

So for representatives of many other professions. Typical, for example, is the announcement of a competition for the position of top managers with the requirement of knowledge in intercultural communication and skills in cross-cultural perception. Even in ordinary tourist trips, which are now open to everyone, information about the peculiarities of speech etiquette, customs, behavior, ethical values and other national-ethnic features of different peoples becomes important and necessary [1].

This is where the greatest danger lies: it is difficult to convince a person that he lives with distorted ideas about the world in the eyes of other people. It is like the movement of different planets in the coordinates of certain orbits, but within the same system. The collision of planets is an exception that leads to catastrophes. The clash of cultures is an everyday occurrence, and avoiding disasters depends on the people themselves [2].

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**Tsaryk O. M.**

*Doctor of Pedagogical Sciences, Professor,  
West Ukrainian National University*

**Rybina N. V.**

*Candidate of Philological Sciences, Associate professor,  
West Ukrainian National University*

## **THE ROLE OF AN INTERPRETER IN CROSS-CULTURAL COMMUNICATION**

The development of world civilization at the current stage has led to the growth of communication and, first of all, language communication.

Linguistic cultures are converging and their role in the process of foreign language communicative activity is increasing. The modern world is a dynamic world of communications, which requires a language of communication that brings different cultures together for active activity. The processes associated with the phenomenon of globalization involve regular contacts in various spheres between representatives of different cultures. Cross-cultural contacts become more frequent, longer, and in their context, practical activities take place. Such a situation requires solving the set practical tasks and issues of cultural adaptation at the same time. The growth of integration processes in the modern world, associated with the expansion of economic, health and cultural contacts, the possibility of studying abroad, the activation of foreign tourism and many other factors, have made the problems of cross-cultural interaction and communication more urgent. Scientists agree that the phenomenon of communication is extremely complex and requires a deep interdisciplinary and intercultural research approach.

In modern translation studies, there is an opinion that the basis of translation as a type of interlingual, interliterary, and intercultural communication is the production of a text that adequately replaces the original text in another culture, another language, and another communicative situation. It is on this path that there is a way to achieve equivalence, which assumes not the complete identity of two texts, but sufficient commonality of their content for the purposes of communication in specific conditions. Therefore, translation is no longer a simple change of one language structure into another, but a complex process of content transmission, defined as the result of the interaction of linguistic meanings and cognitive additions corresponding to this text. These cognitive additions are part of the translator's cognitive knowledge, i.e. the totality of his encyclopedic (linguistic and extralinguistic) knowledge stored in his memory. They are also part of his cognitive context, i.e. knowledge known to the translator from previous parts of the text and used by him to convey the content of the following parts.

Translation, as one of the important types of communicative activity, focuses primarily on the complete and adequate transmission of the original language, which contains all the implications of linguistic, social and cultural spaces. Naturally, with such a target instruction, adequacy can be achieved when translating not isolated units or parts of the text, but more specific factors of its structural organization: metaphoricality and rhythm and melody, mythopoetics and archetypes, symbols, etc. «The translator must «decompose» the original text into separate elements, and then «fold» it again into a new structural unity, but in such a way that the readers of the translation have images and associations commensurate with the images and associations that arise in the readers of the original work» [1, p. 81]. The difficulties of

translation are, in fact, not related to the knowledge of languages, but to the ability of the translator to find in language systems those linguistic and epistemological regularities that dictate the only contextual possibility of adequate transmission of the content of the text. In fact, the translation implements the general principle of the unified organization of all specific languages, which is based on the very essence of language as a form of reflection of reality. Therefore, we consider translation as a link of interactions and mutual influences of cultures, literatures and languages.

If communicators are separated by socio-cultural barriers when communicating, then language, cultural and time barriers are added when translating data. Translation is complicated in case of significant differences between the cultures of the original text and the translated text. Therefore, in order to ensure intercultural communication, «the translator's creative activity should be aimed at reconciling two conflicting tendencies: preserving the language norm of the receptive culture in the translation, on the one hand, and harmonizing it with the norm of the original as a phenomenon of the source culture, on the other» [2, p. 116]. The translator's explanatory activity is manifested at all levels of the text structure, especially at the lexical level. The translator's individuality is expressed, as a rule, in the amplification of the perceived nymphoid signals, which leads to an increase in the number of expressive and stylistically colored units in the text. Having decoded the image for himself, he recodes it for others with the obligatory inclusion of his own perception in the transformed image. Therefore, extracting information from the text is not only associated with a minimal amount of loss, but also with some increase in this information, which is based on personal, general cultural, socio-historical, aesthetic experience of the reader.

The problem of translation of realities is considered one of the most important and most difficult in the intercultural aspect of translation and research on the national-cultural specificity of language and speech activity [2]. If linguistic and cultural diversity is today defined as the wealth of civilization, then translation works to preserve it. Translation acts as a means of protecting national languages and cultures, providing impulses for their self-development and at the same time protecting them from excessive foreign language influence. False associations among economics students who work with the original also cause pseudo-internationalisms such as officer, magazine, obligation, speculation, control, accurate, etc. That is why it is worth paying special attention to adequate command of the language code. This is the key to communicative success, and therefore to understanding between the participants of the contact.

Therefore, intercultural aspects of translation form the development of sociocultural competence in students, which helps them navigate the different

types of cultures and civilizations whose languages are being studied, correlate communicative norms and forms of communication with them, and also help in choosing culturally accessible forms of interaction with people in the conditions of modern intercultural communication.

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**Чеглатонєва С. О.**

*студентка 3-го курсу філології,*

*Науковий керівник:*

**Назаренко О. М.**

*кандидат філологічних наук, доцент,*

*Національний університет «Одеська юридична академія»*

## **МІЖКУЛЬТУРНА КОМУНІКАЦІЯ ЯК НАУКА В СУЧАСНОМУ СВІТІ**

На сучасному етапі в умовах глобалізаційного діалогу соціально-економічні, політичні та соціокультурні трансформації істотно змінили образ сучасного світу та вплинули на життєдіяльність практично всіх людей на Землі. Розширення економічних, торговельних і культурних контактів, зростання зарубіжного туризму, здобування освіти за кордоном, міжнародні студентські обміни, організація закордонних стажувань та багато інших явищ і фактів стрімко актуалізували проблеми міжетнічного та міжкультурного спілкування та взаємодії, що й увиразнює актуальність дослідження.

Виникнення міжкультурної комунікації зумовлене потребами суспільства. Її практична сфера бере початок із давніх часів, коли люди встановлювали різні контакти з чужинцями, що вимагало толерантності та знань про міжкультурні відмінності. Із появою дипломатичних відносин інформація про національно-культурні особливості різних