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Summary

Nikolaienko Sergii, Nikolaienko Svitlana. Features suggestive of learning technologies with relaksopediya.

The article analyzes the principles, forms, techniques, methods, techniques such suggestive technologies of learning as relaksopediya. Analyzes some modern technology suggestive of relaxation, which can be used relaksopedii. During relax pedagogical learning in higher education should include the following principles and patterns: the principle of progressive muscle relaxation and autogenic training, principles of active and purposeful participation of students during relaksopedychnoho learning principle of purposeful use of synergies and unconscious processes during relax pedagogical influence on personality principle fatigue, easy, joyful learning, the principle of independence and activity of students in learning.

Keywords: pedagogy suggestive, suggestive technology, relaksopediya.

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Larisa OTROSCHENKO

INTERCULTURAL COMPETENCE DEVELOPMENT IN THE HIGHER EDUCATION SYSTEM

In the article different approaches to the concept “intercultural competence” are considered. On the basis of thorough analysis of many scientists’ and practitioners’ theoretical and practical aspects studies, complex phenomenon “intercultural competence” structure is presented. The author also identifies intercultural competence development resources in the system of higher education and pays special attention to the key building blocks of intercultural competence, and namely to attitudes, knowledge and awareness, action and skills. The author gives separate characteristics of knowledge required for intercultural competence formation and development, identifying possible ways of its gaining in the higher education system.

Keywords: intercultural competence, higher education, skills, knowledge, attitude, awareness, development.

Problem Statement. At the beginning of the twenty-first century world’s institutions of higher education face many challenges including the tasks of remaining intellectually and culturally viable in a quickly changing world, preparing students to compete in the global labor market and interact with people from other ethnic, religious, cultural, national and geographic groups. No doubt, internationalization and globalization of higher educa-

tion have become the possible response to such challenges. In this context learning foreign languages and intercultural competence possessing are of great importance.

Previous research. The first thing that needs to be said is that intercultural competence helps understanding others and achieving ambitious goals. Obviously intercultural competence possessing is a relatively new requirement for many jobs in recent years and stems from the mass globalization of business.

Theoretical and practical aspects of intercultural competence have been studied by many scientists and practitioners (J. Bennet, J. Beneke, J. Blohm, M. Byram, G. Chen, D. Deardorff, A. Fantini, A. Fenner, S. Fowler, E. Hall, M. Hammer, G. Hofstede, D. Jameson, Lundgren, J. Koester, U. Meyer, J. Neuliep, R. Paige, J. Schuch, W. Starosta, A. Thomas, R. Wiseman, I. Zaleskienė and others). One should note here that concept “intercultural competence” has become an academic field of study since 1950’s. Edward T. Hall, a social anthropologist, is considered the father of intercultural competence. We should point out that at that time it was called cross-cultural competence. What is more, these two terms are still widely used as synonyms. It should be pointed out that intercultural competence was included to the general competences of the Common European Framework (Council of Europe, 2001).

The aim of the paper. The aim of this article is to define different approaches to the concept “intercultural competence”, present its structure and identify its development resources in the higher education system.

Main body. Famous investigator of this subject Janet Bennett defines this notion as a set of cognitive, affective and behavioral skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts. In her opinion, to the cultural skills refer cultural self-awareness, culture as general knowledge, culture as specific knowledge and interaction analysis. As for affective skills, they are: curiosity, cognitive flexibility, motivation and open-mindedness. Janet Bennett relates to the behavioral skills relation building skills, listening, problem solving, empathy and information gathering skills [1, p. 2]. J. Neuliep broadens this integrated notion to four dimensions: knowledge component (how much one knows about the culture of others), affective (one’s motivation to interact with others from different cultures), psychomotor (the actual enactment of the knowledge and affective components), and includes a fourth contextual component (situational features in which intercultural communication takes place) [7, p. 23]. In addition, K. Jokikokko presents four dimensions as building blocks of intercultural competence. These are attitudes, knowledge and awareness, action and skills [11, p. 101]. Thus, we may say that these four above-menti-

oned categories are components of a complex phenomenon “intercultural competence”.

L. Parmenter, associate professor of Waseda University defines knowledge required for intercultural competence. The first is knowledge about social groups and cultures in one’s own country and in the countries of one’s interlocutors. Not all this knowledge needs to come from foreign language classes. Such knowledge is also gained from social studies classes, the media, friends and family and so on. However, material treated in foreign language classes should help to develop this knowledge, and students should be encouraged to relate this knowledge to knowledge of their own culture. The second type of knowledge is knowledge of the processes of interaction at societal and individual levels. This knowledge is essential for intercultural competence; if students speak perfect grammatically correct English but have no knowledge of the processes of interaction, then communication will be a failure [8, p. 2].

In her turn I. Zaleskienė views intercultural competence as the ability of successful communication with other cultures [10, p. 60]. A. Fantini adds that it involves the ability to establish and maintain relationships, communicate with minimal loss or distortion, collaborate in order to accomplish something of mutual interest or need [5, p. 31].

According to German scientist Joachim Schuch concept “intercultural competence” is:

readiness and ability to imagine itself in the thinking and feeling of other people (empathy);
 ability to be able to look at circumstances from several perspectives from the point of view of the majority as well as from the point of view of a minority (multiperspectivity);
 readiness to deal with the own perception critically (self-reflection);
 courage to stand uncertainties (ambiguity tolerance);
 ability to adapt itself to the situation and surroundings (flexibility);
 openness for new knowledge and perceptions (open-mindedness);
 communication and conflict ability [9].

G. Chen and W. Starosta define intercultural communication competence as the ability to effectively and appropriately execute communication behaviors that negotiate each other’s cultural identity or identities in a culturally diverse environment [2, p. 28]. They outline three key components of intercultural competence: intercultural sensitivity (affective process), intercultural awareness (cognitive process), and intercultural adroitness (behavioral process), defined as verbal and nonverbal skills needed to act effectively in intercultural interactions. In their opinion, the confusion and ambiguity that exist in the literature regarding the distinctions between the

three components and further note that two other concepts commonly applied to communication competence are those of effectiveness and appropriateness.

Coordinator of the Duke-UNC Rotary Center for International Studies in Peace and Conflict Resolution Darla K. Deardorff points out that the most applicable definition of the intercultural competence is knowledge of others; knowledge of self; skills to interpret and relate; skills to discover and/or to interact; valuing others' values, beliefs, and behaviors; and relativizing one's self [4, p. 14].

We completely agree with A. Fenner, who points out that intercultural competence is not an automatic result of learning and gaining knowledge about a foreign language culture but requires an attempted effort to direct the foreign language teaching/learning process accordingly [6].

Experts believe that intercultural competence can exist already at a young age or be developed or improved later with no end point. Moreover, it needs purposeful efforts towards its development lifelong.

Darla K. Deardorff presents characteristics of intercultural competent faculties. In her opinion, they are those who:

understand the complexity of intercultural competence;
design their courses to go beyond knowledge transmission and address intercultural learning as an outcome;
can successfully teach students from a wide variety of backgrounds;
are well prepared to provide feedback to students in their intercultural journeys.

According to her, examples of events and activities faculty may participate in to build intercultural competence include: university-initiated conferences, workshops and symposia; national and international conferences at which intercultural competence is addressed; special intercultural competence-focused faculty professional development opportunity [3, p. 38].

A thorough analysis of scientific works devoted to this subject allowed us to define possible ways of intercultural competence development for the students of high school. Doubtless, they are:

work on international projects;
taking part in students' exchange programs;
study and practice abroad;
developing linguistic competence;
purposefully aimed foreign languages learning process (integrating culture into language learning);
intercultural experience;
intercultural competence training;
cultivating curiosity and cognitive flexibility;
political and cultural tolerance development;

foreign guests inviting;
 students' cultural awareness growth through teaching methods (ice-breakers, case studies, class quizzes, role-plays, pair and group work, interactive games, intercultural games, simulations, training exercises, cultural capsules, cultural assimilators etc.) and materials (culture-based tasks) adaptation;
 cooperative learning approach usage;
 educational use of media and the Internet.

It is clear that these factors can greatly enhance students' intercultural knowledge, skills, attitudes and awareness. They can be valuable and motivating tools for promoting intercultural competence in the system of higher education and for intercultural awareness development.

Conclusions. As a conclusion we can say that intercultural competence, having dimensions of knowledge, attitudes, abilities and skills, is generally defined as the capability of successful communication with other cultures. Students of high school who want to carry out intercultural interactions constructively must be equipped with this set of dimensions to be able to understand and deal with the dynamics of cultural differences. It is obvious that students should receive cultural awareness training within high school as well. Such kind of training enables students to manage affectively their emotional reactions and to minimize the risk of stress, anxiety and uncertainty.

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Анотація

Отрощенко Лариса. Розвиток міжкультурної компетентності в системі вищої освіти.

У статті розглянуто різні підходи до концепту “міжкультурна компетентність”; представлено її структуру; окреслено шляхи її розвитку у системі вищої освіти.

Ключові слова: міжкультурна компетентність, вища освіта, навички, знання, ставлення, обізнаність, розвиток.

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Сергій ПОБОЖІЙ

ДЕЯКІ АСПЕКТИ ВІЗУАЛІЗАЦІЇ ГЕРОЇЧНОГО ЕПОСУ В ОБРАЗОТВОРЧОМУ МИСТЕЦТВІ ТА СЦЕНОГРАФІЇ

У статті простежуються основні етапи ілюстрування давньоруської писемної пам'ятки “Слово о полку Ігоревім”. Проводиться аналіз дискусійних статей щодо оформлення сцени українськими художниками театру. Наголошується актуальність конструктивізму в українському театральному мистецтві.

Ключові слова: А. Петрицький, конструктивізм, “Слово о полку Ігоревім”, сценографія, театр.

Постановка проблеми. Знаходження візуального образу літературного твору в різноманітних видах мистецтва завжди було актуальним завданням у художній культурі. Значний інтерес, а разом з тим і надзвичайну складність для митця мають героїчні стародавні епоси. Художник, беручись за ілюстрування сценографії подібної писемної пам'ятки, стикається з тим, щоб дотримуватися історичної правдоподібності або створювати авторську версію, спираючись на власне прочитання. Надзвичайний інтерес у цьому питанні становить “Слово о полку Ігоревім” з огляду на його інтерпретацію у театральній сценографії під впливом ідей конструктивізму у 20-х рр. ХХ ст.

Аналіз актуальних досліджень. Проблема візуалізації літературного твору у різних видах мистецтва виявилася актуальною у ХХ ст. Огляд значної кількості творів мистецтва на тему героїчного епосу