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ФЕНОМЕН МІЖКУЛЬТУРНОЇ КОМУНІКАТИВНОЇ КОМПЕТЕНТНОСТІ ВИКЛАДАЧА ВИЩОЇ ШКОЛИ ЯК ОЗНАКА ПРОФЕСІЙНО-ПЕДАГОГІЧНОЇ ЯКОСТІ

У статті розглянуто властивості міжкультурної комунікативної компетентності у контексті культурологічного, комунікативного, компетентнісного підходів з метою гуманітарної оцінки професійно-педагогічної якості викладача вищої школи, що є однією із складових педагогічних умов підвищення мотивації студентів до вивчення іноземної мови.

Ключові слова: міжкультурна комунікативна компетентність, міжкультурна особистість, професійно-педагогічна якість, викладач вищої школи

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ФЕНОМЕН МЕЖКУЛЬТУРНОЙ КОММУНИКАТИВНОЙ КОМПЕТЕНТНОСТИ ПРЕПОДАВАТЕЛЕЙ ВЫСШЕЙ ШКОЛЫ КАК ПРИЗНАК ПРОФЕССИОНАЛЬНО-ПЕДАГОГИЧЕСКОГО КАЧЕСТВА

В статье рассмотрены характеристики межкультурной коммуникативной компетентности в контексте культурологического, коммуникативного, компетентностного подходов с целью гуманитарной оценки профессионально-педагогического качества преподавателя высшей школы, составной части педагогических условий, направленных на усиление мотивации студентов к изучению иностранного языка .

Ключевые слова: межкультурная коммуникативная компетентность, межкультурная личность, профессиональное педагогическое качество, преподаватель высшей школы

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CROSS-CULTURAL COMMUNICATIVE COMPETENCE PHENOMENON AS A SPECIAL FEATURE OF A HIGHER SCHOOL LECTURER'S PROFESSIONAL AND PEDAGOGIC QUALITY

The article reveals characteristics of a cross-cultural communicative competence in the context of culturological, communicative competence of approach for the humanist assessment of a professional pedagogic merit of higher school lecturers that is vital to increasing in students' motivation to study foreign languages.

Key words: intercultural communicative competence, intercultural identity, professional teacher quality, higher school lecturer.

Постановка проблеми у загальному вигляді та її зв'язок з важливим науковими чи практичними завданнями. Target setting. We live in a correspondence-driven world, in which the actual state of the world imposes

constraints on interactions within it. The nature of considerable and at the same time welcomed condition of the modern world is coherence. The *goal* of coherence is rationality and consistency in judgment and decision making. The openness as, its actual feature, optimizes dynamics and modality of all public processes, within them education seems to be an important factor of systemic interconnections.

Values and cultural norms, language, art, all achievements of a man's spiritual field of life are devoted to create the atmosphere as prerequisites of individuals' openness.

Postclassical type of the educational environment makes the pedagogues master new culture-correspondence modules that, provided always their competent individual-activity formatting, become efficient factors of making the personality.

Linguistic culture belongs to one of determinative means of spiritual and moral development of the personality that is handled by the pedagogues to realize their cross-cultural personality.

New researches, rethinking of traditional ideas of cross-cultural communications are stipulated by the practical demand for culture-correspondence renovation of professional education essence that is oriented to the world's progressive standards.

One of the obstacles of the process is a contradiction between an informative civilization demand for cross-cultural communicative competence of a high school teacher and the level of his readiness to exchange through dialoguing and mutual enrichment, insufficient subject to globalization specific character that makes him both the citizen of the native country and the representative of profession and the man of the Universe and the agent of professional community in pedagogical field of social and cultural practice.

A university teacher is both a professional and a transferor, who absorbs and sees the essence of professional norms, having become a professional, and translates cultural norms of a certain professional field and transforms them through the function of culture creation realization and ensures professional activity and development generation. Nowadays the metafunction realization requires

communicative competence at the creative-acmeological level that is determined by conventional and mental professional norms.

A personality culture and openness are rather significant factor of the metafunction successful completion through dialogue but not as a solution of significant intercultural exchange. Thus the problem of crosscultural communicative competence acquires actuality as an important feature which secures humanitarian examination of professional pedagogical quality by research analytically prognostic supervision of spiritual architectonics dynamics and a university teacher's morality.

Аналіз останніх досліджень і публікацій. Last scientific researches analysis. Within current research area the concept of cross-cultural competence is not new. It has been studied by N. Almazova, T. Kolodko, V. Namiestnikova, I. Pluzhnyk. [] This phenomenon was partially researched by foreign scientists as P. Adler, R. Jakobson, D. Lutzker, W.B.Gudykunst, M.Maruyama, R. Norton, J. Walsh, M. Yoshikawa. Studying researches we haven't come across fundamental position as to cross-cultural competence of a higher school teacher.

Despite of developed conceptual systems of a personality's professional progress in pedagogical activity, the problem of individual strategy, cultural and axiological teachers' approaches and their technologies that help them make cultural facts haven't got any culturally appropriate concept. It results in the problem of the integrity of methodological and theoretical interdisciplinary knowledge in the pedagogy of a higher school, acmeology, praxeology, developmental psychology, ergonomics and forces to study the essence of creative-acmeological models of a higher school teacher's professional development.

Формулювання цілей статті (постановка завдання). The goals of the article. The problem being set requires an appropriate method search that would be theoretical grounds of analytical operations of phenomena that maintain the dynamics of interconvertible a higher school teacher profession and an agent of a certain type of socio-cultural practice. The researchers haven't touched theoretical grounds of the phenomenon in the light of personality communicative connotation. The authors just suggest models of linguistic willingness of philology-students. Therefore, the goal of

this article is to highlight cross-cultural communicative competence (CCC) with the possibility of diagnosing position as professional and educational quality (PEQ) of a higher school lecturer (HSL).

Виклад основного матеріалу дослідження з повним обґрунтуванням отриманих наукових результатів. The statement of basic materials.

It is evident that a study of cross-cultural communicative competence must ground on personal, culturological, communicative and competence approaches which content reveals transfer function, creative and acmeological essence and praxeological purpose of the phenomenon within the structure of a higher school lecturer's professional and pedagogical quality. Culturological methodology in the modern understanding means a type of interdisciplinary discourse that is adequate to culture-centred paradigm of education. Contents of a culturological approach make education components aim at culture and a person as its master and agent who is ready to cultural self-development. The culturological approach to cross-cultural communicative competence is a compulsory methodological key-point that reveals the nature of culture as an integral prototype of a person's activity contents, personal characteristics, spiritual and personal values that are transferred through language and fill a higher school lecturer's professional and pedagogical quality with cultural contents.

A personality as the supreme value is able to realize cultural and creative ideas within pedagogical process through, firstly, different types of values understanding in the process of education, secondly, mutual trust and understanding of different contents of cultural agents of the pedagogical process by ethnic, age-related, social and behavioural knowledge that identifies moral and spiritual characteristics of professional and pedagogical quality. In professional development the communicative approach aims at using communicative paradigm that is realized by the agents who understand objective and subjective needs and are skilled-professionals and exchange their own achievements in order to spread and implement new knowledge and experience. The communicative paradigm aims at mastering

verbal and non-verbal technologies of cooperation, mutual improvement and exchange.

In the study of a higher school lecturer's cross-cultural competence phenomenon we use cognitive algorithms of movement from the phenomenon to its essence that causes to define general term as a compulsory research procedure. "Competence is the quality of being competent, adequacy; possession of required skill, knowledge, qualification, or capacity" [8, c.419]. Analyzing definitions given in pedagogy allows us to speak about identifying competence through the system of available professional components to act as a professional.

The competence has cognitive, professional and personal experiences combined and results in studying and self-development of an individual. Educational matters researchers identify competence both as knowledge, skills and experience which form professional characteristics of a specialist and as a group of skills by which we assess skills, knowledge we've got while studying and are necessary to perform professional activity [2, c.354].

The experts held that the identification of a higher school lecturer competence serves to define contents, essence, structure and system of efficient process getting result criteria. He considered competence being combination of such competence components as love to profession that aims at self-improvement, basic psychological and pedagogical background, experience and personal characteristics. Creative readiness to productive future tasks performance is basic message of fundamental education where competence and skills are bases of any profession [4, c.13-27].

The competence through humanitarian character of professional and pedagogical activity focuses on the ability of a personality to realize his valuable settings in practice. The competence as a unity of theoretical and practical readiness of a teacher to perform professional functions characterizes both activity and a teacher himself as an agent in his independent, responsible and enterprising mutual activity with the world. Because of its quality the competence combines professional and personal qualities, aims at the acquisition of knowledge and purposive implement in prediction, planning and professional activity performance.

To our mind competence is a personal and procedural phenomenon that, in its turn, paves the way for creative and acmeological practice of professional rise to form, improve and renew a higher school lecturer's professional and pedagogical quality. The competence reflects the degree of understanding yourself as an expert and a pedagogue whose prominent feature is social and psychological competence that emphasizes genetic communicative essence of pedagogical activity. It is necessary to state that professional and pedagogical competence and cross-cultural competence are interconnected at the level of contents and humanitarian orientation of all communicative processes of educational reality.

The notion "communication" has a lot of characteristics that allows us to implement it as identical to the notion "socializing". Communication means thoughts, information and emotions exchange by oral and written signals. Socializing means lingual behavior of both a certain ethnic group representative and professional community.

In the middle of the last century P. Jakobson suggested communicative model that combines forms of communication and such functions as: abstracting, contextual, cognitive, poetic, emotive and conative [10].

While studying a higher school lecturer's cross-cultural and communicative competence we focus on universal functions of cross-cultural communication such as informative, interactive, gnoseological, social, axiological, normative, semiotic, practical, expressive, and interpretative.

A higher school lecturer's communicative competence integrates attributes of communication and socializing. It is connected with oral interpersonal verbal and non-verbal interrelation of affective-evaluative character that is realized in practice while communication means feelings and thoughts transferring and exchange between different people in creative and cognitive activity that is realized by verbal and non-verbal means. However such differentiation for a higher school lecturer professional and pedagogical quality humanitarian assessment is nominal because processes of communication and socializing are interrelated.

Within the sphere of pedagogical activity the aim of cross-cultural communication is, firstly, to exchange pedagogical experience, its matters, the results and cultural facts, that represent it, techniques and technologies [9; 11, c.147-158]. Secondly, it's also necessary to develop motive sphere and behaviour and involve them in making classical effects of professional and pedagogical quality active.

While expertizing professional and pedagogic higher school lecturers' quality it's important to take account of such a concept as 'cross-cultural personality'. This category is primary for such notions as 'cross-cultural identity', 'multicultural personality' [8, c.13-23], 'international personality' [11, c.426-430], 'universal personality', 'person-medium', 'transcultural identity' and 'the purpose of identity' [14]. While defining characteristics of cross-cultural communicative competence according to P.Adler states that such a personality has specific individual conscience and is able to dialogue with new formations of the reality as well as being integrated into the own culture on the edge of cultures. This personality has a new vision which can be the base of integrative and creative perspective of 'the third culture' while avoiding conflicts [8].

Conclusion. Thus we consider the phenomenon of cross-cultural communicative competence coming out as emergent that is based not on cultures' contiguity being inherent to a personality and cultural environments but on the humanitarian effect as a result of integration according to personal senses of cross-cultural communication as a lecturer.

Leaning on produced characteristics of competence, communication, 'cross-cultural communication', 'linguistic personality', 'cross-cultural personality' we propose to continue studying humanitarian effects in professional and pedagogic quality of higher school lectures and to unveil such special features of cross-cultural communicative competence as:

- awareness of the purpose of humanitarian and culture creative professional and pedagogic communication at the cross-cultural level;
- knowledge of professional concepts required by culture and an ability to create new professional thesaurus;

- realization of variable communicative strategies and due to verbal and non-verbal technologies to secure effective information collection and to use it properly for specific purposes;

-ability to show pro-active moral stand and psychological willingness to mutual understanding with educational reality agents;

-emotional flexibility;

- cast empathy;

- linguistic behavior self-regulation pursuant to pedagogic situation.

The perspective of further study of cross-cultural communicative competence is laid in humanitarian approaches application while developing and its diagnosing in order to create the essence of professional post-graduating education.

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