БУЦЬКА Ольга Олександрівна,
студентка 2 курсу
факультету інформаційних технологій,
Національний університет біоресурсів і
природокористування України
(м. Київ, Україна)
Наукове керівництво – доцент
КАЧМАРЧИК Світлана Григорівна

SOME PROBLEMS OF TRANSLATION IN LINGUOCULTUROLOGY AND INTERCULTURAL COMMUNICATION

A new stage of intercultural communication, vividly illustrated by the integrative processes in modern Western Europe, involving the creation of a new European Community with the establishment of European citizenship and all the ensuing consequences, is being actively discussed in the political and public circles of the West, and especially those countries that are most directly related to the legal formation of the New Europe. Culturology as a science defines common Greco-Roman origins for Europeans, concretizing also the great importance of a common religious motive (Christianity). The cultural component in the course of the integration of European people seems to be a necessary minimum capable of uniting and strengthening modern European thinking. Thus, representatives of the English, French and German-speaking countries, despite the common language, will not necessarily belong to the same culture. In this regard, we can already talk about intercultural communication, for example, between the Americans and the British, the French and the Walloons.

The processes of globalization and democratization of public life, the openness and accessibility of the latest achievements in science, culture, and art allow a huge number of people to receive and exchange information. Currently, both translation theory and translation practice are being transformed into a broader discipline – the theory of intercultural communication. Translation as a special kind of speech activity is one of the main and generally accepted means in intercultural communication, since very often it is the translator who becomes an intermediary in the exchange of information. Hence, the problem of translation is presented in two forms – in the proper linguistic (translational) sense, translation from one language to another; and also, in the sense of understanding, transcoding content through a communication channel between the speaker and the addressee. The practical solution of translation problems leads to the need to take into account, first of all, quantitative transformations. The most valuable linguistic heritage is the phraseology of any language, as it reflects the vision of the world, national culture, customs, beliefs, history of the people speaking it.

Problems of phraseology are extremely important for both practice and theory of translation; they are often of great practical interest, since they are associated with the difference in the semantic and stylistic functions performed in different languages by words of the same real meaning, and with the difference in the combinations that such words enter in different

languages. The difficulty of translation lies in the need to preserve the colorfulness of the phraseological unit, to convey to the reader or listener its stylistic function, which depends on the context, the style of the author, and the nature of the entire message. For all the originality and originality of the systems of the English and Ukrainian languages, a significant part of them coincides, and although, much less than in vocabulary, phraseological units can reflect coinciding fragments of the picture of the world, while their uniqueness is explained by the mismatch of cultures and way of life. The translator should use the following translation techniques when dealing with phraseological units with transparent motivation: monoequivalent – the only possible correct translation for a given phraseological unit; descriptive translation, which can be represented by a variable combination or tracing. In the absence of full or partial equivalents, they resort to verbal ones: the translator translates the phraseological unit in one word or uses a combined translation (tracing and descriptive translation). These main ways of translating phraseological units cover all possible approaches to the translation of different types of phraseological units.

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Редакційна колегія:
Савицька І. М., канд. філос. наук, доц. (голова); Амеліна С. М., д-р пед. наук, проф; Харченко С. В., д-р філол. наук, проф.; Тепла О. М., канд. пед. наук, доц.

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