



**«ТІЛ. МӘДЕНИЕТ. АУДАРМА: ЦИФРЛЫҚ ДӘУІРДЕГІ
МӘДЕНИЕТАРАЛЫҚ ҚАРЫМ-ҚАТЫНАС»**

ХАЛЫҚАРАЛЫҚ ҒЫЛЫМИ-ПРАКТИКАЛЫҚ
КОНФЕРЕНЦИЯНЫҢ
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МЕЖДУНАРОДНОЙ НАУЧНО - ПРАКТИЧЕСКОЙ
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**«ЯЗЫК. КУЛЬТУРА. ПЕРЕВОД: МЕЖКУЛЬТУРНАЯ
КОММУНИКАЦИЯ В ЦИФРОВУЮ ЭПОХУ»**

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**«LANGUAGE. CULTURE. TRANSLATION: INTERCULTURAL
COMMUNICATION IN THE DIGITAL AGE »**



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Л.Н.ГУМИЛЕВ АТЫНДАҒЫ ЕУРАЗИЯ ҰЛТТЫҚ УНИВЕРСИТЕТІ

THE MINISTRY OF SCIENCE AND HIGHER EDUCATION OF THE REPUBLIC OF KAZAKHSTAN
L.N.GUMILYOV EURASIAN NATIONAL UNIVERSITY

МИНИСТЕРСТВО НАУКИ И ВЫСШЕГО ОБРАЗОВАНИЯ РЕСПУБЛИКИ КАЗАХСТАН
ЕВРАЗИЙСКИЙ НАЦИОНАЛЬНЫЙ УНИВЕРСИТЕТ ИМЕНИ Л.Н.ГУМИЛЕВА



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«Тіл. Мәдениет. Аударма: цифрлық дәуірдегі мәдениетаралық қарым-қатынас» атты халықаралық ғылыми-практикалық конференциясы = Международная научно-практическая конференция «Язык. Культура. Перевод: межкультурная коммуникация в цифровую эпоху» = International scientific and practical conference «Language. Culture. Translation: Intercultural Communication in the Digital Age» - Л.Н.Гумилев атындағы Еуразия ұлттық университет редакциясы – бет саны 312 – қазақ, орыс, ағылшын, түрік тілдерінде

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«Тіл. Мәдениет. Аударма: цифрлық дәуірдегі мәдениетаралық қарым-қатынас» халықаралық ғылыми-практикалық конференция материалдарының жинағы, аударма, тіл, мәдениет және мәдениетаралық коммуникация салаларына қызығушылық танытқан зерттеушілерге, оқытушыларға, аудармашы-практиктерге, білім алушылар мен жас мамандарға арналған. Конференция барысында аударма, тіл және мәдениет, сондай-ақ мәдениетаралық коммуникация саласындағы зерттеулерді дамытуға байланысты маңызды мәселелер талқыланды. Конференция цифрлық дәуір жағдайында аударма және мәдениетаралық коммуникация саласындағы ғылыми зерттеулер мен практикалық тәжірибені ілгерілетуге ықпал ете отырып, халықаралық ғылыми және академиялық ынтымақтастықты, кәсіби байланыстарды орнату және нығайту мақсатында тәжірибе және білім алмасу үшін бірегей мүмкіндік берді.

Сборник материалов международной научно-практической конференции, на тему **«Язык. Культура. Перевод: межкультурная коммуникация в цифровую эпоху»** предназначен для исследователей, преподавателей, переводчиков-практиков, обучающихся и молодых специалистов, заинтересованных в области перевода, языка, культуры и межкультурной коммуникации. В ходе конференции обсуждались важнейшие вопросы, связанные с развитием исследований в области перевода, языка и культуры, а также межкультурной коммуникации. Конференция предоставила уникальную возможность для обмена опытом и знаниями в целях установления и укрепления международного научного и академического сотрудничества, профессиональных контактов, способствуя продвижению научных исследований и практического опыта в области перевода и межкультурной коммуникации в условиях цифровой эпохи.

The collection of materials of the international scientific and practical conference on the topic **«Language. Culture. Translation: Intercultural Communication in the Digital Age»** is intended for researchers, teachers, translation practitioners, students and young professionals interested in the field of translation, language, culture and intercultural communication. During the conference, the most important issues related to the development of research in the field of translation, language and culture, as well as intercultural communication were discussed. The conference provided a unique opportunity for the exchange of experience and knowledge in order to establish and strengthen international scientific and academic cooperation, professional contacts, contributing to the promotion of scientific research and practical experience in the field of translation and intercultural communication in the digital age.

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•Development of Standardized Terminology: Establishing a standardized set of logistics terms in Kazakh can help reduce confusion and ensure consistency across documents and communications. Collaboration between linguists, industry experts, and regulatory bodies is essential in this process.

•Training and Professional Development: Providing training programs for translators specializing in logistics can enhance their understanding of the technical aspects of the field. This training should include familiarization with both English logistics terminology and its appropriate Kazakh equivalents.

•Use of Technology: Leveraging translation software and glossaries that are continually updated can aid in providing accurate translations. However, human oversight remains crucial to ensure contextual accuracy and cultural relevance.

•Cultural Sensitivity: Translators should be culturally aware and work closely with local logistics professionals to ensure that translated terms are practical and resonate with Kazakh business practices.

Conclusion.

Accurate translation of logistics terms from English to Kazakh is essential for the smooth operation of Kazakhstan's logistics sector. Overcoming the linguistic, technical, and cultural challenges requires a coordinated effort to develop standardized terminology, provide specialized training, and utilize technological tools. By addressing these challenges, Kazakhstan can enhance its logistics capabilities, supporting its broader economic development goals.

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TRANSLATION AS A MEDIATOR OF INTERCULTURAL COMMUNICATION

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***Abstract.** The theory of intercultural communication has practically emerged as an independent discipline in the last decade. In the article "Translation as a mediator of intercultural communication" translation is considered as a kind of mediator of intercultural communication, the types of linguistic mediation are characterized. Concepts related to different cultures lead to the fact that its interpretation by a native speaker of linguistic culture may differ. The translator helps to establish communication between citizens of different countries, attentively treats not only linguistic differences in the presentation of information, but also the nuances of perception of cultural values. The problems of intercultural communication formed during the transmission of national and cultural diversity are studied. The necessity of a deep theoretical and practical understanding of the changes taking place in the language from the standpoint of sociolinguistic*

analysis is considered. Considerable attention in the article is paid to translation as a type of intercultural communication.

Keywords: culture, intercultural communication, information transmission, text, interaction, linguistic culture, language, act of communication.

Аннотация. Теория межкультурной коммуникации в последнее десятилетие практически сформировалась в качестве самостоятельной дисциплины. В статье «Перевод как посредник межкультурной коммуникации» перевод рассматривается как вид посредник межкультурной коммуникации, характеризуются виды языкового посредничества. Понятия, относящиеся к разным культурам, приводят к тому, что ее интерпретация носителем лингвокультуры может различаться. Переводчик помогает наладить коммуникацию между гражданами разных стран, внимательно относится не только к языковым отличиям в подаче информации, но и к нюансам восприятия культурных ценностей. Изучаются проблемы межкультурной коммуникации, образующиеся при передаче национально-культурного разнообразия. Рассматривается необходимость глубокого теоретического и практического осмысления изменений, происходящих в языке с позиций социолингвистического анализа. Значительное внимание в статье уделяется переводу как виду межкультурной коммуникации.

Ключевые слова: культура, межкультурная коммуникация, передача информации, текст, взаимодействие, лингвокультура, язык, акт коммуникации.

Аңдатпа. Мәдениетаралық қарым-қатынас теориясы соңғы онжылдықта дербес пән ретінде қалыптасты. "Аударма — мәдениетаралық қарым-қатынастың дәнекері" мақаласында аударма мәдениетаралық қарым-қатынастың дәнекері ретінде қарастырылып, тілдік тасымалдау түрлері сипатталды. Коммуникация теориясы-адамдардың тілдесу мен ақпарат берудің вербальді және вербальді емес (вербалсыз) тәсілдерін зерттейтін бөлім. Әртүрлі мәдениеттерге қатысты ұғымдарының түсіндіруі әртүрлі болуы мүмкін. Аудармашы әртүрлі елдер өкілдері арасында байланыс орнатуға көмектеседі. Бұған қоса, олар тілдік айырмашылықтар мен мәдени құндылықтарды қабылдау ерекшеліктеріне назар аударады. Мақалада ұлттық-мәдени айырмашылықтарды аудару кезінде қалыптасқан мәселелері зерттелген. Лингвистикада болып жатқан өзгерістерді социолингвистикалық тұрғыдан талдап, теориялық және практикалық тұрғыдан түсіну қажеттілігі айтылды. Сонымен қатар, автор мақалада аударма ісін мәдениетаралық қарым-қатынастың бірегей түрі ретінде қарастырды.

Түйінді сөздер: мәдениет, мәдениетаралық коммуникация, ақпарат беру, мәтін, өзара іс-қимыл, лингвомәдениет, тіл, коммуникация актісі

In the modern world, attention to such a phenomenon as communication has sharply increased. Intercultural communication as a social phenomenon was brought to life by the practical needs of the post-war world, supported ideologically by the interest that, from the beginning of the 20th century formed in the scientific community and the public consciousness regarding the so-called "exotic" cultures and languages. Practical needs have arisen as a result of the rapid economic development of many countries and regions, revolutionary changes in technology, and the associated globalization of economic activity. As a result, the density and intensity of the long-term contact between the representatives of different cultures have greatly increased and continue to increase.

In addition to the economy itself, education, tourism, and science have become the most important areas of professional and social intercultural communication. The most significant contributions to the study of communication come from cognitive and social psychology, sociology, cognitive linguistics, and language typology. Such a variety of methods is not surprising when we are talking about such a multifaceted, continuous, and endless, invariably human activity as communication.

The term “communication” itself comes from a Latin word meaning “common”: the transmitter of information tries to establish “commonality” with the recipient of the information. “Therefore, “communication can be defined as the transmission not just of information, but of meaning or meaning through the use of symbols.” The term “intercultural communication” in a narrow sense appeared in the literature of the 1970s. Researchers of mass communication problems emphasize that there are many definitions of communication. Thus, American scientists F. Dene and K. Larson analyzed 126 definitions of the term “communication”.

Communication theory is a branch that studies verbal and nonverbal methods of communication and information transfer. The study of communication features is often associated with intercultural communication - the transmission of oral messages from one language (culture) to another. Interlingual communication and, accordingly, translation is usually carried out by one of two methods - transformation or component analysis.

Since ancient times, communication has been the main way of transferring life experience between individuals, groups, and generations. During the time of the Neanderthals, cavemen left messages using rock inscriptions. Wild tribes of Indians gave signs to their relatives using drumming and smoking fires. During hostilities, news from the front line was sent by pigeon mail. More modern communication devices later became the telephone, telegraph, and postal letters. Now the main means of communication is the Internet, displacing outdated methods of communication.

Communication is a developed system based on the exchange of messages between several entities. This could be the transfer of information, an emotional assessment of any events, etc. The act of communication is impossible without a sender, who gives the message, and a recipient, for whom the oral or written message is intended. The communication process makes sense in the transfer of information - a set of facts, information, judgments encouraging people to engage in communicative relationships. The classification of communication includes three types of information transfer: verbal (dialogue), non-verbal, and visual Dialogue is a conversation, a conversation between individuals in which the speech apparatus participates. Dialogues can be interpersonal and public—speeches for the public. Nonverbal communication is the transfer of information and emotional state in wordless ways. It is possible to find out any information and get answers to questions by reading the interlocutor’s postures, correctly interpreting his gestures, making eye contact with the opponent, observing the features of the behavior, appearance, and habits. You can also learn new facts and evaluate the situation in a non-verbal way through symbols and architecture.

Visual communication is the transfer of knowledge possible through visual perception. This is a written presentation of images and thoughts or a presentation of any semantic meanings in the form of images. The use of communication as a method of interaction is possible between subjects of the same culture or different cultures. Communication between representatives of two cultures is not possible without translation of oral or written speech, as well as correct interpretation of non-verbal signals that interlocutors exchange during direct dialogue. Given the existing differences in language knowledge and differences in national mentality, there is a high probability of misunderstanding and unproductive communication. A message passed from one person to another may be interpreted in a non-standard way resulting in a further inability to communicate and exchange information. A separate branch of science deals with the problems of intercultural communication and overcoming linguistic and sociocultural differences.

Culture is the spiritual and social heritage of a certain segment of society (ethnic group, country). Culture can include moral ideas in society regarding the rules of behavior - traditions, beliefs, ways of life, national folklore and other areas of art, the specifics of establishing personal connections between people, behavioral characteristics in the process of fulfilling social roles, manners of dressing and behaving in society. All people who grew up and live in the same country are characterized by typical behavior, way of life, judgments, etc.

But even under living conditions in a single environment, some differences can be observed, primarily caused by belonging to social class - depending on financial well-being, upbringing, education, and type of activity. In addition, in each country, changes occur in the socio-cultural

sphere - economic growth, change of government regime, migration processes - factors that have a significant impact on the consciousness of society and the cultural dogmas of people.

When a group of individuals from two very different cultures interacts, misunderstandings are inevitable if their verbal and nonverbal communication is not conducted correctly. Therefore, in many cases, intercultural communication requires the intervention of a professional. A translator who helps to establish communication between citizens of different countries must pay close attention not only to linguistic differences in the presentation of information, but also to the nuances of the perception of cultural values. The main function of intercultural communication is to ensure intercultural exchange of material and ideal values, as well as cooperation between representatives of different ethnic groups, nations, states, etc. when deciding certain tasks at the local and global levels. The concept of translation as intercultural communication stems from the understanding of language as a component of culture, as a single socio-cultural formation.

The works of domestic and foreign scientists emphasize the special role that translation plays in the development of culture, science, economics, literature, and the language itself. From the moment in the history of civilization the process of dividing people into groups using different languages began (due to geographical, historical, and cultural prerequisites), the problem of decoding speech for implementation of communication. Since different peoples entered and are entering into trade, military, political, economic, cultural, and scientific relations with each other with each other throughout the history of mankind, then, undoubtedly, translation is one of the oldest types of intelligent human activity. And since ancient times, translation has performed the function of interlingual and intercultural communication between people, both between states and on the territory of multinational states. Examples include Ancient Carthage, Ancient Egypt, states Ancient Greece, the Roman Empire, the states of Central Asia, India, and Iran, which included multilingual tribes and nationalities. The more multinational there was a state, especially since translators occupied an honorable place.

One of the important milestones in the development of translation was the emergence of writing. Firstly, this gave a powerful impetus to the intercultural exchange of values and achievements in various fields of human activity, and secondly, a new type of translation practice was formed, namely, written translation, functioning from now on along with interpretation. Not only oral translations began to be translated statements, but also written texts. These days we have witnessed the translation of works in the field of science and technology. More 70% of translators work in this area. The problem in business correspondence: consumer texts, scientific and technical documents, contracts of various kinds, technical descriptions.

The human tendency to generalize what is happening in the world, to gain experience during translation practice, encouraged translators to synthesize excellent knowledge and ideas for implementation. Modern translation theory as a scientific direction arose in the middle of the 20th century.

The impetus for its creation and development led to a sharp expansion of translation practice to preserve the current sentiments. World War II and direct or external influences associated with political events and changes – Nuremberg trials, collapse of the colonial system, international organizations of the UN, UNESCO, and international NATO blocs, Warsaw agreement – involve more and more peoples in the sphere of international communication, new hungry languages. How the number of translators is growing, the number of languages from which they translate and into which they are translated

Translation is the literal transmission of information in a foreign language and the cultural rethinking of all facts that are carried out by two participants in communication with the inclusion of a translation specialist. A translator should not ignore language differences when working on a translation - this applies to both live dialogue in informal politics and professional collaboration on a project. How does a specialist choose an approach to the tactics of professional interaction between participants? Which method of intercultural communication should be used in each specific case - when should transformation be preferred, and when should component analysis be preferred?

Transformation is a change in the source text (speech) by transferring words in one order from the initial source into a second language. In this case, the word is transliterated - written in letters of a foreign language to make it understandable to a native speaker. A comprehensive analysis is aimed at a deeper understanding of the meaning of a text or oral message and its competent interpretation, accessible to understanding the translation in the language. At the same time, the cultural features of the language are erased, and only the informative content of the original message comes to the fore. Which method should I use to translate the source material? It is best if the customer decides the issue - by prioritizing what specific meaning of the text will play a primary role in its presentation. It is worth paying attention to the purpose - what material to translate and from whose persons the information is contained in the original. Specialists who ensure that a balance is maintained between semantic and cultural interpretation will be able to successfully neutralize any problems leading to communication within the framework of intercultural communication.

Translation is a complete replacement of the source material by the semantic result of a text in a foreign language. In translation activities, it is important to observe the correctness of spelling not only of individual words and phrases, but also of the content of each sentence in the fourth common semantic material. The linguist must study the cultural subtleties of translation, know the specifics of working with a particular audience, and clearly define the purpose expressed in written or spoken information. It is important to remember that there are necessarily differences in the semantic description of various cultural terms, and a competent translator in most cases can only roughly interpret the data in another language, avoiding gross errors, inaccuracies and simple concepts in the opposite explanation. Not only two or more languages interact in the translation process, but also two cultural tours, such as local and national specificity. Identification of the general, international, universal and the particular, special, national is fundamental in the study of such a phenomenon as intercultural communication. The origins of the universal and national-specific are revealed by studying such a notion as "conceptual and linguistic picture of the world of society".

Translation is the complete replacement of source material with a text in a foreign language similar in content and semantic meaning. In translation activities, it is important to take into account the correct interpretation of not only specific words and phrases, but also the content of each sentence as a whole in the context of the overall meaning of the material. The linguist must learn the cultural nuances of the target language, be aware of the specifics of working with a particular audience and clearly define the purpose of the information presented in writing or orally. It is important to bear in mind that the meaning of different cultural terms is necessarily different, and a competent translator in most cases can only approximate what is said in the other language, avoiding gross errors, inaccuracies and interpretation of concepts in the opposite sense.

In the process of translation, not only two languages and more, but also two cultures interact, having both common and national specificity. Identification of the common, international, universal and private, particular, national is fundamental in the study of such a phenomenon as intercultural communication. The origins of the universal and national-specific are revealed in the study of such notions as "conceptual and linguistic picture of the world of society. Being, on the one hand, an objective system and, on the other hand, the result of the emotional and spiritual creativity of a nation, languages record the peculiarities of a nation's worldview of the people. In the process of historical development, fundamental vital images are fixed in language and are transmitted to subsequent generations in verbalized form. External material conditions of ethnos existence may change with time, but the features of national mentality transmitted by linguistic means continue to be reproduced in subsequent generations.

That is, the language offers its speakers a ready-made form of evaluation and perception and begins to perform the function that at the initial stage of ethnicity's existence was performed by the external environment, partly modelling the speech and non-speech behaviour of people as subjects of cultures of a given society of people as subjects of cultures of a given society. The diversity of national linguistic worldviews and the plurality of cultures is not an obstacle to mutual

understanding between peoples and can be overcome in translation. One of the important and decisive practical proofs of the compatibility of logical and linguistic systems in their cognitive essence is the irrefutable fact of mutual understanding of peoples on the basis of translation from one language into another.

Never in history (except for the biblical Babylon) have language barriers been an insurmountable obstacle to communication between peoples, not only civilised peoples, but also peoples at different stages of social development (for example, during the period of the great geographical discoveries). However, intercultural communication is adequate and successful only when communicators, who are speakers of different stages of social development (for example, during the period of great geographical discoveries), when communicators, who are speakers of different cultures and languages, recognize the fact that each of them is "a" the fact that each of them is the "other" and each perceives alternately the "foreignness" of the partner. Familiarizing oneself with the culture of other peoples is one of the most important social functions of translation. The bilingual translator is as it were a "doubled" linguistic person. He/she perceives foreign language textual activity from the position of the lingual culture of the foreign language from the position of the lingual culture of the foreign language society. And then switches to the native linguistic and socio-cultural codes.

A translator must not only translate sentences, but also know the culture of the foreign language country. He or she will serve as a mediator for both parties, explaining to them the main rules of behaviour and customs of the country, and it is also the interpreter's job to find an equivalent for a linguistic phenomenon that directly reflects the foreign culture to find an equivalent for the linguistic phenomenon that directly reflects the foreign culture. The basis for achieving mutual understanding in intercultural communication is empathy - putting oneself in the other person's shoes, trying to see the world through their eyes. If the translator succeeds in this, the process of translation can be considered a success.

The peculiarities of translation bilingualism consist, firstly, in the fact that translation bilingualism is, as a rule, asymmetrical. Most translators are dominated by one language and one culture. This language and culture subordinate the others that the translator has to face in translation. Secondly, in the process of translation, both languages are present in the act of speech and function simultaneously.

Through the prism of the dominant language and dominant culture, the meanings contained in the speech are understood through the prism of the dominant language and the dominant culture the facts of another culture. The translator constantly has to overcome the interference of languages and cultures.

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