

МЕТОДОЛОГИЯ И ТЕХНОЛОГИЯ ПРОФЕССИОНАЛЬНОГО ОБРАЗОВАНИЯ

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ВЫЗОВЫ ПОДГОТОВКИ ПЕРЕВОДЧИКОВ В РЕГИОНАХ РОССИИ: КЕЙС СИБИРИ

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Аннотация

Актуальность. Актуальность связана с необходимостью актуализации программы переводчиков в Сибири с учётом специфики этнопереводоведения. Этнопереводоведение рассматривается как часть программ подготовки переводчиков и предполагает создание специальных курсов, которые ориентированы на региональную культуру, историю, литературу и языки.

Цель. Определение и осмысление вызовов в подготовке переводчиков относительно имеющегося культурного контекста и разработка основ модели подготовки переводчиков в регионах России и рекомендаций к ним.

Методы исследования. Использованы дескриптивный метод, а также методы наблюдения и анализа научной литературы. Поскольку особое внимание в работе уделяется региональному аспекту подготовки переводчиков будущего, что предполагает обращение к культурно-языковыми и семиотическими параметрам этнотекстов коренных народов Сибири и вопросам перевода текстов, содержащих уникальную культурную информацию и память, одним из методов стал герменевтический метод.

Научная новизна / теоретическая и/или практическая значимость. Научная новизна исследования заключается в обращении к региональному материалу, который может быть использован для становления этнопереводоведения как фронтальной области современной гуманитаристики и подготовки переводчиков по данному направлению.

Практическое применение результаты мероприятий подготовки переводчиков в Сибирском федеральном университете по основным и дополнительным образовательным программам нашли во внедрении в учебный процесс новых учебных пособий, а также в реализации проектов по ревивализации и возрождению языков коренных народов Сибири.

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Результаты. Определены основные цели и задачи подготовки переводчиков-профессионалов, способных выполнять этноперевод, а также осуществлять эффективное посредничество с учётом региональных культурных особенностей в чрезвычайных ситуациях.

Выводы. Доминирующая и всеобъемлющая глобализация обнаруживает в различных областях деятельности человека очевидную связь с противоположной тенденцией – глокализацией, проявлением которой является сочетание культурной унификации с процессами, направленными на сохранение и усиление региональной культурной специфики, что диктует необходимость корректировки и изменений образовательных целей и траекторий в подготовке профессионалов будущего.

Ключевые слова: глобализация и глокализация, глобальные и региональные аспекты культуры, перевод в условиях ЧС, перевод этнотекстов, подготовка переводчиков, Сибирь, этноперевод

CHALLENGES IN TRANSLATORS'/INTERPRETERS' TRAINING IN THE REGIONS OF RUSSIA: CASE OF SIBERIA

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Abstract

Relevance. The relevance stems from the need to update the translators/interpreters program in Siberia, taking into account the specifics of ethno-translation studies. Ethno-translation studies are seen as a part of translators'/interpreters' training programs and involves the creation of special courses that focus on regional culture, history, literature and languages.

Aim. To identify the challenges in the translators'/interpreters' training related to the regional cultural context and to develop the basics of the model and recommendations for translators'/interpreters' training in the regions of Russia.

Methodology. The descriptive method is used, as well as the methods of observation and analysis of the scientific literature. Special attention is paid to two potential areas in the translators'/interpreters' training for the future, thus the use of the cultural-linguistic and semiotic features of the ethno-texts of the indigenous peoples of Siberia is assumed. The issues of translating the texts containing unique cultural information and memory supposed that one of the research methods used was the hermeneutical one.

Scientific novelty / theoretical and/or practical significance. The study refers to the regional material, which can be used for the promotion of ethno-translation studies as a frontier area of modern humanitarian studies and training of translators in this field. The practical application of the results of translators'/interpreters' training at Siberian Federal University on the main and additional educational programs are in the introduction of new textbooks into the teaching process, as well as the implementation of projects on revitalising and reviving the languages of the indigenous peoples of Siberia.

Results. The main goals and objectives in training professional translators and interpreters being able to perform ethnic translations and carry out effective mediation in emergency situations are defined.

Conclusion. The dominating and comprehensive globalization reveals in various spheres of a person's activities an obvious connection with the opposite process – glocalization. The manifestation of the latter is in the combination of cultural unification with the processes aimed at preserving and strengthening the regional cultural specificity thus demanding the need to adjust the educational aims and trajectories in the preparation of future professionals.

Keywords: globalization and glocalization, global and regional aspects of modern culture, translation in emergencies, translation of ethnotexts, translators'/interpreters' training, Siberia, ethnic translation.

INTRODUCTION

The history and accumulated experience of translators'/ interpreters' training in Russian higher education institutions convincingly demonstrate both certain successes in the educational field in question and the need for changes in the educational approaches and corresponding educational trajectory, which need to be clarified and adjusted. The content of existing educational programs for future translators/interpreters, who become effective intermediaries in the field of intercultural communication as a result of their training, is determined by the requirements of the state educational standard. The following fact is of great importance: the culturally oriented content of the translation standard and training programs is presented in all types of competencies formed as a result of the learning process: general cultural, general professional and specific professional. All types of these competencies together imply that the translator should be ready to use cultural information, including world cultural achievements, Russian cultural traditions, as well as regional cultural features, in their professional activities.

The cultural aspect of globalization itself has been addressed in the works of M. Firestone, M. Waters, B. Adams, and U. Hannerz. Informatization, digitalization, universalization and massification as factors influencing the culture of modern society are covered in the works of J. Baudrillard, J. Tapscott, D. Bell, M. Castells, F. Webster, J. Habermans, M. Poster, A. R. Scholte, G. Schiller, F. Thomas, T. Adorno, M. Horkheimer, J. Ortega y Gasset, etc. The researchers, treating globaliza-

tion as a cultural process, distinguish a set of basic characteristics, among which the most important are ambivalence, multidirectional vectors of dynamics, hybrid nature of cultural interaction. The key characteristics of globalization rightfully include the phenomenon of globanglization – the dominance of English in various areas of modern human activities [15]. The future of the world culture as one of the problems of globalization is considered in the works of scientists, who put forward hypotheses of possible results of globalization. So, S. Huntington writes about the “clash of civilizations”, M. Epstein reflects on the possibility of the birth of “trans-culture”, E. Toffler offers the concept of “clip culture”, while K. Gritz writes about the “collage” of culture. Thus, several plausible scenarios are represented: from destructive absorption of weak cultures by strong ones to the establishment of the world culture model with equally sought-after or closed cultures. In this context, of undoubted interest is the concept of R. Robertson, who interprets cultural globalization not only as homogenization and unification, but also as glocalization [12]. Here, the paradox of cultural globalization is revealed: the closer and more intensive the links between countries and peoples become, the more important the global processes and problems become, the more diverse the world gets, inter alia, in cultural terms. The term “glocalization”, corresponding to this cultural situation, combines two opposing concepts, globalization and localization, and serves to indicate the tendency to preserve the uniqueness of traditional cultures [4]. Thus, in the extremely

complex and multidimensional cultural space of today, qualitative and quantitative changes manifest themselves through the combination of processes of cultural unification with the simultaneous processes aimed at preservation and strengthening of regional cultural specificity.

Theoretical understanding of globalization has enabled us to formulate culturological provisions reflecting the diversity of mechanisms, forms, and ways of cultural development. So, O. Snegovaya singles out four basic concepts: a) globalization as a linear social and cultural process; b) the world-system model of globalization, which assumes cultural diversity; c) the model of “global culture”, which solves the problems of personal cultural identity, implying both linear and non-linear development of culture, with priority of its local character; d) the concept of “interaction of civilizations and cultures (civilization of meeting) – the meeting of civilizations in their dialogue on the basis of universal values” [19, p. 9]. In the context of the issues under consideration the model of global culture is of undoubted interest, presuming both linear and non-linear development of culture with the priority of its local character and focus on solving the problem of cultural identity of an individual.

MAIN BODY

Purpose and objectives of the study

The purpose of the current study was to identify the challenges in the translators'/ interpreters' training in relation to the existing cultural context and to develop the basics of the model and recommendations for the training of translators'/ interpreters in the Arctic Institute of SFU.

There is no doubt that the training of translators (as well as the training of other professionals) is directly conditioned by the processes taking place in the modern world. One of these processes is indisputably globalization, which is a complex interaction of factors of cultural influence and civilizational development, affecting all spheres of human

activity and influencing the separate states and the entire world community. Globalization and its successor post-globalization (as a new model of a multipolar world) determine new trends in the process of cultural development. This is reflected in the increasing speed and scale of socio-cultural changes in general, multi-faceted and changing social dynamics, the dominance of integrative trends in culture against the trends towards differentiation and diversification in different societies, the increasing intensity of cultural interactions in the information society, and the growing need for cultural identification.

One of the challenges is that the translated text introduces stereotypes in the discourse. “The Russian literature acted as a hub of knowledge on Russia and all things Russian” [11, p. 9–10]. Focusing on the representation of Siberia in Dutch newspapers, the author argues that fiction largely attributed to the image of a dark, dangerous region populated by loners and inmates [Ibid]. Initially driven by curiosity about this remote region, the discourse became dominated by stereotypes which shall be eventually repealed.

Having analysed all the challenges set by the tendencies to ‘typecast’ Siberian regions in translation, we have added culture specific training exercises in the educational programmes for translators / interpreters. The Arctic Institute of SFU’s set of activities aimed at studying Siberian and Siberian Arctic cultures prepares students to participate in the international space of global development without losing their own identity, showing openness, tolerance, and respect for representatives of different cultures. On this basis, the following tasks were set: 1. to prepare students to work in the field of intercultural education; 2. to teach them to understand the common nature of the language of different cultures; 3. to promote tolerant information and communication culture; 4. to create favourable conditions for creative and research work of students; 5. to involve students in productive social practices of intercultural dialogue on the basis of educational and cultural institutions.

Methodology and research methods

The study uses the experience of training translators in Siberia, which determined the main research methods – descriptive and hermeneutic method, as well as the methods of observation and analysis of the scientific literature. Special attention is paid to two potential areas in the translators'/interpreters' training for the future. The first direction is related to the cultural-linguistic and semiotic features of the ethnotexts of the indigenous peoples of Siberia and the translation of texts containing unique cultural information. The second direction is connected with the growing importance of the Arctic both worldwide and within the Russian Federation.

Organization of the research

Training of translators and interpreters in the regions of modern Russia is considered in quantitative and qualitative aspects. According to the Ministry of Science and Higher Education of the Russian Federation, the number of students in the specialty “Translation and Translation Studies” (specialty code 45.05.01) is 7,098 persons registered on the date of December 29th, 2020¹, which is a relatively small number of students. The list of specialized foreign language institutes in Russia has 25 positions². Programs in “Translation and Translation Studies” are also implemented by non-specialized universities which conduct training in translation studies (in programmed such as “Philology”, “Linguistics”, “Oriental Studies”, etc.), besides, graduates of other (“Theory and Practice of Intercultural Communication”, “Foreign Languages”, etc.) can also work as

translators and interpreters. According to the aggregators of sites for applicants there are currently 196 study options in 83 higher education institutions of Russia in the field of “Translation and Translation Studies”, which occupies the 133rd place in the ranking of specialties. Various short- and long-term professional development and additional professional training programs “Translator in the field of professional communication” are very popular.

The educational programs currently being implemented in Russia show a variation in the range of foreign languages to be studied. There is a tendency to study Oriental languages (Chinese, Korean, Japanese) in the Eastern regions of Russia (especially in the Far East). MGIMO University of the Ministry of Foreign Affairs of the Russian Federation is the leader in terms of the number of languages studied at one university (more than 50 languages). However, there is no information in the sources on the regional specificity in the curricula and programs for translator'/interpreters' training. Positive experiences are presented in regions with a strong national language influence. First of all, such regions are the Republics of Sakha (Yakutia) and Tatarstan. The university curricula in these regions indicate that graduates are able to translate texts in two foreign languages from/into their native language. Still, employers mostly complain about underqualified graduates. This happens partly due to the lack of standards, there is no National Occupation Standard for Translators, and the only standard which enlists the skills of future specialist is the Federal State Educational Standard, which prescribes among other some outdated or too vague and un-specific competencies [5]. Also, Russia lacks a well-connected and influential alumni network that is eager to help young specialists. Nevertheless, at the present moment we can witness “a translation boom” generated by the latest developments and practices in translation technologies, evident changes in translation/interpreting market, appearance of new kinds of translation/interpret-

¹ Сведения о численности студентов образовательных организаций, осуществляющих образовательную деятельность по образовательным программам высшего образования. Available at: <https://minobrnauki.gov.ru/opendata/9710062939-svedeniya-o-chislennosti-studentov-obrazovatelnykh-organizatsiy-osushchestvlyayushchikh-obrazovatelnykh-programm> (accessed: 21.01.2023).

² Российские институты иностранных языков 2023. Available at: <https://edunews.ru/universities-base/spisok/institut-inostrannyh-yazykov.html> (accessed: 21.01.2023).

ing activity (audio-visual translation, remote simultaneous interpretation, community translation, etc.) as well as the influence of the abovementioned cultural processes. The designated trends increased the importance of professional unions of translators and interpreters and determined the escalating activity of such unions. The Union of Translators of Russia (UTR) on the regular basis conduct various conferences, workshops, webinars answering the tasks facing the translation industry.

Siberia, a multilingual and multicultural region of Russia, is of great interest in the context of the problems under consideration. V. G. Rasputin wrote about Siberia (his homeland) the following: “We are used to the language of comparison, but no comparison will say anything about Siberia. We can compare only the results of development, the work of human hands, no more. There is nothing in the world that can be put as an analogue next to Siberia. It seems that it could exist as an independent planet, it has everything that such a planet should have in all three realms of nature – on the ground, under the ground and in the sky. Its actual life, so diverse and multifaceted in character, cannot be defined by any known concepts” [17, p. 323].

Having accumulated extensive and multifaceted experience in training volunteer translators for the World Winter Universiade held in Krasnoyarsk in 2019, the authors strive to include the practical material and the results of the research are planned in the courses of disciplines on special translation¹.

Results and their discussion. Siberia is a geographical and cultural space that unites different multi-ethnic regions in a special, historically formed mixture of heterogeneous spiritual, religious, ethno-cultural household traditions, customs and worldviews. Siberia is an area of sundry ethnic commu-

nities, a vast space for the preservation and development of diverse ethnicities, cultures, religions and beliefs, where a special formation of nation is taking shape, characterized by the interaction of Western and Eastern civilizations, as well as the deeply rooted spiritual values of Christianity, Buddhism and shamanism. One cannot but agree that it is necessary to discuss Siberia and its culture in relation to a specific Siberian region. For instance, according to I. Gudkova, “Buryatia is a poly-ethnic, multi-confessional and multicultural region in the Russian cultural space, with representatives of various language groups and ethnic communities living there: Russians, Buryats, Evenks, Ukrainians and Tatars (over 100 nationalities); there are around 200 registered religious organizations of various confessions and faiths. The cultural space of Buryatia demonstrates one of the models of integration of ethnic groups inhabiting this territory, not only on the basis of political, economic, social factors, but also cultural determinants – meanings, values and symbols, which have a special national character and form a peculiar mentality of this region’s residents. This organized space represents a certain cultural significance that distinguishes this territory from others [14].

Krasnoyarsk Krai, one of the largest regions in Siberia, is also a vivid example of the complex ethnic situation. According to the results of the All-Russian Population Census of 2010, about 190 ethnic terms were mentioned in the answers of Krasnoyarsk Krai residents about their ethnicity [20]. The diversity of ethnic groups in the region is represented by four main groups: Russians, autochthonous (aboriginal) population, national minorities and immigrants. The dominant ethnic group in terms of numbers is the Russian population (89.5% in 2010). The proportion of non-Russians is 10.5%. The autochthonous population of Krasnoyarsk Krai is represented by the indigenous small-numbered peoples of the North, Siberia and the Far East. They include Dolgans, Nganasans, Nenets, Kets, Selkups, Chulym, Evenki, Enets people (in total 16.6 thousand

¹ The interim results are described in: Razumovskaya V. A., Valkova Y. E. Translation in the context of preservation of languages and cultures of indigenous peoples of Siberia. In: *Polylinguality and transcultural practices*, 2021, no. 18 (4), pp. 393–404.

people). Another important constituent of the non-Russian population of Krasnoyarsk Krai are ethnic minorities, i.e., ethnic groups with national, linguistic, religious and cultural particularities who strive to preserve their national identity. In Krasnoyarsk Krai national minorities account for 110 ethnic groups (230 thousand people, 8% of the total population) [20].

The modern humanities are supposed to display a strong interest in the cultures of indigenous people from all over the world, and, indeed, in the culture of the natives of Siberia. As far as the linguistics and cultural science go, on the one hand, a key attention is paid to cultural information and memories left and preserved by these peoples; on the other – as a consequence and a driving force – it pushes forward and support the projects on investigating and generating such culturological data. Regarding this, there is no need to explain how far the role of ethno-translation is crucial, since it obviously maintains linguistic and cultural diversity of Siberia, Russia, and even of the whole world. And one can mention several significant factors which contribute to this statement. Indeed, the features of Siberian ethnic texts are full of cultural and semiotic devices, which, in turn, determine the culture-based and complementary principle-minded strategies in literary translation. Being a complicated task, literary ethno-translation requires, thus, special skills and training, and, undoubtedly, must become an integral part of translators' training route, tailored respectfully to the regional lifestyle, customs and traditions, history, literature, and language [16].

Still, not touching upon literary translation only, but the issue of translators'/interpreters' general training in the region, there should be a drive for those, who can speak the languages of Siberian/Russian peoples (minorities) and, further, can provide services on oral and written translation into standard Russian (at least) or foreign languages. To describe the languages of small indigenous peoples of Siberia, one should point out their diversified nature, as they belong to different

groups – Tungusic, Finno-Ugric, Samoyedic, Turkic, Paleo-Asiatic, and Sino-Tibetan. The linguistic area covers quite a vast territory: these languages are spoken by the people of the Republic of Sakha (Yakutia), the Republic of Buryatia, Tyva, the Republic of Khakassia, Altai, Khanti-Mansi Autonomous Okrug, Kamchatka, Krasnoyarsk Krai, Kola and Chukotka Peninsulas, Magadan, Kemerovo, Tyumen, and Tomsk Regions, and many others. Nevertheless, such a wide coverage lacks sufficiently fluent aboriginal translators and interpreters – they are quite rare on the regional translation market. The lack of translators-in-demand is supported by just few academic programs offered by the Herzen State Pedagogical University of Russia, North-Eastern Federal University in Yakutsk, Banzarov Buryat State University, and Perm State University. Thus, the expansion of academic trainings for the “inter-state” (“domestic”) translators and interpreters must become a target for the regional education system and, in that manner, it deserves the same recognition as the foreign-languages-translation courses do¹. It is worth noting that North-Eastern Federal University is pioneering the training of translators and interpreters with Yakut, Russian and English languages. The unique didactic material used for translators'/interpreters' training was accumulated while translating famous Yakut epic texts of Olonkho during several decades by Yakut scholars and translators [6; 7; 8; 9; 10].

The valuable experience was gained at Siberian Federal University through the implementation of the program “Translator in the field of professional communication”. This additional education program could be considered in the LLL paradigm and has a long history at Siberian Federal University. It was launched at the Faculty of Modern Foreign

¹ Васильева А. А. Перевод на языки народов Российской Федерации и образовательное пространство // Перевод в поликультурном языковом пространстве РФ: потенциал и перспективы: сборник тезисов по материалам Всероссийской научно-практической конференции с международным участием / Якутск, 12–13 апреля 2019 г. Якутск: СВФУ, 2019. 1 опт. диск.

Languages (along with traditional programs such as “Foreign Languages”, “Linguistics”, “Translation and Translation Studies”) and other Departments of separate universities which merged in 2007 to form a new university – Siberian Federal University, so the content of the programs has understandably undergone some structural changes and obviously was adjusted to comply with the requirements for digital age competencies. The subjects taught at the program include not only self-evident practical courses of foreign languages and translation from/into the languages studied, history and theory of translation, but also work with CAT-technologies, studying the culture of the native and foreign country, basics of politics and regional studies (mostly Siberian studies). Students are to apply not only linguistic skills, but also culture-related knowledge when getting their practice at the significant events being held in Krasnoyarsk. Being volunteers at the 29th Winter Universiade in March 2019 and other major events like the Krasnoyarsk Economic Forum or world championships in ball dancing, figure skating, boxing, wrestling and so on, students not only translate / interpret sport-related texts, but also accompany the visitors around the city giving a rundown on the ongoing processes of city development. The main requirements for candidates are not only their linguistic fluency, but also their responsibility, neat appearance, competent speech, punctuality, diligence, organizational skills, diplomacy, ability to work from early morning till late night, patience and stress resistance. The students act as ambassadors whose mission was to promote the city of Krasnoyarsk, Krasnoyarsk Krai and Russia as a whole to the international community, and to popularize the ideas of student sports and healthy lifestyle among people of different countries, generations and interests. They were usually involved in positions that require particular mobility. Professional experience in the relevant field, readiness to move quickly and a high level of motivation for applicants acted like an advantage for employment. The students hired included not only

specialists in languages, but also students of other specialties; operators, administrators, IT specialists, event organizers and others were in high demand. These positions for the Universiade offered employment from six months to several weeks. Temporary staff were to join the staff of the Universiade venues and get involved in the preparation and maintenance of the competition grounds. The students were offered competitive wages, jobs at the Winter Universiade 2019 venues and uniforms with the Universiade logo.

These students had to act as highly cultural tour guides for any foreigner they were responsible for. Though the students usually get professional glossary concerning the very topic of their translation like sport, for example, they do not have any useful reference material which would provide them with additional knowledge of the places of interest. Many sights have peculiar cultural meaning, are related to the culture and history of the indigenous population of Siberia (for example, the obligatory program of foreign visitors to Krasnoyarsk itself and Krasnoyarsk Krai includes some historical museums, museums of local lore and traditional culture), so the students ought to get a thorough knowledge of history and culture starting from prehistoric times with various chippers and spears and ending with explaining shaman rituals and reindeer treatment. Consequently, students shall be aware of these specific terms and their intended purpose. Needless to say, regional universities lack the courses on culture-related content, translation in the Arctic region and in emergency situations which may require knowledge of specific technical and biological vocabulary, and no course on translation in emergency situations has been offered to students in any Russian university. It is not taken into consideration that interpreting students have to spend a lot of time outdoors, in any weather, in harsh Siberian climate, so they should certainly get appropriate physical training alongside with the psychological one.

That brings us to mention another basic principle for the regional training programs

at Siberian universities – the one which arises from a growing worldwide significance of the Arctic and interest in it. As far as this issue is concerned, a particular emphasis is put on designing training courses for interlanguage and intercultural mediators – those who are likely to be assigned for maintaining communication in emergency situations and severe climatic conditions of the Arctic and the Far North regions. Drastic social, political, and economic changes interfere with the lives of not only the indigenous people, but of the whole population in the circumpolar zone. To prove the statement, one should say about rich mineral and energy resources, which stimulate new exploration and development in the Arctic, which, in turn, attract foreign companies and even states. Nonetheless, operating in this region might be dangerous, as the emergencies are caused by climatic conditions (frozen tundra) and climatic changes (melting permafrost and further landscape destabilization), weather conditions (severe frosts and blizzards, hurricanes) and anthropogenic catastrophes (oil spills, explosions, plane crashes, or shipwrecks). These and many other cases, undeniably, cause harm to a delicate Arctic ecosystem.

It should be noted that translation in emergencies is not a new topic, it has already become the object of many specific social and linguistic researches [2]. Reviewing on them and taking into consideration the current analysis, we address the key question – how to provide efficient and continuous communication in emergencies. The work of translator/interpreter grounds in such skills as mobility, attentiveness, readiness to perform and quick responses. In this case, an ordinary scientific and technical translation/interpreting, not less stressful, becomes more hindered by the risks and force-majeures. Considering this, one should take account of that in order to provide a quality translation in these conditions a translator shall receive sufficient psychological training. In “Challenges of the Twenty-First Century in the Russian Arctic: Translating in Emergencies

and Emergencies in Translating” Veronica Razumovskaya and Olga Bartashova cover the features of translating in emergencies, investigate certain cognitive processes, which occur in the translator’s mind. They also bring the light on the need for specific professional and personal qualities and competencies required for avoiding obstacles in such a non-ordinary type of translation [9]. Thus, the authors conclude that there is an urgent need in specialized, person-centred and socio- and psychologically minded training courses and programs, built on rapidly and constantly changing communicative features.

Considering the question of emergency translation quality, one should say that intercultural and interlanguage communication is possible if they follow the signs, and not the message of the source utterance/text. The sign translation, in turn, relies on linguistic intelligibility – not a content, but a form-based one – and by meeting this parameter the translator can achieve successful performance and save their time and energy [3]. The notion of linguistic intelligibility in translation/interpreting seems to be quite complicated, but, in fact, its principles and foundations are transparent. Linguistic intelligibility grounds in a clear distinction of three ideas: comprehensibility/interpretability/intelligibility. L. E. Smith defines these principles in a following way: 1) intelligibility = words/utterance recognition; 2) comprehensibility = word/utterance meaning; 3) interpretability = meaning behind word/utterance [13]. In terms of translation process, such scheme can work in more stressless situations, not the ones we consider in this research. As for the emergency translation/interpreting, there must be one more principle added – information ranging, which, in fact, plays a driving role for all the other principles. Thanks to a clear understanding of what information (sign) is the most important and relevant for a particular point in emergencies translation/interpreting, mediators can minimize stress and, at least, linguistic risks when performing emergency translation.

To acquire and master this professional skill, an integrated methodology must be implemented in the system of regional education and translators'/interpreters' training. A basis for this approach is tailored courses and translation/interpreting practice relied on communication-and-function principle [18], which has already proved its effectiveness in some local cases and experiments on translation training. The idea of communication-and-function is that a text does not exist just for the purpose of "being a text", but it lives in a mixed space of functions, information relevance and – wider – in a discourse and communication bubble. In that manner, when teaching interpreters and translators to act in emergencies, one should bear in mind a few points: 1) person-oriented approach (which include psychological and social components); 2) to train an ability to analyze and, further, range the information relevance; 3) to master linguistic recognition in the process of emergency translation/interpreting. If to include all these factors in teaching, the result may well turn out to be the desirable one – to enrich the regional translation market with highly-qualified interpreters and translators ready to work in emergencies with minimal risks and stresses. Practical application of the results of interpreter/translator training activities at Siberian Federal University (basic and additional educational programmes) has brought the introduction of new teaching aids, as well as in the implementation of projects on revitalisation and revival of indigenous languages of Siberia¹.

CONCLUSION

The research purpose identifying the ethnic and regional foundations for the translators'/interpreters' training model and recommendations, the result of which is

highly qualified specialists able to translate ethno-texts and provide effective mediation in emergency situations. The presented ideas could be treated as prolegomena to Ethnic and Emergency Translation Studies with the obligatory consideration of the regional specifics. On the one hand, ethnic translation requires to have a set of cultural competencies, which allow future translators to successfully decode and encode the cultural information and memories possessed by the ethno-texts, on the other – it means constant replenishing of translators'/interpreters' cultural "baggage". The features and various aspects of the translators'/interpreters' work in emergencies articulate a need for an integrated approach to academic programs and training routes. The educational aspect includes tailoring of special training and retraining courses for translators and interpreters, introduction of a state certification system and developing of methodological guidelines. One of the approaches is scenario one, including conducting scientific pseudoconferences which allow students to hone their mastery especially using several languages [1]. As for the managerial side, it pursues organizing an efficient and reliable translation services for international rescue teams at the emergency site and their coordination from a remote headquarters and providing a team of translators/interpreters in the Arctic Council and regional centres of the EMERCOM of Russia, alongside with a large-scaled international partnership. The study also pays great attention to the linguistic aspect of translation processes under globalization and glocalization, as well as to a vocabulary streamlining on a modular basis to overcome the information entropy, specialized glossaries and CAT-tools software development.

As has been mentioned, some of the practical material concerning Siberia-specific context has been added to the existing educational programme. The students are involved in productive social practices of intercultural dialogue on the basis of educational and cultural institutions We stake hopes for

¹ The projects' description can be found in: Копцева Н. П., Разумовская В. А. Новые проекты по возрождению эвенкийского языка: тезисы доклада // Язык Севера: тезисы Всероссийской научной конференции / Санкт-Петербург, 18 марта 2020 г. М.: Политическая энциклопедия, 2020. С. 34–42.

the work of the Arctic Lingua thematic network, established in 2017 by the Department of Northern Philology together with the Translation Department of North-Eastern Federal University within the University of the Arctic, as all its activities are aimed at developing the sphere of education, science and implementation of joint educational

programmes, introduction of new technologies, scientific developments, projects in the Arctic region. Particular attention will be paid to the preservation of indigenous languages through translations of their literary works into Russian and English.

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