

2. Жадан С. В. Життя Марії. Чернівці : Meridian Czernowitz, 2023. 184 с.
3. Anna Aguilar Amat, Web Oficial - www.annaaguilaramat.net. URL: https://www.annaaguilaramat.net/descarregas/Serhiy%20Zhadan_Ukraina_translated%20into%20English,%20Spanish%20&%20Catalan.pdf (дата звернення: 12.04.2026).
4. Ivashkiv R. Translating Ukrainian War Poetry into English: Why It Is Relevant. East/West: Journal of Ukrainian Studies. 2022. Т. 9, № 1. С. 38.
5. Poem: Headphones. New York Times. URL: <https://www.nytimes.com/2021/08/26/magazine/poem-headphones.html> (дата звернення: 12.04.2026).
6. Take – Serhiy Zhadan – Ukrainian Poetry. Ukrainian Poetry – translated to English by Ellen Poplavska. URL: <https://ukrainianpoetry.com/take-serhiy-zhadan/> (дата звернення: 12.04.2026).

Воляник Мирослава

здобувач першого рівня вищої освіти,

Волинський національний університет імені Лесі Українки

Науковий керівник: Василенко О.В.,

кандидат філологічних наук, доцент кафедри практики англійської мови

LINGUOCULTURAL ASPECTS AND PROBLEMS OF EQUIVALLANCE IN TRANSLATION

In contemporary translation studies, translation is viewed as a complex multidimensional process that goes beyond mere linguistic substitution and involves the transfer of culturally conditioned meanings. In the context of globalization, translation plays a crucial role as a tool of intercultural communication, enabling interaction between different linguistic and cultural communities [1].

The relevance of this research lies in the growing need to analyze the cultural component of translation and to reconsider the concept of equivalence, which is now understood as a relative and dynamic category rather than an absolute one. Therefore, particular attention should be paid to linguocultural aspects and the challenges of achieving equivalence in translation [1].

Language is an integral part of culture, reflecting the worldview, values, and historical experience of its speakers. Therefore, translation inevitably involves not only the transfer of linguistic meaning but also the interpretation of cultural content. Modern research emphasizes that translation is a form of intercultural mediation, in which the translator must reconstruct cultural conceptualizations embedded in linguistic units. These conceptualizations may include cultural schemas, metaphors, and categories that are deeply rooted in a specific culture [4].

Linguocultural aspects are particularly evident in the translation of culture-specific elements such as realia, idioms, metaphors, and symbolic expressions. These units often carry implicit meanings that cannot be directly transferred into another language. The translation of such elements requires not only linguistic competence but also cultural awareness and interpretative skills. In this sense, the translator acts

as a mediator between cultures, ensuring that the target audience can understand and interpret the message appropriately.

One of the most significant challenges in translation is the presence of non-equivalent vocabulary, which refers to lexical units that have no direct counterparts in the target language. These include:

- culture-specific realia;
- historical and social concepts;
- idiomatic expressions;
- culturally bound metaphors.

The absence of direct equivalents leads to difficulties in preserving both the semantic and stylistic features of the original text. As studies show, such cases require the use of specific translation strategies aimed at conveying not only meaning but also cultural implications [3].

Among the most common strategies are:

- transliteration and transcription;
- descriptive translation;
- functional substitution;
- cultural adaptation [3].

The choice of strategy depends on the purpose of translation and the needs of the target audience.

Equivalence is one of the key concepts in translation theory, referring to the degree of similarity between the source text and the target text. Historically, equivalence has been central to translation studies, especially within structural linguistic approaches, where it was associated with the idea of preserving meaning across languages. However, modern approaches emphasize that equivalence is not absolute but context-dependent and multifaceted.

Different types of equivalence are commonly distinguished:

- semantic equivalence;
- stylistic equivalence;
- functional equivalence;
- communicative equivalence;
- pragmatic equivalence [2].

These types highlight the complexity of translation and the need to consider various aspects of the text.

Achieving equivalence in translation is complicated by several factors. Firstly, semantic asymmetry between languages results in differences in meaning and usage of lexical units. This makes it difficult to find exact equivalents. Secondly, grammatical and structural differences between languages require transformations that may affect the original meaning [2]. Thirdly, cultural differences create barriers to understanding, as certain concepts may not exist or may be interpreted differently in another culture [4]. In addition, pragmatic factors such as communicative context, author's intention, and audience expectations play a crucial role in determining translation choices. Finally, the subjective factor of the translator should not be

underestimated. The translator's experience, cultural background, and individual interpretation significantly influence the final result.

As noted in translation theory, equivalence remains a central yet highly complex and sometimes elusive concept, which is difficult to define and achieve in practice. In modern translation studies, the focus is shifting from strict equivalence to translation adequacy, which aims at achieving communicative effectiveness. To overcome translation difficulties, various strategies are employed:

- 1) lexical, grammatical, and stylistic transformations;
- 2) adaptation;
- 3) compensation;
- 4) explicitation [3].

The functional approach is particularly important, as it emphasizes the purpose of translation and its impact on the target audience rather than formal correspondence.

Linguocultural aspects and the problem of equivalence are central issues in modern translation studies. They demonstrate that translation is not merely a linguistic process but also a cultural and cognitive activity.

Equivalence should be understood as a relative concept that depends on linguistic, cultural, pragmatic, and subjective factors. Therefore, the primary goal of translation is not to achieve absolute equivalence but to ensure adequacy and effective communication [2].

Thus, translation serves as a bridge between cultures, facilitating mutual understanding and interaction in the globalized world.

REFERENCES

1. Alrymayh, A. Historical Overview of Equivalence in Translation Studies. https://www.researchgate.net/publication/385752388_Historical_Overview_of_Equivalence_in_Translation_Studies
2. Kianbakht, S. Translation Equivalence Theory Meets Cultural Linguistics. <https://journals.uco.es/tl/article/download/12781/11743/19504>
3. Onet, A.-E. Equivalence in Translation Studies. <https://reference-global.com/article/10.2478/raft-2023-0006>
4. Sabirov, M. Linguocultural and Functional Equivalence in Literary Translation. <https://theusajournals.com/index.php/ijll/article/view/9197/8517>