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Ivashkevych Ernest

PhD in Psychology, Associate Professor,

Doctoral Student,

Hryhorii Skovoroda University in Pereiaslav,

 <https://orcid.org/0000-0001-7219-1086>DOI https://doi.org/10.35619/prap_rv.vi26.487

AMPLIFICATION OF THE FUTURE SPECIALIST'S TRANSLATION CONSCIOUSNESS AND WORLDVIEW

Abstract. *We often point out that the translator's consciousness can be understood only taking into account the logical content that will be analyzed (orientation on the formal correctness and consistency of the specialist's statements), the scientificity or simplicity of the text having been translated, relying on the correspondence of the specialist's experience and logic, humanitarian and democratically acceptable, that is, as if rising above the content of the text being translated, which also largely allows us to comprehend the entire translated text with a focus on ideals, an ideal perception of the content of the text. It is in this case that the leading role of the translator's image of the world in relation to the text having been translated, as well as in relation to the means used by a specialist in order to carry out an adequate translation, which is clearly traced in the content of the translator's consciousness. In this case, we will talk about the actualization of a certain so-called ideal content of the translator's consciousness, which allows us to talk about the actualization of so-called sensory consciousness, however, the leading role in it will belong to its meta-reflexive components.*

We understand the translator's consciousness itself as a phenomenon regarding the determination of its phenomenological essence by non-phenomenological reasons, which actualizes the multilevel and multi-layered description of the translator's consciousness, allows us to explain its functioning at such four levels: phenomenological one (actualization of necessary images, emotions that allow a specialist to translate a certain text); a psychosocial level (taking into account the peculiarities of the social environment for which the translation is carried out); reflexive one (taking into account the peculiarities of the specialist's reflection on the person's activity); a cognitive level (adequacy or inadequacy of the translation activity in general).

We proved, that the formation of the professional image of the world of a future translator was greatly influenced by the ideologization of the person's consciousness, which facilitated the reduction of freedom, free choice in consciousness itself, since the ideological component itself often displaces the substantive essence of the individual's consciousness. The image of the world, its structure and features of functioning allow the preservation of the characteristics of the repressed consciousness in the structure of the professional image of the world of a future translator, while generating actions, which have the aim at reflecting the professional activity of the specialist. However, these components of the image of the world of a future translator have the ability to self-renew, self-model, to amplify cross-cultural and spiritual processes that occur in a social life, always find their reflection in the formation of the professional image of the world of a future translator.

Translational consciousness, in our opinion, is such a functional characteristic of a human brain, the essence of which lies in the adequate, generalized, purposeful and external reflection of the external world, in the analysis of the acquired personally and professionally significant experience, as well as in contrasting the objective world with oneself as a subject of cognitive activity and interaction. Thus, the translational consciousness of an individual consists in the

person's ability to emotionally assess the surrounding reality and in the awareness of what is happening in the paradigm of his external and internal world.

Keywords: *translator's consciousness, the image of the world, cognitive activity, interactions, personally significant experience, professionally significant experience.*

Problem's statement. Nowadays, different research according to the phenomenon of "translational consciousness" of future translators in psychological scientific circles continues in contemporary Psychology, which allows us to look at this problem in a slightly different way. For example, scientists (Blagovechtchenski, Gnedykh, Kurmakaeva, Mkrtychian, Kostromina & Shtyrov, 2019) give us the opportunity to once again reconsider the structure of consciousness according to other scientists (Booth, MacWhinney & Harasaki, 2000), who saw in its structure not only the presence of a special sensory fabric, but also certain specific meanings and personal senses. At the same time, most authors (Mykhalchuk & Bihunova, 2019) note that it is impossible to consider the sensory fabric of consciousness in itself, because there are significant differences in psychological scientific circles in the analysis of the sensory fabric itself and its meanings that fill this fabric. Researchers distinguish an explicit, noticeable paradigm and a conditional paradigm, in the content of which various images are arisen. At the same time, the deep nature of sensory images lies in their objective, direct correlation, in the practical connection of the translator with the objective world.

The great importance of studying and empirically investigating the phenomenon of "personal consciousness" can be attributed to global scientific problems, which is a central problem in Psychology. Scientists often link evolutionary changes in human consciousness to the survival of both the individual and humanity as a whole, thereby preventing the devaluation of the individual in an anthropological sense (Cilibrasi, Stojanovik, Riddell & Saddy, 2019). Many scientists (Aleksandrov, Memetova & Stankevich, 2020) attach great importance to so-called actualized consciousness, which is accompanied by a high level of human cognitive activity. If we consider the problem of the formation of a specialist's translation consciousness, then the most important task is faced by academic circles: taking into account cultural and historical traditions in psychological approaches to the study and formation of translation consciousness, how we should concentrate our efforts on overcoming those stereotypes that, on the one hand, productively influence the implementation of a specialist's translation activities, and, on the other hand, in no way level the paradigm of the national consciousness of the individual.

In the course of such considerations, it is quite legitimate to ask: how the images of linguistic consciousness could be built in this world if these images were not initially revealed to us from the side of the reflection of sensory images given to us in their objectivity (Caramazza, Laudanna & Romani, 1988). The answer to this question can be in the sense of the definition of sensory images proposed by scientists (Максименко, Ткач, Литвинчук & Онуфрієва, 2019). Scientists also believe that sensory images are general in their form of mental reflection, which is generated by the objective activity of the subject (Mykhalchuk, Plakhtii, Panchenko, Ivashkevych Ed., Hupavtseva & Chebykin, 2023). But it is worth emphasizing the fact that in the process of life sensory images of consciousness should acquire some new quality, such as the quality of designating the content of the consciousness, in which meaning is the most important formation of human consciousness. Scientists (Mykhalchuk & Onufrieva, 2020) draw our attention to the fact that meanings formed through the conscious activity of the individual seems to "reverse" the world in human consciousness, regardless of whether the carrier of meanings is the language or whether these meanings are formed on the basis of purely mental activity, due to which socially significant, developed and carefully worked out methods (operations or actions) become hidden, in the process of which people change, their personal growth occurs, thanks to which people learn about objective reality (Ivashkevych Er., 2023). Summarizing all of the above context, we come to the conclusion that meanings abstracted from their functioning in individual consciousness appear as some non-

psychological formations, therefore they are the subject of study of Linguistics, Semiotics and Logic.

So, **the purpose of our article** is to show the ways of amplification of the future translator's translation consciousness and the person's worldview.

Analysis of recent research and publications. Meanings and senses, their structure are quite debatable, debatable issues from the point of view of various scientific schools, and they always require a more detailed consideration from the standpoint of Psychology, Linguistics, Psycholinguistics, Semiotics, Cognitive Linguistics, etc. Any consciousness, including the translator's one, will necessarily contain reflective structures, since reflecting on one's own activity is an obligatory moment, the observance of which allows us to speak about the formation of the translator's image of the world (Chen, 2022).

Despite the fact that the professional image of the world of a translator is a necessary component of building a specialist's translation consciousness, many scientists and scholars, considering various structures and forms of functioning of translation activity, we would like to note that for a fairly long period of time the image of the world of a translator was considered as a secondary, conceptual one, which allowed us to be described using the most simple frames, simplified symbols, scripts, etc. (Ivashkevych Ed. & Koval, 2020). The professional image of the world of any specialist is not stable, inertial, it cannot be instantly reconstructed, remodeled, rebuilt, because this requires purposeful activity on its construction, improvement, complication, expansion, which occurs extremely smoothly, gradually and continuously.

Analyzing the views of scientists (Alexandrov, Boricheva, Pulvermüller & Shtyrov, 2011) on the structure of the consciousness of the individual as a whole, and also taking into account the binary-ambiguous structure of the person's consciousness, we considered it necessary to actualize special attention to the following components of the translator's consciousness, which are necessary for us to understand this complex phenomenon. We argue about the dominant role of professional activity for understanding the translator's consciousness, its structure, which, on the one hand, will allow us to feel the fundamentality of the differences between the translator's consciousness and the professional activity of the translator, seeking to explain the functional connection between these concepts, as well as to explain the features of the translator's professional activity by the dominance of certain aspects of the translator's consciousness.

The accumulated experience of studying the components of the professional image of the world of a future translator, it is necessary for describing the structure of the translator's consciousness, which involves the explication of all components of the professional image of the world in the structure of the translator's consciousness (Mykhalchuk & Ivashkevych Er., 2019). However, we believe that the professional image of the world is a new formation in the structure of the consciousness of the individual, therefore the study of this concept is impossible without presenting the structural components of the person's consciousness in particular and the functioning of the consciousness as a separate structural personal new formation.

The description of each individual structural component of the professional image of the world of a future translator, of course, will require additional theoretical and empirical research, and this will be done in the paradigm of our research. We also have to carry out empirical psycholinguistic research that will actualize the psychological components of the professional image of the world of a future translator. We think, that the professional image of the world of the translator has an exclusively semantic structure. Finding different meanings should consist in the structural components of the person's activity, with the analysis of the actions included into the activity and presenting models of subject-subject communication. Thus, the image of the world of the individual, its construction is the result of the harmonious functioning of such systems as thinking activity, the construction of new activity by a person, the interaction of the individual and the society, the structure of the person's consciousness, and the construction of the professional image of the world

occurs according to certain cultural and historical processes, that there are the processes that occur in our Ukrainian society.

In Modern Psychology, in the paradigm of the Cognitive Basic Approach, scientists (Batel, 2020) distinguish the identification of the translator's consciousness with the following scientific phenomena:

- as the image that is expressive and is clearly perceived, primarily due to its expressiveness;
- perception of the content to be translated;
- actualization of the content of short-term memory, because in order to adequately translating the text, the specialist must store the basic frames of this content in his/her memory for a certain period of time;
- the obvious result of the performed thought actions;
- awareness of the images of the translator's own "Me" and their gradual correlation with the content that is perceived by the translator for the purpose of its further translation.

The results of the research and their discussion. A fairly common way of interpreting consciousness in the paradigm of Ukrainian Psychology is to see the translator's consciousness through the integration of the mental processes of the individual. Quite often, during the development of Psychology as a science of studying the translator's consciousness as a unique phenomenon, there is an implicit identification of the consciousness and the psyche of the individual. This happens, first of all, because the paradigmatic undifferentiation of the concepts of "cognition", "psyche" and "consciousness" is often induced into a global psychological paradigm. The translator's consciousness, in turn, should be oriented towards a Multidisciplinary Approach to understand the correlation of the content of the translator's consciousness with various scientific branches of knowledge. A feature of the effectiveness of translation activities is in such a way, that a specialist must be able to correlate various problems with relevant knowledge from various sciences, scientific paradigms, which are often not very well known to a specialist in translation. The implementation by a specialist of a fully conscious perception of the problem that is the subject of translation in this case will determine a certain type of consciousness, and taking into account the specifics of professionally directed translation activities we mean the translation consciousness of a specialist.

We often point out that the translator's consciousness can be understood only taking into account the logical content that will be analyzed (orientation on the formal correctness and consistency of the specialist's statements), the scientificity or simplicity of the text having been translated, relying on the correspondence of the specialist's experience and logic, humanitarian and democratically acceptable, that is, as if rising above the content of the text being translated, which also largely allows us to comprehend the entire translated text with a focus on ideals, an ideal perception of the content of the text. It is in this case that the leading role of the translator's image of the world in relation to the text having been translated, as well as in relation to the means used by a specialist in order to carry out an adequate translation, which is clearly traced in the content of the translator's consciousness. In this case, we will talk about the actualization of a certain so-called ideal content of the translator's consciousness, which allows us to talk about the actualization of so-called sensory consciousness, however, the leading role in it will belong to its meta-reflexive components.

Translation consciousness, like any other form of the person's consciousness, involves a spiritually oriented specificity. Translation consciousness, in our opinion, is largely distinguished by the individual freedom of the specialist, because the translator always demonstrates a constant need to establish contacts with the surrounding natural and social environment, which will determine the prerequisites for carrying out an adequate translation, as well as with his/her own "Me". Another dominant principle of the actualization of the person's translation consciousness is a constant need

of the professional to make decisions independently, regardless of the desires and intentions of other people. It should also be emphasized that the most important direction of translation consciousness is the specialist's attempt to predict his/her own behavior and professional activity regardless of the forecast of outside observer, which will allow the translator to independently rebuild the course of translation activity in the most acceptable way for him/her.

We believe that the translator's consciousness of a specialist consists of the following layers and their substructural components (Fig. 1): 1) *a cognitive layer* includes: philological knowledge (philological erudition); the translator's semantic assessment of the situation; the translator's understanding of the situation; cognitive mobilization of mental resources based on the comprehension of the information having been translated; making decisions, which are appropriate for translation activities, taking into account and predicting the consequences of the decisions having been made; the use of cognitive skills in the process of translation activities.

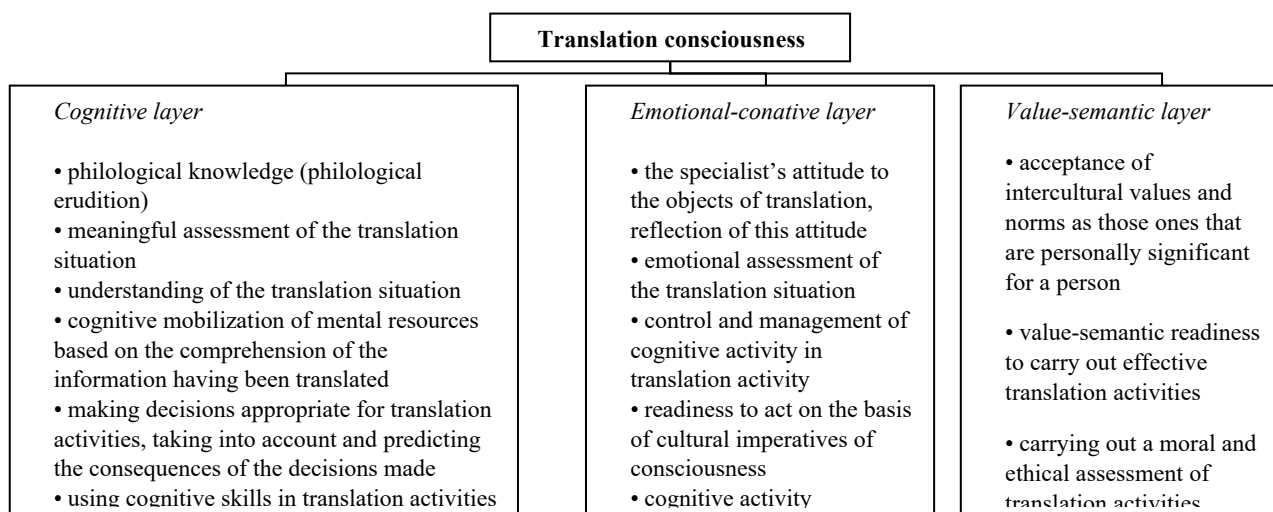


Fig. 1. Structure of the professional consciousness of a future translator

There are main cognitive skills of a translator: to be aware of the tasks of mastering a foreign language and correlate them with their general professional training; to correlate the material having been studied with the system of a native language of a translator; to replenish, deepen and improve the translator's knowledge of a foreign language through self-education, to creatively apply the acquired knowledge and skills in practice; to determine the purpose of translation activity and to highlight the main problem of the text, based on the title: a) during reading; b) in the process of listening; c) to find familiar lexical units and Grammar structures in the text; d) to highlight key words, to fix expressions, phraseological units and idioms, and with their help to determine the main content of the text and understand key information in the process of: reading; listening; guessing the meaning of unfamiliar words without using a dictionary (by context, by associations, by analogies, taking into account the content of international words in the process of: reading; listening; formulating questions based on the content of the text during: reading; listening; selecting and systematizing material on a certain topic and conducting linguistic research on its basis; proposing translator's own program presenting linguistic material, correlating it with a situation (educational by sense or close to a real life).

The second layer of translation consciousness is *emotional-conative one*, which consists of the following components: the specialist's attitude towards the objects of translation, reflection of this attitude; emotional assessment of the translation situation; providing control and management of cognitive activity in translation activities; readiness to act on the basis of cultural imperatives of the translator's consciousness; cognitive activity.

Cognitive activity of mastering a foreign language and forming skills for performing translation activities is the intellectual and cognitive mechanisms for acquiring the necessary knowledge, meanings, methods of providing actions, acquirement relevant skills and abilities, socio-cultural experience, moral and ethical norms, rules for performing speech behavior. Cognitive activity involves the awareness of the tasks of mastering a foreign language and performing translation activities as a result of successful general professional training, which involves the use by a specialist of actions related to the process of searching, extracting, systematizing, generalizing and accumulating new knowledge from a foreign language. All these processes acquire personal meanings for a highly professional translator. Cognitive activity of a specialist involves understanding the professional situation, the ability to solve problems and tasks, and the actualization of goal-setting and reflection processes.

The third layer of translation consciousness is *value-semantic layer*, which includes: acceptance of intercultural values and norms as those ones that are personally significant for a person; formation of value-semantic readiness to carry out effective translation activity; implementation of moral and ethical assessment of translation activity; showing value attitude towards subjects and objects of translation. The following can be understanding as criteria for the formation of translation consciousness: indicators of the development of translation consciousness and levels of explication of its components; sufficient level of the formation of foreign language communicative competence; reflection by actualizing criteria and indicators of the dynamics of foreign language communicative competence; attribution of criteria, indicators and levels of their manifestation, due to the complexity of translation consciousness itself.

We understand the translator's consciousness itself as a phenomenon regarding the determination of its phenomenological essence by non-phenomenological reasons, which actualizes the multilevel and multi-layered description of the translator's consciousness, allows us to explain its functioning at *such four levels*:

- *phenomenological one* (actualization of necessary images, emotions that allow a specialist to translate a certain text);
- *a psychosocial level* (taking into account the peculiarities of the social environment for which the translation is carried out);
- *reflexive one* (taking into account the peculiarities of the specialist's reflection on the person's activity);
- *a cognitive level* (adequacy or inadequacy of the translation activity in general).

But if we focus on a deep, paradigmatic understanding of the translator's consciousness, then we cannot limit ourselves to these characteristics, since there are a number of other aspects that allow us to deeply understand the problem of translator's consciousness: from the point of view of the historical aspect, the features of the formation and functioning of translator's consciousness are considered; psychophysical aspects allow us deeply study the problems of the functioning of the brain and consciousness, the implementation of translation activity from the point of view of Psychophysiology; the psychoevolutionary aspect will generally analyze the actualization of the translator's consciousness in phylogenesis; the biosocial paradigm will study the problems of biological and social determination of the translator's consciousness; The methodological aspect allows us to investigate the explication in the translator's consciousness of the basic principles of consciousness (determinism -> absolute or relative freedom, professional activity -> professional communication, development -> creation of new content and finding new meanings, personality -> integration into our society, etc.), as well as the ways of finding a logical conclusion (actualization of discursive mechanisms of the person's consciousness; achievement of reasoning). Thus, considering the psychological paradigm of our research into the phenomenon of translator's consciousness, we can assume that such research allows us to deepen some main qualitative features

of the ontology of translator's consciousness as reflexivity and multiparadigmality in the field of scientific research of this rather complex phenomenon.

Conclusions and perspectives of further research. The formation of the professional image of the world of a future translator is greatly influenced by the ideologization of the person's consciousness, which facilitates the reduction of freedom, free choice in consciousness itself, since the ideological component itself often displaces the substantive essence of the individual's consciousness. The image of the world, its structure and features of functioning allow the preservation of the characteristics of repressed consciousness in the structure of the professional image of the world of a future translator, while generating actions, which have the aim at reflecting the professional activity of the specialist. However, these components of the image of the world of a future translator have the ability to self-renew, self-model, to amplify cross-cultural and spiritual processes that occur in a social life, always find their reflection in the formation of the professional image of the world of a future translator.

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АМПЛІФІКАЦІЯ ПЕРЕКЛАДАЦЬКОЇ СВІДОМОСТІ ТА ОБРАЗУ СВІТУ МАЙБУТНЬОГО ПЕРЕКЛАДАЧА

Ернест Івашкевич

кандидат психологічних наук, доцент,
докторант Університету Григорія Сковороди в Переяславі

 <https://orcid.org/0000-0001-7219-1086>

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Анотація. В статті зазначено, що перекладацька свідомість можна зрозуміти лише з урахуванням того логічного змісту, який буде проаналізовано (орієнтація на формальну

правильність і несуперечливість висловлювань фахівця), науковості або простоти тексту, який перекладається, з опорою на відповідність досвіду і логіки фахівця, гуманітарно та демократично прийнятно, тобто ніби «піднімаючись» над змістом тексту, який перекладається, що також великою мірою дозволяє осмислити весь перекладений текст із опорою на ідеали, ідеальне сприйняття змісту тексту. Саме у цьому разі в змісті перекладацької свідомості явно простежується провідна роль образу світу перекладача щодо того тексту, який перекладається, а також стосовно тих засобів, які використовуються фахівцем з метою здійснення адекватного перекладу. В даному разі ми будемо говорити щодо актуалізації певного так званого ідеального змісту перекладацької свідомості, що дозволяє нам говорити щодо актуалізації так званої сенсорної свідомості, проте провідну роль в ній належатиме її метарефлексивним компонентам.

Визначено, що саму по собі перекладацьку свідомість ми розуміємо як феномен щодо детермінації феноменологічної її сутності явищ нефеноменологічними причинами, що актуалізує різноманітність та багатоступовість опису перекладацької свідомості, дозволяє пояснити її функціонування на чотирьох таких рівнях: феноменологічному (актуалізація потрібних образів, емоцій, які дозволяють фахівцеві перекласти певний текст); психосоціальний (врахування особливостей соціального оточення, для якого здійснюється переклад); рефлексивний (врахування особливостей відрефлексування діяльності фахівцем); когнітивний (адекватність або неадекватність перекладацької діяльності як такої).

Доведено, що на становлення професійного образу світу майбутнього перекладача великою мірою впливає ідеологізація свідомості, яка фасилітує зменшення свободи, вільного вибору у самій свідомості, оскільки сама по собі ідеологічна складова нерідко витісняє змістову сутність свідомості індивіда. Образ світу, його структура і особливості функціонування дозволяють зберігати в структурі професійного образу світу майбутнього перекладача властивості витісненої свідомості, породжуючи при цьому дії, спрямовані на відрефлексування професійної діяльності фахівця. Проте, ці компоненти образу світу мають здатність до самовідновлення, самомоделювання, до ампліфікації кроскультурних і духовних процесів, які відбуваються в соціальному житті, завжди знаходять своє відображення на формування професійного образу світу майбутнього перекладача.

Перекладацька свідомість, на нашу думку, є такою функціональною характеристикою головного мозку людини, сутність якої полягає в адекватному, узагальненому, цілеспрямованому та зовнішньому відображенні зовнішнього світу, в аналізі набутого особистісно та професійно значущого досвіду, а також у протиставленні об'єктивного світу собі як суб'єкту пізнавальної діяльності та взаємодії. Таким чином, перекладацька свідомість окремо взятої особистості полягає в здатності людини до емоційної оцінки оточуючої дійсності та в усвідомленні того, що саме відбувається в парадигмі її зовнішнього і внутрішнього світу.

Ключові слова: перекладацька свідомість, образ світу, пізнавальна діяльність, взаємодія, особистісно значущий досвід, професійно значущий досвід.

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