



**МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ
СУМСЬКИЙ ДЕРЖАВНИЙ УНІВЕРСИТЕТ
ФАКУЛЬТЕТ ІНОЗЕМНОЇ ФІЛОЛОГІЇ
ТА СОЦІАЛЬНИХ КОМУНІКАЦІЙ**



СОЦІАЛЬНО-ГУМАНІТАРНІ АСПЕКТИ РОЗВИТКУ СУЧАСНОГО СУСПІЛЬСТВА

**МАТЕРІАЛИ ВСЕУКРАЇНСЬКОЇ НАУКОВОЇ КОНФЕРЕНЦІЇ ВИКЛАДАЧІВ,
АСПІРАНТІВ, СПІВРОБІТНИКІВ ТА СТУДЕНТІВ**

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маніпулятивного впливу засобами мови. З погляду перекладу проблемними здебільшого є лише ті засоби мовної маніпуляції, що тісно прив'язані до культури-джерела, або ж до структурних особливостей мови оригіналу [3]. Відтворити в перекладі одиниці, що створюються задля маніпулятивного впливу видається надзвичайно складним, оскільки вимагає відповідних соціо-культурних знань перекладача. Суперечливим видається також питання необхідності перекладу в такому випадку, оскільки воно тісно пов'язане з перекладацькою етикою.

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PROBLEMS OF THEORY OF TRANSLATION IN THE LIGHT OF INTERCULTURAL COOPERATION

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Nowadays there are a lot of theoretical and aesthetic problems of theory of translation in the light of contemporary processes of globalization of social and communicative links. The problems of Ukrainian cultural space, narrowing of lexical layers and the interrelation of theory and practice of literary translation are of considerable importance.

The problem of interchanging of spiritual experience has a great significance. As for the Ukrainian space of translation, there is a problem of opening up the many notions that have not or been hardly introduced to the theory of Ukrainian translation and especially artistic practice. For

example, they include the philosophy of Y.-H. Herder's language, Humboldt's and Potebnya's doctrines, deconstructionism of Derrida, the theory of historical practices by Michel Foucault, knowledge about culturology of some civilizations etc [1, p. 10]. A lot of literary critics think that soon the internet will start to dictate to us certain culture patterns which will destroy our national traditional bit by bit.

This testifies that in our country there is low-level development of languages and literature (but not everywhere). A lot of higher education institutions (especially provincial) hold classes of theory of literature according to old program; it means that about a half of the semester students repeat the school course of theory. So now students are not ready to conceive more complex concepts concerning, for example, postmodernism and move on. Thus, one of the main problems of Ukrainian theory of translation is ensuring adequate theoretically-methodological and general humanitarian knowledge from school course of pre-university education.

Another important problem is the aborted tradition of Ukrainian theory of translation. The names of Mykola Zerov, Borys Ten, Mykola Lucash, Gregoriy Kochur, Andriy Sodomora are famous; we know about translation practice of Maksym Rylskiy, Vasyl Mysyky, Pavlo Tychyna. But the proper study of our literary heritage has not yet begun and it requires systematic work. Theorists and historians of Ukrainian translation have a lot of work to do as to this problem [2, p. 101]. In such a way appears the problem of history of the theory of translation as a science and discipline.

Many problems have appeared because of the dramatic changes in the attitude to literature and to problems of creative work in general. The twentieth century is characterized by the fact that attention to formal factors of literature and art shifted towards anthropocentrism and emphasized the interest of internal processes of creative work. All these processes happen in synchrony with the development of existentialism philosophy, but the internal connections of these interrelated processes have not sufficiently investigated [3, p.71]. Literary text, including translation, exists as if by itself and is created in a vacuum; it drops out of social and cultural space, and therefore it is no longer of interest to readers.

No doubt, the most important problem is the narrowing of the active vocabulary of native language, especially among the intellectuals [3, p.32]. The true comprehension of existence and an opportunity to accomplish literary translation aesthetically are impossible without it.

In other words, contemporary theory of translation is bustling with different problems, and we need to seek ways of solution, in order not to lose our national and cultural heritage for good.

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THE TRANSLATION IN THE MIDDLE AGES

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In the Middle Ages the main attention was paid to the translations in the field of mathematics, medicine, astronomy, astrology, because Europe remains relatively poor in its scientific achievements. In the period of Middle Ages the universal Latin was replaced by Spanish. The city Toledo took the lead in the matter of translation achievements. It was the Spanish translators, who with the help of King Alfonso X in XII century introduced their own cultural tradition, the so-called “Toledo School” which opened the world culture for Europe. “Toledo School” has an outstanding role in the habituation of medieval Europe with the scientific and philosophical achievements of previous civilizations. The translators of Toledo significantly influenced the formation of Western scientific worldview. It is thanks to Averroes and Avicenna Europe discovered Aristotle and Plato. All this created the basis for the establishment of the first universities here.

On the east the prosperity of the translation activity coincides with the spread of Islam and coincides with VIII-XIII centuries. During this period, Islam is closely connected with Greek philosophy, because the appropriate translations of Greek philosophers appear. India distinguished itself by its translational activity too, there translated into over 300 languages. China and Japan because of their historical self-sufficiency stay aside the teeming translation activity.