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COMMUNICATIVE CULTURE AS AN INTERPRETER'S ESSENTIAL TOOL

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Abstract. *The work considers communicative culture as an important component of the interpreter's work, which is composed of communicative skills and abilities of the individual easing process of communication in society.*

Keywords: *communication, communicative process, interpreter, communicative culture.*

Introduction.

The purpose of this article is to define the notion of "interpreter's communicative culture" as the essential tool of interpreter's work. Considering the goal of the research, we believe it is reasonable to study definitions of "communication", "culture" and "communicative culture" prior to describing the notion of "interpreter's communicative culture".

The term "communication" as a process of exchanging information between two or more participants has been the subject of scientific research around the globe since ancient times. The first philosophic reflections on this subject date back to IV-I century BC. We owe the theoretical legacy of the study of the phenomenon of communication to Demosthenes, Socrates, Aristotle, Aurelius and Cicero. As early as those days mankind was aware of the importance of art, culture, eloquence, oratory. The great philosopher and politician Isocrates emphasized: "Speak so that I see you" [29, p.10].

Modern science offers an in-depth study of the concept of "communication". A significant part of domestic dictionaries denote this term as a certain connection, cooperation or speaking, i.e. the active process of transmitting information from source to recipient [17], but the philosophical dictionary provides a slightly different definition of this concept: "communication (Latin communication - message, transfer) -... conceptual and ideally-meaningful aspect of social interaction. Actions that are consciously focused on their meaningful perception are called communicative. The main function of communication is to achieve social unity while preserving the individuality of each of its elements... "[5, p. 178].

Approaches to the definition of the term "communication" can be divided into five groups: as a process of information exchange; as a mechanism of human relations; as a connection, as a personality trait or natural talent; as a process of mutual exchange of information and human self-determination in the world.

Having analyzed the works of leading domestic scientists, we conclude that the key definition of "communication" is its understanding as a process of information exchange. Such definition was offered by N. Lepsкая [14], G. Pocheptsov [21], B. Sapunov [25] and others. Ch. Cooley understands this phenomenon somewhat more



narrowly and considers it to be an act of connection of a certain subject with an object, which can be a person or a mechanism [3]. S. Goncharenko, on the contrary, expands the definition of this term: "Communication is a personality trait, its ability to communicate with other people, sociability. It is formed in the process of human life and activity in a social group" [7, p. 65].

S. Troyanskaya offers a slightly different understanding of the concept of "communication". The author defines this term as an information connection between individuals and singles out the concept of "pedagogical communication". This term is defined as organization of the educational process in the form of communication, interconnection, cooperation, which is based on perception, processing and transmission of messages, personal meaning or values of an individual [27].

O. Sanfirova has a similar opinion and distinguishes three main types of pedagogical communication: professional, personal, social [24]. In the professional field, the author understands the term as a means of forming constitutive competencies of the educational process participants. In the personal field of communication, the formation of a harmonious personality of an individual capable of a deep value-based approach to solving professional problems in the future profession is considered to be paramount. In the social sphere, the leading goal is the comprehensive socialization of a person, career growth and full realization of personal potential.

A thorough study of the bilingual component of the communicative process was proposed by T. Ezhova, who defines this notion as a complex communicative phenomenon that reflects the dynamic processes of using language as a tool in communication, via which "subjects of communicative interaction implicitly or explicitly express their communicative intentions" [4, c. 311-317].

M. Petrova considers communication to be a multilateral phenomenon, which, above all, is characterized by the coordination of existing symbolic information, which is engraved in the existing traditions of society [20]. The researcher emphasizes that communication unites people who live in a single historical time, cultural space and have common or similar social codes.

This opinion is supported by V. Sagatovsky, who believes that communication is axiologically neutral, but it orients the participants of the communicative process to certain norms of life and acceptable behavior established in this society. According to the author, the course of the communicative process is always determined by the composition and structure of a particular social code (literature, art, ideas, knowledge and stereotypes of a particular cultural and historical era) [23]. Axiological neutrality of information allows to cross cultural boundaries quickly and enter new cultural spaces using modern media. Thus, communication in the field of education can be enriched with new ideas and visions of a particular problem, but this potential is fully revealed only in the presence of linguistic affinity of all subjects of the communicative process.

Considering the peculiarities of the process of forming future interpreters' communicative culture, in the context of our research we consider the most appropriate to use the definition of the term "communication", which V. Katkov presented in his dissertation research [11]. The scientist defines communication as a



form of communication in the process of talking, which is triggered by social interaction of both parties. In this case, each participant has his own communicative role and uses communication skills to present their own opinion, beliefs, worldview.

In the next part of our research we will present the most up-to-date definitions of the notion of “culture” proposed by Ukrainian and foreign scientists. Modern science offers more than 200 definitions of this term, but we will consider only those that are the closest to the concept of our study.

In the profound study of the origins of this concept, special attention is drawn to the definition of the philosophical encyclopedic dictionary: “ “culture” - (Latin cultura) processing, education, education, development, respect, a specific way of organizing and developing human life, which is represented in the products of material and spiritual labor; in the system of social norms and institutions; in spiritual values; in the totality of human relations to nature, among themselves and to themselves” [5, p. 288]. However, modern scientific thought offers much more approaches to the definition of this term.

O. Gavrilyuk defines the given notion as “complex dynamic personal phenomenon that reflects the socially determined level of personal development, its readiness for communicative activities, a system of views and actions that meet the needs of self-realization and a way to achieve goals in communication, fruitful friendly interaction of people in various spheres of life” [6, p. 3].

N. Mitrova believes that culture is “a set of skills and abilities that provide friendly interaction of people, effective solution of various communication problems” [16, p. 78].

A. Kostina and A. Flier agree that culture is “historically established order of interaction between people during their coexistence in the existing natural and historical conditions, as well as a set of products, ideas, structures and technologies generated in the process of their interaction” [13, p. 23-36].

We believe that within the frameworks of our study, the most appropriate definition is given in the Oxford Dictionary, which represents the notion of “culture” as “system of customs and beliefs, ways of life and thinking of people of a certain country” [19, p. 306] since an interpreter must take into account customs, religious traditions, a special vision of the world of a certain people while providing professional services.

Speaking about the culture of future interpreters, we consider the most relevant definition proposed by A. Mudrik [17]. The author defines this concept as a system of knowledge, norms, values and patterns of behavior accepted in society, and the ability to naturally and effortlessly implement them in business and emotional communication.

Theoretical analysis, generalization of scientific-pedagogical and psychological-pedagogical literature gave us the opportunity to conclude that the category of culture corresponds to such categories as communication, communication, speech culture and communicative culture.

Comparing the concepts of communication and culture gives us reason to study the phenomenon of communicative culture in the context of interpretation. Active research of the culturological aspect of communication, which took place in the early



90's of XX century, contributed to the emergence of the concept of "communicative culture".

Within the framework of our study works by A. Anosova [2], L. Mitina [15], I. Komarova [12] are of particular interest, since they define communicative culture as a system of communicatively significant personality traits that combine knowledge, skills, values, meet the norms accepted in society and allow the individual to interact with the outside world in the process of business and emotional communication.

E. Karimulaeva and A. Kurbanova offer a slightly different understanding of the abovementioned concept and define communicative culture as a set of technical communicative skills and personal qualities of the individual. The characteristic feature of communicative culture is the presence of a communicative ideal, adherence to personal values and generally accepted norms of professional communication [10].

E. Rudensky presents communicative culture as a constitutive component of any professional activity, identifies a number of main components of the above phenomenon, namely: creative thinking, speech culture, positive attitude to the communication process, psycho-emotional regulation, appropriate use of nonverbal communication, adequate perception interpretation of the interlocutor's communicative actions, empathy and restrained expression of emotions, etc [22].

Thus, considering the essence of communicative culture, we can conclude that in our study the most relevant definition of this concept is to define communicative culture as a system of communicative skills and abilities of the individual that allow him to communicate effectively in society.

In the next part of our research we will study the essence of "interpreter's communicative culture" phenomenon. While studying modern approaches to defining the communicative culture of future interpreters, we consider it appropriate to take into consideration works by N. Alibulatova [1] and S. Uvarkina [28], who define this notion as a set of norms, means and forms of interpersonal interaction, which features the key images and values of behavior. Scientists emphasize that the culturological component of communication is associated with a system of individual's standards and ideas concerning adequate interaction with other participants in the communication process.

When studying interpreters' communicative culture, it is important to realize that an interpreter must be an expert not only in the field of linguistics, but also have sound knowledge of the cultural traditions of the countries whose languages he speaks. It is important not only to translate message, but to provide a translation in such a way that the pragmatic impact of the translation text is as close as possible to the original. To achieve this goal, a professional interpreter must know and understand the realities and cultural peculiarities of the country, act as an effective mediator in communication between representatives of different nations.

I. Ieronova defines interpreter's communicative culture as a dynamic system of personal values that determine the way of interaction in the process of intercultural mediation [9].

O. Shupta defines interpreter's culture as a professional and personal component that integrates universal and personal qualities, professional values of knowledge, skills and abilities, principles, norms and rules of professional interpretation activity



and characterizes its quality [26]. The author singles out the reflective interpreter's culture as a personally integrated phenomenon that includes a complex of abilities, knowledge and skills that are formed and implemented through analytical activities aimed at professional and personal self-improvement.

A. Guskova has a similar opinion. The researcher emphasizes that as the level of interpreter 's culture increases, the quality of his translation services increases. According to the author, interpreter performs not only the transcoding of words, but also acts as a mediator in the communication of different cultures, social, educational and legal systems [8].

Thus, the analysis of modern achievements of scientific research of domestic and foreign scientists revealed a significant interest of scientists in the problems of communicative culture in general, and, in particular, within the framework of interpreter 's professional activity. Modern developments in the methodology of training future interpreters are aimed at forming a high level of communicative culture of a bilingual mediator as a basic basis for improving his professional activity.

Taking into account the above, as well as relying on the already known definitions of interpreter 's communicative culture, we offer the following definition of it.

Conclusions.

Interpreters' communicative culture is understood as personally integrated phenomenon, which is characterized by the combination of knowledge of linguistic and cultural peculiarities of representatives of different nations and professional communicative culture, skills (communicative-subject, bilingual-bicultural, non-verbal-ethic, psycho-linguistic, evaluative-reflexive) and personal qualities (empathy, tolerance, reflection, emotional intellect), which enables him to reach social-communicative goals and defines method of adequate interaction with other participants of communicative process while conducting professional intercultural mediation.

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