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THE ROLE OF INNOVATION TECHNOLOGY IN INTERCULTURAL COMMUNICATION COMPETENCE OF INTERPRETERS

Cross-cultural communication competence is a fundamental professional skill needed for any mediator, for translators, in particular. Introductory part of an article introduces essence of Intercultural communication as a discipline, artificial intelligence and its relation to professional activities of an interpreter. The plot of an article provides some methodological recommendations on interpreter training activities with application of technologies to promote professional skills. It is known that one of the two languages of an interpreter should be a mother-tongue language that ensures deeper comprehension, analysis and output. And it is essentially important to be able to render adequately culture specific vocabulary, culture related concepts and notions that reflect national values. Adherence to norms of behavior, social and cultural rules of one or other nation, knowledge of national values promote successful communication and cooperation. Therefore, introduction of innovative technologies may be considered as a challenging factor in the context of educational activities. The article focuses on application of innovative technologies within the context of interpreter training lessons based on development of intercultural communication competence among students of translation departments.

Keywords: *translation, intercultural communication, translation adequacy, culture, proverbs, machine translation, audio-visual materials, realia.*

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ИННОВАЦИОННЫЕ ТЕХНОЛОГИИ И ИХ РОЛЬ В МАДАНИЯТ АРАЛЫК БАЙЛАНЫШТАГЫ КОМПЕТЕНЦИЯЛАРДЫ КАЛЫПТАНДЫРУУДАГЫ РОЛҮ

Маданият аралык коммуникация компетенттүүлүгү – бул ар бир медиатор үчүн, өзгөчө, котормочулар үчүн зарыл болгон фундаменталдуу кесиптик чеберчилик. Макаланын кириш бөлүгүндө маданият аралык коммуникациянын дисциплина катары маңызы, жасалма интеллект жана анын котормочунун кесиптик ишмердүүлүгү менен байланышы көрсөтүлөт. Макалада кесиптик көндүмдөрдү жайылтуу үчүн технологияларды колдонуу менен котормочуларды даярдоо иш-чаралары боюнча айрым методикалык сунуштар берилген. Маалым болгондой, котормочунун эки тилинин бири тереңирээк түшүнүүнү, талдоону жана которууну камсыз кылган эне тили болушу керек. Котормодо улуттук баалуулуктарды чагылдырган маданиятка тиешелүү лексиканы, маданиятка байланыштуу түшүнүктөрдү адекваттуу көрсөтө билүү өтө маанилүү. Тигил же бул элдин жүрүм-турум нормаларын, социалдык жана маданий эрежелерин сактоо, улуттук баалуулуктарды билүү ийгиликтүү баарлашууга жана кызматташууга өбөлгө түзөт. Инновациялык технологияларды сабактарда колдонуу билим берүүдөгү заманбап маселелердин катарына кирет. Макала болочок котормочулардын маданият аралык коммуникацияга байланыштуу компетенттүүлүгүн өнүктүрүүгө басым жасап, котормочуларды даярдоо сабактарынын алкагында инновациялык технологияларды колдонууга багытталган.

Түйүндүү сөздөр: котормо, маданияттар аралык байланыш, котормонун адекваттуулугу, маданият, макал-ылакаптар, компьютердик котормо, аудио-визуалдык материалдар, реалыя.

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РОЛЬ ИННОВАЦИОННЫХ ТЕХНОЛОГИЙ В МЕЖКУЛЬТУРНОЙ КОМПЕТЕНЦИИ ПЕРЕВОДЧИКОВ

Компетентность в межкультурной коммуникации является фундаментальным профессиональным навыком, необходимым любому медиатору и переводчикам в частности. Вступительная часть статьи знакомит с сущностью межкультурной коммуникации как дисциплины, искусственным интеллектом и его связью с профессиональной деятельностью переводчика. В сюжете статьи представлены некоторые методические рекомендации по подготовке переводчиков с применением технологий повышения профессионального мастерства. Известно, что одним из двух языков переводчика должен быть родной язык, обеспечивающий более глубокое понимание, анализ и вывод. И очень важно уметь адекватно передавать культурно-специфическую лексику, связанные с культурой понятия, отражающие национальные ценности. Соблюдение норм поведения, социальных и культурных правил того или иного народа, знание национальных ценностей способствуют успешному общению и сотрудничеству. Поэтому внедрение инновационных технологий можно рассматривать как стимулирующий фактор в контексте образовательной деятельности. В статье рассматривается применение инновационных технологий в рамках занятий по подготовке переводчиков, основанных на развитии компетенции межкультурного общения у студентов переводческого факультета.

Ключевые слова: перевод, межкультурная коммуникация, адекватность перевода, культура, пословицы, машинный перевод, аудио- и видеоматериалы, реалыя.

1. Introduction

Intercultural communication is a discipline that studies communication across different cultures and social groups, or how culture affects communication. It describes the wide range of communication processes, communication challenges and problems between parties to the communication, that naturally take place within an organization or society made up of individuals representing different religious, social, ethnic groups which, in their turn, possesses different educational backgrounds. In this sense, it is of great importance to understand how people from different countries and cultures interact and communicate with each other [1]. Intercultural communication is competent when it accomplishes the objectives in a manner that is appropriate to the context and relationship. Intercultural communication, thus, needs to bridge the dichotomy between appropriateness and effectiveness [2] There are a variety of approaches to study and research intercultural communication [3].

As an academic discipline, intercultural communication is traced back to anthropologist Edward T. Hall and his book "The Silent Language" published in 1959. He was deeply interested in creating greater cultural awareness among employees of the US Department of State - technicians and diplomats [4]. We may presumably admit that, his practical approach was goal oriented since diplomats and envoys are those very people who should fully be aware of the peculiarities of cultures, they are interacting with in order to avoid misunderstanding. That pragmatism continues to be important in translation field, for the reason that practical information can promote high translation quality. Indeed, proper means of intercultural communication leads to successful communication and decreases the probability of miscommunication.

In the beginning of the 1990s, the field became increasingly internationalized. The scientific works by scholars as Byram, Holliday, Hua, Spencer-Oatey and Franklin, Piller, Schirato and Yell etc. have contributed important new insights and approaches to intercultural communication [5]. The distinguished feature of these works is that they focus more centrally on language issues in intercultural communication [6].

Language socialization can be broadly defined as "an investigation of how language both presupposes and creates a new, social relations in cultural context" [7]. A language itself retains a cumulative nature in relation to culture. Basic notions and concepts of culture are expressed by language. Moreover, language is a means of communication and culture and reflects national and cultural mentality of people Overall reflection of cultural peculiarities of definite group of people in a language it speaks, knowledge of social and spiritual specificity of communicants fully serves as a fair ground to use language as a means of intercultural communication. [8]. As V. Humboldt said "The language is the intermediary, which unites the most diverse individualities through communication of outer exertion and inner perceptions, which stands in the closest and most active interplay with character" [9].

Issues related to lingua-cultural spatial relations, language and culture, culture of speech were studied by Kyrgyz scholars as well, such as Akmatov T., Karaev H., Musaev S., Rysbaev S., Akmatova A., Ibragimov S., Tagaev M., Karaeva Z., Isirailova A., etc.

Cross-cultural communication is possible due to trained specialists of various fields, including translators and interpreters. This is a field which brings together relatively unrelated areas such as anthropology, culture related studies, psychology, communication and translation. People from different cultures can communicate with each other with the help of language mediators, whose essential role lies in providing proper rendering of sent messages. Cross-cultural communication has also moved toward both - the interethnic relations, and the study of communication strategies used by people throughout multinational communication. Trained interpreters play a great role in communication between linguistic and cultural

groups. This is why a deep practical knowledge of a translator or an interpreter regarding culture specific vocabulary, cultural stereotypes, customs, traditions and values, is of first and foremost importance in intercultural communication process when the main goal is to provide high accuracy and translation adequacy.

In conditions of globalization, more and more there is a growing demand in international contacts and cooperation, in which we can often encounter with issues related not only to language competence, but intercultural mediation. The foremost function of translation activity is ensuring interlingual and intercultural communication as a whole [10].

Translation is the process of transmitting the source information by means of target language. Translator is a mediator between cultures and languages. This is why a translator should be able to take into account various factors related to cultural and linguistic peculiarities, such as realia, stereotypes, customs and traditions expressed by linguistic means in the speech or text of an original. A translator plays a role of a mediator, who ought to comprehend cultural diversity shown in the source language expressed by author's style; be able to render author's intention in the context of distinctive features of his culture, should preserve cultural specific features when translating into the target language, and take into account linguistic and cultural competence of the audience or recipients.

Being a mediator is not an easy task for an interpreter or translator, since besides only rendering the message, there is a need to create a text corresponding to all requirements of the target language. These efforts are done to reproduce the means of communication in the target language that, by its turn, reflect the culture and author's intention, and reproduce a text fully preserving the original act of communication [11].

1. 1. Digitalization and Interpretation

Nowadays digitalized world, with its exponentially developing technologies, demands incorporation of technology into communication through automatized translation activity in order to promote better, even higher-quality performance of duties, accurate translation and interpretation. Technological innovations - artificial intelligence and other cutting-edge technology - make it possible to create favorable work conditions and home interpreting space making it possible to communicate at a distance via remote interpretation services. It preconditions acquisition of the best equipment and tools for terminology management, and computer-assisted interpreting in remote conditions. Speech recognition, on-line presence, technical challenges has always been an issue for interpreters who work on-line. There is a need to constantly explore technology applied in translation activity as a whole, including CAT tools, speech recognition devices, machine translation that is a part of computer automation. According to the Oxford Advanced Learner's Dictionary, artificial intelligence is "the study and development of computer systems that can copy intelligent human behavior". Natural language processing and speech recognition which are considered to be the applications of artificial intelligence may make a great contribution [12].

Translation and interpretation should be considered in tandem with working languages, technological advances and professional training. Technology may certainly promote better translation and interpretation during meetings, negotiations and conferences, although some should be aware of challenges that may occur related to context of the source text and rendering it into the target language, culture specific vocabulary, in particular. Scholars say that artificial intelligence may substitute human translation, and it is not doubtful that technology is changing our approach to languages. Therefore, many people may wonder if artificial intelligence translators (digital tools, application and gadgets) are surpassing human translators in their translation ability or professional skills in translating foreign languages.

The digital tools are widely used to translate the words, word combinations and expressions, as well as the whole sentences making the communication possible between representatives of two or more totally different linguistic groups bearing different cultural values. By using them we can achieve greater accuracy and fewer misunderstandings in comparison with simple machine translation, that has been used for many decades. It is known that revolutionary breakthrough in translation was made by Google, which is becoming increasingly performant in terms of accuracy and introduction of new languages in Google database. For example, in Google translate service the Kyrgyz language spoken mostly in the mountainous Central Asian country of Kyrgyzstan, is available as one of the 100 languages used in Google translate, though not in its full capacity. Service has more than a million Kyrgyz phrases and more than 3.5 million words. It was initiated by Chorobek Saadanbekov, and successfully accomplished by his team. According to his interview the “work on this project began in 2014 and ended in almost two years. It is the merit of all volunteers who participated in the project, who translated phrases. We only coordinated their work, encouraged them. But they did most of the work. We conducted events like Kyrgyz Translate, in which more than 700 people participated. I think this is a first major success of the volunteer movement in Kyrgyzstan” [13].

The struggle to get Kyrgyz onto Google Translate was waged over several years by local users of Facebook and Russian social media, but the Turkic tongue spoken by over 5 million people worldwide had a tireless advocate inside the tech giant, too [14].

1.2. Artificial Intelligence

There is no doubt that artificial intelligence technologies are evolving speedily because they can process enormous amounts of data quicker and faster than humans can without time-consuming thinking, substituting, checking and verification. Conversations are real without human intervention, text processing is widely used, text scanning in a foreign language and getting its translation is popular among language learners. Although we shouldn't forget that nothing can be compared with human thinking and analysis, data processing in the language of programming, when contextual accuracy prevails preventing missing context in specific cases when situation, so to say, must be “felt”.

It is known that an Artificial Intelligence is a system-generated robot which may think as humans do. In other word, it is a “Machine Intelligence” which describes the machines which imitate human minds through experience and problem-solving. This field was first coined in 1956 by John Mc.Carthy to distinguish it from cybernetics [15]. By the year 1959, computers became better in performing checking strategies in comparison with humans. Artificial Intelligence is widely used in diverse fields such as cybersecurity, military, government agencies, advertisement and marketing, automations, clever home systems etc. [16].

“However, with the technology developing at a fast pace, we need to take an extra step and repackage training programs so as to ensure high levels of AI competencies among specialists in key sectors of economy and the social sphere”, - said the Russian President Vladimir Putin at Artificial Intelligence Journey 2022 conference, a major Eastern European forum on AI held on November 23-24 in Moscow [17].

Subsequently, continuous changes in the present-day market and customer requirements necessitate constant professional skills development and improvement of market knowledge. This change requires adaptation from the professional linguist to the emerging demands and new client-oriented services. Working as a translator or an interpreter is a never-ending learning process but the level of continuous professional developments depends on the sector

specialized in. For example, website translation requires perfect knowledge of field specific IT terminology or intercultural communication requires knowledge of national characteristic features, national picture of world, spiritual and cultural values, norms of behavior, stereotype and mentality. Interpreters also need to keep up-to-date with the changing vocabulary, jargon and language trends.

Growing demand in local market for simultaneous interpreters conditions emergence of new challenges and necessity in developing professional training existed before. It is hardened by lack of training methodology for working languages as, for instance, Kyrgyz-English language pair.

There are various digital Multilanguage portable systems that promote successful translation learning and practice as Bosch Integrus System, Philips, GONSIN Audio Conference System, TAIDEN digital system, SVS Systems, Williams Sound, known worldwide. As a rule, interpreters work in an equipped sound insulated booth which require technical skills as well. Therefore, it is fundamental to train interpreters in a laboratory with identical to real conditions where they can master oral interpretation skills with full potential.

1.3. The role of audio-visual materials in forming intercultural competences of translators and interpreters

Among the widely used innovative technologies dealing with basics of intercultural communication, the great importance merits audio-visual means. They include documentary films and feature movies, video programs, cartoons, science fiction films etc. Comprehensive audio-visual teaching program is effective in forming intercultural communication since 80% of all reflexive perceptions of a human being is due to visual awareness and comprehension. It is mainly explained by the fact that actualization of specific goal oriented information preliminarily selected by teacher is realized due to illustration of comprehensive visual means, symbols (graphic pictures and texts), and sounds (speech, music) [18].

Audio-visual materials (episodes and fragments of the films, parts of movies) may be used successfully on lessons as an additional visual aid. Individual, group work, content analysis (culture oriented, comparative, contrastive, focused on translation into the target language), question-answer activities necessitate partitioning of material into step-by-step exercise. For deeper comprehension of culture specific concepts and formation of stronger intercultural communication skills it is advised to give additional extra-class activities, or prepare handouts beforehand to be given during accomplishment of an exercise. Tasks may include CCQ questions, quizzes, discussions, essays, problem-solving activities, role-play performances etc., which may be done as in oral, so as in written form, correspondingly.

There is a variety of information given in movies about any country, culture, social edifice, lifestyle within a definite period of time, such as historical, social, cultural and ethnographic. Learners grasp information related to verbal and nonverbal human behavior – stereotypes of behavior, customs, traditions, taboo, gestures, intonation and mimicry etc.). Stereotypes reflect habitual relation of a human being towards any phenomenon that occurred in the result of social conditions and experience. This is a standardized and set behavior or notion about social phenomenon or object [19]. There are ethno-cultural stereotypes often illustrated in movies. And they reflect typical features of one individual country, culture and nation as a whole.

Therefore, it is possible to compare screened movies such as “Jamilya”, “Mother’s Field” based on Ch. Aitmatov’s novels, match the original version with its translation, and come across with issues related to gender based stereotypes of behavior (for instance, Jamilya violated the norms of behavior, violation of patriarchal laws in Kyrgyz society by the Elder

Mother of Seyit, who, in fact was recognized as a head of family). Taboo in women's speech are considered to be ethno-cultural stereotypes characteristic to Kyrgyz culture. Traditionally, Kyrgyz wives never call their husbands by their names, nor relatives in-law, but use rather so-called nicknames. These euphemisms may be found throughout the works of the great writer, which may be differentiated according to gender, age or kingship, for example: “*кичине бала*” (*kichine bala*), “*мой кайни*” (*kaini*) in “*Jamilya*”, “*энемдин баласы*” (*enemdin balasy*) in “*Face to face*”. Customs and traditions of the Kyrgyz people are widely illustrated in these works, which, by its turn, will serve as a good ground to reveal the type of the Kyrgyz culture, for example: bride kidnapping (masculine dominance) and value of kingship (collectivistic culture) should be interpreted properly to the target language recipients.

Realia is one of the interesting linguistic phenomena widely found in audio-visual materials. Translation of realia, which is “words and phrases substantiating and characterizing objects in life and culture of an individual nation”, is a key directive in translation studies [20]. In movies we can find different realia of everyday life, for example, *kiyiz* (*куйуз*), *chiy* (*чий*), *bozo* (*бозо*), *komuz* (*комуз*); gender based realia - *baibiche* (*байбиче*), *kelin* (*келин*), *jigit* (*жигит*); kingship realia – *jenge* (*жеңе*), *kaini* (*кайни*), *chong ene* (*чоң эне*); sovietisms - *kolkhoz* (*колхоз*), *brigadir* (*бригадир*); anthroponyms– Seide (*Сейде*), Ismail (*Ысмаил*), Jamilya (*Жамийла*), Daniyar (*Данияр*), Seit (*Сейит*) etc. Culture specific vocabulary which has no equivalents in other cultures are considered to be translation challenges for interpreters and translators, thorough comparative and contrastive study of which may ensure translation adequacy.

2. Materials and methods

It was late 60s when scholars began research work related to translation issues and simultaneous translation. As an evidence we may refer to I. A. Zimnyaya, G. V. Chernov, M. J. Zwillling, A. G. Shveitser, A. P. Chuzhakin, A. P. Minyar-Beloruicheva, L. Visson etc. works. It still merits further consideration from the point of view of psycho-linguistics and intercultural communication when we deal with languages belonging to different language families.

According to L. S. Vygotsky methodological principle of analysis of interpreting activity as a translation process is, foremost, an analysis of translation unit, each component of which, in its turn, bears its own context, function and meaning within the definite structure it is a part of, and it cannot be considered without possible, more or less, loss of some patterns [21]. Research and study of translation units resulted in modelling translation activity. The second principle is that we can consider translation process as three-step process: 1) task orientation (task, action plan or strategy to implement it) that includes data analysis, data processing, comparison and synthesis; 2) task realization (implementation of translation model, actual translation process) 3) verification phase, when comparative analysis is done and translation strategy is applied to detain the relevance of the source unit and the target one or a final result [22]. The third phase is a recognition of empirical essence of comprehension and utterance. It means that application of translation model and strategy depends on situation and context [23]. The fourth methodological principle lies in comprehension what is needed to be done by a translator, mostly called probable prognosis, when s/he analyses the situation and identifies action needed to conduct translation process. Nikolai Bernstein's “Model of the future” clearly proves that action is motivated by consciousness and comprehension of the situation, in other words reality is reflected within our mental concept, and is generated into a situation model. It bears probabilistic nature since it is based on past experience that may serve as a pillar or determinant [24].

As on the issues related to audio-visual translation, predominantly used in training lessons and education process linguistic information is extracted by a teacher in order to prepare task oriented exercises, teacher groups and systematizes them in accordance with learners' language level and course requirements. It should be noticed, that the materials for audio-visual classes should be selected thoroughly guided by the principle of popular best-seller movies, movies with culture rich context and linguistic accuracy.

3. Results

Henceforth, speech and comprehension are tangled with deep analysis of speech components, and human being's mental concept. Austin (1962) proposed that a speech acts consists of three elements, those are the speaker says something (locutionary act), the speaker signal an associated speech act (illocutionary acts), and the speech act causes an effect on the listeners or the participants (perlocutionary acts) [25]. Some components of utterances used may be meaningful, whilst the others may be formal. Speech acts are central units of communication, in which the inner and expressive speech dynamism presupposes a speech act itself [26]. An inner speech, subjective by its nature, consists of symbols and images of schematic feature. Speech comprehension is formed based on shift from natural language towards inner speech, and on the contrary in speech production [27].

Hofstede (1991:8) makes the important point that although certain aspects of culture are physically visible, their meaning is invisible: "Their cultural meaning ... lies precisely and only in the way these practices are interpreted by the insiders" [28]. It allows us to say that those invisible elements cannot be rendered by any machine, since they only operate via frequency selection option in the database whilst processing an output. Extralinguistic information may hardly be rendered to a recipient as in case with speakers' gestures or mimicry. It should be noted that depending on societal values and traditions, gestures, for example, may be interpreted and understood in various ways by representatives of different cultures, so as culture specific vocabulary and expressions that might need additional explanation or comments.

It is evident that in conditions of simultaneous interpreting it is impossible to render the source utterance, proverb or sayings in our case, without knowing its equivalent in target language or without knowing its analogue, or understanding its meaning in order to apply descriptive method or make comments. Lack of time always dominates over the whole process of interpreting. As it was noted by A.D. Shveitser, an interpreter should be able to provide "analogous utterances in the continuously flowing speech... immediately with barely a fraction of a second time shift." [29]; and D. Selesković considers the transience of time to be the fundamental feature of mental activity in simultaneous translation [30]. Verbal and temporal aspects play a principal role in oral translation process, in which speed of accomplishment of translation activity or phase directly influences the whole process [31].

4. Discussion

Despite the fact that the era of digitalization and automatized translation promote translation in terms of performance, time-consumption, and translation process as a whole, human translation should be given a strong preference in rendering culture-specific units, hence it requires a deep comprehension of subject matter and cultural code, and hidden semantic segment. Such culture specific units may be expressed by set phrases, proverbs, phraseological units, taboo and euphemisms, that require intimacy and delicacy in dealing with them. Below we will consider specific features and translation techniques applied in rendering vocabulary and utterances with deep culture specific code.

Therefore, various translation techniques may be used to render such utterances. Machine translation may be useful in case when the equivalent already exist in the Target language, but in case of zero equivalence artificial intelligence cannot provide adequate translation or simply fail the task; although we can make a semantic hint by input in order to promote rendering based on its semantic analogue. Another way of finding a functional analogue is usage of e-dictionaries on online platforms, where we can opt between target variants to choose the most appropriate one. Moreover, the problem of untranslatability occurs when we deal with notions deeply connected with culture, cultural realia and lifestyle of community. In most cases human translation takes an advantage over digital technologies due to human's professional experience and background knowledge that ensure and stimulate translation adequacy. Thus, in order to render language units with cultural code we apply semantic and descriptive translation, loan translation, functional analogue, literary translation, or use its equivalent. Mixed translation techniques are widely used, as well. It is used to avoid text redundancy, and simply economize language and time. Illustrative examples are taken from Kyrgyz, and some translation techniques into the Russian and English languages are given. For example: *Жамгыр менен жер көгөрөт, эмгек менен эл көгөрөт* (*lit.* The rain paints the earth, but labor paints man). // *Diligence is the mother of success.* // *Землю солнце красит, а человека – труд* (*lit.* The sun paints the earth, but labor paints man) - functional analogues. In case when set phrases and proverbs are rendered literally, from semantic point of view, it may be regarded as loan translation.

Sometimes an utterance may express a deeper thought within the context, when a translator would need to make an addition or adaptation, substitution or replacement, as illustrated in this example: *Аракет кылсаң – берекет.* (*sem.* If you work hard, you will live in abundance). // functional analogue: *Без труда нет добра* (equivalent: *No pain, no gain*).

Эмгексиз бакыт үйгө кирбейт. (*sem.* Happiness comes to hardworkers). // functional analogue: *Без труда не вытащишь и рыбку из пруда* (*lit.* You can't easily pull a fish out of a pond) // functional analogue: *A cat in gloves catches no mice.*

Эмне эксең, ошону оросуң. // Equivalents: What goes around comes around. / *Что посеешь – то пожнешь.* // Functional analogue: *As the labour, so the pay*.

Taboo and euphemisms merits thorough consideration as a specific field of research in translation, since an improperly interpreted expression in one culture can be a reason of misunderstanding. For instance, an expression “*Кырк жылкылуу болуу*” (*lit.* To have forty horses) in the Kyrgyz culture it means that a family has a new born baby girl. According to Kyrgyz tradition, a groom's family buys out a bride. That is why this expression has become a set phrase. It merely means the family of a new born possesses forty horses. Let us consider another case when a groom's mother or elder women announces the overnight of wedding ceremony “*Сүйүнчү, уулдуу болдук!*” (*lit.* Good news! We have a son!). Encoding virginity in “the birth of a son” reflects patriarchal edifice of the Kyrgyz community, in which male is a father of a nation, and where the elders forecast the first offspring of a couple to be a son. This euphemism is used to avoid rude and offensive taboo, and means that a bride was virgin. Such euphemisms are broadly used by elderly Kyrgyz people showing respect to traditions kept from generation to generation. A.K. Baiburin suggests that the following topics require delicacy when working in multilingual environment: speech tempo, pauses, formula of speech, standard topics, taboo vocabulary, social status, gender and age difference [32].

Translators task is to render the main idea by providing semantic equivalent of narrow or broad logical information. Shortening is applicable in some cases taking into account

psycho-linguistic reasons, though adaptation should also be used to compensate some components within cultural context.

5. Conclusion

Theoretically and practically, this research paper is expected to contribute to the development of the theoretical basis and interpreter training methodology with intercultural communication skills as a component part of professional skills.

In working with culture-specific vocabulary and national socio-cultural stereotypes, cognitive means, mental concept, professional skills and knowledge of an interpreter promote translation adequacy ensuring successful multicultural communication. Introduction and constant application of audio-visual materials within the process of formation of intercultural competences of a translator or interpreter is one of the synergetic methods to study linguistic and culture specific factors.

Constant interaction of languages and realms of human interaction existing nowadays should be considered in a comprehensive manner taking into account situations in which communication take place, national and culturally specific features, linguistic, psycholinguistic and psychological factors as well.

Acknowledgments

Interpreter training methodology may vary in accordance with the linguistic group or society, taking into close account language environment, purpose of communication, cultural differences, speakers' intention and interacting languages, so as situation, context and competence of members of communication act.

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