

Psycholinguistic Understanding of Translator's Consciousness in the Paradigm of Shaping the Worldview of Future Translators

Психолінгвістичне розуміння свідомості перекладача в парадигмі формування образу світу майбутніх фахівців

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ABSTRACT

The purpose of our research is to show psycholinguistic understanding of translator's consciousness in the paradigm of shaping the worldview of future translators; to present the structure of translator's consciousness.

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 and generalization.

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The results of the research. *Translator's consciousness is considered by us as a certain mental construct of reflection of the surrounding reality, the functioning of which depends on the level of the psyche where the translation activity is carried out, and if it is biological or social, sensory or rational. These levels emphasize the attitude of a person to his/her professional activity. This characteristic of translator's consciousness helps us to consider it as the person's ability to ideal (mental) reflection of the reality. Thus, we really see that the functioning of translator's consciousness is a process of transforming the objective content of the subject into the subjective content of a person's spiritual life. After all, it is in the subjective world of consciousness that the reproduction of objective reality and the mental preparation of people for their transformation into practical activity take place. In this concept, consciousness is understood not simply as a mental reflection, but as the highest form of mental reflection of the reality by a socially developed and socially significant individual.*

Conclusions. *Translational consciousness, in our opinion, is such a functional characteristic of the 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 the opposition of the objective world to 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 the ability to realize what is happening in the paradigm of his/her external and internal world.*

Key words: *translator's consciousness, the structure of translator's consciousness, the Image of the World of future translator, translation activity, purposeful and external reflection of the external world.*

Introduction

When considering the issue of the translator's consciousness, there is a need to understand main problems, such as: "What is the nature of the person's consciousness?" "What phenomena and relations determine the translator's consciousness?" Also, the translator's consciousness is distinguished by us according to its social nature, because it deals with functioning and realized social systems with the help of consciousness, and their content includes as necessary elements internal frames that denote the intentions of the individual, determine the person's activity.

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The translator's consciousness as the element of general social system of the activity contains in its structure transformed and reformatted forms of the surrounding objective world. Thus, the person's consciousness through the transformed forms of cultural objects of our society is connected with the understanding and rethinking of some internal forms of its image of the world, which, in turn, determines the professional activity of a specialist.

If we evaluate the translator's consciousness, then we will talk about the existence of transformed consciousness. This concept was introduced by scientists (Alexandrov, Boricheva, Pulvermüller, & Shtyrov, 2011) to characterize the features of the relationships between the content and the forms of the explication of consciousness in the development and functioning of complex systemic objects. The peculiarity of the interaction of the transformed forms of consciousness itself with the content of the specialist's activity is in contrast to the classical attitude to consciousness in such a way, in which the leading and determining role belongs to the content, and the translator's consciousness itself is more or less adequate in terms of the method of its explication. It is at the moment of the formation of the translator's consciousness that a peculiar inversion of the components of consciousness occurs, such as the transformation of dependent subcomponents of consciousness into independent, historically given or genetically determined forms of consciousness, which pass into derivative, secondary components or into main, independent formations.

As a result of all this, the form of explication of the translator's consciousness becomes in such a view if its content is independent, but at the same time necessarily expresses this content, which in its essence is its sovereign, independent existence. Scientists (Arbuthnott, & Frank, 2000) also speak about a psychological mechanism for separating the form from the content of the specialist's consciousness, when content frames can be opposed to the forms of their explication, which will be largely

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determined by the peculiarities of the formation of the translator's consciousness, its functioning and development in rather complex systemic objects. At the same time, we will consider the separation of the form of consciousness from its content as a kind of a product of the interaction of specific elements of the subsystem, which create a certain systemic structural object as a result of the formation of a general, holistic structure that will determine the professional activity of the translator. Translation activity can be formed only in complex, systemic objects, that is, in a holistic, formed personality, which has its own special internal organization, mediated by external factors. All this context explains the processes of collision of various interactions and interdependencies in the structure of translation consciousness, and also facilitates the change of a whole complex of links in the chain of spiral-like historical development of translation consciousness in general.

The purpose of our research is to show psycholinguistic understanding of translator's consciousness in the paradigm of shaping the worldview of future translators; to present the structure of translator's consciousness.

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 and generalization.

Results and their discussion

The inadequacy of the explication of the form of translation consciousness in its content is revealed in the process of creating a holistic theoretical picture of the origin, functioning and having the development of the integrity of translation consciousness, in the combination of structural components of the consciousness with a language, cognitive and speech activity of the individual. At the same time, the separation of a certain separate transformed form of translation consciousness from its real con-

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tent, the features of its functioning in our society and in the consciousness of each translator of the independent structure is a certain illusion of the functioning of translation consciousness. After all, both the content and the forms of explication of the transformed forms of translation consciousness will be different in each specific case of a human life, and they must be preserved as a manifestation of unique structures of translation consciousness that ensure the functioning of the individual in the professional sphere. In this case, we are talking about the transformation of a certain form of translation consciousness into its content, which is formed in the translation activity of a specialist.

Thus, the translator's consciousness has both special, "transformed" and "hidden" forms. The essence of the translator's consciousness, transformational approach to the consideration and understanding of the essence of the translator's consciousness is that this approach to a certain extent describes the objects that are included into the frame structures of the translator's consciousness as a complex, ambiguous system of elements that are closely interconnected and depend on the research-methodological component of translation activity, oriented primarily on the process of analysis, synthesis of the content being translated, its comprehension and creative transformation. In this case, it becomes quite obvious that the transformations of one (primarily, external) form of the translator's consciousness into another (internal form) occur in the translator's consciousness automatically. The introduction of these concepts into scientific circulation in no way denies the traditional differences between the external and internal content of the translator's consciousness. Thus, the translator's consciousness will largely testify to the so-called inner core or inner freedom of the individual. These forms are variable, they are in constant development and interaction with each other (Brédart, 1991).

Analyzing both of these forms, we can say that the translator's consciousness is not some indifferent formation in a form. The translator's consciousness is capable of transformations,

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manifests itself in integrations. It is a kind of mechanism for the formation of oneself as a harmonious personality (Batel, 2020). Carrying out the translation process, we use translation actions, translation mechanisms that appear in their external or transformed (internal) form, which is a part of the structure of lexical units, which, in turn, participate in the form and meaning formation as a result of which a certain sign (or word) is born. The concept of "sign" was identified by scientists with a material object that reproduces the characteristics or attitude of an individual from one to another, unfamiliar to a person by its object by nature. A sign is a way of existence of a script, and can appear in its various forms: a) a sign as a certain image (a picture, a photograph, a snapshot, a text, a word-reaction to a word-stimulus); b) a sign as a stimulus (smoke from a fire; heat as a sign of illness); c) a sign as a symbol (a coat of arms, a flag, the emblem).

Within the paradigm of modern Psycholinguistics, the concept of a sign is one of the dominant concepts. The psycholinguistic significance of this concept is explained by the concept of a word as a certain global semantic unit: of all characteristics of a sign, only this globality it is the most relevant in the paradigm of psycholinguistic analysis (Cilibrasi, Stojanovik, Riddell, & Saddy, 2019). However, it is reasonable to assume that the reasons for the penetration of the concept of a sign itself into the structure of the translator's consciousness lie outside Psycholinguistics and there is rather a linguistic concept, explained by purely linguistic processes that cannot be explained by psycholinguistic laws alone. Therefore, the most quantity of scientists considers a sign as a connecting link between Linguistics and Psychology. A symbol is considered a psycholinguistic unit that is arisen at the intersection of the system of units of a language and the system of units of thinking, and the concept of a word is central in this system. For example, in Psycholinguistics, misunderstandings still arise as to whether each lexical unit can be considered as a sign. Thus, the substantive subject of a dispute in the scientific field is often the question of the significance of lexical units or punctuation marks,

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but in our opinion, it is impossible to solve this problem within the paradigm of Psycholinguistics in general.

In Psycholinguistics, the concept of a sign has acquired considerable significance also because the sign facilitated scientists to “go beyond” the paradigm of a language as a system, and gave them the opportunity to compare the connection between frames and scripts of the language and other phenomena of human activity, to establish similar processes between them and to describe them using a single system of concepts. Some scientists (Caramazza, Laudanna, & Romani, 1988) make great assumptions about some constant of bifurcation models of such characteristics that are constantly explicated in the word and represent some meaningful script of the set of mental images of the person’s consciousness, which are expressed in speech activity using a certain external form. In lexical units, phrases, texts, a certain result of people’s cognitive activity is fixed. Without such a result, both the process of transmitting information and the formation of certain ideas and concepts become impossible. The meaning of a lexical unit appears as a certain generalized reflection of a specific object, which is denoted by these lexical units.

In our research, we analyzed some basic differences in the researchers’ approaches to study the features of lexical units as units of speech, and these features are manifested in the fact that some lexical units openly recognize the word as a certain key element of speech, while others use the concept of “lexical unit” under the conditions of isolating and identifying the units under study: phonemes, morphemes, word combinations, sentences and texts, etc. Thus, a logical question arises: what characteristics of lexical units make it meaningful in terms of actualizing the mechanisms of language learning. The answer to this question is quite obvious. Firstly, a lexical unit is a universal sign in nature and unique in the scope of functions performed by a certain language. Therefore, each lexical unit is capable of performing a certain function, such as: nominative (or meaningful), significant, communicative, quasi-communicative and pragmatic

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functions. Secondly, depending on the nature of the semantics of a lexical unit (common names, proper nouns, deictic words, conjunctions, etc.), each lexical unit can perform different functions. Thus, the functional nature of lexical units turns out to be so special that, on the one hand, its boundaries are represented in the language by cases of using a word as a morpheme (a word combination and a sentence), and, on the other hand, as only a certain communicative unit that contributes to the creation of a coherent statement.

The scientific value of the very concept of "lexical unit" lies in the fact that it combines some main features that are often found in various aspects of linguistic and speech analysis: sounds, semantics of lexical units, grammatical forms (Bates, Maechler, Bolker, & Walker, 2014). A lexical unit becomes the main element of a language for its speakers, because it is a kind of explicator of objective reality through mental (psychological) processes: although phrases are primarily involved into the reproduction or modeling of speech, it is a characteristic of a person to remember and study language through lexical units, which serve as a means of consolidating in the person's memory and transferring from one person to another the knowledge and the experience of different people. Lexical units to a large extent actualize thought some processes, which, in turn, reflect objective reality, which is the highest degree of human cognition and understanding (not only of statements, phrases, texts, but also of cognition and understanding of other people).

Scientists (Ivashkevych Ed., & Koval, 2020), as a rule, distinguish three variants of the functional load of the word in the activity of the consciousness of the individual: the characteristics of highlighting and fixing a certain sensory image in the content of a lexical unit, which largely determines the characteristics of the discursiveness of both speech and thinking; the word and the sign are understood by the most scientists as some synonymous concepts, and these scientists do not always differentiate between the language and speech, that is, the word is as-

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signed a certain leading role in the implementation of so-called linguistic consciousness, the content of which is explicated in various processes of thinking; the scheme of interpenetration of “language – thinking”, their transition from one paradigm to another one, which determines the presence of the generation of new lexical units in the form of external stimuli (or objects), which replaces the objects, which are presented, found or invented by a person, which genetically determines the generation of frames or scripts of linguistic consciousness of the person.

Scientists (Гончарук, & Онуфрієва, 2018) in their research have repeatedly pointed out that each lexical unit has a so-called “inner life” of the lexical unit and have tried to understand its content through the sound shell. In the meaning of the lexical unit, scientists saw the true semantic essence of lexical units, noting that the lexical unit itself, the phoneme, is only an external sign, although it contains in its content the energy of non-phonemic layers of lexical units (Aleksandrov, Memetova, & Stankevich, 2020). Some scientists (Chen, 2022) believe that each lexical unit is able to go beyond the boundaries of the individuality and is not some feature that outlines the similarity of a bridge between the lexical unit and thought. Each lexical unit, in turn, contains a certain attitude of the individual to a certain subject, and reflects the person’s essential understanding and knowledge of the hidden, implicit scripts of lexical units. The form of a lexical unit can be so-called “transformed” form, when a person wants to use one lexical unit to convey the meaning of another one.

According to scientists (Максименко, Ткач, Литвинчук, & Онуфрієва, 2019), each lexical unit always contains their own, specific meanings, which are specific, but not general. With the help of signs, the deep, individual content of the personality becomes clear, its image is explicated in it, the semantic energy of vital, self-assertive individuality is reflected. A name is not a separate name, not just a word or a term, not an externally determined sign, not some conditional symbol. Each lexical unit contains in its structure some personal content, which is based

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on the psychological mechanisms of individual-personal interactions (Mykhalchuk, & Bihunova, 2019). As a result, the analysis of the semantic essence of each lexical unit leads to the fact that its content begins to reflect the essence of the knowledge and the experience acquired by a person, which are explicated at different levels of a human being, to a certain extent expressed in each lexical unit, fixed in each sign and meaning. In the process of a person acquiring personally significant experience and mastering knowledge, most of the linguistic characteristics become absolutely important, namely linguocultural and ethno-psycholinguistic lexical units, which necessarily characterize the ethnic features of people's speech, their nationality, gender characteristics, differences in upbringing and social status, which indicates a social position of a speaker, the nature of his/her occupations (including professional ones), as well as certain characteristics of external influence and the nature of the environment. Often, the partner of communication has a need to invent an imaginary mediator between the form of thoughts in the individual's consciousness and its transformed form in speech signs. That is why scientists (Mykhalchuk, & Ivashkevych Er., 2019) proposed and substantiated the idea of mediation as a mediation of human development. The main mediators were named by scientists as a sign, a symbol, a word, a myth, without which, according to scientists (Ivashkevych Er., 2023), it is impossible to fully and completely understand the process of forming the person's consciousness, the formation of his/her character and individuality.

The authors (Mykhalchuk, Plakhtii, Panchenko, Ivashkevych Ed., Hupavtseva, & Chebykin, 2023) also believe that the emergence of a sign environment is possible only between socially organized individuals who constitute the so-called mini-collective. According to the scientist (Blagovechtchenski, Gnedykh, Kurmakaeva, Mkrtychian, Kostromina, & Shtyrov, 2019), the individual consciousness of each individual cannot only explain anything by itself, but, on the contrary, it itself requires the

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explanation from a social and ideological point of view, given that the consciousness of the individual is formed, shaped and realized through certain unified signs. A scientist (Онуфрієва, 2020) defines the concept of a sign as a clash of models of three basic components of speech activity, as a minimal carrier of certain constant units for the dominance of any character of the model of objective characteristics of the language. The scientist (Beauvillain, 1994) draws our attention to the fact that the concept of a sign should be studied in the paradigm of Semiotics, that is, the Theory of Cognition.

Thus, mental activity of the individual is carried out by operating on the content embedded in the structure of lexical units obtained by us as a result of subject-practical activity, in the form of sign operations, that is, by manipulating signs, scripts and frames in the communicative space. In this case, one should recall the theory of contemplation and mastery of the reality by fixing the transition, compensation and existence of such signs. Scientists also define each sign as a combination of the material of the construction of sign forms or certain meanings with its specific content (or a specific single meaning), given by the systematicity of the language, that is, the organization of various constructions of the meanings of lexical units (Booth, MacWhinney, & Harasaki, 2000).

Thus, a sign is a psycholinguistic unit that arises at the intersection of the system of units of the language and the system of units of the person's consciousness, which is such a concept as "a word". In the scientific paradigm, there is a definition of the concept of "word", which interprets it as the most important structural and semantic unit of the language, used to name objects, processes, their features and properties. The structural relationship of a certain word, that is, a full-fledged lexical unit, to a separate morpheme allows firstly to independently and freely transform into another lexical unit, which can be used to compose full-fledged texts and use them to transmit different types of information.

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The main type of lexical units are simple words used in everyday speech. They are characterized by structural completeness, which is expressed in the presence of certain completed semantic meanings. Of great importance there are boundary sound signals, the possibility of pauses-gaps within a lexical unit, which ensure their connection; and the penetration of a lexical unit into the structure of the entire text, expressed in the impossibility of including other lexical units in its structure; semantic idiomaticity (the arbitrariness of the connection of the sound complex of the text with certain meanings of the lexical unit); autonomous nominal function (the ability to designate objects or phenomena of surrounding us reality independently, with which the structure of speech and language is connected by means of connections of lexical units, as well as the isolation of the latter and their ability to perform certain functions).

In lexical units, the results of cognitive activity performed by people are fixed. Outside of such results, both explication and transmission of information, as well as the formation of new ideas and concepts for a person are impossible. The meaning of a lexical unit appears as a kind of generalized reflection of a certain object, which is denoted by this lexical unit. Therefore, studying the issue of the existence and functioning of translation consciousness, we focus our attention on one or another side of the study of lexical units, and the first direction should focus its research on the determining role of speech forms, with the help of which, as scientists believed, the spirit of the people is embodied in the translation consciousness as a social new formation, and the most important issues of worldview and human cognition of the surrounding reality are considered through the prism of the forms of a specific language. The second direction has the aim at revealing the crucial role of the meaning of each individual lexical unit both in the sphere of communication and in the sphere of cognition, cognitive activity, etc.

Based on these scientific frames, the researchers' texts attempted to resolve the fundamental question of the relationships

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between the language and thinking, with the latter naturally reflecting the reality, which is surround us (Mykhalchuk, & Onufrieva, 2020). In the scientific dialectical-materialist understanding of the nature of thinking, which can be found in the researches of scientists (Ivashkevych, 2023), the translator's consciousness (like any other consciousness) is perceived by us as a product of some socio-historical development, as a special form of human activity. Scientists have also repeatedly emphasized the initial connection of thinking with the practical activities of people. Thus, the creation of new ideas, modeling of ideas, worldviews is directly intertwined with the entire paradigm of human activity. Ideas, thinking, and spiritual communication of people are direct indicators of the existence of their consciousness as an individual new formation.

The subject's translation consciousness can be studied both objectively, for example, by its individual components. It should be noted that translation consciousness itself is a multidimensional concept that arises as a complete necessity to take into account the measurement of the person's perception and representation of speech, which are reproduced by the reflective layer of consciousness. It is in this regard that a quite logical question may be arisen: "Why does an individual create in his/her consciousness precisely such images, and not some other ones?" We find the answer in the research of scientists during their analysis of the motives for performing translation activities and programming the activities of certain individuals or groups of people, which involve some distraction from observing the mechanisms of functioning of individual consciousness. In order to directly understand the mechanisms of functioning of consciousness processes, scientists have proposed to model a certain abstraction, which is a special well-coordinated system consisting of meaningful, logical structural connections that reflect the exchange of types of the activity between people. Thanks to this scheme, we differentiated the hierarchical structure between the members of the "object – subject" interactions, which allowed us to

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consider the translator's consciousness in a broader paradigm that went beyond the boundaries of a given culture.

Thus, the translator's consciousness is understood by some scientists from a philosophical point of view, such as one of the forms of explication of a human soul. However, scientists believe that the concept of "soul" is much broader than the concept of "consciousness", which scientists define as the highest, inherent only to humans and associated with speech activity, the function of the brain, which consists in a generalized and purposeful reflection by a person of the surrounding reality, as well as in the preliminary mental construction of actions and prediction of the results that a person should achieve, as well as in the reasonable regulation and self-control of the person's behavior (Bates, Maechler, Bolker, & Walker, 2014).

Translator's consciousness is considered by us as a certain mental construct of reflection of the surrounding reality, the functioning of which depends on the level of the psyche at which the translation activity is carried out, and if it is biological or social, sensory or rational. These levels emphasize the attitude of a person to his/her professional activity. This characteristic of translator's consciousness helps us to consider it as the person's ability to ideal (mental) reflection of the reality. Thus, we really see that the functioning of translator's consciousness is a process of transforming the objective content of the subject into the subjective content of a person's spiritual life. After all, it is in the subjective world of consciousness that the reproduction of objective reality and the mental preparation of people for their transformation into practical activity take place. In this concept, consciousness is understood not simply as a mental reflection, but as the highest form of mental reflection of the reality by a socially developed and socially significant individual.

The translator's adequate understanding of the surrounding reality is also reflected in his/her translation consciousness and it is implemented in the form of various practices of carrying out practical and theoretical activities. The process of implementing

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translation activities itself involves the formulation of a plan, a goal and the idea, and the latter ones are not only knowledge of what exists in the translator's mind, but also planning of what should be the product of the implementation of translation activities. The goal of such activities is understood by a specialist as some idealized and objective need of a person to carry out translation activities, and the idea of carrying out translation activities is understood by us as a concept oriented towards the practical implementation of this activity. We also take into account the fact that thought in the person's mind is capable not only of reflecting already existing, stable images, but also of forming its own, original, unique and unlike other images.

We think, that each person expresses his/her thoughts in a variety of ways (with words, the sounds of music, colors in artists' paintings, etc.). The thought is a very complex neoplasm. It can neither be seen, nor heard, nor performed a certain action with it. The level of perception and awareness of a thought perceived by a particular person depends on the level of personal culture, on how a particular individual perceives information. We, in turn, proposed a scheme of "the field" of consciousness in the form of a circle, which can be divided into four equal parts. Moreover, the author emphasizes the convention of such a division, taking into account the really existing, functioning consciousness, and calls individual segments of consciousness spheres. The right spheres form the external-cognitive (external-objective) component of our consciousness, and the left spheres are represented by the value-emotional (humanitarian in the broadest sense of the word) component of our consciousness. In this disjointed image of the consciousness of its mental and sensory parts, we see a similar division of the real and associative fields, highlighting the mental and sensory sides of a certain image in the structure of translational consciousness. Thus, in our research we will use a model of the structure of translational consciousness, built on the basis of the division of associative fields, investigated by the method of semantic differential.

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Conclusions

Translational consciousness, in our opinion, is such a functional characteristic of the 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 the opposition of the objective world to 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 the ability to realize what is happening in the paradigm of his/her external and internal world.

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Івашкевич Ернест. Психолінгвістичне розуміння свідомості перекладача в парадигмі формування образу світу майбутніх фахівців.

Мета нашого дослідження полягає в тому, щоб висвітлити психолінгвістичне розуміння перекладацької свідомості в парадигмі формування образу світу майбутніх фахівців; представити структуру перекладацької свідомості фахівця.

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

Результати дослідження. Перекладацька свідомість розглядається нами як деякий психічний конструкт відбиття оточуючої дійсності, функціонування якої залежить від того, на якому рівневі психіки здійснюється перекладацька діяльність – на біологічному чи соціальному, чуттєвому чи раціональному. Цими рівнями наголошується ставлення людини до своєї професійної діяльності. Така характеристика перекладацької свідомості допомагає нам розглядати її як здатність людини до ідеального (психічного) відображення дійсності. Так, ми дійсно бачимо, що функціонування перекладацької свідомості є процесом перетворення об'єктивного змісту предмету на суб'єктивний зміст душевного життя людини. Адже саме у суб'єктивному світові свідомості відбувається відтворення об'єктивної реальності та мисленнєва підготовка людей до перетворення ними практичної діяльності. У цій концепції свідомість розуміється не просто як психічне відображення, а як найвища форма психічного відображення дійсності суспільно розвиненим і соціально значущим індивідом.

Висновки. 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 й професійно значущого досвіду, а також у протиставленні об'єктивного світу собі як суб'єкту пізнавальної діяльності і взаємодії. Отже, перекладацька свідомість окремо взятої особистості полягає в здатності людини до емоційної оцінки оточуючої дійсності та здатності усвідомлювати те, що саме відбувається в парадигмі її зовнішнього і внутрішнього світу.

Ключові слова: перекладацька свідомість, структура свідомості перекладача, образ світу майбутнього перекладача, перекладацька діяльність, цілеспрямоване та зовнішнє відображення зовнішнього світу.

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