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PHILOSOPHICAL ASPECTS OF THE STUDY OF THE PHENOMENON OF TRANSLATION CONSCIOUSNESS AS A SYSTEM-FORMING FACTOR IN THE IMAGE OF THE WORLD OF A FUTURE TRANSLATOR

From the philosophical point of view, we characterize the translator's consciousness as the most important component of the personality's psyche. Its functional characteristics provides the specialist with the opportunity to amplify some generalized knowledge about the connections, relationships, and laws of the objective world. The formation of the translator's consciousness involves setting goals and developing plans that largely justify his professional activities in the social environment, regulating and controlling the emotional, rational, and subject-practical relationships of the future translator with the surrounding reality, as well as determining the value, axiological conditions for the formation of the translator's consciousness. The professional consciousness of a translator encompasses the inner world of feelings, thoughts, ideas and other spiritual phenomena that are directly perceived by the senses of each individual specialist and are fundamentally capable of becoming objects of subject-specific and practical activity for both the translation specialist himself/herself and other specialists who cooperate with translators both in terms of performing professional activities and in terms of understanding the structure of the translator's worldview as a whole. From the position of Philosophy, we consider any consciousness as a certain social product that exists as long as a person exists. Moreover, from the very birth of a child, we are talking about "pure" consciousness, which is formed gradually, under the influence of certain factors, including psychological ones. Consciousness is influenced by lexical units, statements that affect a certain person both in their content and in their form (the statement is formulated in the form of orders, instructions, praise, encouragement, etc.). That is, consciousness reflects a person's awareness of the closest, sensory-perceived environment, awareness of the limited connection of himself with other people and things that are seemingly outside the individual, but to a large extent determine the person's awareness of himself/herself in the society.

Keywords: translator's consciousness, the image of the world, professional activities, social environment, the structure of the translator's worldview.

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ФІЛОСОФСЬКІ АСПЕКТИ ДОСЛІДЖЕННЯ ФЕНОМЕНУ ПЕРЕКЛАДАЦЬКОЇ СВІДОМОСТІ ЯК СИСТЕМОУТВОРЮВАЛЬНОГО ЧИННИКА ОБРАЗУ СВІТУ МАЙБУТНЬОГО ПЕРЕКЛАДАЧА

З точки зору філософського знання перекладацька свідомість характеризується нами як найважливіший компонент психіки особистості. Його функціональна властивість забезпечує фахівцеві можливість ампліфікувати деякі узагальнені знання про зв'язки, взаємостосунки, закономірності об'єктивного світу. Сформованість перекладацької свідомості передбачає постановку цілей і розробку планів, що великою мірою обґрунтовують його професійну діяльність у соціальному середовищі, регулювати і контролювати емоційні, раціональні та предметно-практичні взаємостосунки майбутнього перекладача з оточуючою дійсністю, а також визначати ціннісні, аксіологічні умови формування перекладацької свідомості. Професійна свідомість перекладача охоплює внутрішній світ почуттів, думок, ідей та інших духовних феноменів, які безпосередньо сприймаються органами почуттів кожного окремого фахівця і принципово спроможні стати об'єктами предметно-практичної діяльності як для самого фахівця з перекладу, так і для інших спеціалістів, які співпрацюють із перекладачами і в плані виконання професійної діяльності, так і в плані розуміння структури образу світу перекладача в цілому. Ми розглядаємо будь-яку свідомість як деякий суспільний продукт, який існує доти, доки існує людина. Причому, із самого народження дитини йдеться щодо «чистої» свідомості, яка формується поступово, під впливом певних чинників, у тому числі – психологічних. Свідомість знаходиться під впливом лексичних одиниць, висловлювань, які впливають на певну особистість як за своїм змістом, так і за формою (висловлювання формулюється у формі наказів, настановлень, похвали, заохочення тощо). Тобто, свідомість відображує усвідомлення людиною найближчого, чуттєво сприйнятого середовища, усвідомлення обмеженого зв'язку самого себе з іншими особами та речами, що знаходяться ніби поза індивідом, але великою мірою визначають усвідомлення особистістю себе в суспільстві.

Ключові слова: свідомість перекладача, образ світу, професійна діяльність, соціальне середовище, структура світогляду перекладача.

The actuality of the problem of the research. First of all, we'd like to note that in our study we adhere to the generally accepted point of view in Philosophy that consciousness is a special result of the development and the activity of the individual. The central characteristic of the nature and essence of this complex phenomenon is not materiality, but ideality, and the existence of this nature beyond the outlined boundaries is possible only in the material form of its reflection, namely in the signs of the language. Human consciousness has always been one of the basic, differential features of the individual. The latter, in turn, is formed in the individual in the process of his/her socialization in the society. Therefore, consciousness does not always explicate in its structure the distinctive, characteristic features of that society, that era or culture in which the formation of the individual takes place.

According to scientists [1; 9], the consciousness of the individual seems to “absorb” into its content the general historical experience, knowledge and thought scripts that were developed in the process of historical development of mankind. At the same time, each individual masters the frames of the surrounding reality as if ideally, while formulating new goals and objectives and directing all his/her practically oriented activity to a certain paradigm. It is well known that consciousness is formed in the process of the activity, and in order to carry out this activity, determining and regulating its course [1, c. 6]. Each nation and ethnic group carry out their activity at the expense of consciousness, which is one of the most interesting aspects used in the study of the phenomenon of human consciousness. The consciousness of each ethnic group is also particularly interesting for empirical research precisely because its structure concentrates both the worldview and the instinctive inner view of the individual on the surrounding world in which a person is born, lives, develops and improves.

In the development of the person's consciousness, a special basic role is assigned to Science and Education. At the same time, the concept of “consciousness” is a basic category for many educational courses, denoting the ability of a person to ideally reproduce the surrounding reality, and the mechanisms, forms, methods and ways of such reproduction are fixed in the structure of the person's consciousness, which are explicated at quite different levels of the individual's mentality [10; 13].

The problem of forming a professional image of the world of a future translator actualizes such important philosophical issues as the theoretical form of worldview that exists in a certain culture along with other forms of worldview: religion, mythology, art, personally and professionally significant experience, which, in turn, is used to designate the process and results of the activity of the individual's consciousness in all its manifestations: starting from the objective process of unfolding consciousness, reflective and spiritual levels, etc., directed towards the conceptual foundations of the phenomenon of consciousness, which is, in turn, the basis of any individual's worldview. Moreover, the problem of forming a professional image of the world of a future translator solves a separate, partial issue, which is a person's attitude to the surrounding reality and to himself/herself. This attitude is largely regulated by the frame structure generally accepted in this society, which we understand as a holistic system of value orientations, meaningful life orientations and value-semantic frames [6].

From the point of view of philosophical thought, the image of the world of the individual takes on a purely theoretical character. It is a distinctive characteristic of philosophical researches, which helps scientists in solving various worldview tasks and problems that take on an ontological, epistemological, ethical, aesthetic, cultural, semantic character. Certain sections of Philosophy study individual specific characteristics and patterns of the objective reality surrounding us, by which we understand being or coexistence, in contrast to other deontological categories, for example, epistemology (the science of cognition and consciousness), axiology (the science of value orientations and meanings) and anthropology (the science of man), and the ontology of any level of perception is focused on the mechanisms of a person's acceptance of the surrounding world [7; 17].

The image of the world of the individual is also considered in the paradigm of the general theory of cognition. In this regard, the most relevant there are the concepts of the object and subject of knowledge, truth and methods of its acquisition, explication mechanisms, levels and stages of the cognitive process, mechanisms of codification and organization of knowledge, the structure of consciousness and cognitive processes, cognitive abilities and capacities of the subject, as well as methods of cognition. In fact, all these problems are epistemological in nature. Therefore, the problem of the formation of the image of the world

of the future translator can also be analyzed by us as a purely epistemological problem, which will be solved in our theoretical research.

The analysis of recent researches and publications. In solving the problem of the professional image of the world of a future translator as one of the worldview tasks of Philosophy, we must take as a basis the thinking activity as a sphere of the consciousness of the individual and the conceptual thinking of a person as mechanisms for implementing synthesis, analysis, explanation, interpretation and justification, which are the main philosophical means of achieving the formation of the professional image of the world of a future translator. The professional image of the world of a future translator in itself, namely the nature of the professional image of the world of a future translator, its structures are to a large extent pluralistic frame. It is this characteristic of the professional image of the world of a future translator that is rather positive than negative, because any society is too multifaceted, diverse and complex in its values and value-semantic orientations, which cannot be set out in the paradigm of one universal scientific (philosophical) system, which, in turn, is responsible for the formation of the professional image of the world of the individual. It is the pluralism of the image of the world that is ahead (excessive) in relation to a real history of a particular person, inventing from the essence of a rational scheme as an answer to any challenges of the surrounding world that a person faces [5].

Let us outline the philosophical paradigm of the person's consciousness, which determines the paradigmatic space of the professional image of the world of the individual. Thus, the need to study the nature of the individual's consciousness does not cause us any doubt, therefore today more and more researchers are turning to this topic. The phenomenon of the person's consciousness has close, direct relationships with a human language; therefore, this problem is covered in different scientific theoretical sources in different ways. The philosophical paradigm of the person's consciousness suggests that this phenomenon will be perceived by us as a certain characteristic of the individual to reflect the surrounding reality in the psyche, contrasting "Me" and "Not-Me" (or "Intraindividual" and "Interindividual Me" of the personality). Human consciousness, as a rule, testifies to the exclusivity of a human nature and the uniqueness of its psyche, and, therefore, to the uniqueness of the image of the world of the individual. The consciousness of the individual helps us in any case to restore the past, which we can never return to the present and which no longer exists in any, even compressed form, and also creates positive opportunities for us to predict our future actions and the actions of other people [4].

Consciousness is the highest, inherent only to human's form of reflection of the surrounding reality, which is directly related to the creation or modeling of the image of the world of the individual. Consciousness depends on the leading functions of the brain of the individual, which consist in a somewhat generalized and purposeful reflection of the surrounding reality, in the preliminary imaginary construction of certain actions, activities and prediction of their results, in intelligent self-regulation and self-control of one's own and other people's behavior and activities. Like many other researchers [12; 15], we believe that consciousness is an essential, adequate and to the greatest extent productive mechanism for a person to comprehend the surrounding reality, and also that it is consciously realized in the form of both theoretical and practical activity. This productive realization largely involves the formation of a plan, goal, idea, building a holistic model, image, and the latter are not only knowledge of what a person plans to do, but also of what should definitely happen.

There is no great doubt that consciousness creates a worldview for a person, in the structure of which, thanks to the so-called "ideal" models of the person's consciousness. In such a way a person is fully capable of orienting himself/herself in space and time, in the paradigm of which, according to the firm conviction of both philosophers and psychologists, there is a being that fully determines consciousness, its structure and functioning mechanisms, which, in turn, create the image of the world of each specific individual.

So, **the purpose** of our research is to shoe philosophical aspects of the study of the phenomenon of translation consciousness as a system-forming factor in the image of the world of a future specialist.

The main results of the research. In the paradigm of the history of Philosophy, one can name various, fairly stable traditions of analyzing the consciousness of the individual. One of these is the classical tradition, the origins of which we see in antiquity, which to a large extent directed the theoretical search to identify certain, clear, but rather supersensitive principles and foundations of being, the macrocosm or universe, and the microcosm or man. Such a beginning, in particular, in ancient Greek Philosophy was the logos (word, law, essence of all things). In ancient Chinese Philosophy, such an object was the Tao (path, law), and in ancient Indian Philosophy, the brahman (personally undefined spiritual beginning) was defined. The soul in

the philosophical tradition was considered as a certain impersonal beginning, devoid of the characteristics of uniqueness, uniqueness and individuality of the human personality. At the same time, scientists often associated the characteristics of the soul with the features of the cosmos, the microcosm and macrocosm, or the universe, since the actual activity of the human soul as such had not yet been discovered.

For the first time, we encounter the problem of differentiating the supersensible and the natural in the consciousness of the individual, that is, the soul and the body, in the works of the sophists, for example, in the researches of Socrates. Then this problem receives its direct development in the Philosophy of Plato, because in his dialogues the relationships between the supersensible and the natural, the explicit and implicit cosmos, the idea (or eidos, that is, the incorporeal structure), and the body is most fully revealed. The three-component structure of the soul, according to Plato, contains desires, interests, motives, intentions. The human soul largely corresponds to the structure of the soul of the cosmos, which is reflected by scientists in the form of so-called perfect living being. Scientists also always recognize the possibility of self-movement of the soul of the individual, its resettlement and immortality. The mastery of true, real knowledge about the soul is associated by a person with the process of the individual's stay in the so-called "reasonable" world. Thus, Aristotle firstly formulates the idea of the development of the human soul, interpreting its formation as a process subject to the laws of the self-organizing principle. Thus, in the Middle Ages, philosophy adhered to a purely substantive approach and considered consciousness as a manifestation in man of some "supermundane divine mind", which was existed at a time before the emergence of nature and was created from nothing [8].

The Philosophy of Christianity also draws our attention to the internal tension and contradictions of a person's spiritual life, which creates his/her image of the world. In the Philosophy of a New Age, some, but rather unstable ideas about consciousness as a closed inner world, as self-awareness and self-reflection, were formed. We believe that in this regard it is quite appropriate to analyze the theoretical achievements of Rene Descartes, a philosopher and researcher of nature, for whom consciousness was an exceptional substance of a unique kind. Descartes also played a leading role in transforming psychology from the so-called speculative philosophical science into an empirical scientific paradigm about the phenomena of consciousness. Therefore, Descartes is considered the founder of rationalism in the philosophy of the New Age and in Introspective Psychology. In his research "The Beginning of Philosophy", Descartes reflects on his inner consciousness. Therefore, the philosopher has no doubt that consciousness belongs to the sphere of the soul, which alone is capable of feeling and organizing mental activity in a certain paradigm [11].

Another famous philosopher, Gottfried Wilhelm von Leibniz, attempted to solve a number of problems that brought fundamentally new changes to the views of his contemporaries regarding the understanding of the nature of the psyche and consciousness. Leibniz was always against the identification of the psyche and consciousness by Descartes and Locke, so he proposed a concept that implied the implication in the structure of consciousness of clearly conscious and completely unconscious mental structures, which we call frames or scripts. Wilhelm Dilthey proposed his own, substantive understanding of consciousness. Adhering to Descartes' position, he believed that where there is "Me" as such the objective reality, in which all processes of the person's consciousness are closely connected, then this very "Me" cannot be a process, and, therefore, can be considered a substructure of the self-concept of the individual. Thus, Dilthey meant consciousness itself, not "Me" of the individual in the structure of a Self-concept [2].

But, as Ju. Habermas noted in his researches, Dilthey's substantial understanding of the person's consciousness has its one peculiarity, such as the content of the consciousness in his understanding looks like the relationship of the image of the world and "Me" to each other, that is, the image of the world and Me-concept of a person who is aware of this world around him. Moreover, a person always understands well that the surrounding world is existed before him and will exist outside him, after him, etc., and it is the opposite of the "Me-concept", thanks to which consciousness largely opposes this world, reflects the external world, images of the world, etc. in the images of the linguistic consciousness of a future translator [11]. Thus, Dilthey believed that the content of the image of the world of an individual, as a rule, will not differ from the image of the object itself that is being reflected [2].

The problem of the translator's image of the world, its structure, has been repeatedly resolved in the philosophical phenomenology of E. Husserl. In essence, Phenomenological Philosophy is a Philosophy of consciousness. E. Husserl's phenomenological analysis involves the exclusion from the sphere of a fairly stable, built image of the world of any assumptions, attitudes and beliefs about the objectivity of a particular subject. According to the philosopher, keeping any subject in the consciousness of the individual does not

at all mean achieving objectivity and mastering the images of objective reality. The scientist believes that objectivity, in this case, can belong both to the paradigm of “experience” as such and to the laws of different connections between scripts recorded in the sphere of experience. Thus, objective space and time, and, together with them, a fairly objective world, will be perceived by us as a fairly stable transcendence. A person will thus discover in his experiences a fairly stable order of things and connections between them, which do not occur in the real world and time and do not create some objective order, objective paradigm, etc. [14].

The view of I. Kant on this problem is also interesting, who already at the end of the 18th century singled out the concept of “thing in itself” as a special object of being and consciousness. I. Kant proposes to distinguish this object taking into account the following positions: 1) the content of the concept itself (or a certain objective content of thought) and 2) the consciousness of this content, that is, taking into account “sense” and “sign”, and they are not always identified [3]. The “meaning of the object” facilitates a person to form “sense”, that is, it is a thought, an idea, the imaginary content of the object, in other words – the objective content of a certain thought. The set of such contents of thoughts, in turn, forms the paradigm of the image of the world of the individual. Then consciousness as a certain subjective factor of the objective world is somewhat ideal in contrast to the material one, and is defined by scientists as a certain limiting concept of Philosophy as such, regardless of whether it is the philosophy of nature, society, law, science, morality, etc. The main prerequisite for creating an image of the world of the individual in this case will be the consciousness of the individual in one way or another [15].

Multi-layeredness and multidimensionality of the phenomenon of “translation consciousness” is of great interest to us, because it is in its structure that the ideal frames of subject-sign values and meanings are hidden, which are included in various images of the specialist’s translation consciousness and are the subject of our research, because it is these meanings and meanings that form the professional image of the world of the future translator. We project the images of translation consciousness onto the paradigm of the sign plane, using verbal means, with the help of which we try to build our own author’s theory of the professional image of the world of the future translator. Thanks to these meanings and meanings, the amazing ability of multidimensionality of consciousness is highlighted, its interesting feature stands out to superimpose some meanings, frames and scripts, other, most significant objects that have somewhat lost their naturalness at all or have not had such yet. We also include such images, frames, meanings and scripts as those ones that are most controlled and are not reproduced rationally by a specialist, have the ability to manage the processes of forming meanings in the ideological plane of consciousness, and appear to a large extent as some autonomous formations, awareness, and beliefs, due to which they do not present themselves as finite frames, but as frames with an infinite number of meanings, which precisely because of this create a paradigm of infinity, comprehensiveness and incompleteness.

Conclusions. From the philosophical point of view, we characterize the translator’s consciousness as the most important component of the personality’s psyche. Its functional characteristics provides the specialist with the opportunity to amplify some generalized knowledge about the connections, relationships, and laws of the objective world. The formation of the translator’s consciousness involves setting goals and developing plans that largely justify his professional activities in the social environment, regulating and controlling the emotional, rational, and subject-practical relationships of the future translator with the surrounding reality, as well as determining the value, axiological conditions for the formation of the translator’s consciousness. The professional consciousness of a translator encompasses the inner world of feelings, thoughts, ideas and other spiritual phenomena that are directly perceived by the senses of each individual specialist and are fundamentally capable of becoming objects of subject-specific and practical activity for both the translation specialist himself/herself and other specialists who cooperate with translators both in terms of performing professional activities and in terms of understanding the structure of the translator’s worldview as a whole.

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