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new concepts and modern solutions**

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## Table of Contents

1.	МОЧАЛОВ Ю.О. СУЧАСНІ ПІДХОДИ ДО ЗАСТОСУВАННЯ ФОТОКОМПОЗИТНИХ МАТЕРІАЛІВ ПРИ ВІДНОВЛЕННІ ЗУБІВ ІЗ ДЕФЕКТАМИ ТВЕРДИХ ТКАНИН.	6
2.	ШАГІНЯН В.Р., ДАНЬКО О.П., СОПІЛЬ Г.В., ДЯЧЕНКО О.П., НІКОЛАЄНКО С.М. ПОШИРЕНІСТЬ ОПОРТУНІСТИЧНИХ ПАРАЗИТОЗІВ У ДОРΟΣЛИХ.	11
3.	ЖЕЛУДЕНКО М.А., САБИТОВА А.П. ПРАКТИЧЕСКИЕ АСПЕКТЫ УПОТРЕБЛЕНИЯ ГЕНЕТИВА И ПРЕДЛОГОВ НА ПРИМЕРЕ НЕМЕЦКИХ ОНЛАЙН РЕСУРСОВ.	19
4.	SMOLNYTSKA O.O. THE THEME OF THE SILVER AGE IN THE POETRY BY MAKSYM RYLSKY AND MYKOLA ZEROV.	25
5.	ФІЛІПСЬКА Н.О. ОСОБЛИВОСТІ РЕАЛІЗАЦІЇ ПРАВА НА ГОЛОСУВАННЯ ОСОБАМИ З ОБМЕЖЕНОЮ ДІЄЗДАТНІСТЮ.	37
6.	ROMANIUK O.M. THE DEVELOPMENT OF APPROACHES TOWARDS THE PROBLEM OF TRANSLATION STRATEGIES.	43
7.	ВРАБЕЛЬ Т.Т. TRANSLATION AS A VARIETY OF CROSS-CULTURAL COMMUNICATION.	49
8.	ПОЛЄВІКОВА О.Б., ШУРДА Ж.І. ІНТЕГРАЦІЯ ДОШКІЛЬНОЇ ОСВІТИ: СУТНІСТЬ, ПРОБЛЕМИ ТА ІННОВАЦІЇ.	56
9.	ГРИЦАЙ І.О. КАТЕГОРІЇ «РІВНІСТЬ» ТА «РІВНОПРАВНІСТЬ»: ДО ПИТАННЯ СПІВВІДНОШЕННЯ.	68
10.	ПРИМАКОВ К.Ю. ПОНЯТТЯ ПУБЛІЧНИХ ВІДНОСИН В ІНФОРМАЦІЙНОМУ СЕРЕДОВИЩІ.	75
11.	ВАСИЛЬЄВА О.А. МОДЕЛЬ ПРОФІЛАКТИКИ БУЛІНГУ В ПІДЛІТКІВОМУ ВІЦІ.	79
12.	БОНДАРЕНКО Н.В. МЕЙНСТРИМ ОСВІТНЬОГО ПРОГРЕСУ В УКРАЇНІ – КОМПЕТЕНТНІСТЬ ↔ КРЕАТИВНІСТЬ.	91
13.	ФЕДУЛОВА Л.І. КУЛЬТУРА В УМОВАХ ЦИФРОВОЇ ТРАНСФОРМАЦІЇ (ЦИФРОВІЗАЦІЇ).	103
14.	ІСАЄВА Н.С. ТЕОРЕТИКО-ПРАВОВІ ЗАСАДИ ЗАКОНОДАВЧОГО ЗАБЕЗПЕЧЕННЯ СОЦІАЛЬНО-ЕКОНОМІЧНИХ ТА КУЛЬТУРНИХ ПРАВ І СВОБОД ВНУТРІШНЬО ПЕРЕМІЩЕНИХ ОСІБ ТА ГАРАНТІЙ ЇХ РЕАЛІЗАЦІЇ.	116
15.	KALYTA A., BURKA N. METHODOLOGICAL STEPS OF STUDYING PROSODIC SPECIFICITY OF CHILDREN'S	128

	MANIPULATIVE SPEECH.	
16.	ВАСЕНДА М.М., БУДНЯК Л.І., СОХАЦЬКИЙ В.І. ВПЛИВ ПРИРОДИ ЕКСТРАГЕНТУ НА ВИЛУЧЕННЯ ФЛАВОНОЇДІВ ІЗ ЛИСТЯ ПРИМУЛИ ДРІБНОЗУБЧАСТОЇ ( <i>Primula denticulata</i> Smith).	134
17.	СЕРБОВ М.Г. МЕТОДОЛОГІЧНІ ПІДХОДИ ОЦІНКИ ПРИРОДНО-РЕСУРСНОГО ПОТЕНЦІАЛУ ПРІСНОВОДНИХ БАСЕЙНІВ УКРАЇНИ.	139
18.	САМОХВАЛОВА Л.В. ОРГАНІЗАЦІЯ НАУКОВО-ДОСЛІДНИЦЬКОЇ ДІЯЛЬНОСТІ УЧНІВ ЯК ЕФЕКТИВНИЙ ЧИННИК РОЗВИТКУ ОБДАРОВАНОЇ МОЛОДІ В ЗАГАЛЬНООСВІТНЬОМУ НАВЧАЛЬНОМУ ЗАКЛАДІ.	153
19.	КРИЛОВА І.І. ОСНОВНІ АДМІНІСТРАТИВНО-ПРАВОВІ ЗАСОБИ ДЕРЖАВНОГО ВПЛИВУ У СФЕРІ ВОДОПОСТАЧАННЯ ТА ВОДОВІДВЕДЕННЯ УКРАЇНИ.	166
20.	БОДНАРЮК О.І., АНДРІЄЦЬ О.А. ВПЛИВ УРОЛОГІЧНОЇ ПАТОЛОГІЇ НА КЛІНІЧНІ АСПЕКТИ РОЗВИТКУ САЛЬПІНГООФОРИТІВ У ДІВЧАТ-ПІДЛІТКІВ.	179
21.	БОРИСЕНКО Н. М., БУШУЄВА І. В. РОЛЬ ПЕРВИННОГО ІМУНІТЕТУ ПРИ ВАКЦИНАЦІЇ ТА ПРОФІЛАКТИЦІ НЬЮКАСЛСЬКОЇ ХВОРОБИ ПТИЦІ.	185
22.	ПЕТРОВА К.В., БУШУЄВА І.В. ХАРАКТЕРИСТИКА ОЦІНЮВАННЯ КРИТЕРІЇВ СТУПЕНІВ РИЗИКУ ВІД ПРОВАДЖЕННЯ ГОСПОДАРСЬКОЇ ДІЯЛЬНОСТІ З ВИРОБНИЦТВА ВЕТЕРИНАРНИХ ПРЕПАРАТІВ.	193
23.	BULAKH V.P. ETHICAL FITNESS AS PART OF TEACHERS' PROFESSIONALISM IN THE USA.	203
24.	ЧЕЧЕТ А.М. ФУНКЦІОНАЛЬНО-ОРІЄНТОВАНИЙ ПІДХІД ДО СТРУКТУРУВАННЯ СТРАТЕГІЧНИХ ПОРТФЕЛІВ МІСЬКИХ ПАСАЖИРСЬКИХ ПЕРЕВЕЗЕНЬ.	207
25.	МЕДВЕДСЬКА В.В. РОЗШИРЕННЯ СФЕРИ ДІЇ ПРИНЦИПУ ЗМАГАЛЬНОСТІ НА СТАДІЇ ДОСУДОВОГО СЛІДСТВА У КРИМІНАЛЬНОМУ ПРОЦЕСІ УКРАЇНИ.	214
26.	ОЛЬХОВСЬКА Н.С., СКОКОВА М.С. ФОНЕТИЧНІ, ЛЕКСИЧНІ, МОРФОЛОГІЧНІ ТА СИНТАКСИЧНІ ТРУДНОЦІ ПЕРЕКЛАДУ АГРАРНОЇ НІМЕЦЬКОМОВНОЇ ЛІТЕРАТУРИ.	224
27.	МАЛЯРЧУК Н.Г. УКРАЇНСЬКЕ ТА РОСІЙСЬКЕ НАСЕЛЕННЯ ПІВДЕННОЇ УКРАЇНИ: КІЛЬКІСНИЙ АСПЕКТ (ЗА МАТЕРІАЛАМИ ВСЕСОЮЗНОГО ПЕРЕПИСУ НАСЕЛЕННЯ 1926 РОКУ).	229
28.	РОГОВА О.Г. НАЛЕЖНА ПРАВОВА ПРОЦЕДУРА ЯК КРИТЕРІЙ ЛЕГІТИМАЦІЇ ПУБЛІЧНОЇ ВЛАДИ.	237

29.	ПОПОВИЧ Н.М. МІСЦЕ ОРГАНІЗАЦІЇ У СТРУКТУРІ КЛАСТЕРУ.	246
30.	ЧЕРКАСЬКА Є.Ф. ПСИХОЛОГІЧНИЙ ЗМІСТ ЕМОЦІЙНОЇ СТИЙКОСТІ ВЧИТЕЛЯ І ШЛЯХИ ЇЇ ПІДВИЩЕННЯ.	258
31.	МУКНАЛЧУК N.O., ZLYVKOV V.L., LUKOMSKA S.O., KOTUKH O.V. A COMMUNICATIVE PERSPECTIVE OF AUTHENTIC LEADERSHIP.	267
32.	АННЕНКОВ В.Ю., ОЛЬХОВСЬКА Н.С. ВЧЕННЯ ДЖОНА ДЬЮЇ В УМОВАХ УКРАЇНСЬКОГО СЬОГОДЕННЯ.	278
33.	ЧЕРЧИК Н.Л. АКТИВІЗАЦІЯ ПІЗНАВАЛЬНОЇ ДІЯЛЬНОСТІ МАЙБУТНІХ ФЕЛЬДШЕРІВ МЕТОДАМИ ІНТЕРАКТИВНОГО НАВЧАННЯ.	288
34.	ПОЗДНЯКОВА О.Л., МАРКІВ В.М. СУТЬ ТА РІЗНОВИД СОЦІАЛЬНИХ СТАНДАРТІВ І МЕХАНІЗМІВ ЇХ РОЗВИТКУ У ОСІБ З ОБМЕЖЕНИМИ МОЖЛИВОСТЯМИ ЗДОРОВ'Я.	300
35.	СНІГУР К.В. ПЕРСПЕКТИВИ РОЗВИТКУ РЕКРЕАЦІЙНОГО ПОТЕНЦІАЛУ УКРАЇНИ В СИСТЕМІ СВІТОВОГО ТУРИСТИЧНОГО РИНКУ.	308
36.	БУДЯНСЬКА В.А., МАРИКІВСЬКА Г.А. СТИМУЛЮВАННЯ МОВЛЕННЄВОЇ АКТИВНОСТІ СТУДЕНТІВ ЯК УМОВА ФОРМУВАННЯ КУЛЬТУРИ ДІЛОВОГО СПІЛКУВАННЯ.	314

## TRANSLATION AS A VARIETY OF CROSS-CULTURAL COMMUNICATION

**ВРАБЕЛЬ Т.Т.**

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Nowadays, under the conditions of intensive cooperation of all counties in various spheres of human activity, of utmost significance is the issue of high-quality communication that presupposes complete and mutual understanding and, as a result, the achievement of all communicative aims. This causes, first of all, an ever-increasing number of people wanting to learn foreign languages, secondly, high demand for professional translators/interpreters accounting for the fact that more and more higher educational establishments in Ukraine have started training linguists, translators, and specialists in cross-cultural communication.

The main aim of this article is to analyse translation both as a means and as a variety of cross-language and cross-cultural communication.

It is well-known that translator's activity is related to comprehending a written text or an oral discourse in one language, recoding (translation) of this text from one language system into another and presenting the obtained text in written or oral form in another language. At the same time, recoding should be as close to the original as possible and take into account all the criteria of adequate translation, including:

- a) equivalence – high-level semantic closeness of the translation to the original;
- b) genre and stylistic correspondence of the source and target texts;
- c) pragmatic value of the translation – ability of the text to evoke the communicative effect similar to the target text, the conditions of understanding the translation, the communicants' social status, speech situation and other associated phenomena.

The above-mentioned parameters are relevant, first of all, for the linguistic and communicative theories of translation that view translation as an act of cross-language communication.

However, the theory of cross-cultural communication views translation as the juxtaposition of not only two languages, but also of two cultures broadly defined, while situational context of communication is comprehended as part of culture.

Creating a text or a message in their own language, speakers/writers unconsciously use their own system of cultural values, while listeners/readers comprehend information taking into account their own culture. Therefore, in cross-cultural communication the speakers belonging to different linguocultures decode messages in a different way, i.e. the communicative function of the language to convey meaning does not always reach its aim or does it incompletely.

Thus, adequate translation presupposes knowledge of not only the source and target languages but also takes into account the communicants' system of cultural values. Therefore, translation is not only a linguistic act, but also a cultural one, i.e. a communicative act on the border of cultures.

Let us adduce an example of a communicative process model [5: 35] elaborated by the authors of the research "Human Communication: Principles, Context, and Skills". Even though the work describes the communicative process irrespective of cross-cultural cooperation (communication of speakers from different linguocultures), the authors focus on the significance of psychological, social and cultural communicative contexts, with the latter one being the largest and including all the other characteristics influencing communication.

Thus, translation is a complex and multifaceted activity in which not only one language is substituted for another, but also speakers cooperate taking into account their social and psychological characteristics, interaction of national mentality and culture.

Consequently, translation, on the one hand, aims at choosing equivalent correspondences to convey a particular communicative goal, on the other, it presents

all the necessary explanations to understand a foreign text together with its national and cultural implications.

Let us analyse the primary criteria defining translation as a variety of cross-cultural communication:

Firstly, the process of translation (both professional and indirect in the process of communication between speakers of different cultures) always has two aspects – language and culture as far as they are interconnected and inseparable (this interrelation was elucidated in the works of V.V. Vereschagin, V.G. Kostomarov, V.V. Vorobyov, Yu.S. Stepanov, V.A. Maslova, V.I. Karasik, S.G. Ter-Minasova, V.V. Oschepkova, V.V. Krasnykh, S.G. Vorkachov, O.A. Leontovych and others).

The sense of a language unit – a word, a text, etc. – is only clear when it corresponds to the cultural context it is used in. Here not only semantic but also communicative and pragmatic characteristics of language units are significant. The former presuppose taking into account all the components of meaning of a linguistic unit, taking into account the national and cultural component of meaning as well. The latter is oriented at double communicative aim when the translator has to connect the cultural context of the source text with the cultural and communicative peculiarities of the target text.

It is differences in the communicants' culture that cause different interpretation of words, texts, and communicative behaviour. Moreover, modern science shows a tendency to refuse to look for the only true sense of the text. Texts often have a multitude of possible interpretations and senses. Only proper names, geographic names, terms, days of the week, months, and numbers can have complete lexical correspondence. Everything else is apt to be interpreted ambiguously, and that is why translation often loses subtle shades of meaning, peculiarities of the foreign language, the text is simplified, is sometimes even distorted, thus acquiring ambiguity. Therefore, communication employing translation can never be absolute.

Informative and interpretation barriers in cross-cultural communication are rather a rule than an exception as far as communicants introduce their own system of senses that are characteristic of them as individuals and representatives of a particular



culture. The more similar the systems and cultures of the two languages are and the more professional the translator is, the more adequate the communication of the correct meaning of the text will be and, correspondingly, the more productive cross-cultural translation will be.

Secondly, the efficiency of translation is also conditioned by the correct text segmentation. It is well-known that any language unit can be a translation unit: from a phoneme to a dicteme [3: 72, 178]. If a word depends primarily on the nearest context, then the translation unit is formed by means of a phrase or a simple sentence containing the word. If a word depends on several text contexts, including those outside the sentence, then the translation unit is formed by a dicteme. If a word depends on many text segments, then the translation unit is based on the whole source text. If a word depends on conditions outside the text, then the translator has to suggest a cultural commentary or to coin a new language unit employing transliteration or calque [4: 20]. This proves the significance of cross-cultural cooperation in the process of translation. In other words, in those cases when the cultural differences can hinder complete understanding of the source text, the translator can eliminate these barriers by revealing the implied information via introducing necessary changes, additions, and explanations into the target text. For instance,

*A woman searches for Mr Right because she believes the stories she reads in books or watches at the movies; she finds someone she believes she can “change” into her ideal man, and she disappointedly sees her efforts fail [6: 40]. Despite the quite clear context in the sentence, it might be necessary to explain the language unit “Mr Right” to avoid ambiguity: Mr Right is a man who would be a perfect partner in a relationship [2: 27] («принц на білому коні»).*

Therefore, one of the essential conditions of adequate translation is to correctly choose the basic unit of translation, i.e. to reveal the text function of a language unit comprising situational dependence on the text conditions, including dependence on the national and cultural context. That is why modern researchers define a speech unit (a coherent text), not a single word to be a translation unit.

Thirdly, the translator alternately uses at least two languages; they are in contact resulting in interference – the phenomenon of the source language influencing the target one. Interference can be both negative (or destructive) and positive (constructive) in character.

In the first case, it leads to various mistakes (phonetic, lexical, grammar, stylistic), inaccuracy and distortions decreasing the quality of translation. “False friends of the translator” serve a good example: *artist* – *художник*, *but not артист*; *data* – *дані*, *but not дата*; *Dutch* – *голландський*, *but not датський*.

Constructive interference has to do with “positive influence of phenomena, functions and means of one language on the phenomena, functions and means of another language in case of their contact” [1: 161]. Means presuppose vocabulary and grammar. Examples of positive interference include: *academic* – *академічний*; *attack* – *атака*; *centre* – *центр*; *congress* – *конгрес*; *federation* – *федерація*; *office* – *офіс*; *problem* – *проблема*, etc.

Therefore, “interference means introducing elements of one language system into another during language contact. The result of this introduction can be negative, causing deviations from the norms of a given language, and positive, facilitating adequate translation and acquiring skills in one language under the influence of another” [1: 173]. Furthermore, regarding translation as a variety of cross-cultural communication and implying that the process of translation is in contact with culture or pragmatics in a particular sphere of cognition, presupposes pragmalinguistic interference or interference of cultures.

Let us analyse examples of translation errors caused by interference of American and Ukrainian linguocultures, where the former is characterised by optimism, while the latter is always pessimistic. We can find proof of these cultural and historic realia in the way English and Ukrainian negative sentences are formed. English grammar does not allow one to use more than one negation, while in Ukrainian several negations are possible with the aim of intensification: *Nobody could understand anything.* – *Ніхто нічого не зміг зрозуміти.* Moreover, English speakers think positively and prefer positive constructions:

<b>A Ukrainian sentence for translation</b>	<b>English variant</b>	<b>Distorted variant of the Ukrainian translation (without taking into account cultural realia)</b>
Не зникай!	Stay in touch!	Don't disappear!
Це неприємний момент.	This is a difficulty/problem.	This is an unpleasant moment.
Більше не хворійте.	Stay well	Don't be sick again.
По газонам не ходити.	(Please) keep off the grass.	It is forbidden to walk on the grass.

The examples given above testify to the fact that formally negative Ukrainian phrases are often translated into English using positive or neutral sentences and that can easily be explained by the national and cultural peculiarities of American linguoculture.

In this article, we have come to the following conclusions:

1) translation can be regarded as a means of communication between representatives of different cultures and languages;

2) translation is a process of cross-cultural interaction of speakers, a process of explaining one cultural code through another one;

3) translation comprises a) the ability to correctly choose language equivalents from the point of view of their functional, structural and informative correspondences; b) the ability to transform the implicit information of the original into explicit one in translation;

4) translation presupposes interaction of languages and cultures; interference in translation can be not only negative, but also positive, thus facilitating translator's work, improve the target text and enrich the language;

5) translator's mission as an intermediary of language contact is to bring the communicants' cultures closer to each other.

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