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INVESTIGATION OF THE CONCEPT OF INTERCULTURAL COMPETENCE: THE THEORETICAL ASPECT

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Investigation of the Concept of Intercultural Competence: the Theoretical Aspect

The article analyzes the concept of ‘intercultural competence’ and its role in intercultural understanding in the process of intercultural communication with representatives of other cultures. The theoretical aspect of the concept in the process of intercultural communication is emphasized.

The modern scientific works devoted to the definition of the structure of intercultural competence are analyzed. Concepts of scientists who reveal the specifics of the process of formation of intercultural competence are considered.

Based on the analysis of the sources of the problem under study, the author notes that intercultural competence occupies an important place in the structure of key competencies.

Key words: intercultural competence, intercultural communication, multicultural competence, culture.

The development of a modern information society can not be imagined without integration processes, the introduction of innovations and the ever-increasing intercultural interaction. These processes apply to all spheres of human life – domestic, cultural, scientific, political, economic, and others. Throughout our lives, we undoubtedly encounter representatives of different cultures; they may be neighbors, colleagues or just acquaintances. However, communication with them may be complicated by differences in the perception of the world, cultural characteristics, language barrier. This situation requires the development of tolerance and empathy, the ability to adapt quickly and have the flexibility of thinking, in order to successfully build communications and engage in effective interaction. All this can be combined with one common term ‘intercultural competence’.

The analysis of scientific literature makes it possible to judge that the various aspects of the intercultural competence of the student's personality were studied and covered in the theoretical works (A.V. Annyenkova, V. Apalkova, K. Bezuletnikova, P. Bikityeyeva, G. Yelizarova, O. Leontovich, O. Muratova, O. Oberemko, L. Pavlova, M. Plekhanova, I. Pluzhnyk, Yu. Sinitsina, E. Khakimova, A. Artamonova, A. Fantini, G. Ellis, T. Nakayama, T. Rogers, G. Triandis and etc.).

It is worth taking into account the concept of foreign researchers that reveal the specifics of the process of forming intercultural competencies (G. Chen, D. Deardorff, K. Knapp, J. Knight, C. Kramsch, A. Moosmüller, etc.). Positive attitude to cultural differences were studied by L. Kornyejev, E. Pasov, V. Safonov, A. Utehin, E. Peterson, and others. Interpersonal interaction skills within the framework of native and foreign culture were studied by ND Galskova, N. Gez, G. Denisova, M. Radovel, V. Safonova, P. Sysoyev, D. Carbaugh, G. Fischer.

Based on the analysis of the sources of the problem under study, it can be stated that intercultural competence occupies an important place in the structure of key competencies. In particular, V. Safonov defines intercultural competence as part of the communicative competence of the linguistic person [2].

According to N. Galskova, N. Gez, intercultural competence is an ability that allows an individual to realize himself within the framework of a dialogue of cultures, that is, in conditions of intercultural communication. Its formation is carried out in the interconnection of the development of the foreign language code and the development of the cultural experience of man, in which it is possible to isolate the attitude of man to himself, to the world, as well as the experience of creative activity.

K. Knapp defines intercultural competence in terms of a linguistic approach as an ability to understand both representatives of other cultures as well as representatives of their own culture [15].

It is worth noting that among scientists there is also no single idea of the concept of intercultural competence. O. Sadokhin: Intercultural competence is a complex of knowledge and skills that allow an individual to adequately assess the communicative situation, effectively use verbal and non-verbal means, implement

communicative intentions and verify the results of communication in the practice with the help of "intercultural communication [1].

S. Garmayeva, studying the peculiarities of the formation of intercultural competence of students of non-native high schools by means of modern information and communication technologies, sees, under the intercultural competence, the possession of students by a certain set of knowledge about the culture of the country of studying language, which provide cultural interaction' [3].

L. Kornyeveva believes that intercultural competence must think in terms of understanding, appreciating and respecting cultural factors influencing perception, thinking, evaluation and action of both their own and other people, and, on this basis, the ability to build a new scheme actions This is manifested in intercultural understanding, in communicative and behavioral adaptation to the behavior of representatives of another culture and in the construction of new patterns of behavior based on the values and norms of different cultures [4]. At the same time, one must strive to combine his own and another's cultural identity and, as a result of the exchange of positive patterns of action and decision-making schemes, go to a qualitatively new synthesis of actions. According to A. Novitskaya [8], intercultural competence implies the ability to exist and effectively carry out professional activities in a multicultural world.

O. Muratov proposes to combine 'competency' and 'competence' in the concept of "intercultural competence", defining it as a complex personal entity, which includes knowledge about native and other cultures, skills and practical application of their knowledge, as well as a set of personality traits , which contribute to the implementation of these knowledge, skills and, finally, the practical experience of their use in the course of interaction with representatives of another culture.

M. Plekhanov uses the same keywords in his definition of intercultural competence (knowledge, skills, personality traits) [9].

Let's consider what foreign scientists mean by intercultural competence. According to A. Moosmüller, intercultural competence implies the presence of a specialist in the complex of social skills and abilities by which he can successfully

communicate with partners from other cultures, both in the domestic and in professional context [16].

The website of Kwintessential [12] provides definitions developed by recognized Western scholars and experts: ‘A simple definition, however, implies the ability to effectively and properly interact with members of another linguistic culture, taking into account their peculiarities’ [13]. ‘Knowledge of others; knowledge of oneself; Interpretation and communication skills; skills of finding or interacting; evaluation of ‘other’ values, beliefs and behavior; and the relativization of oneself [11]. “In order to survive in a modern, complex world, people must understand a different culture. Understanding another culture helps people to adapt to the unfamiliar environment in which they meet, live and work with other people who are representatives of different cultures [5]. Adaptation and a positive attitude to another culture prompts people to play an active role in a diverse society. Thus, the gain of intercultural competence, which is the ability to change its knowledge, is attitude and behavior to be open and "flexible" to another culture, which has become a critical issue for people who are trying to survive in the conditions of the globalization of a society of the 21st-century” [10].

It should be noted that many authors involved in the study of this sphere consider not so much the intercultural competence, but the intercultural competence and a number of similar competences (intercultural, ethnocultural, multicultural, etc.).

R. Bikiteyeva defines the intercultural competence, adds to the knowledge and skills the motives and values and emphasizes its developing function. As ‘stable ability to effectively and adequately communicate with representatives of other cultures’ determine the intercultural competence of Yu. Roth and G. Koptlytsev. E. Khakimov, describing intercultural competence as "awareness of the individual in the culture of other nations," add that this is also ‘the ability to solve professional problems related to ethnic belonging of people’.

G. Potolochin, using in the definition of intercultural competence ‘knowledge, skills and abilities’, places in the first place the ‘ability and readiness for dialogue of cultures’ on their basis. T. Postarevova defines ‘ethnocultural competence’ as a

personality property, again recalling the knowledge, skills and abilities that promote interethnic mutual understanding and interaction. T. Kolosovska in his definition of 'cross-cultural competence' is close to the definition of A. Yu Muratov, with the only difference that it does not mention the knowledge of their own culture [7].

L. Gorodetsky distinguishes knowledge of norms, rules and traditions of his own linguistic-cultural community in a separate concept of 'intracultural competence', which, together with intercultural or intercultural competence, is included in the concept of 'linguistic and cultural competence'.

L. Danilova, defining the multicultural competence is approaching intercultural competence for R. Bikiteva. O. Khukhlaev, G. Denisov, M. Radovel and unanimously describe 'multicultural social competence' as the ability to understand people of different cultures and interact with them.

Part of the research work is aimed at studying the structure of intercultural competence. In the study of O. Voloshkova [6], intercultural competence is understood as a complex category, whose structure consists of linguistic, cognitive and affective components, with the determining role of linguistic, which makes it possible to use the text as a unit of communication in general and intercultural dialogue, in particular. Intercultural competence is formed in the process of mastering a special type of communication – intercultural communication.

According to A. Schmid [12], intercultural competence is: the fundamental perception of people who are different from others outside their own culture; the ability to interact with them in a truly constructive manner, which is free from negative attitudes (for example, superstition, indifference, aggression, etc.); the opportunity to create a synthesis - something that is neither "mine" nor 'yours', but a truly new one that would not have been possible if we did not combine our different views and approaches.

In this regard, G. Fischer [14] defines intercultural competence as a certain quality of personality, based on the sober awareness of the world, history and readiness for action.

The popular internet resource Wikipedia also offers the definition of intercultural competence, as the ability to communicate successfully with representatives of other cultures and offers a structure of intercultural competence, which includes: general cultural and cultural-specific knowledge; practical communication skills; intercultural psychological susceptibility.

Thus, the analysis of various sources shows that intercultural competence is interpreted differently in studies. Some researchers consider it as the ability of people of different sexes and ages to exist peacefully and without mutual discrimination in one society, others – as the ability to participate in another's culture, and the third – as an identity that combines knowledge and patterns of behavior, based on which the principles of diversity of thinking and understanding of cultural processes.

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Костенко Д. В.

Дослідження поняття міжкультурної компетентності: теоретичний аспект

В статті досліджується поняття «міжкультурна компетентність» та її роль в міжкультурному взаєморозумінні в процесі міжкультурної комунікації з представниками інших культур. Наголошено на теоретичному аспекті поняття в процесі міжкультурного спілкування.

Проаналізовано сучасні наукові доробки, присвячені визначенню структури міжкультурної компетентності. Розглянуто концепції науковців, які виявляють специфіку процесу формування міжкультурної компетентності.

Виходячи з аналізу джерел з досліджуваної проблеми, автор зазначає, що міжкультурна компетентність займає важливе місце в структурі ключових компетентностей.

Ключові слова: міжкультурна компетентність, міжкультурна комунікація, полікультурна компетентність, культура.

Костенко Д. В.

Исследование понятия межкультурной компетентности: теоретический аспект

В статье анализируется понятие «межкультурная компетентность» и ее роль в межкультурном взаимопонимании в процессе межкультурной

коммуникации с представителями других культур. Акцентируется внимание на теоретическом аспекте понятия в процессе межкультурного общения.

Проанализированы современные научные труды, посвященные определению структуры межкультурной компетентности. Рассмотрены концепции ученых, выявляющие специфику процесса формирования межкультурной компетентности.

Исходя из анализа источников по исследуемой проблеме, автор отмечает, что межкультурная компетентность занимает важное место в структуре ключевых компетентностей.

Ключевые слова: межкультурная компетентность, межкультурная коммуникация, поликультурная компетентность, культура.

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