

**EMOTIVE-EMPATHIC INTERACTION IN TEACHING CONFERENCE
INTERPRETING**

Jamilya Abduganieva Rustamovna

PhD, Head of English Theory of Translation Department

Uzbekistan State University of World Languages

Currently, there is number of studies of the role of emotions and empathy in the process of intercultural communication, including the training the interpreters (N. Ignatenko [1], I. Pluzhnik [3], E. Sapiga [5], G. Solovieva [7] and others). It is emphasized that it is necessary to purposefully develop empathy in the process of teaching a foreign language at a university, since “empathy seems to be the basis of intercultural understanding” [1, p. 14]. Empathy stands out as a component of assessing the macro- and micro-level of professional intercultural communication, indicates a low degree of national identity of students, while noting that they strive to improve professional competence, but do not have the qualities of interpersonal communication for this, which is manifested in a high degree of conflict [3].

It is believed that without the practical mastery of empathy, it is impossible to achieve full understanding of the parties in communicative interpersonal and intercultural interaction [7, p. 201]. It is pointed out that empathy is important in the professional activity of a modern interpreter, namely in communication with a foreign language person, as it is a personality quality and the result of the mental and emotional processes of foreign language communication.

The manifestation of empathy in foreign language communication includes such processes as empathic listening, empathic response, empathic understanding, empathic response. These processes make it possible to single out the main empathic skills developed in the process of teaching foreign language communication - the ability to listen and hear a partner, interact with him, use etiquette forms of communication, and adequately respond to the statements of the interlocutor [5].

However, there are very few works describing the comprehensive training of interpreters on emotive-empathic behavior in the process of interacting with other

people, although these skills and abilities are necessary for a professionally competent interpreter.

The emotive-empathic component accompanies any activity. Emotions and relationships serve several important functions in the exchange of information. They have the ability to act as a special language for the exchange of information in the process of communication. They supplement, concretize, emotionally enhance the verbal meaning of the verbal text, thereby contributing to its more effective perception and understanding. In addition, emotions help regulate activities and influence the course and outcome of communication. Since emotional states are associated with instincts, needs and motives, they reflect the significance of the phenomena and situations acting on the individual for the implementation of one's life in the form of direct experience (satisfaction, joy, fear, etc.) [4, p. 467]. So, if the partner expresses censure and indignation, then you can see that the subject uses such non-verbal means as wrinkles on the forehead; arm raised and bent at the elbow; an indignant expression in the eyes and raised eyebrows that threaten to move the index finger; turning the torso and head towards the object that caused these emotions. In this case, phonation means can also be used: a gloomy timbre shade; increasing the volume of the voice; slowing down or speeding up the rate of speech. In this case, the corresponding verbal means are also possible: *This will not work! This is awful! I protest! Oh, stop it! Enough! Impudence! How is that possible? What is this?* [2].

Thus, emotions cause a certain behavioral activity that determines the generation of the corresponding emotions. Therefore, emotions are of great importance in any purposeful human activity, including communicative, as they take an active part in the regulation of activity. What kind of emotional mood the communication process will have, positive or negative, is determined by the emotional manifestations with which information is exchanged. In this regard, it is important to emphasize that positive emotions will contribute to the success of establishing informational connections, because the positive emotional states of partners make face-to-face communication desirable and necessary [6, p. 359].

The performance of the above functions is carried out by various means of expressing emotions and relationships: verbal, non-verbal and phonetic, which are closely related in verbal communication. In human communication, its verbal and non-verbal codes are in fact a single process. These manifestations can be voluntary or involuntary, intentional or arbitrary. Dialogue speech, due to its spontaneity and the presence of several subjects, is especially rich in verbal, non-verbal and phonational means of emotionality. Emotiveness is presented at all levels of the language and speech system: at the phonetic, morphological, lexical, phraseological, syntactic levels, which are used in speech, as a rule, in interconnection.

The dialogue generated in the process of interpretation is always determined by the specific situation of verbal communication and the nature of the relationship between partners. Therefore, the interpreter plays an important role as a mediator, able to maintain and maintain an emotional atmosphere and positive relationships in dialogue with communication partners in various communicative situations in everyday life and in professional activities. In this regard, it is very important for the interpreter to develop the skills of emotive-empathic interaction [2, p. 80].

At the same time, the interpreter, taking into account the fact that the participants of communication are carriers of different languages and cultures, takes into account their non-verbal behavior, environment, various additional information, etc. Therefore, the interpreter needs to be proficient in verbal, non-verbal and phonational means of expressing positive and neutral emotive-empathic manifestations, as well as to know the similarities and differences in the use of these means in native and foreign cultures.

References

1. Ignatenko N.A. Faktory formirovaniia inoiazыchnoi sotsiokul'turnoi kompetentsii budushchego uchitelia [Factors of developing future teachers' socio-cultural competence in a foreign language]. Ph. D. thesis. Voronezh, 2000, 162 p.

2. Karpova Iu.A., Serova T.S. Glossarii sredstv vyrazheniia emotsii i otnoshenii v mezhkul'turnoi bilingval'noi kommunikatsii (russkii i nemetskii iazyki) [Glossary of means of expressing emotions and relations in intercultural bilingual communication (Russian and German)]. Perm, Perm National Research Polytechnic University, 2011, 101 p.

3. Pluzhnik I.L. Formirovanie mezhkul'turnoi kommunikativnoi kompetentsii studentov gumanitarnogo profilia v protsesse professional'noi podgotovki [Intercultural communicative competence development in students of humanities during professional training]. Doctor's degree dissertation. Tyumen, 2003, 335 p.

4. Rubinshtein S.L. Osnovy obshchei psikhologii [Fundamentals of general psychology]. Saint-Petersburg, Piter, 2008, 713 p

5. Sapiga E.V. Razvitie empatiinykh umenii u studentov-perevodchikov v protsesse professional'noi podgotovki v vuze [Trainee translators' empathic skills development during professional training at the university]. Ph. D. thesis. Maykop, 2006, 202 p.

6. Serova T.S. Emotivno-empatiinyi komponent inoiazыchnogo delovogo obshcheniia v sfere biznesa [Emotive-empathic component of foreign-language business communication in the field of business]. Informatsiia, informirovannost' i innovatsii v mezhkul'turnom professional'nom obshchenii v sfere nauki i tekhniki. Perm, Perm State National Research Polytechnic University, 2016, pp. 337–340.

7. Solovieva G.V. Empatiia v interpersonal'noi i mezhkul'turnoi kommunikatsii [Empathy in interpersonal and intercultural communication]. Voprosy sovremennoi filologii v kontekste vzaimodeistviia iazykov i kul'tur. All-Russian Acad. Conf. (Yelabuga, Oct. 16, 2009). Yelabuga, 2009, pp. 198–201.