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СОДЕРЖАНИЕ

ФИЗИКА

- Ponomarev D.** 7
ANTIGRAVITY IN THE FRAMEWORK OF THE GENERAL THEORY OF RELATIVITY

МАТЕМАТИКА

- Orusov G., Babayev A., Yoldashov G., Kakamyradova O.** 15
THE IMPORTANCE OF MATHEMATICS IN MODERN SCIENCE AND TECHNOLOGY

КУЛЬТУРОЛОГИЯ

- Сапармурадова Г.Б., Сапармурадова Г.Б.** 18
ПОРТРЕТНЫЕ ПРОИЗВЕДЕНИЯ ЙЕДИНАЗАРА МАДАТОВА

ТЕХНИКА И ТЕХНОЛОГИЯ

- Agasenov D., Gurbanmyradov A., Ekayev A.** 22
COMPUTER GRAPHICS: TECHNOLOGICAL ADVANCEMENTS AND APPLICATIONS IN MODERN SOCIETY

- Babayev A., Amanov M., Durdyeva O.** 24
ARTIFICIAL INTELLIGENCE: TRANSFORMING MODERN INFORMATICS AND SOCIETY

- Babayev A., Amanov M., Durdyeva O.** 25
BIG DATA: DRIVING INNOVATION AND DECISION-MAKING IN MODERN INFORMATICS

- Gulamova G., Hanov T.** 27
CYBERSECURITY AND DATA PROTECTION IN THE AGE OF INFORMATION TECHNOLOGY

- Gurbanmyradova U., Annaberdiyeva M., Yalkabova H.** 29
THE POSSIBILITIES OF THE DIGITAL ECONOMY

- Gurbanmyradova U., Tillayeva A., Pollabayeva O.** 30
THE FOUNDATION OF THE DIGITAL AGE

- Halbayeva J., Yagmyrov M., Gurbanmyradova O.** 32
THE ROLE OF INFORMATICS IN MODERN SOCIETY AND TECHNOLOGICAL DEVELOPMENT

СЕЛЬСКОЕ ХОЗЯЙСТВО

- Bashimov A., Kakabayev T., Dolayeva S.** 35
AKHAL-TEKE HORSES: CULTURAL ICONS OF TURKMENISTAN

- Charyberdiyev K., Berdinazarov M., Gylychmyradova O.** 36
ADVANCEMENTS IN VETERINARY MEDICINE: DIAGNOSTICS, TREATMENT, AND ANIMAL WELFARE

- Gurbanmyradova U., Tillayeva A., Samykova G.** 38
AKHALTEKE HORSES AND HORSE BREEDING: MORPHOLOGICAL, GENETIC, AND TECHNOLOGICAL PERSPECTIVES

- Gurbanmyradova U., Annaberdiyeva M., Meredova A.** 40
AKHALTEKE HORSES IN INTERNATIONAL EQUESTRIAN SPORTS AND BREEDING PROGRAMS

ЭКОНОМИКА И УПРАВЛЕНИЕ

- Doan Thi Nhiem, Tran Thi Dieu** 43
THE DEVELOPMENT OF THE DROPSHIPPING MODEL IN SUPPLY CHAINS

ФИЛОЛОГИЯ

- Altyyeva A., Chayyrov A., Yoldashov G., Kakabayeva O.** 51
THE TURKMEN LANGUAGE: CULTURAL HERITAGE AND MODERN DEVELOPMENT

- Nguyen Thi Cuc** 52
PRAGMATIC EQUIVALENCE IN ENGLISH-VIETNAMESE TRANSLATION: A QUALITATIVE ANALYSIS OF CULTURAL, INTERPERSONAL, AND IMPLICATURE SHIFTS

ПЕДАГОГИКА

- Ahmedov S., Bayramova B., Ojardurdyev M., Bahramova N.** 58
THE EDUCATIONAL ENVIRONMENT

- Charyberdiyev K., Yoldashov G., Jumageldiyeva O.** 59
DUAL APPROACHES IN MODERN EDUCATION: THEORETICAL AND PRACTICAL TEACHING METHODS

- Chayyrov A., Amanov M., Bayramgulyyeva O.** 61
DUAL TEACHING APPROACHES IN STEM EDUCATION: COMBINING THEORY AND PRACTICE

- Мухаммедова З.Р.** 63
ПАТОФИЗИОЛОГИЯ СЕРДЕЧНОЙ НЕДОСТАТОЧНОСТИ

МЕДИЦИНА

- Annayeva O.** 67
INTEGRATED STUDY OF NORMAL AND PATHOLOGICAL PHYSIOLOGY: MECHANISMS AND CLINICAL SIGNIFICANCE

- Annayeva O.** 68
NORMAL AND PATHOLOGICAL PHYSIOLOGY: INSIGHTS INTO FUNCTIONAL AND DISEASE STATES

- Annayeva O.** 70
NORMAL AND PATHOLOGICAL PHYSIOLOGY: PRINCIPLES, DIAGNOSTICS, AND CLINICAL APPLICATIONS

- Тошиева Г., Яйлымова Дж.** 71
НОРМОПЛАСТИЧЕСКИЕ И ГИПЕРПЛАСТИЧЕСКИЕ ИЗМЕНЕНИЯ ШЕЙКИ МАТКИ

- Тошиева Г., Гельдиева Дж.** 73
ПНЕВМОПАТИИ И РЕСПИРАТОРНЫЙ ДИСТРЕСС-СИНДРОМ У НОВОРОЖДЕННЫХ

- Халмедов Б., Сылапова Дж.** 74
МОРФОФУНКЦИОНАЛЬНЫЕ ОСОБЕННОСТИ ДЕЦИДУАЛЬНОЙ ТКАНИ ПРИ НЕРАЗВИВАЮЩЕЙСЯ БЕРЕМЕННОСТИ

4. **Literature and Oral Traditions:** Folk epics, proverbs, riddles, and poetry preserve cultural knowledge and ethical norms.

Modern Development and Preservation

The Turkmen language continues to adapt to modern society:

- **Education:** Turkmen is the primary language of instruction in schools and universities. Language programs promote literacy and advanced studies.

- **Media:** Television, radio, and digital platforms use Turkmen to reach wider audiences and preserve linguistic heritage.

- **Cultural Promotion:** Literature, poetry, and music are actively used to maintain the richness of the language and its expressive capabilities.

Government initiatives encourage the correct use of the Turkmen language while integrating modern terminology for science, technology, and international communication.

Challenges

Despite progress, challenges remain:

- Balancing modernization with preservation of traditional vocabulary and idioms.
- Ensuring consistent language education across urban and rural regions.
- Integrating Turkmen in digital technologies and scientific publications.

Addressing these challenges is crucial for sustaining the vitality and functionality of the language in all domains of society.

Conclusion

The Turkmen language is both a historical treasure and a living means of communication. It embodies the cultural identity of Turkmen people, supports education, and facilitates modern development. Efforts to preserve, modernize, and promote the language are essential for maintaining national heritage while adapting to the demands of contemporary society.

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**PRAGMATIC EQUIVALENCE IN ENGLISH-VIETNAMESE TRANSLATION: A QUALITATIVE ANALYSIS
OF CULTURAL, INTERPERSONAL, AND IMPLICATURE SHIFTS**

Abstract

Pragmatic meaning is a crucial yet often overlooked aspect of translational equivalence. Successful translation relies not only on lexical or syntactic accuracy but also on preserving implied meanings, cultural assumptions, and interpersonal nuances. This study examines pragmatic equivalence in English-Vietnamese

and Vietnamese-English translation through qualitative analysis of 150 bilingual examples from literary texts, media discourse, everyday interaction, and machine translation. Drawing on speech act theory, politeness theory, and Gricean implicature, the research identifies three main types of pragmatic shift: cultural shifts, interpersonal (politeness) shifts, and implicature distortion. Pragmatic differences commonly occur when cultural knowledge is not shared, politeness systems differ structurally, or inferred meanings are translated too literally. The study proposes key strategies - cultural adaptation, controlled explicitation, register adjustment, and pragmatic compensation - to reduce pragmatic loss.

Keywords:

Pragmatic equivalence; Cultural shifts; Politeness; Implicature; Translation strategies; Machine translation.

1. Introduction

Translation is a form of mediated communication in which meaning is shaped by context rather than mechanically transferred between languages. Beyond semantic accuracy, pragmatic meaning - speaker intention, interpersonal stance, and inferred significance - often determines communicative success. A translation may be lexically correct yet pragmatically inappropriate if it alters levels of directness, politeness, or cultural resonance.

Pragmatic equivalence, therefore, focuses on communicative effect rather than propositional content, asking whether target readers can derive interpretations similar to those of the source audience. This issue is especially significant in English -Vietnamese translation due to differences in encoding social relations, indirectness, and cultural conventions.

Despite recognition of pragmatics in translation theory, systematic empirical classifications of pragmatic shifts remain limited for this language pair. This study examines bilingual data to identify recurrent patterns of pragmatic divergence and proposes strategies to reduce pragmatic loss. It addresses three questions: how pragmatic meaning shifts, which shifts are most consequential, and which strategies can best maintain pragmatic equivalence.

2. Literature review

Pragmatics, broadly defined as the study of meaning in context (Yule, 1996), emphasises that utterances perform actions and index social relationships. When applied to translation, this perspective entails that translators must reconstruct illocutionary force rather than merely semantic content (Hatim & Mason, 1990). Speech act theory (Austin, 1962; Searle, 1969) provides the foundation for analysing how utterances function as requests, refusals, apologies, or suggestions. Politeness theory (Brown & Levinson, 1987) highlights the management of face and social distance, which are encoded differently across languages. Gricean conversational implicature (Grice, 1975) further demonstrates that speakers routinely convey meanings indirectly, relying on shared assumptions and inferential reasoning, posing a significant challenge for translation.

The concept of pragmatic equivalence is thus intimately concerned with preserving the inferential potential and illocutionary force of utterances (Baker, 2018). It requires sensitivity to culture-specific knowledge, interpersonal alignment, and conventions of indirectness. Scholars such as House (2015), with her Functional-Pragmatic Model of Translation Quality Assessment, emphasise comparing source and target texts based on pragmatic variables, such as social role relationships, levels of politeness, and register. In cross-linguistic contexts where politeness systems are structurally divergent, pragmatic meaning cannot be transferred through formal correspondence alone (Kecskes, 2014). Vietnamese, for instance, encodes social hierarchy and relational stance through a rich system of pronouns, address terms, and sentence-final particles, which operates on principles structurally distinct from those of English. In contrast, English often

relies on modal verbs, hedging devices, and syntactic indirectness to convey subtlety (Blum-Kulka, House, & Kasper, 1989). These asymmetries create a systematic risk for pragmatic shift.

Although theoretical discussions of pragmatic translation abound (e.g., Gutt, 1991; Hickey, 1998), empirical studies that systematically classify pragmatic shifts and link them to concrete translation strategies for the English-Vietnamese pair remain relatively scarce. However, there remains a need for a comprehensive analytical framework that integrates the three key pragmatic pillars: culture, interpersonal relations, and implicature. The present study seeks to address this gap by providing a data-grounded taxonomy and linking it to practicable translation strategies.

3. Methodology

This study employs a qualitative descriptive design to examine patterns of pragmatic shift in translation. The dataset includes 150 bilingual examples drawn from literary dialogue, media discourse, everyday conversation, and machine translation outputs, ensuring a range of registers and communicative contexts.

Examples were selected for pragmatic relevance, such as culture-specific expressions, politeness markers, indirect speech acts, and implicatures, while cases involving only lexical or grammatical differences were excluded.

Analysis focused on three dimensions: cultural pragmatics, interpersonal pragmatics, and implicature. For each example, the source meaning was identified, the target rendering examined, and the shift classified as preserved, attenuated, transformed, or adapted. A subset of the data was cross-checked by bilingual reviewers to enhance reliability.

4. Findings and discussion

4.1. *Three categories of pragmatic shifts*

The analysis reveals three recurrent categories of pragmatic shift: cultural pragmatic shifts, interpersonal (politeness) shifts, and implicature-related shifts. Notably, many problematic translations involve pragmatic misalignment rather than semantic inaccuracy, in which alterations in directness, interpersonal stance, or cultural signalling reshape communicative interpretation.

4.1.1. *Cultural pragmatic shifts*

Cultural pragmatic shifts occur when expressions grounded in shared sociocultural knowledge fail to activate equivalent associations in the target context. Literal transfer may preserve propositional meaning while attenuating evaluative or affective resonance. For instance, the Vietnamese idiomatic expression “sớm nắng chiều mưa,” which describes instability or unpredictability, is sometimes rendered literally as “sunny in the morning, rainy in the afternoon.” While semantically transparent, the English version does not convey the conventional evaluative meaning of ‘inconsistency’. A functionally equivalent rendering, such as “highly changeable” or “very unpredictable”, better preserves the pragmatic effect. This pattern demonstrates that cultural meaning resides not in imagery itself but in its conventionalised interpretation.

A similar issue arises in routine interactional formulas. The Vietnamese greeting “Ăn cơm chưa?” often functions as a rapport-building device rather than a literal inquiry about food consumption. Translating it as “Have you eaten rice yet?” may be pragmatically odd in English, where such specificity suggests genuine concern about diet. A contextually appropriate equivalent, such as “Have you eaten?” or “How are you—have you had lunch?” maintains its phatic function. These cases illustrate how pragmatic equivalence requires the reconstruction of communicative purpose rather than lexical form.

4.1.2. *Interpersonal shifts*

Interpersonal shifts arise from cross-linguistic asymmetries in politeness encoding. Vietnamese heavily encodes relational stance through pronouns and particles, whereas English relies more on modality and syntactic mitigation. Failure to recalibrate these resources can alter interpersonal force.

Consider the workplace request “Anh/chị gửi giúp em file này với ạ.” A literal translation, such as “Send

me this file,” removes multiple Vietnamese mitigation devices (giúp, với, ạ), resulting in an utterance that may sound directive or abrupt in English. A pragmatically aligned version, “Could you please send me the file when you have a moment?”, restores mitigation through modal verbs and temporal softeners. The shift illustrates how politeness meaning is distributed across different linguistic resources in each language.

Conversely, English politeness formulas may not map naturally onto Vietnamese structures. The phrase “I’m afraid we can’t process your request at the moment” softens refusal through a conventionalised expression of regret. Rendering this literally as “Tôi sợ là...” may sound unnatural or overly formal. A more contextually appropriate translation such as “Rất tiếc, hiện tại bên mình chưa thể xử lý yêu cầu này” employs a Vietnamese service-genre formula that performs equivalent facework. Here, pragmatic equivalence involves substituting culturally appropriate politeness conventions.

4.1.3. *Implicature-related shifts*

Implicature-related shifts occur when indirect utterances are translated propositionally, disrupting the intended inference. For example, the Vietnamese response “Để mình xem đã” often serves as a polite noncommitment or an indirect refusal. A literal translation of “Let me check first” may be interpreted as genuine intent in English. Rendering it as “I’ll see what I can do” or “I’ll see, but I can’t promise” preserves its non-committal implicature.

Understatement-based hints present similar challenges. In English, “It’s a bit crowded in here” may function as a polite request to create space. Translating it as “Ở đây hơi đông” may shift the meaning toward numerical density rather than clutter or spatial discomfort. A pragmatically equivalent rendering such as “Ở đây hơi chật/bừa bộn nh?” better reconstructs the intended hint. These examples demonstrate that implicature is preserved not by literal correspondence but by replicating the inferential cues available to the target audience.

4.2. *Strategies for maintaining pragmatic equivalence*

The observed patterns give rise to several pragmatic translation strategies.

Cultural adaptation involves replacing source expressions with target-culture functional equivalents, as in the rendering of “sớm nắng chiều mưa” as “unpredictable.” The goal is to reproduce conventional meaning rather than imagery.

Controlled explicitation selectively introduces cues that support inference. In translating “Để mình xem đã,” adding “I can’t promise” clarifies non-commitment without over-specifying intent.

Register realignment adjusts interpersonal stance. Transforming “Anh/chị gửi giúp em file này với ạ” into “Could you please send me the file when you have a moment?” recalibrates politeness through modal and temporal mitigation.

Pragmatic compensation redistributes pragmatic force when direct transfer is impossible. For instance, additional gratitude (“thanks for inviting me”) may be inserted in English to match the facework embedded in Vietnamese refusal formulas.

Contextual substitution prioritises communicative function over form. Rendering “I’m afraid we can’t...” as “Rất tiếc...” replaces an English politeness formula with a Vietnamese one appropriate to service discourse.

Collectively, these strategies demonstrate that pragmatic equivalence emerges from interpretive alignment rather than structural similarity. Effective translation thus depends on the translator’s ability to anticipate how utterances will be processed within the sociocultural and interpersonal frameworks of the target context.

The findings highlight the centrality of pragmatic competence in translator education. Training should incorporate analysis of interpersonal positioning, cultural schemas, and inferential meaning. For professional practice, the strategies outlined here can serve as diagnostic tools during revision. For machine translation, the study highlights the need to integrate contextual modelling and interpersonal features, as current

systems remain largely proposition-oriented.

5. Conclusion

Pragmatic equivalence constitutes a foundational dimension of translational effectiveness. Through qualitative analysis of bilingual data, this study has identified systematic patterns of cultural, interpersonal, and implicature-related shift. These shifts frequently arise not from semantic error but from the reduction of pragmatic meaning to propositional content. The proposed analytical framework and strategy set offer practical tools for enhancing pragmatic transfer in both human and machine-mediated translation. However, the dataset remains limited and may not cover all genres, especially specialised fields. The qualitative design also lacks experimental validation. Future research should expand the corpus and apply quantitative methods to strengthen the findings.

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