

translation: *mobilized metals* – мобілізовані метали; *photophobia* – світлобоязнь; *intravenously* – внутрішньовенно; *rubella* – краснуха.

In conclusion, we have found that transliteration is the most common translation technique for medical terms because of a large number of Latin names in medical science. On the second place is loan translation. As for grammatical transformations of medical terms, the most characteristic is the transposition of words during translation and grammatical replacement (most often parts of speech are changed along with the syntactic transposition).

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#### FREE “FOR NOTHING” OR THE FATE OF WOMANHOOD ON THE PAGES OF SIMONE DE BEAUVOIR’S “THE SECOND SEX”

The main problem of society throughout history remains the habit of dividing the whole and opposing its parts to each other. The concept of ‘human’ fades against the backdrop of heated debates about which gender is more privileged or powerful. The lack of unity provokes the need for one element to dominate over another. The question of why women specifically allowed themselves to be conquered and reconciled with their inferiority remains relevant. Simone de Beauvoir noted that “the division into sexes is actually nothing but a biological factor, not a phenomenon in the history of humanity. Their irreconcilable antagonism arose in the depths of primitive human society and was not eradicated” [1, p. 31]. The brute physical strength of man was seen as a means of conquest and power retention, while a woman's body was deemed insufficiently resilient and suitable only for motherhood. Then, it became a matter of time. Women were so often persuaded of their tenderness and vulnerability from birth that it became true for many of them.

One of the most relevant obstacles on a woman's path to freedom has always been the lack of unity with other members of her gender. Indeed, stating that you vehemently condemn the fact of comprehensive male dominance while being closely associated with men (father, brother, fiancé, lover, etc.) is sometimes perceived as hypocrisy. But this is only because the presence of a man in a woman's life is imagined as a gift or something to be proud of. Some women feel guilty about daring to speak out about any male shortcomings or injustices perpetuated by patriarchal society. Especially those who attribute their success or well-being to a man.

It turns out that 'happy women' convince themselves that they have enough rights and freedoms and do not see the need to join the struggle for the happiness of other women. "Refusing to be different, to stop pleasing men – for them, this meant giving up many benefits that the alliance with the higher caste gives them", as the author herself described it [1, p. 32]. This is what hinders the establishment of female solidarity – a sense of duty towards the man with whom they have "been lucky", fear of being abandoned and deprived of his affection. Of course, such circumstances were also influenced by the historical development of relations between the sexes.

As we know, the pen with which history was written has long been in the hands of men. Women could only play the role of muses, but certainly not as writers. Simone de Beauvoir noted that "...in a world where men practically remained the sole masters, women possessed 'empty freedom'." They were free "for nothing" [1, p. 95].

Once the female body was equated with her overall essence, the body itself became both a means of self-affirmation and the fiercest adversary for a woman. It became a societal property. In this, like the author, I see a clear parallel with Nature, which has also always been sought to be subdued and exploited. "Woman is filled with the same dark forces, the incomprehensible power, as the earth" or "From her labor and miraculous abilities depended the children, livestock, harvest, provisions – the entirety of the community's well-being, of which she was the soul [1, p. 77–78]. Such power instilled in men both reverence tinged with fear, reflected in the customs of the time. To them, woman was the embodiment of all the alienation of Nature" [1, p. 79]. Currently, criticisms about women never achieving anything on their own and not making grand discoveries are very popular. According to Christine de Pizan, Poullain de la Barre, Condorcet, Stuart Mill, Stendhal, women never had a chance of success in any field. And the explanation for this is quite simple. The path society

paved for women over centuries did not include mandatory education for them, only marriage, motherhood, and complete dependence on men.

These trends are still relevant today, and this is the main reason why women do not stop their struggle for freedom. To carve out her own freedom, a woman must battle not only against the world but also against herself. Those who succeed in this are no longer seen as women; they are deemed successful, yet society perceives them as a threat. By challenging the male-dominated world, a woman must stop playing by its rules. For they are all written to ensure victory for men. The path to freedom does not lie in accepting that you are a woman, but in believing in it. Only then can we hope that the concept of “femininity,” ultimately, will signify not weakness but rather dignity, fierceness, defiance, and self-respect.

The path to independence for a woman is rugged because she doesn't yet know where she's going. The concept of “independence” is highly controversial when it comes to women. They want to be equal to men but at the same time not give up themselves, what they have already embraced. A woman feels a significant duality and discomfort, demanding freedom but not willing to abandon her current position. This is because society has long associated femininity with passivity, groundedness, and submissiveness. A woman is ashamed to be a woman because her behavior and preferences are all stereotypes.

While even a hint of dominance persists in relationships between men and women, the issue of gender equality and female independence will remain a battlefield for conquerors and the conquered. Women rebel because their entire lives are filled with coercion, duties, and limitations. By providing women the opportunity to take the same position where men have confidently settled down, liberating them from constraints and judgment, helping them adapt and showcase their potential, society not only loses nothing but also gains significantly more – potential, fresh perspectives, and finally – the long-awaited truce. It's worth demolishing the notion that in order for a woman to be respected and considered authoritative, she must be feared. Fear of someone is always a concealed manifestation of hostility and distrust, rather than genuine admiration or respect.

Success and recognition can be achieved by a woman without abandoning her essence. Modern women prove this by reaching the same level as men without becoming like them. Being courageous does not mean being a man; being feminine does not mean being weak. It's futile to expect that the complex of female inferiority

will dissolve on its own or that the male half of humanity will do it. It is sustained by the fact that women themselves believe they are incomplete or pitiful without someone's guidance. But that's not the case at all because femininity is the embodiment of light, nobility, and strength. When men and women stop seeking validation at each other's expense, they will feel a blissful relief, as the centuries-old gender war will come to an end.

In summary, society's habit of dividing and opposing has fueled the ongoing struggle for gender equality, particularly for women. Simone de Beauvoir's insights highlight the deep-rooted origins of this struggle. The lack of unity among women, influenced by societal pressures, has slowed progress. Women's historical roles as secondary to men have reinforced stereotypes of passivity. Yet, true freedom lies in challenging these norms, embracing femininity without sacrificing autonomy, and fostering unity for a fairer society.

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### **RECENT TENDENCIES IN THE TRANSLATION OF TECHNICAL TEXTS**

Technical texts are documents and content that convey information in specialized fields and are characterized by the use of industry-specific terminology, complex concepts, and an emphasis on accuracy and precision. Such texts are common in engineering, scientific research, information technology, and a variety of technical areas.

In the technical field, accuracy is paramount. A single mistake in translating a technical document can lead to misunderstandings, product defects, and even compromise safety standards. Therefore, accurate translation plays a crucial role in