

THE ROLE OF CROSS-CULTURAL COMMUNICATION IN TRANSLATION IN THE FIELD OF DIPLOMACY

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Abstract. The article analyzes the influence and role of cross-cultural communication in the process of translation in the field of diplomacy. The purpose of this article is to study the characteristics and concepts of translation in the field of diplomacy, and to study the influence and importance of cross-cultural awareness on translation in the field of diplomacy. The theoretical and practical significance of the study is determined by the fact that it can be useful for everyone who deals with the translation issues in the field of international relations, and makes it possible to more deeply understand the indicative characteristics of communicative value in translation in the field of diplomacy.

According to the result of the article, it was presented that diplomatic language has a strong political nature. Translation in the field of diplomacy is not only to require translation to reach a certain level, but to grasp its inherent skills from a deeper level. The cultural differences in the process of moving from one language to another can hinder or even terminate the diplomatic communication process; finally, the article defines translation as rational communication between different cultures and languages, and introduces two translation steps.

In order to achieve the research aim, the authors applied the descriptive and comparative analysis methods, such as taking the translation of cross-cultural communication between Chinese and English as the main argument describes the comparison and exchange of Chinese and Western cultures, and finally points out the important role of cross-cultural awareness in translation in the field of diplomacy.

Keywords: Communication, non-verbal communication, cross-cultural communication, culture, diplomacy, translation, translation in the field of diplomacy, intercultural awareness

Basic Provisions

In the 21st century of globalization, foreign affairs activities and cross-cultural communication activities at all levels and levels are becoming more frequent, many scholars have done a lot of research on foreign affairs translation and escort etiquette as the main body of foreign affairs activities, but few have studied foreign affairs translation and escort from the perspective of cross-cultural communication ability, this paper tries to avoid the obstacles of cross-cultural communication, to improve the understanding of cross-cultural communication of foreign affairs translation and escort.

Diplomacy usually refers to the activities of a state in international relations, mainly in the form of visits, negotiations, the conclusion of treaties, the issuance of

diplomatic documents, participation in international conferences and international organizations. Diplomatic translation mainly conveys the political position and attitude of the country and government to the other party, so in the practice of foreign affairs translation, special attention should be paid to the political and contemporary nature of translation [1]. In order to correctly convey ideas, translators should pay special attention to their political overtones when choosing words and sentences. At the same time, we must continue to learn new things and study new problems in order to keep pace with the times.

Translation is not only a linguistic activity, but also a cultural, psychological and social activity. Interpretation is not only a bridge of language, but also a bridge of cultural communication. The characteristics of translation in the field of diplomacy is very distinctive, but the interpretation style used by translators in different political and diplomatic occasions is not the same, such as the world-famous Prime Minister's reception is one of the important occasions of political and diplomatic interpretation, with a strong political cultural color, is the top priority of domestic and foreign media reports, is a high-end cross-cultural communication activities, translators need to be in such a political arena, the government's position and views on some major issues, the government's work policy through another language, accurate and dynamic is the main goal of the translator; and the atmosphere of high-level talks in a small range is far less serious than the reception of journalists [2].

Introduction

Culture is the sum of the material wealth and spiritual wealth created by mankind in the course of social history, and specifically refers to spiritual wealth, such as education, science, literature and art. Cultural studies, as an independent discipline, is very difficult to define; generally speaking, people believe that the term "culture" first appeared in the Middle Ages, and later evolution greatly extended the use of culture in all aspects of social life. German translation theorist Hans J. Vermeer believes that culture is all the norms and customs of a society, which must be understood by individuals who are members of society in order to be similar or different from others [3]. Among the various cultural definitions, the definition given by the British anthropologist Edward Burnett Tylor is the most representative: culture is a complex body that includes knowledge, beliefs, art, morals, laws, customs, and other socially acquired abilities and habits [4].

Communication is the exchange of ideas and information between people, in the process of communication. Usually there is at least one speaker or transmitter, the information being transmitted, and the object of the information transmission is the recipient. There are three main types of communication: discourse communication. Non-verbal communication and visual communication. Discourse communication is the use of their pronunciation organs to convey information in a dialogue between different subjects; non-discourse communication is the communication through the transmission and reception of non-discourse information. Such information can be expressed through gestures, body language or posture, facial expressions, eyes, and even buildings and symbols; visual

communication is communication with the help of vision. It is the transmission of thoughts and understandable information, regardless of the type of communication; it can be carried out between people of the same culture and language and different cultures.

Cross-cultural communication between people with different cultural backgrounds may have more problems than communication between people with the same cultural background. Everyone may interpret the words of others from their own cultural traditions and expectations. If the cultural traditions of communicators are very different. Misunderstandings can easily occur and even lead to communication failures. The translation process is just like a small car that requires a good driver to drive the steering wheel correctly. A translator is not only proficient in two languages. It is also necessary to be familiar with two cultures, that is, bilingual and bicultural. Just as it is necessary for drivers to check the fuel before driving, it is also necessary to analyze cultural factors before translation. We are focusing on the field of non-verbal communication.

Description of material and methods

This article analyzes some works by domestic and foreign scientists on the subject. It should be noted that some aspects of the subject of research are studied widely in western and eastern researchers. Well-known foreign and Chinese scholars, linguists and translators and their works, who contributed to the theory of translation, and the training of future interpreters. In particular, Catford, J. C. *A linguistic theory of translation: Language and language learning*, Jacobson, R. *On linguistic aspects of translation*, House, J. *Translation quality assessment*, Keppler, Dietrich "Intercultural Communication and Diplomacy", Nida, E. (2004). "Principles of Correspondence".

In this work, the following research methods are used: the comparative method, the analytical method, the qualitative method and the synthetic method, as well as methods of description and clarity. Among them, the comparative method occupies the most important place, the analytical method helps us to explain in detail the key issues of this work. In turn, the qualitative method allows examples to be summarized in detail and conclusions based on fact. Methods of observation of the description helped us to characterize the very signs of translation activity. On the basis of the indicative synthetic method, our reflections on the appropriateness of certain theoretical positions were built.

Culture is a complex system, and it cannot be simply equated with a language category. As we all know, language always reflects the cultural heritage; different languages in China and the United Kingdom also reflect different cultures. Ignoring cultural differences can easily lead to a situation where the readership of translated works is greatly puzzled. In other words, the content that is well known to the readership of the source language often makes the readership of the target language feel new and unfamiliar. We have found that every behavior of people is often carried out in a specific cultural context. The process of communication between native speakers and non-native speakers, and people with different languages and cultural backgrounds engaging in communication is called "cross-cultural

communication". In the process of cross-cultural communication, the actor must have some understanding or even familiarity with the other party's language and cultural background, otherwise cross-cultural communication will create obstacles. Then the same principle applies to the current ordinary translation activities-translation actually means cultural comparison, and thus assists in the purpose of promoting cultural exchanges.

Communication is the transmission of information between people. Most of the time, we spend 75% of our time exchanging knowledge, thoughts, and opinions with others. However, most people fail to notice that most of our communication is through non-verbal forms rather than spoken and written forms. Non-verbal communication includes: facial expressions, posture, festivals, flags, dress styles, plants, and numbers. For example, Facial expressions usually express emotions, and expressions show the attitude of the communicator. The researchers found that certain facial areas can express our emotions better than others.

One of the most common body language is expressed through gestures. Many people often use sign language when talking. It can show special meanings, emotions, or intentions. The meanings of some sign languages are universal. If there is, it is not. Different meanings of body language in different cultures. This includes Ok gestures, Thumb ups gestures, Curled finger gestures, etc. Ok gestures mean that everything is fine in the United States and the United Kingdom, and insults in Latin America and France. The Thumb ups gesture in the United States and Europe means approving and hitchhiking. In Asia and Islamic countries, it means impolite. The Curled finger gesture means to let someone come to you in the United States and the United Kingdom, but it is impolite in Japan. In Singapore, it means death.

The festivals of different countries express different beliefs and customs. Americans and Europeans celebrate Thanksgiving and eat turkey and pumpkin pie on the fourth Thursday of November. Because when Europeans arrived in North America, the native Americans taught them how to hunt turkeys and how to raise turkeys in the new environment. There are other festivals in the United States, such as Christmas, Halloween and Valentine's Day and so on. But these festivals are not very popular in China. The most important festival in China is the Spring Festival, which is also called the Lunar New Year. Commonly known as "Chinese New Year". The Spring Festival has a long history. During the traditional Spring Festival, people hold various celebrations. Most of these activities focus on sacrificing gods and Buddhas, paying homage to ancestors, removing the old and renewing the new, welcoming blessings, and praying for a prosperous year.

As we defined earlier, culture is a series of beliefs, thoughts, attitudes, customs, behaviors, festivals, diet and clothing between different countries. But from a deep level, we can define culture as the organizer of these factors. Culture actually refers to the common values and traditions of a group. It can be used as an ideological principle that guides people's thinking and behavior [5]. For example, eating zongzi on the Dragon Boat Festival in China, Christmas for the elderly in the West, headscarves worn by women in Arab countries, Japanese people like to wear kimonos, bend their knees and sit on mats to eat, and there are special images and characters on the flags of different countries. These phenomena are the result of

certain guiding principles. This guiding principle guides posture, customs, festivals, flags, and diet. This guiding principle is culture. It affects non-verbal communication, and it is closely related to the life of every society. So when a person comes to a new environment with a different cultural background, his old culture will conflict with the new culture. In such an environment, translating the languages of different countries becomes very complicated, because it involves the mutual integration of different cultures. Therefore, it is necessary to improve the level of translation in the cross-cultural field. In this way, translation, as the main body of cross-cultural communication, will minimize misunderstandings.

Translation is not only a linguistic phenomenon, but also a cultural phenomenon, and a phenomenon of cross-cultural communication. Translation always includes language and culture because the two are inseparable. Language is based on culture as the carrier, and it expresses and carries cultural entities. When we understand the meaning of language entities, we must rely on the cultural context of language entities. When translating, translators need to pay attention to the differences in the types and degrees of conventions and customs between the source culture and the target culture. One of the main features of translation is its two-way connection scenario, that is, the translator connects the source text in the cultural context with the target intercultural scenario [5]. Let's talk about the practical methods required for successful translation in cross-cultural communication.

The conversion method is the translation process of converting the vocabulary of the source language into the text of the target language. It includes transliteration, which is a written text translated with the alphabet of the source language that the reader of the target language can understand [6]. The conversion method is simple in words and simple in meaning. It emphasizes culture without considering meaning, thus hindering communication. Composition analysis method is the translation process of dividing the main body of the vocabulary into different semantic parts. The composition analysis method ignores the cultural emphasis on meaning. It does not consider the pragmatic meaning of the source text. Is the feasible method of successful translation in cross-cultural communication a conversion method or a component analysis method? First of all, we must consider the specific type of text; secondly, the requirements of the reader and the cultural vocabulary translation of the text [7]. In addition, the context of the text should consider the author, time, reason, and reader of the text. These problems will be reflected in how the text is written and interpreted. Translators who can find accurate answers to these questions are successful in cross-cultural communication.

So far, there is still a debate about whether to use naturalization or alienation strategies in translation. However, most translators have proposed that according to the needs of cultural communication, alienation strategies should be the main and naturalization strategies should be supplemented. Naturalization strategies can better reflect the cultural habits of the translated language, while alienation strategies can better reflect foreign cultural customs. Both have their own merits.

For a long time, the naturalization translation strategy has been quite accepted by the public. Especially in practical translation activities, translators often choose naturalization methods to deal with cultural differences. For example, the translation

of some advertising slogans: FedEx is a world-renowned courier company, and its slogan is FedEx: We live to deliver. Its corresponding translation is: FedEx, integrity-based. Express FedEx's corporate culture in one sentence. If it is translated as: FedEx: Living is for delivery, it would make people laugh. There is also a good translation example: Guinness is one of the oldest beer brands in the Irish, and its famous advertising slogan is My Goodness! My Guinness ! There is a clever way to translate it: This wine should only be available in heaven. This is very in line with Chinese local culture, and it expresses the emotions of amazement in the way of ancient poems and translations, which are vivid. If it is translated literally, there is a great lack of advertising, making it difficult to obtain the Chinese market with great potential.

It is not difficult for us to find that in Chinese, and even in advertising slogans, there are multi-summit idioms used to achieve parallel and beautiful sentences. For example, the well-known advertising slogan: There is no best, only better. Translated as: To make the best even better. According to English habits, the infinitive phrase structure is adopted, so that the relationship between best and better can be expressed logically and smoothly, and the language is full of encouragement, so as to achieve the commercial purpose of encouraging consumers to buy [9].

As the most important medium for communication between different ethnic groups, translation has long played a major role in people's lives. It is through it that the communication of human society has reached unprecedented frequency. Therefore, people are constantly discussing how to improve translation, and they always expect to set the best standard for it in order to make it happen once and for all. In fact, translation is a process of constant change. Judging from the content, a large number of translations over the years are mainly Buddhist scriptures and other religious texts. It was only in the 16th and 17th centuries that they began to face the natural sciences, and then they delved into philosophy and social sciences. With the progress of society, translation has gradually penetrated into all the spiritual and cultural lives of mankind, including literature [10]. Obviously, translation is closely related to the times. Both the content of translation and the requirements for translation are constantly changing and evolving with the evolution of history. Translation is a kind of “dynamic” rolling interpretation and interpretation. Therefore, discussion and translation cannot be separated from the times, nor from people's level of understanding and acceptance.

Results

Leaving the times to talk about translation, seeing it as an unchanging and static process, and trying to give it an unchanging standard, are all very different and difficult to work. For example, anachronistic political lyric poetry-like rhetoric still accounted for a large proportion of foreign translations in the mid-1990s, when reform and opening-up was in-depth. This situation will give foreigners who want to understand Chinese culture the illusion that China is still living in the early days of liberation or during the Cultural Revolution 30 years ago. This is undoubtedly creating a “cultural embarrassment” in cross-cultural exchanges for ourselves. The

negative effects of this kind of misdiagnosis are imperceptible and cannot be ignored. Readers of local cultures will have a time distance and a sense of antiquity in their understanding of the content they convey, while foreign readers will not only have a time distance in their understanding, but also a space distance [11]. This sense of distance is easy for domestic readers to perceive, while it is not easy for foreign readers to understand. Generally speaking, spatial distance is an objective problem in cross-cultural communication, while time distance is subjectively insurmountable. Therefore, cross-cultural communication translation should work hard to shorten the distance in time and space. In today's society, where cross-cultural exchanges are becoming more frequent and globalization trends are intensifying, it is more important to consider the needs of recipients, especially for overseas readers to understand the real and realistic Chinese society and culture.

Therefore, translation should first study the changes of the times, study people's acceptance level, level of understanding, and spiritual needs, and continuously establish "standards" that meet the times according to the development of the times. Human beings have entered the 21st century and entered the globalized international information age. Different eras have given translation different concepts, and it is impossible to use the habits of the past or the traditional methods of the past to measure and understand today's translation process. Today's globalization process has given translation a new concept-cross-cultural communicative translation. Each culture can be regarded as a set of utterances in the realm of the speaker's existence, and it has its own structure, that is, the cultural structure, of the speaker's world. The cultural structure has the functions of explaining the meaning, making regulations, and configuring the structure of each factor in the culture, just like the structure of language. This makes the same factor have different meaning spaces and locations in the structure of different cultures. The main reason why different cultures are different is that they have different discourse structures as the speaking world; at the same time, different structures can also lead to different vocabulary and expressions that they dominate. These are cultural and linguistic structural differences. When a certain culture encounters another cultural model and finds the meaning space or rich vocabulary in the configuration of different cultural structures, it will absorb the vocabulary and expressions of different cultures, and continue to expand and innovate its own structure. This will form an influence on cross-cultural translation, that is, borrowing vocabulary and expressions of the target language to describe new cultural connotations, resulting in new expressions or unconventional narrative methods.

Discussion

Foreign affairs instruments in diplomatic communiqués, diplomatic statements, diplomatic declarations, white papers, congratulatory letters, thank-you letters, condolences, and leaders' speeches will appear in a large number of Chinese cultural characteristics of the bearing words. Such texts often use the terms encompassing and co-coordinating to summarize the national governance agenda, guidelines and policies, etc., forming a vocabulary with Chinese characteristics and culture. The so-called Chinese characteristics of the word refers to those that reflect China's political,

economic, social, cultural, historical, religious, traditional, customary and other characteristics of the word. Words like this continue to appear in the speeches and relevant foreign affairs texts of our leaders' foreign propaganda. Because of its Chinese characteristics, it is difficult to find the concept of reciprocity in English, it is difficult to find the corresponding expression. If you only translate literally, it will often be difficult to reach its meaning, or even mistranslation. Translation of such a class of foreign words, whether in interpretation or in the translation process, requires the translator to clarify the meaning of the word from the point of view of the source language and the destination language, from the level of cultural transmission, reveal its true meaning. Such as:

例一： 在中国多党合作制度中， 中国共产党与各民主党派长期共存、互相监督、肝胆相照、荣辱与共， 共同致力于建设中国特色社会主义， 形成了“共产党领导、多党派合作， 共产党执政、多党派参政”的基本特征。[12].

Translation 1: Based on the principle of long-term coexistence, mutual supervision, treating each other with sincerity and sharing each other's weal and woe, the Communist Party of China and the eight democratic parties work hand in hand in developing socialism with Chinese characteristics, thus giving rise to the basic feature of multi-party cooperation system under the leadership of the Communist Party of China, with the Communist Party of China holding power and the other eight parties participating fully in state affairs.

Chinese words use less formal means of connection, pay attention to time and the order of events, pay attention to function, meaning, pay attention to the form of meaning. Chinese is a semantic language that is important to understand. At the same time, the Chinese structure is simple, the vocabulary meaning is lively and colorful. Lin Yutang once pointed out that Chinese grammar, shows a clear feminine character. Its form, syntax and vocabulary reveal the quality of Chinese thinking, the extreme specificity of imagination, and the extreme simplicity of syntactic relationships [12]. For example: Communist Party leadership, multi-party cooperation, Communist Party rule, multi-party participation in politics, is almost difficult to judge the center of gravity of the statement.

The sentence structure is simple, the words correspond neatly. Translation of the sentence needs to re-comb the semantic and logical relationship of the source language, to determine the semantic center of gravity of the translated language. At the same time, from the cultural level, traditional Chinese thinking focuses on the acquisition of practical experience and knowledge, thus emphasizing intuitive thinking. The West pays attention to analysis, empirical, and logical reasoning. The expression of English should reflect the hierarchy of thinking in order to enable the reader to understand semantics smoothly. When comparing Chinese and Western ways of thinking, Lin Yutang also pointed out that the difference between Chinese and Western thinking ideas, in simple terms, can be said to be the difference between intuition and logic, understanding and reasoning. Logic is analytical, fragmented, abstract; intuition is integrated, unitary, symbolic, concrete. Logic is reasoning, intuition is magic, experience out. Therefore, the translation will re-

determine“ multiparty cooperation «as the semantic center of gravity in the translation, accurately reproduce the meaning of the source language, but also in line with the customary and logical level of English expression.

例二：中国宪法规定：人民代表大会制度、中国共产党领导的多党合作和政治协商制度、民族区域自治制度以及基层群众自治制度，构成了中国政治制度的核心内容和基本框架，是社会主义民主政治的集中体现。

Translation 2: According to the Chinese Constitution, the system of people's congresses, multi-party cooperation and political consultation under the leadership of the Communist Party of China, regional ethnic autonomy, and self-governance at the primary level of society together constitute the kernel and fundamental framework of China's political system, and are the embodiment of socialist democracy.

Chinese tends to express the concept of nothingness through concrete forms and abstract content with vivid images. It is pointed out that our so-called noun, and the so-called noun in English, is slightly different in a wide and narrow range. Our nouns, in general, in addition to philosophical nouns, can only refer to specific things, and can be said to be the facial features can feel. What is involved in Example 2, 人民代表大会制度(the system of people's congresses), 中国共产党领导的多党合作和政治协商制度(multi - party cooperation and political consultation under the leadership of the CPC), 民族区域自治制度(regional ethnic autonomy), 基层群众自治制度(self - governance at the primary level of society)they are all belong to the political vocabulary with Chinese characteristics. Such nouns are rich in meaning, and the corresponding lexical expression cannot be found in English. Although such nouns are not things that can be perceived specifically, nouns such as 'Government', 'Parliament', 'group', 'politics', 'economy' refer to things that cannot be felt by facial features, but everyone should admit that what they refer to does not diminish their specificity. They actually contain a lot of extremely specific things, we can't deny that they are also nouns, the translation of such foreign words need to use a variety of alternative means to compensate for its expression function, so that the reader of the translation can understand the specific cultural connotation of the source language.

In cross-cultural translation, the translator must have a clear understanding of the cultural factors in the source language and the target language at the same time. No matter which translation theory or translation method is used, translators must keep cultural factors firmly in mind. However, whether it is Nida's "functional equivalence" theory or Hans Vermeer's "teleology" cannot be applied to all types of text translation. In translation practice, there are very few people who can understand different cultures. Nevertheless, the author still believes that cultural factors should be taken into account as much as possible in foreign translation, starting from the cultural standard, to solve the problems encountered in translation. It is true that the

purpose and characteristics of translation from a cross-cultural perspective are to convey a thought and culture, and translation needs to convey the “foreign” culture relative to the target language, as well as the ideas and customs of this different culture in the target language. Therefore, only by preserving the characteristics of “loanwords” can we promote understanding and exchange between different cultures and peoples.

For example, native English-speaking readers have a very different understanding of Chinese culture between individuals. Some people can be described as “China Pass”, while some people know very little. Their acceptance of Chinese culture is also different. At the same time, when it comes to cultural correspondence, it is not possible to avoid whether the culture of origin is centered or the culture of purpose is centered. As long as the translator has a sense of cultural correspondence in his head, it is inevitable that he will encounter the choice of introducing foreign culture or preserving local culture in his translation. Taking Chinese translation into English as an example, the situation we are facing today is that people may often ask, why has Chinese culture long-standing, there have been many masterpieces in the history of Chinese literature, but the world knows little? I think the absence of translation is undoubtedly an important factor, especially cultural translation. In foreign translation, starting from the base of culture, especially the base of source culture as the starting point of translation, it not only plays a role in spreading local culture in practice, but also from the point of view of language to further consolidate the influence of local culture on the target culture.

Deng Xiaoping's famous quote “Cross the river by feeling the stones” is also literally translated into English. Although Deng Xiaoping's famous quote was intended to refer to the meaning of China moving forward in the exploration, it can appear in the mainstream foreign newspapers and media Chinese-style English expression, which also illustrates the influence of Chinese on English. This will also enable more foreigners to understand the true meaning of such English expressions. Today, words like ‘wushu’, ‘dazibao’, ‘Yang’, ‘Yin’, ‘Feng Shui’ can be found in The New Oxford Dictionary of English published by Oxford University Press in 1998. More and more words with Chinese characteristics appear in foreign affairs translation, more words of Chinese culture are included in foreign dictionaries, virtually promote the foreign publicity of Chinese culture, expand the influence of China's local culture.

Foreign affairs translation should develop a way of paying great attention to foreign language expression, and it is necessary to carefully consider the translation of the two languages. Therefore, when looking at foreign language materials, foreign affairs translation should pay attention to the expression of foreign language, use words to make sentences, word collocation, read more articles describing China in foreign publications, learn authentic expression methods, find borrowed words. In particular, we should pay special attention to how foreigners describe China's economic, financial and other aspects of the policy, at any time to translate, at any time to record.

For example: Administrative controls on investment, money supply and prices are only temporary palliatives, not a permanent solution to demand management

problems. There are several difficult words in this sentence, including “Administrative”, “demand”, if we are not familiar with the use of these words in the target language, there will be ambiguity in the translation process. The correct translation of this sentence should be that government regulation of investment, the issuance of money, prices, etc. This is a temporary mitigation measure, not a permanent solution to demand management problems. For example, we often talk about a variety of educational and promotional activities, literally translated as educational and propaganda campaign.

Secondly, in Chinese political, economic, social life, new nouns, new formulations are also endless, and many of these formulations have Chinese characteristics, sometimes even racking their brains can't think of a suitable corresponding word. Therefore, in daily work, foreign affairs translators should learn more about the central documents and the speeches of leaders, pay more attention to the important policies and major measures of government, pay attention to new measures and practices, and consider how to translate them. Especially in the era of rapid technological changes, translators of modern diplomacy should be better at grasping the new things and formulas brought to us by the times.

Conclusion

In conclusion, translation is the process of replacing text in one language with text in another. Text is by no means the sum of parts. When words and sentences are used to communicate, they may express meaning in different ways. Therefore, the text as a whole is translated, not independent sentences and vocabulary. Communicative texts carry their original cultural characteristics when they move from one language to another.

Translation in the field of diplomacy is a very important means of communication in foreign affairs activities. It has the following characteristics: political vigilance, rigorous expression, and cultural heritage. Translation in the field of foreign affairs is a kind of communication and dialogue. Translators in this sphere not only communicate and dialogue in the source language, the original author and the target language readers, but also constantly conduct self-recognition. It is under this unique mode of communication that foreign affairs translators can overcome cultural barriers, overcome their own language and cultural limitations, find the appropriate points between the source text and the target text, and accurately and effectively convey the source language.

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ДИПЛОМАТИЯ САЛАСЫНДАҒЫ АУДАРМАДАҒЫ МӘДЕНИЕТАРАЛЫҚ КОММУНИКАЦИЯНЫҢ РӨЛІ

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Андатпа. Мақалада дипломатия саласындағы аударма процесінде мәдениетаралық қарым-қатынастың әсері мен рөлі талданады. Бұл мақаланың мақсаты дипломатия саласындағы аударманың сипаттамалары мен тұжырымдамаларын зерттеу, сондай-ақ дипломатия саласындағы аудармаға мәдениет аралық қарым-қатынастың әсері мен маңыздылығын зерттеу болып табылады. Зерттеудің теориялық және практикалық маңыздылығы оның халықаралық қатынастар саласындағы аударма мәселелері мен айналысатын аудармашыларға пайдалы болатындығы мен анықталады, және дипломатия саласындағы аудармадағы коммуникативті құндылықтың индикативті сипаттамаларын тереңірек түсінуге мүмкіндік береді.

Мақаланың нәтижелері бойынша дипломатиялық тілдің айқын саяси сипаты бар екендігі ұсынылды. Дипломатия саласындағы аударма, бұл белгілі бір деңгейге жету үшін аударманы талап ету туралы ғана емес, сонымен бірге өзіне тән дағдыларды тереңірек игеру болыпта былады. Бір тілден екінші тілге аудару процесіндегі мәдени айырмашылықтар дипломатиялық қарым-қатынас процесіне кедергі келтіруі мүмкін; мақаланың соңында аударма әртүрлі мәдениеттер мен тілдер арасындағы ұтымды байланыс ретінде анықталады және аударманың екі кезеңі енгізіледі.

Зерттеу мақсатына жету үшін автор сипаттамалық және салыстырмалы талдау әдістерін қолданды, мысалы, Қытай мен ағылшын арасындағы мәдениаралық байланыстың аудармасын негізгі дәлел ретінде алып, дипломатия саласындағы аудармаға қатысатын Қытай мен Батыс

мәдениеттерін салыстырумен сипаттады, сонымен, дипломатия саласындағы аудармада мәдениетаралық түсінудің маңызды рөлін көрсетеді.

Тірек сөздер: коммуникация, вербалды емес коммуникация, мәдениетаралық коммуникация, мәдени, дипломатия, аударма, дипломатия саласындағы аударма, мәдениетаралық хабардар болу.

РОЛЬ МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ В ПЕРЕВОДЕ В СФЕРЕ ДИПЛОМАТИИ

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Аннотация. В статье анализируется влияние и роль межкультурной коммуникации в процессе перевода в сфере дипломатии. Целью этой статьи является изучение характеристик и концепций перевода в области дипломатии, а также изучение важности влияния межкультурной осведомленности на перевод в области дипломатии. Теоретическая и практическая значимость исследования определяется тем, что оно будет полезно переводчикам, занимающимся вопросами перевода в области международных отношений, и позволит глубже понять ориентировочные характеристики коммуникативной ценности в переводе в области дипломатии.

В статье утверждается, что дипломатический язык имеет ярко выраженный политический характер. Перевод в области дипломатии заключается не только в том, чтобы требовать от перевода достижения определенного уровня, но и в том, чтобы овладеть необходимыми переводческими навыками на более глубоком уровне. Культурные различия в процессе перевода с одного языка на другой могут препятствовать успеху в переводе или даже прерывать процесс дипломатического общения; в конце статьи перевод определяется как рациональная связь между различными культурами и языками. Рассматриваются два этапа перевода.

Для достижения цели исследования авторы применили методы описательного и сравнительного анализа, например, в описании перевода межкультурной коммуникации на китайском и английском языках. При этом в качестве основного аргумента описывается сравнение китайской и западной культур и, наконец, указывается на важную роль межкультурного понимания в переводе в области дипломатии.

Ключевые слова: коммуникация, невербальная коммуникация, межкультурная коммуникация, культурная, дипломатия, перевод, перевод в области дипломатии, межкультурная осведомленность

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