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## PERSONAL COMPONENT FORMATION OF FUTURE INTERPRETER'S COMMUNICATIVE CULTURE OF IN THE PROCESS OF THEIR PROFESSIONAL TRAINING

*This scientific article is devoted to the study of the process of formation of the personal component of the communicative culture of future interpreter's in the process of their professional training. Since possessing the above-mentioned qualities helps interpreters interact with clients and colleagues, understand the context and peculiarities of the communicative process, and also effectively resolve interpersonal conflicts that may arise during interpretation. The purpose of this scientific article is to study the process of formation of the personal component of the communicative culture of future interpreters in the process of their professional training. To implement the set tasks and achieve the specified goal, a complex of the following general scientific research methods was used: analysis of psychological-pedagogical, philological literature, comparison – to determine the key concepts of the work, to identify the features of the professional training of future interpreters. Our work presents the components of the personal component of the communicative culture of future interpreters. The above components, namely empathy, emotional intellect, tolerance and reflexivity, are analyzed and scientific approaches to their definition are summarized. A high level of personal component development of the future interpreters communicative culture contributes to the improvement of the quality of translation services and increases the competitiveness of university graduates in the world labor market.*

**Key words:** *future interpreters, communicative culture, empathy, emotional intellect, tolerance, reflexivity.*

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## ФОРМУВАННЯ ОСОБИСТІСНОГО КОМПОНЕНТА КОМУНІКАТИВНОЇ КУЛЬТУРИ МАЙБУТНІХ ПЕРЕКЛАДАЧІВ У ПРОЦЕСІ ЇХ ФАХОВОЇ ПІДГОТОВКИ

*Дана наукова стаття присвячена вивченню процесу формування особистісного компонента комунікативної культури майбутніх перекладачів в контексті їхньої фахової підготовки. Адже володіння вищезазначеними якостями допомагає перекладачам взаємодіяти з клієнтами і колегами, розуміти контекст та особливості комунікативного процесу, а також ефективно вирішувати міжособистісні конфлікти, які можуть виникнути під час перекладу. Мета цієї наукової статті полягає у дослідженні процесу формування особистісного компоненту комунікативної культури майбутніх перекладачів у процесі їх фахової підготовки. Для реалізації поставлених завдань та досягнення означеної мети використовувався комплекс таких загальнонаукових методів дослідження: аналіз психолого-педагогічної, філологічної літератури, порівняння – для визначення ключових понять роботи, виявлення особливостей фахової підготовки майбутніх перекладачів. У нашій роботі презентовано компоненти особистісного компонента комунікативної культури майбутніх перекладачів. Проаналізовано вищезазначені компоненти, а саме емпатійність, емоційний інтелект, толерантність і рефлексивність та узагальнено наукові підходи до їх визначення. Високий рівень сформованості особистісного компонента комунікативної культури майбутніх перекладачів сприяє підвищенню якості перекладацьких послуг та підвищує конкурентоспроможність випускників університетів на світовому ринку праці.*

**Ключові слова:** *майбутні перекладачі, комунікативна культура, емпатійність, емоційний інтелект, толерантність, рефлексивність.*

**Introduction.** Today's world, which is characterized by rapid changes and globalization, requires highly qualified professionals who are able to perceive and effectively interact with multilingual and multicultural communities. Interpreters, as linguistic mediators, play an important role in ensuring communication and understanding between different languages and cultures. For their successful work, language skills and technical translation skills are not enough; no less important is the personal component of communicative culture. We consider empathy, tolerance, reflection and emotional intelligence to be the key elements of the personal component of the communicative culture of future interpreters.

**Analysis of recent research and publications.**

T. Kramarenko's approach to determining the personal component of communicative culture is interesting (Kramarenko, 2013). The author emphasizes that this aspect involves the future specialists' understanding of the leading principles of dialogue culture, awareness of its importance within the framework of professional activities, the desire of the applicants to develop in professional and personal spheres. The researcher singles out two main components of perception: sensual (sensation, perception, representation) and logical (concept, judgment).

P. Pliger characterizes the perceptiveness of the interpretation activity as the ability to identify oneself with the author of the source text, a deep awareness of the author's intention, which allows one to predict the course of the conversation and, if necessary, to apply a compensatory mechanism, based on the emotional and meaningful relationship of the elements of the plot and the perception of the author's thought (Plieger, 2006).

In the context of our research, we single out the following constituent elements of the personal component of the future interpreters' communicative culture: empathy, emotional intelligence, tolerance and reflexivity. The following is a detailed analysis of the approaches of domestic and foreign scientists to the definition of each element of the personal component of the interpreter's communicative culture.

**The aim of the study.** Taking into account the fact that the main goal of the interpreter is to achieve instant communication, we believe it necessary to consider the peculiarities of the functioning of psychological and psycholinguistic mechanisms of language mediation, which are presented as a personal criteria of the future interpreters' communicative culture.

**Presenting main material.** First of all, it is necessary to dwell on such a quality as empathy. To define the conceptual basis of the concept of empathy, it would be appropriate to turn to the historical

origins of this term. Empathy comes from the Roman "patho", has the meaning of a deep and strong emotional attitude and is close in meaning to suffering; the prefix "em" characterizes the introverted direction of the action (Ustymenko, 2017: 77). Scientists agree in defining empathy as the ability of an individual to understand the emotional state of a partner, emotional resonance, immersion in the inner world of the interlocutor. Yu. Ustymenko distinguishes three types of empathy, namely: emotional (presupposes the functioning of identification and identification mechanisms), cognitive (presupposes the activation of intellectual processes of comparison and analogy) and predicative (using intuition to predict the partner's emotions and actions) (Ustymenko, 2017: 77).

The above opinion confirms the ideas of Western sociologists, who also distinguish cognitive (presupposes awareness of the interlocutor's emotions) and emotional (characterizes psychological sympathy) empathy. It is believed that cognitive empathy can be developed by future translators by deepening their knowledge of history, culture and becoming aware of the peculiarities of the mentality of a certain country, while emotional empathy belongs to the category of natural, personal qualities of an individual (Pernau, Rajamani, 2016: 46–65).

In the interpreter's professional activity, we understand empathy not only as a person's ability to sympathize with others based on the principle of similarity of experience, but also to sympathize despite personal differences, based on the experience of another individual. Of course, emotional sympathy can negatively affect the quality of interpretation and become a stressful factor for a novice interpreter. Therefore, the specificity of the abovementioned profession requires a high level of stress resistance, control of one's own emotional state, i.e. mastering the skill of switching and self-regulation. An example of situations that require the above skills and abilities can be the typical working conditions of military and court interpreters (Louie, 2005: 566–578).

We support the scientific ideas mentioned above and emphasize the need for students of philology specialty to develop the ability to understand the tutor, finding verbal and non-verbal means of communication that are appropriate in a specific situation. An interpreter must "read" the communicators, predict their mood and subsequent actions, analyzing the lexical and stylistic aspects of speech, intonation, gestures, at the same time adequately reveal their own emotions and maintain a position of neutrality (Goleman, 2005).

We consider emotional intellect to be the second element of the personal component of an interpreter's

communicative culture. Studying the specifics of the phenomenon of interpreter's emotional intelligence, the work of N. Dyachuk is of particular interest, who defines this factor as emotional education, emotion management, empathy. We support the author in the idea of the need to develop the emotional intellect of future philologists as an important tool for interpreting the imagery of the text related to the author's communicative intentions. Future interpreters must master the skills of understanding and perceiving other people's emotions in order to adequately mediate the expressiveness of the source text (Dyachuk, 2014).

Researchers emphasize the functioning of two types of this phenomenon: intrapersonal – involves developed skills of self-knowledge and analysis of one's own feelings; and interpersonal – effective interaction with partners based on empathy of their emotional state.

Further we are presenting scientific achievements related to the third element of the personal component of the interpreter's communicative culture, namely tolerance. Rapid changes that have taken place in recent years in the economy, politics, mass media and culture have contributed to the intensification of international communication. Therefore, the problem of tolerance of relations between representatives of different peoples has acquired special importance, where the role of interpreters is becoming more and more significant. A modern interpreter acts as an intercultural mediator and ensures the establishment of friendly relations and mutual understanding between representatives of different ethno-socio-cultural communities. Taking into account the fact that the work of an interpreter includes linguistic, communicative and mediating activities, the formation of intercultural tolerance is considered one of the leading tasks of the professional training of future philologists at higher education institutions.

M. Priyma offers a definition of ethnic tolerance of a linguist- interpreter and emphasizes that this type of tolerance is an integral part of the individuality of a future specialist. A high level of ethnic tolerance involves seeing the "picture of the world" through the eyes of representatives of different cultures; a mental state that will prevent the emergence of professional inter-ethnic conflicts; in the event of similar situations, the ability to act tolerantly, responsibly, guided by the interpreter's professional code (Priyma, 2005).

This idea is supported by S. Amelina, in whose works it is stated that the tolerance of linguists is a professional and personal trait and is characterized by "positive interaction of the individual with representatives of other nationalities, the presence of specific value orientations and a set of professional knowl-

edge and skills aimed at achieving interaction in the process of professional translation » (Amelina, 2008).

Taking into account the rapid globalization processes, academic and professional mobility, transformation of social guidelines, interpreter's tolerance in the process of professional services providing is becoming more and more important. Modern educational and methodological programs of domestic higher education institutions should take into account the requirements of the global labor market and form in future specialists the psychological attitudes of accepting the individual characteristics of communicators, respect for the culture, customs, traditions of different countries, seeing the "picture of the world" through the eyes of the interlocutor, refraining from any condemnation, subjective criticism of the national identity of other peoples.

Taking into account the need to possess a high level of empathy, the skills of choosing adequate communicative behavior, knowledge of the techniques of managing one's own emotions in the professional activity of an interpreter, it will be appropriate to analyze the third element of the personal component of communicative culture – reflection.

O. Havrilyuk defines reflection as a means of optimizing interpreter activity. According to O. Havrilyuk, "reflection is a way of overcoming understanding, besides, it has a naturalistic-psychic character, and is the activity of someone who creates consciousness. Interpreter's reflection is the ability to create something new in concepts, mental paradigms, schemes and models, and not just to reflect what already exists" (Havrilyuk, 2007: 44). Thus, the process of interpretation is inextricably linked with the creation of a new product, because it is the awareness of a creative personality.

Yu. Shabanova agrees with the statements mentioned above and cites the term "hermeneutic circle" as a key aspect of reflection that determines the quality of interpretation. The "hermeneutic circle" presupposes a specific mental activity in which the whole is understood on the basis of individual elements, and the individual elements can be understood only from the perspective of the whole. Thus, the content of the text becomes clear to the interpreter only based on the awareness of individual words, phrases and semantic units, and adequate perception and understanding of individual quantum of information is possible only based on the complete text. Such a movement from the whole to individual elements and vice versa (the process of understanding the meaning) implies that at each stage interpreter becomes aware of a certain level of content, integrates it with the already existing conceptual apparatus and eliminates discrepancies between the understanding of the whole text and its

individual elements, forming a holistic image of the informational text (Shabanova, 2014).

The analysis of modern studies devoted to the phenomenon of interpretation reflection gives us grounds to assert that a high level of formed reflection is a necessary element in the formation of the professional personality of both an oral and a written translator. As part of the professional training at the university, future philologists must learn to analyze and provide an adequate assessment of their own communicative activity, self-assess and predict the impact of their own behavior strategy on the interlocutor, see the picture of the world through the eyes of the subject of interaction. With the help of reflection, future specialists will be able to improve the quality of professional services and increase their own competitiveness in the modern labor market.

**Conclusions.** As a result of the study of the formation of the personal component of the

future interpreter's communicative culture in the process of their professional training, several important conclusions can be drawn. The personal component, including empathy, tolerance, reflection and emotional intellect, is an integral part of the professional development of future interpreters. It determines their ability to communicate openly and effectively, understand clients and contexts, and resolve conflicts. The formation of the personal component of the communicative culture of future translators is a step towards creating a new generation of professionals who are able not only to effectively perform their functions, but also to create a favorable communicative atmosphere and promote understanding and cooperation between different cultures. Such an approach will help raise the level of professionalism and ethics in the field of interpretation and contribute to the further development of this important profession.

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