

Psychology of Mastering Intercultural Competence of Future Translators

Психологія оволодіння міжкультурною компетентністю майбутніми перекладачами

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ABSTRACT

The purpose of our research is to show the context of the definition of "intercultural competence"; to explain the connection between the structural components of intercultural competence and necessary skills and abilities of future translators with the purpose to do effective translational activity; to determine Psychology of mastering intercultural competence of future translators.

Methods of the research. The following theoretical methods of the research were used to solve the tasks formulated in the article: a categorical method, structural and functional methods, the methods of the analysis, systematization, modeling, generalization. The ascertaining research was used as an empirical method.

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DOI (article): <https://doi.org/10.32626/2227-6246.2023-60.30-50>

The results of the research. *We proved, that in the process of oral translation a real process of thought generation, the path from meaning to finding meaning (and vice versa – from meaning to meaning) was much more difficult. It is not limited to certain structural models, because in translation, as well as in the process of intercultural communication, the most difficult thing can be the definition of not even individual signs, realities, but the peculiarities of their relationships in the minds of representatives of different cultures, in which there is a functional coincidence of the main and secondary characteristics, figures and backgrounds, which, in turn, facilitate the development of intercultural competence.*

Conclusions. *The most effective implementation of the intermediary role of the translator can only be perceived by us as a result of his/her consistent appeal to culture-specific and universal aspects of the phenomena having been studied, which is achieved by consistent movement in the space of comparative cultures in the direction of emic – etic – emic. By this way it is also the process of the development of intercultural competence of students – future translators. Cognitive structures, having been formed in the course of such a reflexive movement, must be combined in cognitive models with language signs that correspond to the world image. The dominant role in the process of forming the intercultural competence of students – future translators display to the greatest extent by the thinking scheme of representatives of a certain linguistic and cultural community. These processes testify to the considerable role of the basic components of translation activity: psychological and linguistic elements, verbal methods of performing oral translation.*

Key words: *intercultural competence, effective translational activity, the world image, skills and abilities of future translators, representatives of different cultures.*

Introduction

The problem of mastering intercultural competence is known to involve the acquisition of the necessary minimum of socio-cultural knowledge, as well as the skills and abilities of the system to coordinate peoples' behavior in accordance with these knowledge and skills. Since the foundation of a new European curriculum should be laid at high educational institutions, we will consider the content of the socio-cultural aspect of teaching English and developing intercultural competence of future translators.

Let us turn to special scientific researches. Their data, as well as the results of our own experimental activities, suggest that the extra-linguistics is the content basis for the formation of foreign-language intercultural competence of students, and intercultural competence should be a certain minimum of background knowledge (Caramazza, Laudanna & Romani, 1988). *Background knowledge* is understood by us as knowledge, that is characteristic of the inhabitants of a particular country. It is mostly unknown to foreigners, who usually complicate the process of real, natural communication, since mutual understanding is impossible without the principle of identity in the awareness of partners of communication with the reality, which surrounds them (Ivashkevych Ed. & Koval, 2020).

For example, each British person, including a child of junior school age, knows what the abbreviation *UK* means, what the British flag looks like (they call this flag *Union Jack*), what the national dress of the Scots, the Wallis is, as well as the official symbol of each part of the United Kingdom (*the symbol of England is a red rose. The symbol of Scotland is a thistle. The symbol of Wales is a daffodil. The symbol of Northern Ireland is a shamrock and a red hand*). The British know how to use this kind of transport like double decker, what cross buns are and when they consume them. Little Britons are captivated by a ball game in a closed room – it's a squash. They are aware of the rules of this game (Brédart, 1991).

In the UK there are some traditions in *baby food*. For breakfast British eat: *cornflakes with milk, rice crisps with semi-skimmed milk, muesli, toast with marmalade, fresh orange juice, a cup of tea or a glass of milk*. The second breakfast (*lunch*) usually consists of: *lunch crisps, cheeseburger, ham salad, biscuits, orange squash or tea or fruit cocktail with cream*. It is quite common to eat the food that children bring from home at school – *packed lunch*. It may be: *cheese spread sandwiches, a packet of bacon crisps, fruit, juice in a flask, an apple or a banana*.

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DOI (article): <https://doi.org/10.32626/2227-6246.2023-60.30-50>

Characteristic for the modern UK is the tradition of sending postcards to relatives, friends and acquaintances. An opportunity to send postcards (*to send cards*) for British pupils there may be such events, as: *birthdays, Christmas, Easter, Valentine's Day, Mother's Day, to say "Thank you" to someone, etc.* It is strange that in modern Britain thrives so-called "*card industry*" – a postcard manufacturing industry.

By the way, the young Britons are raised courtesy as a norm of behavior, restraint the assessment and general speech behavior ("*understatement*" in terms of the British). The expression of this it is the widespread use of euphemisms of the type "*This is not the best job*", when it is used in a tactful form, for example, they want to tell the person that he/she does not make the necessary efforts in doing the tasks (Bates, Maechler, Bolker & Walker, 2014). These are some background knowledge, understood by *young Britons*. They determine their particular *speech behavior*, which may not be clear to their peers-representatives of another culture because of lack of relevant background knowledge (Booth, MacWhinney & Harasaki, 2000).

For the formation of a certain minimum of regional knowledge of Ukrainian students, it is important the selection of material from various branches of the British (American) culture (children's literature, folklore, animation, school life, environment, etc.). It must be carried out not only according to the criterion of speech support, but, first of all, taking into account socio-cultural interests of students. A range of such interests, according to the survey of 511 students – future translators, is quite broad. The children of this age are mainly interested in the following questions: 1. What games are played by my English-speaking peers? 2. What cartoons and movies does he/she like? 3. What kind of pets does he/she have? 4. What does he/she do in his/her spare time? 5. What subjects are taught at school? 6. What books are read? 7. What holidays are celebrated?

In this case indicative are the following examples of the text for reading, the activity of which contributes to the formation

of background knowledge associated with the facts of the British and American students' subculture (Mykhalchuk & Onufrieva, 2020). Background knowledge, as it is seen from the examples above, is realized by means of certain linguistic means (Максименко, Ткач, Литвинчук & Онуфрієва, 2019). First of all, they are national realities, as well as background vocabulary, which constitute the linguistic component of a socio-cultural aspect of teaching English (Aleksandrov, Memetova & Stankevich, 2020).

By the definition of scientists (Alexandrov, Boricheva, Pulvermüller & Shtyrov, 2011), realities are the names inherent to certain nations and peoples of subjects of material culture, facts of history, state institutes, names of national and folk heroes, mythological beings and others like that. In comparison with other words, the language is a characteristic, the feature of the reality, which is in the close connection of the object. Intercultural competence is the concept, the phenomenon that is determined by the reality, by the people (or the country), on the one hand, and historical time – on the other one (Beauvillain, 1994). Therefore, realities usually have a national, as well as historical coloring.

So, the lexical minimum of students should be saturated with different types of *national realities*:

1) *realities-anthropomorphisms*, the overwhelming majority of which are the names of children, adults, their nicknames;

2) *ethnographic realities*, which include: names of toys, animals, children's and sports games, which are taken by younger schoolchildren, clothing and footwear, food and beverages, monetary units, holidays, environmental elements, etc.;

3) *the realities of culture and education*, which include: characters of famous literary tales and texts for children, cartoons and films, names of outstanding cultural figures: writers, actors, musicians;

4) *the realities of school life*;

5) *the realities-toponyms* that make up the names of continents, countries, cities, oceans, seas, rivers, streets and so

on (Blagovechtchenski, Gnedykh, Kurmakaeva, Mkrtychian, Kostromina & Shtyrov, 2019).

Here are the examples of some national realities. We have to notice, that students are always interested in the names of their British (American) peers. Therefore, giving examples of realities-anthroponyms, we've to denote the names of children: full and some derivatives from them (in parentheses).

Female names: Alice, Amanda (Amy, Mandy), Ann(e) (Nancy), Charlotte, Elisabeth (Bess, Betty, Liz, Lisa), Eleanor (Ellie), Emily (Emm), Jane (Jenny), Jessica (Jess, Jessy), Lucy, Margaret (Mag, Megan, Peg, Peggy), Mary (Molly, Polly, Sally), Olivia, Rebecca (Becky), Pamela (Pam), Patricia (Pat), Sophie, Victoria (Vicki).

Masculine names: Alfred (Fred), Andrew (Andy), Benjamin (Ben), Clifford (Cliff), Daniel (Dan), Donald (Don), Henry (Harry), James (Jim), Joseph (Jo), Joshua (Josh), John (Jack), Lewis (Lew), Luke, Mathew (Matt), Michael (Mike), Oliver, Patrick (Pat), Richard (Dick), Robert (Bob), Ronald (Ron), Ryan, Samuel (Sam), Thomas (Ted, Tom), William (Bill).

According to official statistics, the most common names in England and Wales are the following names of children.

Female names: Amy, Charlotte, Cloe, Ellie, Emily, Hannah, Jessica, Lucy, Megan, Olivia, Rebecca, Sophie.

Masculine names: Daniel, Harry, James, Joseph, Joshua, Jack, Lewis, Luke, Mathew, Oliver, Ryan, Samuel, Thomas, William.

Here are the examples of some ethnographic realities.

The names of toys: Barbie, Cindy, Jack-in-the box, Teddy-Bear, set of ABC blocks, top, toy-computer, etc.

Names of games (children's and sports): "Bingo", "I am a Spy", "Hide and seek", "Orange and Lemons", baseball, climbing the monkey bars, cricket, flying a kite, football, golf, playing hopscotch, roller skating, squash, skipping the rope, etc.

So, *the purpose* of our research is to show the context of the definition "intercultural competence"; to explain the connection

between the structural components of intercultural competence and necessary skills and abilities of future translators with the purpose to do effective translational activity; to determine psychology of mastering intercultural competence of future translators.

Methods of the research

The following theoretical methods of the research were used to solve the tasks formulated in the article: a categorical method, structural and functional methods, the methods of the analysis, systematization, modeling, generalization. The empirical method is ascertaining research.

To receive the results of students of the experimental and control groups according to the indicator of "communicative and speech activity" we used the author's test «My attitude to learn a foreign language» (Михальчук & Івашкевич Ер., 2023). Also, to increase the reliability of the results we've obtained, we offered students to write the essay «My attitude to learn a foreign language».

Results and their discussion

In order to disclose the concept of "background vocabulary", we turn to the language-linguistic theory of the word. According to it, the content of the word consists of several semantic components. Part of them, which contains the most significant information about the subject, is a part of the lexical concept and provides the classification of the subject. The other part, which includes additional information about the subject, creates so-called lexical background of the word (Mykhalchuk & Bihunova, 2019).

A vocabulary with different backgrounds (the level of the lexical notion is retained) is called *the background*. So, if you compare such words, as "a letter", "a letter-box" with Ukrainian – a letter, a mailbox, then conceptually there is a complete identity. However, there are some discrepancies regarding the lexical background, such as: English and Ukrainian letters, English and

Ukrainian representations about the mailbox, its color, size, location, etc. Therefore, these words are examples of the background vocabulary (Cilibrasi, Stojanovic, Riddell & Saddy, 2019).

A separate group of background knowledge is speech etiquette and small forms of child folklore, which are also implemented by certain psycholinguistic means (Mykhalchuk & Ivashkevych Er., 2019). Thus, under the speech etiquette, the microsystem of nationally specific verbal and non-verbal units (kinetics, proxemic, phonation) are understood and accepted by the society with the purpose to establish a contact of the partners of communication in the desired tone in accordance with the established rules (Arbuthnott & Frank, 2000). The etiquette is manifested in the most frequent natural, home situations, from the early stages of communication. It is from the assimilation of speech etiquette that a foreign language learner begins to study who is expected to communicate with the native speaker of a corresponding foreign language culture (Batel, 2020).

For students, normative materials (a program, a State standard) shows the differences between mastering students and people with a certain minimum of etiquette-visual formulas of communication as a prerequisite for the observance of elementary norms of speech etiquette adopted in this or that country (Онуфрієва, 2020). The selection of these units should be conditioned by the actual language skills of students. At the same time, the teacher should take into account both didactic factors, in particular, the potential possibilities of sociocultural speech material for students' upbringing by means: to teach them to be polite, tolerant, restrained in assessments; to give them the opportunities to use the necessary minimum of speech etiquette formulas to express some of the sociolinguistic nuances of speech in the situations simulated at the lessons; to teach students to implement speech intentions adequately (Chen, 2022). For example:

Greeting: Good morning. Good afternoon. Good evening. Hello. Hi. How do you do? How are you?

Farewell: Good-bye. See you tomorrow. Bye-bye. So long. Bye for now. See you soon.

Acquaintance: My name is... What's your name? This is... (acquaintance through the intermediary). Meet ... Nice to meet you. I'm so glad to meet you.

Appreciation: Thank you. Thank you very much. Thanks. You are welcome. Not at all. Don't mention it.

Apology: Sorry. Are you OK? I'm sorry. I'm really sorry. That's all right. Never mind.

Approval: Well-done. Good. Great Wonderful. Fine. Nice. Lovely.

Non-verbal aspects of etiquette are also known as such ones, which can be perceived as elements of kinesics (in some a way, nationally-defined gestures), proxemics (a distance between partners of communications), phonations (speech acoustic characteristics, exclamations and volumes). Attention to them should be drawn from the first steps of learning a foreign language. However, to master them, it is necessary advisable receptive. Practice, however, proves us the possibility and reproductive performance of students' activities during situational interaction most commonly used nationally-determined gestures (cinemas) of English-speaking peers, such as:

– a gesture that accompanies greetings *No! Hello!* The hand thus was raised at the level of the head palm from itself;

– a gesture that accompanies the words of farewell: a swing from side to side having been raised at the level of the head (a hand by hand from the hand);

– by a gesture, which means "*everything is OK*", which accompanies the cliché *OK, I'm fine*.

– typical for the Americans and Britons are the actions done by the fingers.

Even small children and teens know the meaning of exclamations through television and cinema: *Wow!* (a surprise), *Oops* (annoyance)? *Auch* (a pain). They like to use them while dramatizing some scenes that simulate a real process of communication.

Particularly interesting for students is the information on onomatopoeia of animals. Surprisingly and with interest they perceive the fact that English speakers are completely different in their ability to hear and follow the voices of animals that they have:

the bees are buzzing – buz-buz-buz,
the cocks are singing – cock-a-doodle-doo,
chickens chew – chick-chick-chick,
ducks are crying – quack-quack-quack,
dogs are barking – bow-wow-wow,
the cats mutter – meaw-meaw-meaw,
sheep are beaten – bea-bea-baa.

The component of the content of intercultural competence are the elements of English children's folklore in the form of its small forms: rhyming, lychelles, verses, songs, etc. Their methodical possibilities are practically inexhaustible. First of all, small forms of child folklore are a significant source of background knowledge, which are of interest to children of junior high school age. Rather indicative in this case is the popular children's song "Hot Cross Buns", which was once sung street shopkeepers on the eve of Easter, selling buns with a cross of cream (*cross buns*).

So, intercultural content is marked by the text of *the verse* "One I Love, Two I Love":

One I love, two I love,
Three I love, I say.
Four I love with all my heart.
Five I cast away.

Historically, the text of this verse is associated with the ancient tradition of divination, which help people to find out the name of the judge, the groom. Nowadays students sing these lines as a song when they "divert", picking up petals of flowers or apple pods. Students also sing it, jumping through the rope or approving the alphabet. In this case, the first letter of the name of the judge is identified by the name of the child in which the child stumbles. Thus, the text of the verse reflects one of the an-

cient attributes and customs of the British, preserved to nowadays (Гончарук & Онуфрієва, 2018).

A remarkable sign of small forms of children's folklore is also the imagery of some situation. Thus, figurativeness, a clear rhythm, a melody, inherent in these forms of the activities, form the mechanisms that define speech and contribute to its involuntary memorization. They stimulate the imagination of children and encourage them to engage in creative activity, in some a way to dramatize these activities, implement to the improvisation of roles, to indicate to such verbal creativity, which is the most understandable and necessary for each person.

Also, to form intercultural competence of students the teacher has to use the units with socio-cultural information: the background vocabulary, the realities of national culture and small forms of children's folklore, which is required the use of linguistic and ethnographic comments as means of providing adequate explanations. There are different approaches to the development of the abilities to linguistic and national commentary as the components of intercultural competence. The specifics of socio-cultural information of an initial degree requires the use of the following *linguistic-national commentary*:

- meaningful comments of the background vocabulary, understanding national realities;
- historical commentary, especially characteristic of activities with small forms of childish English folklore;
- visual-behavioral comments, the purpose of which is to give an idea of communicative actions in the most typical situations of communication with native speakers: during acquaintance, during a telephone conversation, at school (during a recall, a teacher's greetings, address to him/her, etc.), during compilation letter carriers, etc.;
- combined comments, which include different variations of the above actions.

The experiment was organized by us during 2022-2023 academic year. At this stage of the research, we formed two experi-

mental and two control groups (106 students of the faculty of Foreign Philology):

– *experimental groups*:

a) E1 – 26 students of the 1st year of studying in Rivne State University of the Humanities;

b) E2 – 25 students of the 2nd year of studying in Kamianets-Podilskyi National Ivan Ohienko University;

– *control groups*:

a) C1 – 26 students of the 1st year of studying in Rivne State University of the Humanities;

b) C2 – 29 students of the 2nd year of studying in Kamianets-Podilskyi National Ivan Ohienko University.

Low results of students of the experimental and control groups according to the indicator of “communicative and speech activity” are also confirmed by low data having been obtained by the scale of students’ attitudes towards learning a foreign language according to our author’s test (Михальчук & Івашкевич Ер., 2023) (Table 1). Also, to increase the reliability of the results we’ve obtained, we offered students to write the essay «My attitude to learn a foreign language» (the results are also in Table 1).

According to our results, a positive emotional attitude towards the object is a mandatory sign of personal interest of students to learn a foreign language. According to the results of the author’s test (Михальчук & Івашкевич Ер., 2023), positive attitude towards *the process of learning English, the methods and techniques, which the teacher uses*, was expressed by 18.34% of the respondents of E1 group, 28.17% – in group E2, 25.16% – in C1 and 27.01% – in C2 (“English is a very good subject”, “It’s my best subject”, “I would like to learn English as much as it is possible”, etc.). 17.34% of students of group E1, 16.91% – in E2, 8.54% – in C1 and 17.46% – in C2 showed a negative attitude towards the process of learning English, the methods and techniques, which the teacher uses, considering it the most boring activity and even a waste of time (“I am not sufficiently sure,

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that I love the English language, but my parents wanted me to be a translator”, “I would rather spend my free time on studying other subjects than on the English language, but unfortunately it turned out that I passed the exam to enter this department

Table 1

**Comparative results of the research
of students' attitude to learn a foreign language
(in % , confirmatory stage of the research)**

Students' attitude to learn a foreign language (by the author's test (Михальчук & Івашкевич Ер., 2023))	E1 group	E1 group	C1 group	C2 group
Positive	28.14	29.31	25.17	26.82
Neutral	67.51	67.65	68.96	68.00
Negative	4.35	3.04	5.87	5.18
Students' attitude to learn a foreign language (by writing the essay)				
Positive	37.01	34.15	30.98	35.92
Neutral	62.99	65.85	69.02	64.08
Negative	0	0	0	0

We included 1.45% of respondents of group E1, 2.16% – in E2, 1.45% – in C1, 2.02% – in C2, who chose the answer “I don't know, which attitude I have according to studying English”, to the group of respondents with negative attitude. In our opinion, this is a rather high negative result, because students should consciously choose the specialty for which they enter the university, so their attitude to studying a future profession should be positive from the very beginning. According to the analysis of students' essays, identical results we have obtained, comparing them with the results of the in the author's test (Михальчук & Івашкевич Ер., 2023).

The distribution of students by *the factor of attitude towards learning a foreign language* shows:

- a positive attitude, which is caused by the awareness of the vital importance of knowledge of the English language;

- a positive attitude as a result of emotional attraction;
- a neutral attitude;
- a negative attitude.

According to these results, we can conclude that the majority of students of the experimental and control groups have a neutral (undefined) attitude towards learning English.

However, in the process of oral translation a real process of thought generation, the path from meaning to finding meaning (and vice versa – from meaning to meaning) is much more difficult. It is not limited to certain structural models, because in translation, as well as in the process of intercultural communication, the most difficult thing can be the definition of not even individual signs, realities, but the peculiarities of their relationships in the minds of representatives of different cultures, in which there is a functional coincidence of the main and secondary characteristics, figures and backgrounds, which, in turn, facilitate the development of intercultural competence.

It is sometimes quite difficult for the translator to explain the phenomena of a foreign culture, such as to find a suitable and adequate term for it. More often specialists themselves cannot get rid of their own stereotypes, which, superimposed on other cultural phenomena, level or even distort certain meanings. An example of a pseudo-etic comparison is given by the association that has been arisen by many European translators for the Japanese word "geisha". Translators think that she is "a woman of easy (or light) behavior". However, such a comparison is illegitimate, and a true etic meaning of this concept can only be found by analyzing the culturally specific emic role of geisha in Japanese culture. So, a geisha is a creative person who is able to entertain men not only with singing, dancing, board games, but also with her erudition, education, jokes and ability to appreciate men's intelligence. The best one is not young and beautiful, but more experienced and talented geisha. All this allows us to find a more accurate analogy to the Japanese concept of "geisha" in European culture. For example, in the courts of European feudal

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lords in the Middle Ages, clowns performed a similar function, such as entertaining guests and hosts. As a result, it would be adequately etic to compare a geisha not with a woman of frivolous behavior, but with a clown (Who is geisha, 2023).

So, if we consider the translation activity as *a mediating process*, then the successive movement of emic – etic – emic as *strategic components of the translator's activity* turn out to be quite convincing. Let's give one more example. In the resume of an employee of a Ukrainian state educational institution, which will need to be translated into English for the purpose of receiving a national grant, as a special recognition of his professional skill and high official position an argument, related to the fact that he was assigned a personal company car, has been given. We evaluate this fact as something that is valuable under the conditions of looking at it "from the inside", taking into account the living conditions of citizens in Ukrainian society (*emic*). However, for the most American firms, providing an employee with a car for official use is a widespread practice that is not considered a special social or professional distinction for this specialist. Therefore, in the case of etic-comparison, similar facts are marked differently on the scale of values of two cultures. Taking into account this fact as one of the strategies for translating the resume in questions, the strategy of changing the dominant status of the original frame, clarifying it, metonymizing it, shifting the communicative focus from information about a personal car to something more adequate for the American citizen in the relevant situation can be chosen as one of the strategies for translating the resume in questions with emic information, for example, about a personal driver having been represented by a company.

Conclusions

So, the most effective implementation of the intermediary role of the translator can only be perceived by us as a result of his/her consistent appeal to culture-specific and universal aspects of

the phenomena having been studied, which is achieved by consistent movement in the space of comparative cultures in the direction of emic – etic – emic. By this way it is also the process of the development of intercultural competence of students – future translators. Cognitive structures, having been formed in the course of such a reflexive movement, must be combined in cognitive models with language signs that correspond to the world image. The dominant role in the process of forming the intercultural competence of students – future translators display to the greatest extent by the thinking scheme of representatives of a certain linguistic and cultural community. These processes testify to the considerable role of the basic components of translation activity: psychological and linguistic elements, verbal methods of performing oral translation. These questions will be shown by us in our further researches.

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Івашкевич Ернест. Психологія оволодіння міжкультурною компетентністю майбутніми перекладачами.

Мета дослідження – висвітлити контекст дефініції «міжкультурна компетентність»; пояснити зв'язок між структурними компонентами міжкультурної компетентності та необхідними вміннями та навичками майбутніх перекладачів з метою здійснення ефективної перекладацької діяльності; визначити психологічні шляхи оволодіння майбутніми перекладачами міжкультурною компетентністю.

Методи дослідження. Для розв'язання поставлених завдань використовувалися такі теоретичні методи дослідження: категоріальний, структурно-функціональний, аналіз, систематизація, моделювання, узагальнення. Емпіричним методом є метод констатувального дослідження.

Результати дослідження. Доведено, що в процесі здійснення усної перекладацької діяльності реальний процес породження думки, шлях від значення до знаходження смислу (і навпаки – від смислу до значення) є досить-таки важчим. Цей процес не обмежується певними структурними моделями, тому що в перекладі, як і в процесі міжкультурної комунікації, найважчим може бути визначення навіть не окремих знаків, реалій, а особливості їхнього співвідношення в свідомості представників різних культур. У парадигмі цих культур і відбувається функціональний збіг головних та другорядних характеристик, фігур і фонів, які, в свою чергу, фасилітують становлення міжкультурної компетентності.

Висновки. Ефективне формування міжкультурної компетентності студентів – майбутніх перекладачів – відбується в результаті послідовного звернення викладачів до культурноспецифічних та універсальних аспектів тих явищ, які вивчаються, що досягається послідовним переміщенням у просторі порівняльних культур у напрямку *etic – etic – etic*. У цій парадигмі також відбувається ефективний процес розвитку міжкультурної компетентності студентів – майбутніх перекладачів. Сформовані в ході такого рефлексивного переміщення пізнавальні структури особистості перекладачів мають з'єднуватися в когнітивних моделях з мовними знаками, які найбільшою мірою відповідають образу світу перекладача, схемі мислення представників певної лінгвокультурної спільноти. Також домінують роль у процесі формування міжкультурної компетентності студентів – майбутніх перекладачів найбільшою мірою відіграє схема мислення представників певної лінгвокультурної спільноти. Це свідчить щодо неабиякої ролі базових складових перекладацької діяльності: психологічних та психолінгвістичних елементів, вербальних способів здійснення усної перекладацької діяльності тощо.

Ключові слова: міжкультурна компетентність, ефективна перекладацька діяльність, образ світу, уміння та навички майбутніх перекладачів, представники різних культур.

Original manuscript received 03.04.2023

Revised manuscript accepted 27.05.2023