KNOWLEDGE MANAGEMENT IN THE CONDITIONS OF TRANSLINGUISM

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ABSTRACT

The paper presents a consideration of the modern socio-philosophical concept of "translingualism", which relates to multiculturalism, bilingualism and cross-cultural personality. It is proved that the phenomenon of translinguism is connected with globalization processes, which in today's conditions acquire the characteristics of multifacety and multi-vectory. At the beginning of the XXI century, humanity is experiencing radical changes, during which the world becomes a single global system that significantly changes the communicative, political, economic, cultural ties. The world has entered an era of communicative shift - the simultaneous use of two or more languages in a communicative act. Objective conditions are being created for transmunity and translinguism. Translinguism is defined as a smooth synergetic transition from one linguistic culture to another, resulting in their partial merging; there is no complete assimilation and the linguistic and cultural identity of language users is preserved. There is a mixed discourse - a new quality of enriched linguistic culture, which is characterized by the interpenetration of languages and their interaction. It is especially important to take into account the principles of translinguism in the knowledge management system in ensuring competitiveness, professional growth and development of modern professionals. This allows to form effective communication between professionals taking into account their cultural space

Key words: *translinguism, multiculturalism, linguistic, global, linguistic and cultural identity.*

INTRODUCTION

The modern world is characterized by active globalization and integration processes and the strengthening of communicative and discursive exchange. At the same time, globalization and the associated convergence of many phenomena of public life are opposed by tendencies to localization and diversification. The solution of this contradiction is possible either by the predominance of some linguistic norms over others. Modern concepts of translingualism and transculturalism are one way to implement this kind of compromise.

Cultural transformation and paradigm shift of values encourage Ukrainian society to integrate not only into the European Union, but also into the global dimension as a whole. The need for close communication between Ukraine and other countries, between individual public and private structures raises the issue of mastering foreign languages, their effective use in various spheres of life. Therefore, the phenomenon of translinguism determines a significant scientific interest in the formation of linguistic identity of the individual in the new globalized socio-cultural conditions.

Linguistic identification of a person is a process no less complex than ethnic, national, and religious. And if we are dealing with communication with verbal and nonverbal components of language, we must take into account all their richness, identifying a particular subject. Since it is communication and the media that largely determine the identity of the modern subject, special emphasis is placed on the relationship between identity, language and culture.

The variability of language in historical terms is a consequence of language evolution, contacts of languages and dialects, the interaction of numerous and diverse intra-system factors. The preconditions for variability are laid down both in the very internal system of language and in specific socio-historical forms of its existence.

General and individual problems of language variability have been studied for a long time, which has allowed to accumulate and generalize a huge amount of practical material of many languages. However, today, when the world has entered the era of globalization, many processes associated with the development of language, culture and other attributes of human society are taking new forms. It becomes necessary to look in a new way at the traditional issues of linguistic identity.

Globalization is a complex multidimensional process that manifests itself in economic, political, informational and cultural universals, when territoriality disappears as an organizing principle of social and cultural life. The processes of globalization cover all aspects of human life - economics, finance, education, science, art, including linguistics. According to various leading sociological studies, at the beginning of the XXI century there was a new socio-cultural trend - an increase in the number of people who use two or more languages for everyday and professional communication. The world has entered an era of communicative shift, the essence of which lies in the objective necessity of translingualism. In this context, we consider translinguism as an objective condition for the entry of the individual into a globalized society, a new social reality, a multicultural space. Translinguism is not only the ability of an individual to speak several languages, but also a special type of thinking that absorbs the cultural values of several civilizations, demonstrates open thinking to dialogue.

Naturally, interest in language processes is actualized in academic circles, issues related to linguistic and cultural identity are raised, and discussions take place between representatives of various scientific fields about the distinction between translingualism, multiculturalism, linguistic, global, and linguistic and cultural identity. In the current conditions, the substantiation of their interaction acquires practical significance and requires new scientific tools for the analysis of complex socio-cultural problems of today.

1. THEORETICAL AND METHODOLOGICAL FUNDAMENTALS OF THE STUDY OF THE PHENOMENON OF TRANSLINGUISM

The speed and scale of social reflection on the problem of linguistic identity of the individual today are of particular importance. An important place in this process is occupied by the new philosophy of language, which is formed in close connection with the revision of the concepts of "nation" and "identity".

The specificity of the present moment is that the concept of language, which corresponds to the realities of the new conditions of its existence, is intensively discussed not only in scientific discourse. Language as a socio-cultural phenomenon is increasingly the subject of discussion and debate in the everyday minds of citizens of most countries. There is a new socio-philosophical vision of language, its understanding in the context of globalization. The starting points of this approach are:

- critical rethinking of the concept of "nation" on the basis of social philosophy of the "postnational world";

- widespread reflection on the language, spontaneous (folk) measures to protect the leading languages of Europe; there is a so-called "folk philosophy of language" [13];

- There are tendencies to reconsider the "organic" connection between the language and its "original" speakers, "global identity" (due to the study of English by citizens of different countries).

These provisions are partially presented in the new concept of language by J. Blommaert - sociolinguistics of resources [9]. The author points out the need to take into account the trend of population migration, the consequence of which is the expansion of language use and the emergence of multilingualism. The spatial organization of migrants allows them to remain in the local (due to the formation of communities, support groups, various associations, etc.) and translocal, real and virtual cultural environment. This affects the structure and development of the language repertoire and model of language use. In the daily life of people there are more and more situations when there is a need to speak different languages, even without fully mastering them. The language is used only by "fragments" related to one very narrow field of application. The repertoire of such a "fragment" J. Blommaert suggests calling truncated use of language.

By analogy with M. Foucault's "order of discourse", the author proposes the term "order / hierarchy of markers (orderofindexicality), noting that any space is filled with special markers: 1) normative complexes that organize the differences between" good "," normal " , "Acceptable" use of language, and 2) "deviant", "abnormal" [9, p. 6]. The hierarchy of markers identifies the main directions for expressing a sense of belonging, identity and social roles.

In this context, globalization is studied in terms of its implications for the use of language - the focus is on language as a social action and its change under the influence of globalization. At the micro level, this is realized through the analysis of linguistic repertoires, and at the macro level - through the analysis of language ideologies. Accordingly, the specifics of language use in today's globalized world are: fragmentation, reduction (submergence; truncated language), mobility.

The increase in migration flows has led to the emergence of a "global identity", in which the notions of people, homeland, land disappear, but there is only a territory where (temporarily) employees are and there is no criterion for distinguishing between local culture and migrant from other culture. One of the stages of this process is metroethnicity - the practice of multicultural lifestyle, cultural and ethnic tolerance, in particular in the areas of friendship, music, art, food and clothing [20, p. 83-102]. Proponents of metro-ethnicity use a mixed language - metro-language (J. Meyer), which also contributes to the hybridization of language and culture.

"Global identity" changes the understanding of the role of the national language - the language seems to be detached from the culture within which it originated. The problem of possession / non-mastery of the national language loses its significance, actualizing the mixed use of language through the conscious choice of the individual: as a special slang for constructing their group identity, which includes ethnoidentity. Migration as a transnational phenomenon has created the conditions for the emergence of new (hybrid) forms of language. A clear example of this is the book by German-Turkish author Feridun Zaimoglu, especially his text "KanakSprak" - monologues in the "invented" mixed language, which contains dialects, Turkism, Yiddish and English, far from the norm German. It is this literature that demonstrates the impact of migration on the German language, while raising questions about the nature of European languages as such in the era of globalization. The "invention" of a new language is the moment of creating a new reality in a period of intensive migration and destabilization of identity. Transnational identity does not fear the loss of language and nothing restrains it in experiments with language: "Languages today are in the process of mutation and reconstruction. German-Turkish literature is a convincing proof of the emergence of a new awareness of globalization as a mental and emotional model and life experience "[18, p. 18]. In such an interpretation, globalization is not only a trend of political and social reality of today, but also a mental model of personality [7, p. 307-318].

The problem of "global identity" is also considered through the prism of the concept of multilingualism, presented in the Dynamic Model of Multilingualism. The authors of the concept of F. Herdin and W. Jessner consider the multilingual system of the individual as a single holistic entity [16].

The Dynamic Model of Multilingualism (here and after DMM) was based on two principles: theoretical-systemic and holistic. According to the theoretical-systemic principle, multilingualism is a complex dynamic system characterized by the ability to self-organize. The process of development of a complex dynamic system is characterized by continuous oscillations, through which it balances between states of stability and instability, striving in its motion to a state of entropy (equilibrium in absolute disorder) [10]. Since any complex dynamic system is characterized by a close relationship and interdependence of its elements, any change in at least one element of the system inevitably leads to reorganization / restructuring of the system as a whole. Thus, the study of the multilingual ability of the individual, considered from the standpoint of the theory of complex systems, involves dynamic modeling of this ability and analysis of the processes of its (self) organization;

The holistic principle allows us to consider the multilingual system of the individual as a certain holistic formation. D. Briggs and F. Pete argue that complex systems (both chaotic and organized) are not decomposed into elements, they are absolutely not amenable to analysis [10]. According to the authors, a holistic concept should be used for research on multilingualism, because the DMM developed in this vein does not depend on whether language systems are considered at the stage of initial formation or are already fully formed.

The Austrian philosopher and sociologist A. Schutz devoted the essay "Stranger" to this problem [5]. The scientist believes that only after a stranger accumulates the appropriate knowledge of a new cultural model, then he can accept it as his own self-expression. The author demonstrates the consistency in the development of new cultural patterns on the example of learning a foreign language, when first there is a passive understanding, and then the active use of new language constructions.

Indeed, all lexical units can be translated from one language to another, to understand grammatical constructions, if correlated with the native language. But there is another meaningful side in the language that is not translated. It includes the following features: 1) a set of connotative meanings, significant in terms of the circumstances of their use; 2) the presence of idioms, jargon, dialects, understandable to those who participated in common past experiences; 3) the presence of artifacts associated with the language, which reflects the history of the socio-cultural group [5, p. 21].

All the above features can not be mastered, studied, so their knowledge, understanding, interpretation become a decisive factor in determining identification.

Since language is a means of penetrating the realm of the mental, inner world of man, it is one of the most important means of identifying the individual. Language equally acts as a means of structuring reality, and as a channel for the transmission of social experience. Linguistic expression of identity helps to unite people into groups and maintain the necessary identity within the community.

In this context, for a more thorough understanding of identity in the linguistic aspect, it is worth considering those scientific approaches that study linguistic identity in relation to ethnic, national and social identities: Primordialism focuses on the variability of linguistic identity and its relationship with ethnic identity (K. Girtz, E. Smith, J. Fishman); instrumentalism is based on the fact that linguistic identity is determined situationally (J. Nigel, R. Bart); Constructivism explains national and linguistic identity as a constructed rather than an objective reality (B. Anderson, E. Hobsbawm).

Within the primordialist approach, identity traits (ethnic, national, or linguistic) are immutable and traditional, so each generation inherits them. Proponents of primordialism also pay attention to the connection between linguistic identity and ethnic identity. As noted by J. Fishman, as long as there are ethnic groups, languages will be a symbol of these groups, and a tool for creating images of the group, and cooperation with other communities [14, p. 48]. Proponents of the instrumentalist approach emphasize that the presence of several languages in the formation of identity is quite common. In particular, R. Bart believes that people can change their linguistic identity depending on the situation [1]. In addition, instrumentalists appeal to the fact that linguistic identity is only one of the many identities inherent in man, because language is more like an image of thought enriches the instrumental interpretation of linguistic identity [1].

Constructivism is based on other assumptions. In particular, the fact that social, political, economic processes and conditions are considered a determining factor in the "construction" of linguistic identity, so it is considered as a social construct, the language groups are determined by social practices. E. Hobsbawm believes that any language that passes from exclusively oral speech in the field of reading and writing.   That is,   any language that becomes a means of school education or official use, changes its character, and the desire to "speak correctly" is a direct construction of their nation [17, p. 21]. Arguing that national languages and identities are in a complex dialectical interaction, E. Hobsbawm clearly distinguishes between linguistic and political realities: for the scientist, the historical focus of nationalism is not language, but politics and economics. The meaning of constructivism is that the social actor is autonomous and always open to new interpretations and transformations.

The concept of ethnolinguistic life of H. Giles and D. Taylor outlines the role of language in interethnic relations and socio-cultural determinants that can encourage communicators to use their native language as a means of communication. Such determinants include language status, number of speakers and institutional support. The ethnolinguistic life of a group is what unites a group whose members behave differently from other communities in intergroup relations. Intergroup differences will be stronger if community members: 1) clearly identify with their group and view language as an important dimension of their identity; 2) perceive their group as a group with high ethnolinguistic activity [26, p. 78].

Thus, the results of the analysis allow us to conclude that scholars offer a variety of markers to define the term "translinguism" (eg, linguistic, cultural, ethnic, civic, political identity). However, fundamental to all these markers is the desire to overcome social inequality based on linguistic and cultural markers (heterogeneity) by forming linguistic, cultural, civic, political and economic relations through public policy. Translinguism, in fact, reinforces the perception of citizens, in particular migrants, about recognition in society and belonging to it. If translingualism succeeds, not only is a high degree of substantial equality achieved, but there is a general national unity or social cohesion. The fundamental argument of the proponents of translinguism is that the practice and recognition of linguistic and cultural traditions are crucial for personal and linguistic identity, and therefore are a prerequisite for successful integration into all other spheres of life and society.

The current idea of translingualism as a complex socio-cultural phenomenon requires the development of qualitatively new approaches to this problem. First of all, it is necessary to use an interdisciplinary approach that takes into account the results of research in various scientific disciplines – linguistics, psycholinguistics, sociolinguistics, sociology, biology and even physics, each of which can make a significant contribution to a unified synergetic theory of translingualism. The "ideal" concept of multilingualism must meet the requirements of plasticity, adaptability and universality, which would allow it to be used to study different types of multilingualism, taking into account many factors: the number of languages known to the individual, how to learn, degree of balance and so on.

2. TRANSLINGUISM AS A SOCIOCULTURAL PHENOMENON OF MODERNITY

In academic circles, the interest in language processes is actualized, issues related to language identity are raised, and there are discussions between representatives of various scientific fields about the processes of its formation in the conditions of translinguism.

Translinguism arises in a situation of communication in which an individual uses several language systems, moves from one language code to another, resulting in: 1) merging of several linguistic cultures with full preservation of linguistic and cultural identity of native speakers and 2) formation of mixed discourses [12]. Translinguism presupposes the penetration of one language into another, the emergence of a new quality of enriched linguistic culture.

The concept of translinguism first appeared in linguistics and linguodidactics in the late twentieth century. It is believed that one of the first authors of this concept was Vivian Zamel [27], but the origin of the idea of traslinguism can be found even earlier in the works of Cuban culturologist Fernando Ortiz [22]. The paradigm of transculturalism revises one of the many concepts of identity - the linguistic identity of the individual.

Transculture, which emerges as a result of transculturalism and is closely related to translinguism, means "a new sphere of cultural development outside the established national, racial, gender and professional cultures" by overcoming "the closed nature of their traditions, language and value determinations" [4, with. 55]. In this context, it is important to distinguish between the concepts of transculturalism - multiculturalism - interculturalism.

The analysis of the domestic language space shows that affixoids / prefixoids multi-, poly-, inter-, cross- have long been used terminologically. Some of them function as absolute synonyms. To this list is added another: trans- with variations in the root of the word: cultural-, -culture, -culturalism, -linguality, -linguism. Frequency analysis of the usability of the outlined concepts in the Google search engine revealed the predominance of nominations with the Greek prefix poly- (24,100 words). It is customary to talk about multiculturalism in pedagogy, where it is perceived as a "quality of personality" [2, p. 12], a manifestation of her tolerance. The multiculturalism of the individual is opposed to ethnocentrism, nationalism, cultural fundamentalism, and racism. Terms with the prefix poly- very close nominations with the Latin component pluri-: pluriculture, pluricultural. However, these terms are not often used: they are used in three out of five Google searches. (Table 1) - the data presented are dated November 15, 2020.

Under multiculturalism understand cultural diversity, "a sharp increase in the internationality of information, art and subject environment of modern man" [4, p. 214]. This term is very close in meaning to the term "multiculturalism" – the coexistence of cultures without their merging, the equal existence of the national majority and minority.

Table 1. Frequency of use of prefixoids with the root -cult-

Prefixoid	Frequency	Total Amount
Interculturalism	2820	12718
Interculture	98	
Interculturality	1480	
Intercultural	8320	
Cross-culturality	1240	98740
Cross-cultural	97500	
Multiculturalism	335000	483900
Multiculturality	40900	
Multicultural	108000	
Pluriculture	3	13
Pluriculturality	5	
Pluricultural	5	
Policulturality	2400	52800
Policultural	50400	
Transculturality	523	11042
Transculturalism	3980	
Transcultural	7010	

Multiculturalism means a set of certain theories and practices for understanding social reality; it is a policy aimed at recognizing and preserving cultural differences due to ethnic, religious and other social factors. Multiculturalism is the practical implementation of the principles of multiculturalism, or ethnocultural diversity. Along with this concept, interculturality is used - focusing on the interaction of cultures, the result of which is the process of universalization of the world. Interculturalism includes the integration of cultures or acculturation, which involves the interpenetration and interaction of cultures, change under its influence of the dominant people of material culture, customs and beliefs of the ethnic group in contact with it, as well as the interaction of different sociocultural systems [2].

Linguistic analysis of the use of affixoids multi- and inter- showed that the Ukrainian language is characterized by the predominant use of the prefix inter-. This is due to the peculiarities of the construction of language discourse and cultural and historical influences on the development of the Ukrainian language in general.

In philosophical discourse we find another term - cross-cultural, which is used as a synonym for interculturality. Translated from English crosscultural - "one who is at a crossroads, on the border of cultures." Noting the subtle difference between intercultural and cross-cultural definition, M. Bergelson states: "The term intercultural communication refers to cases when communicative competence is so different that it is reflected at the end of a communicative event. The term cross-cultural usually refers to the study of a particular phenomenon in two or more cultures and has the additional meaning of comparison "[4, p. 166].

The concept of cross-culturality substantiates the legitimacy of the coexistence of subcultures in a multinational society. A stable balance of cultural diversity and monoculturalism is envisaged. According to the concepts of cross-culturalism, the self-worth of large and small subcultures is supported and respected, cultural and ethnic diversity is not seen as an object of elimination. On the contrary, all without exception, the culture of a multinational society with their features and differences are seen as social wealth and property.

Let us turn in this regard to the judgments of French scientists J. Burke and O. Menier [28]. French culture, according to Burke, has a long humanistic tradition, which involves appealing to different points of view. "The real national problem," Burke notes, is that, "following such traditions, it goes far beyond school." According to Menier, interculturalism means a pluralistic approach to education, recognition of the heterogeneous nature of cultures, acceptance of the thesis of unity in diversity. The scientist believes that we should abandon the "pathetic version of the concept of multiculturalism, which considers other cultures as deprived of destiny and in need of help to get on the common path of

equality." He proposes to treat all cultures as equal partners in intercultural dialogue. In intercultural communication, Meunier sees the movement "towards democracy and citizenship in the context of pluralism and globalization."

To begin with, let us note that the situation of expanding speech communication through acquaintance with foreign languages is ideally deeply positive, as it raises people's activity and promotes a creative attitude to life.

Thomas Bak (University of Edinburgh) found that those who spoke more than one language from an early age developed age-related dementia 4 years later. There was a natural question about the usefulness of learning foreign languages by adults. Among the participants in the experiment were those who knew only one language and those who spoke a foreign language. It turned out that the second group was capable of greater mental concentration, regardless of how early a person began to learn a second language. It is clear that the constant switching from one language to another stimulates brain activity and the ability to weigh verbal information more carefully. Neurobiologists add that this creates new neural structures, and this may not necessarily happen in childhood [7, p. 3-16].

However, not everything here is so rosy, starting from the fact that not everyone is capable of languages at all. And emigrants feel differently in a foreign environment. Yes, representatives of a more "distant" culture experience greater difficulties in communication. For example, people from Christian Eastern Europe, despite all the differences in mentality, are much easier to adapt to the Western European environment than people from Islamic lands, and here plays a role and saturation of modern lexicon with international vocabulary such as computer, file, fake, and a certain genetic affinity of European languages (in other words, it is easy to recognize two, in wool - wool, in swine - a pig, etc.). And a Swahili-speaking person doesn't stand a chance. He is doomed to marginality and discontent. Therefore, many Western countries are already seeking to impose serious restrictions to reduce the influx of such migrants - the introduction of language requirements, tests for intercultural compatibility, restrictions on certain activities. There is even the concept of "acculturation of migrants" - the process of transforming the culture of the new citizen or the culture of the host, which eventually leads to assimilation. And here the main attitude - to learn the dominant language and the basics of etiquette, recently - and deepen knowledge of local customs. In Europe and the United States, the testing of the principles of multiculturalism began with educational institutions, and here the focus from the beginning was primarily on the study of language. But it turns out that success is not guaranteed. After all, it is the loss of the native language that inevitably leads to the shaking of the authority of the native culture, the loss of one's own national dignity.

Transculture encompasses the simultaneous existence of an individual in the role of several identities in different cultures, with the partial preservation of each of them. The

author of the term, Cuban culturologist Fernando Ortiz, notes that as a result of transculturation, a new sphere of cultural development emerges outside the established national, racial, gender and professional cultures by overcoming the closedness of their traditions, language and value determinations. At transculturation there is a hybridization of cultures. In other words, transculturalism allows overcoming the cultural separatism, isolation, stratification and determinism of identity by the discourse of authenticity that have become the basis for multiculturalism. Transculturalism encompasses the focus on self-distancing, self-removal from any predetermined identity and self-criticism. Transculturalism presupposes the coexistence in different cultures with the preservation of the imprints of each of them. The result of transculturalism is a gradual change of culture, including through hybridization; acceptance of differences ("reconciling differences" [15, p. 8]) due to the fact that the individual acts as several identities in one and in another culture.

Accordingly, translinguism is a smooth transition from one linguistic culture to another; their merging without full assimilation, but with the support of the linguistic and cultural identity of language users, which leads to mixed discourse. Translinguism means the penetration of languages, their interaction, which provides a new quality of enriched linguistic culture. The sphere of translingualism can be characterized as blurred or "speech fluidity" [25, p. 160].

Translinguism involves not just the use of two or more languages in everyday life, but the creation of new language constructs with their help. At the same time, bilingualism is a daily linguistic reality of the individual [8, p. 151]. Using languages from its language repertoire, the translingual often violates language norms, adapting linguistic codes to the goals of communication and specific language context [24, p. 6]. There is a phenomenon of "language game": a set of game manipulations with language - its lexical, grammatical and phonetic resources.

As a result, it leads to distortion of linguistic identity and blurring of its main characteristics [11, p. 172]. It is known that language is not only a means of communication, communication between people, but also a spiritual component of the ethnos, a treasury of traditions, culture, the national heritage. However, in the conditions of multiculturalism, multilingualism, language and culture can form a new phenomenon - translinguism, which is quite fully manifested in the discursive practice of translinguals. According to A. Pennycook, translinguism is "the use of the entire communicative repertoire of the individual, as a result of which language and culture flow smoothly into each other, simultaneously helping and interfering with each other (hence the idea of transference and interference)" [23, p. 309]. Bilinguals not only speak two different languages well, but also think about them. Practice shows that depending on the environment, a person automatically switches to a language (and not only in the process of verbal communication, but also

mentally), sometimes without even noticing it. There is a kind of cultural integration at the personal level as a result of combining different elements of cultures, which leads to the formation of a qualitatively new phenomenon. Z. Proshina identifies communicative strategies and tactics that a person uses in a translingual situation: mixing and switching language codes, borrowing, hybridization, subjugation, simplification, use of international words, paraphrases, activation of metacultural knowledge and others. [24, p. 8]. Then comes the era of normalization of unstable social and identification states of the individual.

When studying translinguism, one cannot ignore the system of modern education. Translinguism as a socio-cultural phenomenon puts before the latter the complex task of preparing people, especially young people, to live in a multinational and multicultural environment, the formation of skills to communicate and cooperate with people of different cultures, nationalities, races, religions. The social essence of modern multilingual education lies in the formation of not just linguistic, but broad socio-cultural competence and the authenticity of the contextual interpretation of the meanings of intersubjective communication of representatives of different cultures.

Thus, translinguism as a socio-cultural phenomenon appears in the globalized world as an everyday reality. Due to the growing interaction of economic, scientific, cultural and political interests, it is the fact of real linguistic coexistence for the vast majority of the world's population, a means of socialization of the individual, forms the attitude of empathy and tolerance in the socio-communicative process, in a multi-violent approach to education. Translinguism expands cultural and linguistic identity, increases the reflexive and valuable attitude to the achievements of national culture, increases cultural wealth and opportunities for the individual to enter into intercultural dialogue. Polylingual adaptation to the new socio-cultural environment allows the individual to overcome culture shock and marginal socio-cultural status.

CONCLUSIONS

The analysis allows us to conclude that the concept of "translinguism" has not yet been sufficiently studied by modern scientists. Translinguism is an objective fact of modern reality; socio-cultural phenomenon of modernity. The processes of globalization contribute to the expansion of the scope of its functioning, in particular in the context of language practices of the individual, his identity.

The formation of translingual language thinking involves the unification and harmonization of significant elements: worldview of the traditions of different cultures. The translingual personality equally uses two, three or more languages in the practice of everyday life.

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