specific Features before and within Covid-19 Pandemic

It is of utmost importance to regard the genre of Internet discourse and its specific features since the number of Internet users has increased tremendously in recent years, making Internet discourse rightfully identified as a special type of communication. Internet discourse is a particular type of communication, which can be both personality-oriented (communication of users in social networks, keeping network diaries, blogs, personal web pages, participation in Internet discussions on forums, etc.) as well as status -oriented (maintaining official web pages and accounts in social networks and the blogosphere) (Boychuk & Kharkavtsiv, 2019). As an artificially created communication means, Internet discourse is essentially conditional, having no time-based and spatial limits. Due to such features, the genre of Internet enables the communication with two or more interlocutors at a single

point in time from anywhere in the world, causing a blurring of national, ethnic, economic, political and cultural boundaries. The virtual space of the Internet is thus reorganized and appears in the form of online entities such as chats, forums, blogs, etc. (Boychuk & Kharkavtsiv, 2019).

The modern Internet discourse is a complex conglomeration of different functional styles and forms of speech. The active development of Internet communication affects the genre diversity of language. The developed genre system of Internet discourse is an indicator of the formation of its dynamic paradigm. Language genres of Internet discourse are undergoing various modifications, turning it into a separate way of communication. Interpretation of the Internet language, its influence on literary English, linguistic and extralinguistic factors of the Internet language in the communicative process may be the subject of further research (Boychuk & Kharkavtsiv, 2019). Boychuk & Kharkavtsiv (2019) move on to underline that the major objectives of the Internet discourse are as follows: a) enactment of swift resolution of relevant issues; b) pursuit of needed information; and c) the variety of leisure. Founded on this and within the framework of the Internet discourse, they discern communication and socialization strategies.

There are several systems of classifications of Internet discourse genres, depending on the time of communication, on the type of subjects, on the openness or closeness of the community, on multimedia, on the possibility of the genre's existence outside the Internet space. The main ones are email, forum, blog, chat, ICQ, IRC, and social network. Specifically, nowadays, all genres of virtual communication can be divided into canonical and non-canonical. The former comprises genres found and widely used in linguistics, literature, and culture. A prime example is the mass media texts. Genres, the origin and existence of which is unlikely outside the Internet space, are called non-canonical. These genres include the following: email, blog, ICQ, chat, forum, social network. These genres are provided with a certain software periphery and characteristic features and conditions of functioning in the Internet environment.

Internet discourse has been significantly influenced within the course of the COVID-19 pandemic since the incessant information flow regarding such a pertinent topic was mainly concentrated on the web. For instance, as underlined by Tsao et al. (2021), social media has quickly become an indispensable communication tool for information generation, distribution, and consumption. Their study found that during COVID-19, social media means have a significant role in spreading health information and dealing with infodemics and misinformation. Among the studies on the social media and COVID-19 the scholars explored, Twitter was the primary platform. In fact, online discourse on Twitter, has recently appealed to a variety of contributions since the texts (the tweets) located at this platform are regarded to as a good representation of the public opinion as well as the perception related to the pandemic experienced (Bruns & Weller, 2016). Additionally, it is highlighted that social media can provide real-time surveillance about COVID-19, which is a vital tool in the compilation of interventions by public health agencies and organizations. The study conducted by Carvajal-Miranda et al. (2020) analyzing China's Weibo and Baidu in the context of COVID-19 reveals that both these platforms have a crucial function when it comes to compiling and promoting content connected to both social and lifestyle topics during both pre- and post- pandemic periods. Nevertheless, throughout the vital period of COVID-19 infections in China, the content obviously underlined those topics connected to the rate of infections and progresses made in terms of monitoring the pandemic and its repercussions not only in China but also in its dissemination abroad (Carvajal-Miranda et al., 2020). In such a way, one can conclude that the coverage within and the scope of Internet discourse genres expanded considerably.

Furthermore, social media means considerably influence people's perception of the pandemic. Indeed, as Wicke & Bolognesi (2021) notice, the words one uses to converse about the ongoing epidemiological crisis on social media platforms and, more importantly, understanding and interpreting online discourse, its development over time, and its interdependence with actual events can update people on how they are conceptualizing the pandemic and how they react to its progression. Hence,

online discourse greatly adds to the comprehension of the issue at hand, that is, the COVID-19 crisis.

Essentially, nowadays the Internet discourse stays one of the most promising, prominent, and fascinating topics of study, with the number of research works on this subject constantly increasing (Boychuk & Kharkavtsiv, 2019). As the contemporary Internet discourse is a highly complex system of various functional styles and forms of speech, its language is regarded to as a new kind of language; what is more, as there has been a development of the Internet discourse genre system, one sees the dynamic nature and advancement of Internet communication (Boychuk & Kharkavtsiv, 2019). Overall, along with the entire genre system, the sensation of Internet communication advances so rapidly that it starts to influence the genre system of offline communication (Boychuk & Kharkavtsiv, 2019).

1.4. Methodology of the Research

Research questions of this study are as follows:

1) How is translator's identity constructed in the Anglophone Internet discourse before the COVID-19 pandemic?

2) How is translator's identity constructed in the Anglophone Internet discourse during the COVID-19 pandemic?

For the purpose of answering the aforementioned questions, a qualitative research method is applied, which collects and analyzes both primary and secondary non-numerical data. Such an approach is used to gather in-depth insights into an issue or generate new ideas for research. Qualitative research methods tend to be flexible, focusing on maintaining rich meaning when interpreting data. The research method applied in this study is secondary research, which collects existing data in the form of texts, video recordings, information presented on the websites, etc. The data used in this study will comprise the both written and oral translations, that is, the works of both translators and interpreters before and within the pandemic, in order to explore the constructions of translator's identity during both periods. Lastly,

the validity and relevance of this research lie within the study of the concept of the translatorial identity as a subject of speech activity, which became even more prominent in the COVID-19 outbreak, due to the prominent role of translators and interpreters during this period.

CHAPTER TWO. TRANSLATOR'S IDENTITY IN ANGLOPHONE INTERNET DISCOURSE BEFORE AND WITHIN COVID-19 PANDEMIC

2.1. Multimodal Means of Constructing Translator's Identity in Anglophone Internet Discourse before Covid-19 Pandemic

To begin with, translation has been typically regarded as concerning primarily the printed word; nevertheless, in the modern multimodal environment, translators must heed other distinctive elements as well (O'Sullivan, 2013). Indeed, apart from being focused predominantly on verbal rendering, texts to be translated now are not only in the form of verbal languages but also audio, visual, gestural, and digital ones (Mujiyanto & Fitriati, 2019). Besides, Kress (2010) underlines that although there has been a conventional focus of translation on linguistic transfer, one should look into the field of meaning in its entirety and perceive how meaning is handled modally through an array of modes in various societies. This, in turn, calls to explore translators' work in the multimodal context.

Before moving any further, it is worth noting what multimodality presupposes. As underlined by Gibbons (2012), multimodality may be defined as "simultaneous engagement of multifarious modes, such as written language and image, within the given context" (p. 8). Multimodality primarily addresses how written words interact with nonverbal modes of cross-cultural communication. Besides, multimodal translation explores "how translation pays a role in the interplay of different semiotic planes of representation" (Chiaro, 2008, p. 141). According to Damaskinidis (2016), the multimodal text entails an intricate semiotic canvas on which the many systems of sense (verbal, images, colour, layout, etc.) work together in complicated ways to yield a comprehensible meaning. In fact, multimodal texts comprise numerous semiotic resources, e.g., a web text, a type within the online discourse genre, can include linguistic elements, images, colour, layout, animations, voice, music, etc., with each being a 'mode' (Rike, 2013). Multimodal means have gained much momentum with the advancement of technology and online communication forms, in particular. As a matter of fact, apart

from the persistent existence of multimodality, the development of new media, specifically the World Wide Web and multimedia forms of communication and entertainment, gave rise to the conspicuous nature of the multimodality of texts (O'Sullivan, 2013). Modern electronic texts may also boast screen design, graphics, multiple layers, color, animation, etc. (O'Sullivan, 2013).

According to Mary Snell-Hornby (2009), as cited in O'Sullivan (2013), there are four distinctive genres of multimodal texts:

a) multimedial texts – conveyed by technical and/or electronic media comprising both sight and sound (e.g. subtitling);

b) multimodal texts- comprise various modes of verbal and nonverbal expression (both sight and sound, e.g. opera);

c) multisemiotic texts – utilize various graphic sign systems, verbal and nonverbal (e.g. advertising pieces);

d) audiomedial texts – written to be spoken (e.g. political speeches).

The current multimodality of texts poses new challenges to translator's professional identity. Indeed, as argued by Littau (2011), changing media technologies contribute to changing theories of translation. Therefore, it sheds light on the fact that the conspicuous multimodality of many texts nowadays would demand both an innovative, or at least a rethought, critical and analytical toolbox, and possibly new approaches to translation as well (O'Sullivan, 2013). Multimodality underlines the crucial for translators to sharpen their collaboration and cooperation skills. This is due to multimodality rising the issue of agency since there are typically various people involved in decision-making regarding the different multimodal elements of a text to be translated (O'Sullivan, 2013). Indeed, bilingual works tend to have many agents engaged in the production of the image-heavy, layout-intensive bilingual texts, e.g., publishers, editors, sub-editors, copywriters, translators, graphic designers, etc. For instance, Romero-Fresco (2013) shows how the collaboration among audiovisual translators and the many agents

engaged in filmmaking throughout all stages of the process is mandatory for accessible filmmaking to be enacted.

Translators have to tackle various challenges related to working within the multimodal dimension, which shapes their professional identity. For example, Pardo (2013) explores the issue of swearing in movies, indicating how different numerous interests (of censors, translators, or distribution companies) are influenced by the translation decisions which are eventually made. The author explores the dubbed version of Tarantino movie that includes a foul language. It is summarized that when dealing with such language, a translator has to agree, grounded on the cultural and moral situation of the time, on whether to rewrite the text, to "unstiffen" it or to translate as it is, with the words prone to be transformed in order for them to become morally satisfactory or decent being swearwords. Another example is of Rike (2013) recognizing how in the development of a commercial website, translation constitutes only one part of an intricate operation in which 'domestic' and 'international' units of the website refer to dissimilar target areas. Being multimodal, corporate websites present an interaction among verbal messages, images, layout and often even animations and sound, which, in turn, produce the rhetoric on the site. Since web texts are instantaneously accessible to readers anywhere, the job of a translator there is crucial (Rike, 2013). Here, a translator acts as a cultural mediator, and this role is of particular importance as the texts can be retrieved by different audience with a various cultural background (Rike, 2013). Overall, all this implies that multimodality in translation is a complex concept. As such, the workflows of multimodal translation are a vital future area for translation research (O'Sullivan, 2013).

One of the features of multimodality in translation studies, which places specific demands on translators, adding to their role of bridge-makers and mediators, is that of accessibility. The multimodality of texts establishes a need for translators to participate in creating particular forms of access translation, e.g., in the form of audiodescription for audiences who are blind or partially sighted or providing subtitles for individuals who experience difficulties in hearing (O'Sullivan, 2013).

Accessible forms of translation have to always regard the needs of their addressees. Fresco's (2013) study underlines how a dearth of attention to the needs of the audience for a subtitled movie can cause a situation where subtitles flop at accomplishing their objective.

Nevertheless, although this discussion has been largely focused on the challenges multimodality of the texts poses for translators as well as for the addressees, it would also be pertinent to regard multimodality as a source for translation, too. For instance, when creating subtitles, the multimodality of the audiovisual text can be a challenge as well as a source for those producing them (O'Sullivan, 2013). Even though the image may create significant challenges for the translator, (for example, due to the cases of verbal/visual puns) verbal/visual redundancy within the other modes of the audiovisual text may as well offer satisfactory context to turn particular verbal elements into redundant, hence, making it easier to make the text more concise (O'Sullivan, 2013).

Moving on, I would also like to concentrate a bit on visual literacy in translation, which is a prominent concept within multimodal studies worth noting. This is relevant since translation is related to visual literacy predominantly in terms of multimodality; this has been a relatively new concept, which has only commenced to take its roots in the modern translation studies (Damaskinidis, 2016). A dominating issue, in this regard, has been the fact of logocentric theories having ruled the field of translation thus far. Indeed, with the verbal element having been, and in many cases being up to this day, the primary mode of communication associated with the translation field, multimodal approaches to translation have been regarded as a secondary problem (Damaskinidis, 2016). Even though intersemiotic applications within translation considered the non-verbal mode, the utilization of multimodal and multidimensional tactics to verbal-visual interactions has been a primary development – it has advanced translation training to a greater extent (Damaskinidis, 2016). In fact, multimodal perspective on translation dictates that the latter does not just entail conveying the meaning of words in one language into the words of another language; due to this, reading and studying multimodal texts

demand a professional to possess a variety of non-verbal skills like the reading of non-verbal elements, which, in turn, could be simplified by using a kind of visual grammar (Damaskinidis, 2016). Yet, in view of the fact that such a type of grammar is being developed, one rather questions whether this simplification is indeed trustworthy. Furthermore, it is worth noting that a rudimentary knowledge of other fields, e.g., graphic design or photography, surpasses the translator's typical set of skills. In this regard, it is emphasized that the skills that might be demanded for a translator working with a multimodal text can be as many as the number of particular areas of such a text to be translated (Damaskinidis, 2016). All in all, visual literacy is for sure an asset for a professional, if not a must, when working with multimodal texts.

Essentially, the primary thing to note is that all elements have to be taken into account when working with a text comprising various semiotic resources. For instance, taking the non-verbal elements into consideration would assist the translator in modifying the verbal message in the target language version in order for it to relate to the imagery delivered within the original text. What is more, translators should not only heed non-verbal elements but also keenly employ numerous semiotic resources and regard their probable affordances and/or possibilities of meaning-making (Rike, 2013). In fact, it would be more effective if they were engaged in the production of multimodal texts in their entirety. Understanding all the elements within a comprehensive multimodal picture is of utmost importance since visuals tend to be understood in different ways in different cultural. For instance, de Mooij (2010) notes that the general misconception that visuals are universally comprehended in the same manner across cultures; to prove this point, the scholar illustrates as an example that the black sheep carries dissimilar symbolism patterns in different cultures: in Italy it signifies independence, whereas in other cultures it is related to the outsider. Essentially, in regard with the effect of culture on individual's perception, memory and communications styles, de Mooij (2010) underlines that the translator has to closely collaborate with the

copywriter/art director team, not only translating but also providing advice regarding culture-associated topics of both languages.

Here one should outline the roles of the translator as an advisor and as a mediator, which are tightly connected. The importance of the mediation role has been sufficiently explained by Katan (2004), who claims that the translator should not be considered a simple copier of text but instead be regarded as performing an active role in the communication process. Yet, the problem to be addressed is whether a translator is completely impartial towards their own cultural background. Hatim and Mason(1990), in this regard, argue that ideological particularities, cultural inclinations, etc. in the source text should be conveyed by the translator being unblemished by their own vision of reality. Kotabe & Helsen (2011) similarly refer to the fact there is a tendency of individuals being influenced by personal cultural experiences and morals in cross-cultural communication, so it is vital to be mindful of cultural prejudices that can influence people's thinking. In such a way, performing a role of a cultural advisor, or mediator, and working with texts of multimodal nature, the translator may often consider that deviating from an original text may sometimes be prudent in order to produce the correct impression in the addressee (Rike, 2013). An example is when a cultural element in one language is replaced by a cultural element from another language and culture, or is totally misplaced (Pedersen 2011) like even though referring to baseball can be efficient for the US recipient, but it may have to be altered to another type of sport or removed completely in a translation for another culture which does not appreciate baseball.

To sum up, multimodality does indeed challenge the work of translators as they frequently have to do other tasks other than just translation, with the professional environment for linguists gradually altering. Multimodality contributes to translator's identity in terms of their roles of cultural advisors and mediators since translators are more and more engaged in different forms of web communication, intercultural mediation and consulting. Overall, multimodality of texts within translation studies is a concept that has been gaining momentum lately even though the fact that texts may be composed of multiple semiotic resources is not fresh. Still,

exploring how translators deal with the multimodality of texts to be translated is relatively new.

2.1.1. Verbal Means of Constructing Translator's Identity in Anglophone Internet Discourse before the Covid-19 Pandemic

Verbal means of forming translator's identity primarily comprise written and oral communication; that is, the words translators and interpreters, respectively, use to convey information since verbal communication is any communication that utilizes words (both written and spoken) to share information with others. In such a way, a translator is regarded as an effective communicator since they are responsible for guaranteeing the competent delivery of the message an author wants to send (Racoma, 2019). A translator is the communicator, utilizing the words to convey the meaning of the content to the intended users of the translated piece (Racoma, 2019). Examining written and oral communication used by translators in order to explore how their identity is formed presupposes investigating specific patterns in translation.

The ability of a translator to perform various professional roles, e.g., the ones of bridge-maker or mediator, basically constitutes their professional identity. Through the latter, in turn, one can define whether a translator is skilful enough. The rudimentary ways of exploring an expert level of translator lie within paying attention to such written communication skills of theirs as clarity, conciseness, editing, tone, grammar and punctuation (Indeed Editorial Team, 2021). To start with, providing clarity in a translated message helps a recipient comprehend the message conveyed; it primarily originates from writing in straightforward language and sticking to specific information (Indeed Editorial Team, 2021). Conciseness presupposes getting to the point efficiently. According to Shiyab (2017), the ability to use one's own language with clarity, conciseness, and precision is the crucial to the work of translator. Many translators advocate simplicity in terms of clarity and conciseness, with the latter serving the purpose of the former (Blumczynski & Gillespie, 2016). In this regard, it is the responsibility of the translator to be specific and articulate correctly while ensuring that a language is fitting for the target audience (Racoma, 2019). Moving on, tone is also of great importance when rendering information; a professional must match the tone of the original text while

translating it, be it formal, friendly, gloomy, etc. Indeed, one of the primary objectives of translation lies within delivering the original intent and tone of the message (Racoma, 2019). Capturing the right tone of voice of the source materials is paramount since a translation's quality relies on the way the professional picks up the view, emotion, and distinctions of the source, reflecting them in the translation through the meticulous selection of the words and phrases to utilize in the target language (Racoma, 2019). A translator should also take into account the regional and cultural discrepancies between the original author or source of the message and the anticipated users (Racoma, 2019). Paying attention to correct grammar and punctuation is vital to ensure that the point is communicated effectively; the exceptions are those translations where it is mandatory to leave incorrect grammar and/or punctuation from the source language text in order to convey specific features of characters/environment, etc.

An example of the application of the abovementioned communication skills by translators is a website translation of a particular company. Figures 1 and 2 show the Ukrainian and English version of a specific page taken from the website of a company. It can be seen that a translator mostly utilized the word-for-word translation approach, maintaining the original tone of text, utilizing correct writing mechanics, and keeping the message clear and concise as it was in the source language.

Figure 1

Послуги [The Ukrainian Version]

Функціональне програмне забезпечення

Незалежно від того, наскільки об'ємна ваша база даних або наскільки примхливими та вимогливими є ваші клієнти — ми зможемо дати цьому раду. Ми допомагаємо із найрізноманітнішими проектами: від створення комплексних CRM-систем до інтеграції всіх можливих засобів комунікації в єдиний механізм, від розробки пошукових ботів до проведення детального аналізу поведінки клієнтів на вашому сайті.

CRM системи

Програми аналізу

Маркетингові інструменти

Для нас не існує жодних обмежень. Як і шаблонних проектів. А це означає суто індивідуальний підхід до кожного замовлення з дотриманням логіки вашої унікальної бізнес-моделі. Розкажіть нам про своє бачення процесу, і наші програмісти знайдуть найоптимальніший спосіб втілити його в реальність.

Activate Windows

Figure 2

Services [The English Version]

Functional software

However large your database is and however whimsical and demanding your customers are, we will be able to cope with that. We offer help with the most diverse projects: from creation of complex CRM systems to integration of various means of communication into one mechanism, from development of search engine robots to detailed analysis of consumers' behavior on your website.

CRM systems

Analysis software

Marketing tools

For us, there are no limits. And there no standard projects either. What it means is essentially individual approach to every order with adherence to the inner logic of your unique business model. Tell us about your vision of the project, and our programmers will work out the best way to put it into action.

2.1.2. Non-Verbal Means of Constructing Translator's Identity in Anglophone Internet Discourse before the Covid-19 Pandemic

The construction of translator's identity during the translatorial process through the usage of non-verbal means presupposes the ways translators utilize non-verbal communication to convey the original message. According to Samovar and Porter (2004), non-verbal communication "involves all those nonverbal stimuli in a communication setting that are generated by both the source and his or her use of the environment and that have potential message value for the source or receiver" (p. 169). Throughout the translation's process, a professional must heed the nonverbal signals, paying particular attention to cultural differences. While taking Tan's (2012) grouping of metaphors into account for the varied translator identity revealing the assortment of roles performed by the translator, one can state that a translator acts like a bridge-builder while rendering nonverbal signals in the translator's process. According to Yuan (2007), there are five primary methods the translator can use in order to find functional equivalences of the nonverbal signs; utilizing them will facilitate faithful conveying of the meaning of nonverbal communication.

According to Yuan (2007), in conveying the nonverbal communication, it would be proper to utilize terms in target language that are functionally corresponding to the terms in source language. Overall, when a professional translates the nonverbal communication on the ground of functional equivalence, they tend to adhere five major techniques, which are as follows: foreignization, amplification, annotation, substitution, and paraphrasing (Yuan, 2007). Foreignization entails keeping the original flavor of nonverbal communication. Elements of nonverbal communication tend to share the same meaning throughout various cultures, so it would not be a reason for any misinterpretation in individuals of dissimilar cultural backgrounds. In this sense, one can view foreignization as the method of a source-culture-oriented translation that aims at keeping the foreign flavor as much as possible in order to "relocate" the original language and culture into the target language.

Another method is amplification. Ambiguity is among the main traits of nonverbal communication, and most of the message the source wants to convey is hidden. Furthermore, in this sense, the same nonverbal communication may frequently result in misapprehension in individuals of various cultural backgrounds. That is why, when translating this kind of nonverbal communication, it is of great importance for the translator to add some words for the purpose of rendering the correct meaning according to the situation at the particular moment so that target language readers would comprehend the message more easily and clearly (Yuan, 2007).

Annotation is the third major technique of translating nonverbal communication. When conveying nonverbal communication into another language, the professional can stumble upon some nonverbal communication laden with peculiarities, which designate a specific culture. In this case, it is compulsory for them to provide a note to expound on the traditions rooted in the nonverbal communication (Yuan, 2007).

Moving on, substitution as a translation technique is required for those occasions when the same meaning is rendered by dissimilar nonverbal communication means in the source and target languages. In this case, the translator should seek the equivalent nonverbal communication mean to provide the meaning to the original nonverbal communication (Yuan, 2007).

Lastly, paraphrasing is applicable to those challenges in translation when there exist some unique nonverbal communication means in a particular culture, and it is not probable to come up with the right equivalent in the target language. In order to solve this conundrum and translate such kind of nonverbal communication, the translator can elucidate the meaning of particular nonverbal communication means through paraphrasing its content (Yuan, 2007).

Another point of importance to note in this section is that, most importantly, a translator's identity is constructed via the non-verbal means they use irrespective of the cultural peculiarities of the language of the original text; that is, translators may use different types of non-verbal communication, which are distinctive solely

of their personality. These types can include "facial expressions, gestures, paralinguistics such as loudness or tone of voice, body language, proxemics or personal space, eye gaze, haptics (touch), appearance, and artifacts" (Cherry, 2021).

Now one should concentrate on a few major non-verbal means. Facial expressions, gestures, and body position are among the primary ways to help communicate the message, and they have been of utmost importance for analyzing translator's activity before the pandemic hit. Indeed, it specifically refers to the work of interpreters who are now oftentimes required to wear a mask when in an offline meeting. Before the pandemic, although, facial expressions have always been a significant indicator of one's translatorial identity, particularly in the work of sign language interpreters. American Sign Language (ASL) is like any other spoken language and the main language for those having hearing complications; the language possesses the same linguistic properties as the English language but has different grammar, rendered through non-verbal means (Racoma, 2021). In fact, not being limited to various hand signs, interpreters employ various facial expressions as well as body movements to convey numerous uses of grammar and emotions. Essentially, it is often underlined that the greatest sign language interpreters are extremely animated (Okrent, 2012).

The work of the interpreter Lydia Callis's during Hurricane Sandy particularly emphasizes how facial and body movements convey grammar in the visual language (YouTube, 2012). The examples are as follows. First, in American Sign Language, particular mouth and eye movements are used as adjectival or adverbial modifiers. For instance, while Mayor Bloomberg, updating New Yorkers on how the city is handling Hurricane Sandy, explains that things will become stable little by little, Callis is performing the sign *rise*, but her tight mouth and squinting eyes change the verb a little in order for it to denote "increase in tiny increments;" such facial expression can apply to different verbs to alter their meaning to "a little bit" (Okrent, 2012). Another example is when Bloomberg is encouraging citizens not to give away their garbage for collection as it will create a mess outside, Callis is performing a sign for *spill*, but she also makes what is acknowledged as the 'th' mouth adverbial,

which modifies the verb to denote "sloppily done." Second, specific movements of the head and eyebrows designate sentence-level syntactic functions (Okrent, 2012). An example is while Bloomberg is cautioning people of the worst of the natural adversity coming, Callis signs *worst soon happen*, with woman's eyebrows elevated to indicate *worst* and *soon* and dropped for *happen*. Such eyebrow elevation designates topicalization, in which a constituent of a sentence is looked onto and then commented upon.

The third point to note is that body position is used to designate various discourse-level structures. While Bloomberg is asking people to check road conditions before going somewhere, he states that Roosevelt East River Drive might be open or closed. Callis, at the same time, signs *open* while tilting to the left and *closed* - to the right, and this change in body position specifies a contrastive structure. If Bloomberg kept on pointing out differences between the "open" and "closed" possibilities, the interpreter would utilize the same positions to preserve consistency while interpreting other differences (Okrent, 2012). Finally, the professional can also copy the precise facial expression of the orator to correctly convey the message. In this case, it presupposes some facial expressions in sign languages are just facial expressions (Okrent, 2012). Overall, it is seen that particular nonverbal means greatly contribute to the translation and interpretation processes.

2.2. Multimodal Means of Constructing Translator's Identity in Anglophone Internet Discourse within Covid-19 Pandemic

Translation of multimodal texts has shown great importance for communicating the message during the pandemic since there has been a plethora of COVID-related materials to be translated in various forms and comprising many modes due to the urgency of the ongoing situation as well as its breadth. In fact, it is considered that multimodal translation has been a practice enhanced by the pandemic (Song, 2021). In the COVID-19 crisis, multimodal and multilingual translation services, provided by both professional translators and volunteer communities, have been of great facilitation to the communication between various parties (Jiang, 2021).

Essentially, it is worth noting that since COVID-19 related messages are distributed to highly diverse populations, in crisis communication, messages are to be more efficient if matching the diversity of their audience, that is, their recipients' needs, morals, background, culture and experience (Reynolds & Seeger, 2005). In this regard, it is needed to underline culturally and linguistically diverse (CALD) communities, which usually prefer to obtain information via their own networks as they may mistrust the governments (Gerber et al., 2021). Translation in the emergency has to take into account the many different needs of recipients, specifically the undereducated, language minorities, the hearing impaired, etc. (Luo, 2021). As such, multimodal translation is capable of meeting the needs of various groups in an efficient manner through the provision of translated messages via words, pictures, audios, videos, and/or other available modes (Luo, 2021).

Moving on, one can say that multimodal translation has gained even more momentum, with the dominance of online communication exponentially increasing, which usually combines many communication modes. This stems from the physical de-globalization caused by the pandemic. For example, with the pandemic taking its toll on the world, a majority of businesses have had to move online and/or strengthen its digital presence in order to stay afloat, promoting online globalization while responding to the aforementioned physical de-globalization. In this regard, there has

been a greater demand in advancing websites, webpages for businesses. In fact, with COVID-19 information (and disinformation) moving swiftly, modern consumers expect to be rapidly updated and served; what is more, multilingual and international consumers might require the information and/or specific service more urgently if their state is harshly affected by COVID-19 (Rivera, 2020). In this case, attending to their inquires and needs through localized websites, social media posts, multimedia means like videos and PDFs makes sure they are updated on the specific organization's preparedness, service availability, etc. (Rivera, 2020).

In this regard, the localization of digital experiences for multilingual customers has been critical. Specifically, as an example of such a tendency, I would like to expound a bit on the increasing prevalence of online exhibitions and their translation. One of the primary outcomes dictated by the pandemic is the lockdowns around the globe, which have made many individuals unable to visit museums. Therefore, online exhibitions comprising texts in more than one language and with visitor-friendly arrangement have been in high demand lately (Song, 2021). It is emphasized that since no physical border-crossing is demanded on the internet, there is more of cultural hybridization and linguistic diversification among the online visitors than among those in physical museums. Translation of online exhibitions is rather a complex multimodal endeavour. It is so since translation is not solely demanded to explain the exhibits, but it is also applied to the design of webpages (i.e. localization) since people of various backgrounds having different mentalities and cultural values tend to interpret artefacts in quite different ways (Song, 2021). In this regard, intercultural engagement can bring both novelty to the world as well as failure in cross-cultural communications. In such a way, failing to localize the webpages of online exhibits has all the risks of undermining visitors' ability to comprehend and appreciate the exhibits. Given that, nonverbal and/or visual means of representation (the webpage design, the aesthetics conveyed, the ways artefacts are presented, and the audiovisual devices installed) are to work well textual explanations (in multiple languages and/or translation) in order to produce a satisfactory experience for online visitors (Song, 2021).

An example of such a virtual exhibition is Time Travel Vienna, an exhibition of Vienna's underground, which is constructed as a walking tour with a "multi-dimensional" cinema, animatronic shows, laser effects and virtual reality (Song, 2021). The tour provides very little textual information, so visitors have to highly rely on their personal audio guides on which they can choose from several languages provided. With the help of the guide, the audience is led to experience the animated settings, and what is seen is simultaneously connected to the audio explanations provided in a language chosen by a visitor, with translations working on the following two levels. The first is the default language of the tour, with the special audio devices worn by the audience to deliver a synchronic interpretation of the audio introduction as well as the films demonstrated, with ten languages to select from ("Time Travel through Vienna," 2021). In this regard, verbal translation is applied when the language selected is not the default one. Another point is that translation is also utilized metaphorically as a means to bridge the gaps of different kinds, for example, the time gap as well as the psychological distance between the historical site and the contemporary visitors (Song, 2021).

Overall, the coronavirus pandemic presents a significant threat to the society and the free relocation of people. At the same time, it demands a work that is prominently connected by and significantly relied upon the internet. In this regard, multimodal translation is taken account, which heeds things between cultures that are constituted by interactive multiple modalities. Essentially, the restricted entry to art sites due to the COVID-19 pandemic has been indeed a paramount blow to art enthusiasts, scientists, and general public. Nevertheless, such an altered functioning called for more innovative solutions in the provision of many services, translation including. This, in turn, greatly expanded their role as bridge-makers and cultural mediators, as can be seen in the online exhibitions example.

2.2.1. Verbal Means of Constructing Translator's Identity in Anglophone Internet Discourse within Covid-19 Pandemic

As was mentioned before, written communication constitutes the key verbal means of forming translator's identity. The coronavirus epidemic, which has swept the whole world, has already managed to affect vocabulary of many languages. In fact, not only has there been a new virus to deal with but an eruption of new words and phrases as well. To English speakers, for example, words such as "covidiot" or "zoomer" have become prevalent in their everyday language, and there has also been a significant increase in unusual phrases that are now heard and used on a daily basis like "self-isolating" and "social distancing" (Racoma, 2019). In this way, with novel words being coined, it has become a prominent task of a translator and interpreter to close the gap between meanings and translated words. Dealing with a broad array of new and uncommon phrases, they perform a role of bridge-makers while aiming to convey the meanings of new words and phrases to the target language in the most comprehensive manner (Talking Heads, 2021). The appearance of coronavirus-related neologisms in the English language is directly related to the new virus. The global coronavirus epidemic of 2020 claimed the lives of hundreds of thousands of people and dealt a severe blow to the economies of many countries. The same epidemic was the reason for the creation of a number original neologisms in English. Neologisms remind us that language is a constantly changing and replenished sign system. Neologisms reflect the ability of language to develop in parallel with the development of society, its culture and technology. For this research, thirty-five coronavirus-related neologisms were found in the media, social network (Facebook), and online dictionaries (Urban Dictionary, Merriam Webster). Modern English has many ways of word formation, which include, in particular, affixation, conversion, word formation, merging, abbreviations and others. Not all of these methods are used to the same extent, and the proportion of each of them in the word-forming process is different.

Analyzing the found neologisms in terms of word formation methods, it can be seen that most of them are formed by merging - the connection of truncated bases of two or more lexical units. Let us move on to specific examples of such neologisms:

Coronapocalypse (coronavirus + apocalypse): the end of the world caused by the Covid-19 epidemic.

Coronaphobia (coronavirus + phobia): fear of coronavirus.

Coronallennial (coronavirus + millenial): a generation of children conceived during self-isolation.

Coronawashing (coronavirus + whitewashing): sale for profit of ordinary goods as those helping to prevent or cure coronaviruses.

Coroncellations (coronavirus + cancellations): cancellation of sports events, theater performances, restaurant outings, weddings, etc. due to coronaviruse.

Coronaclosed (coronavirus + close): closed (business) due to coronavirus.

Coronavoid (coronavirus + void): streets emptied because of coronavirus.

Coronortunity (coronavirus + opportunity): a pandemic opportunity to do housework, sleep, or do something that usually lacks time.

Coronavacation (quarantine + vacation): staying in self-isolation due to coronavirus epidemics.

Coronaroamers (coronavirus + roamers) are selfish people who ignore the rules of self-isolation /

Covidiot (Covid-19 + idiot): the one who is either overly carefree or panics in a hypertrophied form due to a coronavirus. Such people buy hundreds of rolls of toilet paper or lick the handrails on public transport or toilet seats, showing a superior attitude to the danger of infection.

Covidol (Covid-19 + idol): An exemplary citizen who maintains a social distance who buys a reasonable amount of toilet paper, antiseptics and long-term storage products. The type is the opposite of "covidiot".

Quaranteam (quarantine + team): 1) people one has decided to live with during quarantine; 2) a general chat in which issues related to the pandemic are discussed.

Quarantech (quarantine + technologies) gadgets and applications that help kill time in self-isolation.

Quarantrends (quarantine + trends): classes that have become fashionable for people who are in isolation.

Quarantips (quarantine + tips): advice on clothing, food and lifestyle given to people who are in isolation.

Quarantrolls (quarantine + trolls): people who catch up on social media with their stories about how difficult it is for them to isolate themselves.

Quarantimes (quarantine + times): the period of the coronavirus epidemic.

Corona-uber (quarantine + Uber): People who do not take the coronavirus seriously take to the streets and spread the infection like an Uber app.

These words have become ingrained in the modern online discourse, for instance: "Everyone loves the coronapocalypse" (Evans, 2020); "7 ways to manage your #coronaphobia" (Newby & Werner-Seidler, 2020); "With all the difficulties we are facing it is encouraging to see communities looking after their own. #coronortunity #communityspirit" (Dicho, 2020).

Thus, it is noticeable how quickly the English language responds to new social phenomena by creating new words for the purposes of describing them. One can also observe the frequency distribution of neologisms by the method of their formation.

The new COVID-related terms and phrases found within online media constitute the new official and unofficial terminology that appeared during the pandemic. Such neologisms describe various social and political terms, being used by many in large numbers. Examples of these neologisms are *lockdown* (strict quarantine, border closures and inability to move) and *social distance*. The last term can be more of a metaphorical construct, which is not reducible to place but describes the contrasting relationships between different social, class or racial groups, which is destabilization and stratification of social order (Belyaeva, 2019). In this case, the meaning of this concept has changed: now it is not a difference in the class stratification of society but literally a physical distance of one and a half meter from strangers, which is one of the forced measures to prevent the spread of the virus.

More recent connotations of the "covid-terms" outlined above can be found online. In this regard, popular dictionaries added new examples of such words in view of the meaning extension, with the example sentences selected automatically from various online news sources to reflect current usage of the words. For instance, as to the words 'lockdown' and 'social distance,' Merriam Webster added the following examples of the usage of these words within the covid era: a) "Authorities placed the central Chinese city under lockdown on Jan. 23 after the virus had infected hundreds of residents and was just starting its spread across the globe;" (Merriam Webster, 2021a) b) "'Saturday Night Live' host Daniel Craig and Kate McKinnon had fun with maintaining 'social distance' and spraying antiseptic in a sketch about soap opera love in the coronavirus era" (Merriam Webster, 2021b).

Another similar and very widely used neologism is self-isolation. By its origin, this concept is "independent" isolation, that is this isolation is voluntary. However, in modern conditions, the term self-isolation is equated with quarantine and is mandatory. Merriam Webster (2021c) proposes such an example sentence: "Many high-level British officials are in *self-isolation* with coronavirus symptoms."

Another example of a similar media neologism is covidivorce: as soon as the coronavirus spread around the world, many people were forced to go into self-isolation and stay at home for a long time with their families and partners, which led to the rupture of a large number of relationships and marriages. According to BBC (2020), divorce applications and break-ups has risen steeply across the UK and around the world, e.g., top British law firm indicated a 122% surge in enquiries between July and October, in comparison with the same period of 2019, while a major American legal contract-creation site publicized a 34% increase in sales of its basic divorce agreement. This is called covidivorce – the split on the basis of isolation during quarantine time.

Another newly introduced unofficial term describing the modern information space is infodemic or disinfodemic, or information and disinformation during an epidemic. This neologism describes a situation in which, due to the large amount of information that comes from different channels and sources, there is "confusion" - it becomes very difficult to understand what is reliable and what is not. A large number of fictitious "facts about the coronavirus" appear on the Internet - coronavirus, that is, deliberately fictional information about an infection that creates panic among people, or rather, coronavirus. Words such as coronaphobia or covidophobia, coronaphobia, coronafrenia, coronapsychosis and coronabesia immediately appear, which describe the feelings and reactions of people to the current situation - coronavirus situation and coronavirus crisis. In the context of this coronavirus crisis, there are covidonomics, coronamarketing and even virusprudence (this is the name of jurisprudence during the coronavirus), which sofa virologists are engaged in (people who read on the Internet how this virus develops and began to write pseudoscientific texts about it).

Now let us specifically move onto the translating aspect. Modern translators and interpreters, which comprises sign language interpreters as well, are presented a crucial international translation and interpreting task that lies within ensuring that COVID-related neologisms are translated in a correct way

in order to avert miscommunication, particularly in a medical setting. With many COVID-associated neologisms being borrowed due to the fact that people around the world were in similar conditions, these neologisms came to other languages primarily through direct borrowing. In the case of Ukrainian-English translation, examples that were found across online media are: санітайзер ↔ sanitizer, суперспредер-superspreader, ковід ↔ Covid, ковідіот ↔ covidiot, карантім ↔ quaranteam, зумбобмінг ↔ zoombombing, думскролінг ↔ doomscrolling, карантин-шейминг ↔ quarantine-shaming, локдаун ↔ lockdown, обсерватор ↔ observator, зумер ↔ zoomer.

Also, some neologisms were borrowed through calques: суперрозповсюджувач ← from the English superspreader, обсервація ← observation, ковірозлучення ← covidivorce, инфодемія ← infodemic, дезінфодемія ← disinfodemic.

Furthermore, particularly evident in written translation, professionals have to deal with semantic neologisms, which are represented by one general group of words, the meaning of which has changed and/or expanded during the pandemic: наручники (the metaphorical name for gloves), «намордники» (medical masks), коронуватись (get sick with coronavirus), «обезуметь» (spending time in the zoom), коронований (a person who has become ill with coronavirus), маски-шоу (new rules for wearing masks in public places), хвиля (new peak of coronavirus), безконтактний (without direct physical contact) and контактний (a person who has had contact with a person infected with coronavirus). An example is: ""Короноване" літо: як одещина, україна та світ живуть в умовах пандемії covid-19" (Izbirkom, 2020). Since the very selection of semantic neologisms implies that the corresponding forms of words previously existed in the language, it means that they have been rethought and expanded their meanings. That is why linguistic "transformations" have already happened to them, due to which their "game potential" has increased and it has become possible to create jokes based on the polysemy of words.

An example of the neologism actively used in the new acquired meaning is *хвиля - wave*. In the most common sense, a wave is vibrations on the surface of a water or in another physical space. Now, this is a new peak of coronavirus, a strong increase in the number of infected in one place, and this meaning is now actively referred to in the online discourse. The following examples are taken from BBC News and BBC News Ukrainian, respectively: Coronavirus: "What is a second wave and is one coming?" (Gallagher, 2020); "Третя хвиля Covid насувається: в Україні майже 6 тисяч хворих за добу і сотня померлих" (BBC News Ukraine).

A mask has become one of the most common semantic neologisms. This word has existed in the English and Ukrainian languages for a very long time and in relation to different spheres of life: protective masks for workers, carnival, cosmetic or medical masks, and in the modern world - masks on Instagram. Previously, it was always necessary to clarify which mask was meant. However, during a pandemic, all people are forced to wear medical masks, and now this clarification is not mandatory: so if currently someone is talking about a mask, then this is definitely a medical protective one. That is why it can be considered that the meaning of the word *mask* during a pandemic changed towards narrowing, more concretization.

Two more neologisms (and all their forms) expanded their meanings during the coronavirus pandemic - these are the words *коронуватись* and *коронований*: both words are originally associated with the process of coronation or the enthronement of the ruler of the state. Now they take on a new meaning directly because of the coronavirus, or rather, its physical form, which resembles a crown in its outlines. *Коронований* is now a person who has tested positive for Covid-19, and *коронуватись* means getting coronavirus. Both words do not have direct equivalents in the English language, with them being translated through the search for the corresponding variant in the target language; in this case, *коронуватись* is *to become infected/come down with/suffer from*

covid and *коронований* means *a covid-infected person, infected, etc* (Gallagher, 2020).

Moving on, other words that obtained a new meaning during the pandemic and are actively rendered in Ukrainian and English language is the concept of *the green zone and red zone – зелена та червона зони*. Let us observe the translation of the specific article on the government portal, which includes the aforementioned words as well as some others, and regard how they have been rendered.

Денис Шмигаль: Певні обмеження «червоної» зони не поширюються на повністю вакциновані колективи та відвідувачів

(Communications Department of the Secretariat of the CMU, 2021)

П рем'єр-міністр Денис Шмигаль під час робочої поїздки у Волинську область ознайомився з діяльністю Центру масової вакцинації населення від COVID-19 № 1 приймального відділення КП «Медичне об'єднання Луцької міської територіальної громади».

Як повідомили працівники центру, для щеплення доступні три вакцини: Comirnaty/Pfizer-BioNTech, CoronaVac/Sinovac Biotech та Vaxzevria/COVID-19 AstraZeneca. Щодня в закладі вакцинується приблизно 500 осіб.

Очільник Уряду наголосив на важливості вакцинуватися, адже це єдиний шлях подолати пандемію COVID-19.

«Ми не запроваджували й не хочемо запроваджувати локдаун. Навіть введення «червоних» зон не передбачає зупинки бізнесів чи транспорту. У цих зонах певні обмеження не поширюються на повністю вакциновані колективи чи відвідувачів закладів. Приклад Моршина та деяких громад із високим рівнем вакцинації населення доводить ефективність і дієвість вакцин», – наголосив Прем'єр-міністр.

За словами Дениса Шмигаля, до кінця року Україна очікує поставку ще 19 мільйонів доз вакцини. Наразі в країні доступно 9 мільйонів доз.

(Communications Department of the Secretariat of the CMU, 2021)

Denys Shmyhal: Certain restrictions of the "red" zone will not apply if all staff and visitors are vaccinated

(Communications Department of the Secretariat of the CMU, 2021)

During a working trip to Volyn region, Prime Minister Denys Shmyhal got familiarized with the activities of the mass vaccination center from COVID-19 № 1 of the reception department of the Medical Association of the Lutsk City Territorial Community.

According to the center's staff, three vaccines are available for vaccination: Comirnaty / Pfizer-BioNTech, CoronaVac / Sinovac Biotech and Vaxzevria / COVID-19 AstraZeneca. Approximately 500 people are vaccinated at the facility every day.

The Prime Minister stressed the importance of vaccination, as this is the only way to overcome the COVID-19 pandemic.

"We did not and do not want to introduce lockdown. Even the introduction of "red" zones does not encapsulate halting businesses or transport. In these areas, certain restrictions do not apply to fully vaccinated workers or visitors of venues. The example of Morshyn and some communities with a high level of vaccination proves the effectiveness and efficiency of vaccines, "said the Prime Minister.

According to Denys Shmyhal, Ukraine expects to receive another 19 million doses of the vaccine by the end of the year. Currently, 9 million doses are available in the country.

(Communications Department of the Secretariat of the CMU, 2021)

As we can see from the translation, the Communications Department of the Secretariat of the CMU (2021) left the proper names (names of the vaccines) as they are, which is the common case when translating in the covid-19 outbreak. At the same time, they did not translate/transliterate "covid," which, on the contrary, is rather uncommon since the word has become deeply ingrained in the society already, with Ukrainians referring to the outbreak as «ковід», «коронавірус», etc. Another example of the "covid-term" becoming an integral part of the modern discourse is lockdown – локдаун, the instance of which can also be seen in the Communications Department of the Secretariat of the CMU (2021) translation. Besides, as far the example of the "green zone" and "red

zone" is concerned, it can be seen that these expressions are rendered word for word, as well, denoting the notions of *червона зона та зелена зона,* that is, the areas with severe and minor restrictions imposed, accordingly. Overall, taking this translation into account, it is evident that the translator tends to provide word-for-word translations, transliterations, and presenting the proper names as they are originally.

Finally, as mentioned earlier, it is of importance to underline once again that many of the neologisms with which translators currently work have already started to actively assimilate into the everyday environment. The primary example is *covid* that began to gradually move from the category of neologisms into the category of words of daily use. The neologism *covid* itself is a borrowing from Covid-19, which is an abbreviation for COronaVIrus Disease 2019. As indicated by Anischenko and Abutalipov (2020), with the tendency of the Slavic languages to subdue borrowings, such abbreviations are rapidly assimilated, coming to the Cyrillic form of ковід, and then it already begins to exist in accordance with the rules of the respective grammar.

2.2.2. Non-Verbal Means of Constructing Translator's Identity in Anglophone Internet Discourse within Covid-19 Pandemic

The COVID-19 pandemic brought significant changes to the work of interpreters. During the Coronavirus crisis, in-person interpreters have been increasingly deemed "nonessential" and could be eliminated to diminish viral exposure, with the switch to remote modalities (telephone or video) (Le Neveu et al., 2020). Nevertheless, the work of interpreters is most often crucial, e.g., in the international in-person meeting.

Under the current circumstances, a basic requirement for the professional tends to be them wearing a mask for the purpose of curbing the spread of the virus. Nevertheless, this could be a prominent predicament. For example, for sign language interpreters to convey the message correctly and effectively, wearing a mask is a significant hurdle since it covers the mouth, the movement of which is crucial for hearing-impaired audience to grasp the message. As a solution to this situation, sign language interpreters are seen to wear transparent masks or choose not wear them at all. In the outbreak of the pandemic, Leng Xinxue, a sign language interpreter, proposed the idea of making a transparent mask; she further provided four revisions to such masks based on her practical experience, with the latest one having an exhalation valve underway to offer better comfort for interpreters (Xinhua, 2020). This underlines the flexibility of translation professionals when faced a profound challenge.

(Xinhua, 2020)

Moving on to another example, in the Youtube video uploaded by Staffordshire & Stoke-on-Trent CCGs (2021), we can see how a British Sign Language (BSL) interpreter can support people getting vaccinated at the Covid Vaccination Centre. While explaining the process of obtaining a vaccine and guiding people throughout it, the professional wears a transparent mask so that her facial expressions, mouth movements, etc. are seen clearly to the deaf community. Therefore, even though the pandemic presented a significant challenges for interpreters to deal with, an effective (and a pretty straightforward) solution was found and is widely practiced in the interpreting field, which further reinforces an interpreter's role as a bridge-maker and mediator.

(Staffordshire & Stoke-on-Trent CCGs, 2021)

At the same time, some interpreters choose not to wear masks at all when translating a public meeting in the COVID-19 context. Saskatchewan interpreter Karen Nurkowski, in her video for CBS News (2021), explains that they do not wear masks because in the American Sign Language many grammatical features are expressed on the face, and this is a part of the message equivalency for the sign language with the hands, the space, facial expressions, and everything around the signer. Moreover, the professional states that it is not actually an option for sign language interpreters to wear masks if they want to do their job correctly since even transparent masks can alter some meanings (CBS News, 2021). As a result, they are put at a more physical distance when in meeting to minimize the risk. It can also be alleged that even a transparent mask can often distort the rendering of meaning. Overall, this speaks about interpreter's dedication to their profession and their striving to convey the message as clear and precise as possible. In turn, this also indicates their desire not to hinder the effectiveness of implementing their *mediator* role. At the same time, while pointing out to the interpreters' dedication to what they do, such refusal to make masks can be also met with criticism from the public since it can pose some health risks.

Overall, one can see that the work of interpreters has seen considerable challenges with the outbreak of the pandemic. With the new covid-rules dictating changing modern work conditions, interpreters have been obliged to cope with emerging hurdles, which have been hampering their work to a great extent. A straightforward solution of wearing a transparent mask was found, and it is widely practiced on an international level, particularly in the field of ASL/BSL interpreting, with the interpreters' roles of bridge-makers and mediators being further reinforced and consolidated. At the same time, some interpreters refuse to wear masks at all, choosing greater physical distance instead in order to minimize health risks. This is explained by the fact that even a transparent mask can sometimes distort a meaning of a critical message. This also speaks of the interpreter's dedication to the profession and their primary objective to render the meaning of the message as

effectively and precisely as possible, even though such a decision can be frowned upon by health enthusiasts, that is, those worrying about the covid situation.

CONCLUSIONS

This study reviewed translator's identity as a multifaceted concept. Through the literature review, it was found that this concept can be approached in two different ways, namely in the plain, straightforward language as well as through the usage of a special metaphorical type of language. These two approaches reveal two crucial facets of the nature of translatorial identity: (1) the one likening the said identity to the whole identity of the translator, which presupposes the compound identity that make the translator distinctive from all other social persons such as scientists, doctors, engineers, businessmen, writers, etc.; and (2) the one underlining the depending roles performed by the translator in particular contexts, e.g. those of mediating, familiarizing one with foreign cultural elements, etc.

The study concluded that the translator's identity during the translatorial process is primarily formed through the usage of multimodal (verbal and non-verbal) means, which, in turn, entails the ways translators employ verbal and non-verbal communication to convey the original message. Chapter one presented a comprehensive literature review, which introduced theoretical and methodological framework for the research of translator's identity in Anglophone internet discourse. Then, chapter two aimed to explore the various verbal and non-verbal means through which translator's identity is formed during two distinct time periods, that is, before the COVID-19 pandemic and within its course. The study aimed to highlight how translatorial identity changed during such a complicated period that brought alterations to practically all spheres of people's lives.

The concept of translator's professional identity was predominantly taken into account as well as translator's major roles of bridge-maker and cultural mediator. It was indicated that professional identity entails individual's way of regarding themselves when it concerns the standards of the profession they are skilled in or are members of. As a result of my research, it was found that translator's professional identity has become significantly consolidated since their scope of work and tasks expanded to a great extent. This has primarily to deal with the set of new vocabulary presented with the commencement and progression of the pandemic, which is

gradually becoming ingrained in people's everyday life. At the same time, as a majority of translation services have been moved, translators and interpreters were needed to learn to adapt to these new conditions dictated by the pandemic. This, in turn, allowed them to develop in new ways, become more flexible, and resilient.

Finally, the COVID-19 pandemic has surely left a deep permanent mark on the international level, affecting significantly how many professionals operate within their job. Even though people have been actively learning how to live in this "covid" world, the coronavirus continues to plague the globe; hence, one should heed new challenges that could appear in the near future. As such, subsequent research on this topic is to explore future trials translators are to come across and how they overcome them, advancing themselves as resilient professionals.

РЕЗЮМЕ

Сучасна пандемія коронавірусу спричинила суттєві зміни у багатьох сферах професійної діяльності, зокрема перекладацькій.

Об'єктом дослідження є англомовний Інтернет-дискурс, а предметом – вербальні та невербальні засоби конструювання ідентичності перекладача в англомовному Інтернет-дискурсі до та під час пандемії COVID-19. Практична цінність отриманих результатів у дослідженні полягає в можливості їх застосування на заняттях з теорії та практики перекладу, а також предметів практики англійської мови, як усної, так і письмової. Результати також можуть бути застосовані для написання студентських дослідницьких робіт, зокрема кваліфікаційних робіт магістрів та досліджень аспірантів.

Метою цього дослідження є розкриття специфіки конструювання ідентичності перекладача в англомовному Інтернет-дискурсі до та під час пандемії COVID-19. Дослідження мало на меті висвітлити, як змінилася перекладацька ідентичність протягом такого складного періоду, який приніс зміни практично в усі сфери життя людей. Новизна роботи полягає у вивченні особистості перекладача як суб'єкта мовленнєвої діяльності, що має низку рис: мовних, соціальних, ідеологічних, психологічних, що у сукупності впливають на їх здатність створювати перекладений текст.

У дослідженні ідентичність перекладача розглядається як багатогранне поняття. У результаті критичного осмислення теоретичних джерел окреслюються два підходи до конструювання ідентичності перекладача. Ці підходи розкривають два вирішальних аспекти характеру перекладацької ідентичності: (1) той, що порівнює згадану ідентичність з усією ідентичністю перекладача, що передбачає складну ідентичність, яка робить перекладача відмінним від усіх інших соціальних осіб, таких як вчені, лікарі, інженери, бізнесмени, письменники тощо; та (2) той, що підкреслює залежні ролі, які виконує перекладач у певних контекстах, наприклад посередництва, ознайомлення з іноземними культурними елементами тощо.

Під час перекладацького процесу ідентичність перекладача формується, насамперед, через використання мультимодальних (вербальних і невербальних) засобів. Це ж, у свою чергу, передбачає шляхи використання вербальних та невербальних засобів спілкування перекладачами для передачі оригінального повідомлення. У першому розділі подається вичерпний огляд літератури з теоретичною та методологічною основу для дослідження ідентичності перекладача в англомовному інтернет-дискурсі. У другому розділі визначаються вербальні та невербальні засоби, за допомогою яких конструюється ідентичність перекладача до пандемії COVID-19 та протягом неї.

Розглядається концепція професійної ідентичності перекладача, а також головні ролі перекладача як мовної та культурної ланки/посередника. Зазначається, що професійна ідентичність передбачає спосіб ставлення особи до себе, коли це стосується стандартів професії, в якій вона має кваліфікацію. У результаті дослідження було виявлено, що професійна ідентичність перекладача значно зміцнилася, адже під час пандемії розширилось коло їх роботи та основних завдань. Передусім, це стосується появи нової лексики, що стосується пандемії, яка поступово вкорінилась в повсякденному житті людей. У той же час, зміни, що мають місце у наданні перекладацьких послуг, зумовлюють необхідність адаптації перекладачів до нових умов, продиктованих пандемією.

Ключові слова: пандемія, коронавірус, ідентичність перекладача, конструювання, вербальні та невербальні засоби.

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