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INTERCULTURAL COMPETENCE AS A PART OF READINESS OF FUTURE INFORMATION TECHNOLOGY PROFESSIONALS FOR INTERCULTURAL COMMUNICATION

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The article is devoted to the study of the formation of intercultural competence of future specialists in the field of “Information Technology”, taking into account current trends in education in the context of globalization and strengthening intercultural ties. Various aspects of intercultural competence are considered. The relevance of the study of the problem of formation of intercultural competence of future specialists in the field of “Information Technology” in connection with the growing level of public demand for such specialists is emphasized. The essence of the debatable concepts “competence” and “competency” is specified.

Keywords: intercultural competence; intercultural competency; readiness for intercultural communication; future specialists; competences; information technologies; personality; foreign languages; education.

МІЖКУЛЬТУРНА КОМПЕТЕНТНІСТЬ ЯК СКЛАДОВА ГОТОВНОСТІ МАЙБУТНІХ ФАХІВЦІВ ГАЛУЗІ «ІНФОРМАЦІЙНІ ТЕХНОЛОГІЇ» ДО МІЖКУЛЬТУРНОЇ КОМУНІКАЦІЇ

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Статтю присвячено вивченню питання формування міжкультурної компетентності майбутніх фахівців галузі «Інформаційні технології» з урахуванням сучасних тенденцій освіти в контексті глобалізації та зміцнення міжкультурних зв'язків. Розглянуто різні аспекти міжкультурної компетентності. Наголошено на актуальності дослідження проблеми формування міжкультурної компетентності майбутніх фахівців галузі «Інформаційні технології» у зв'язку зі зростанням рівня запитів соціуму до фахівців галузі «Інформаційні технології». Уточнено сутність понять «компетентність» і «компетенція», щодо яких не припиняються наукові дискусії. Зосереджено увагу на дослідженні проблеми формування міжкультурної компетентності майбутніх фахівців галузі «Інформаційні технології», яка зумовлена тим, що постійно змінюється соціальний досвід, реконструюється освітня сфера, з'являються вітчизняні та закордонні різновиди авторських педагогічних систем, зростає рівень потреби соціуму у фахівцях галузі «Інформаційні технології». Зазначено, що залучення особистості до іншої культури та її участь у культурному діалозі є головною метою оволодіння іноземними мовами формуванням готовності здобувачів вищої освіти до міжкультурного діалогу, надбанням необхідного рівня як професійної, так і комунікативної, міжкультурної компетентності.

Розглянуто готовність до міжкультурної комунікації як важливий аспект особистісної готовності майбутніх фахівців галузі «Інформаційні технології» до цілісної соціальної взаємодії. Звернено увагу на вирішення завдання навчального характеру, що створює умови для розвитку особистості майбутнього фахівця галузі «Інформаційні технології», а також – для готовності до міжкультурної комунікації як вагомого чинника його повноцінної соціалізації та самореалізації в суспільстві.

Зроблено акцент на тому, що готовність до міжкультурної комунікації – одна з сутнісних характеристик майбутнього фахівця галузі «Інформаційні технології», яка спрямована на формування його міжкультурної компетентності. На противагу від компетентності, яка є потенційною якістю особистості, готовність є актуальною якістю особистості.

Ключові слова: міжкультурна компетенція; міжкультурна компетентність; готовність до міжкультурного спілкування; майбутні спеціалісти; компетентності; інформаційні технології; особистість; іноземні мови; освіта.

At the present stage of development of education in Ukraine, the complexity of the tasks to be solved in the course of its modernization, the entry of an independent state into the process of creating a pan-European educational space, the issues of personal education are relevant. Currently, in the modern educational space of higher education institutions, one of the key tasks is the formation of a new type of personality, in particular, the future specialist in “Information Technology”, who is ready to participate in intercultural communication, improving the training of professionals in “Information Technology”. Those, who, by the profile and nature of their professional activity, are called to act as subjects of cultural dialogue and to promote cultural human rights. In the institution of higher education, as well as in the school of public organizations, associations, creative teams, the future specialist in the field of “Information Technology” forms life directions, skills of the organizer, personal qualities, which are necessary for holistic interaction in society in various areas.

The urgency of studying the problem of forming intercultural competence of future professionals in the field of “Information Technology” is due to the ever-changing social experience and a growing level of society’s need for specialists in the field of “Information Technology”. At present, the involvement of a person in another culture and his participation in intercultural dialogue is the main goal of mastering foreign languages by forming the readiness of higher education students for intercultural dialogue, acquiring the necessary level of both professional and communicative, intercultural competence. Intercultural communication, which we consider as an important aspect of the personal readiness of future

specialists in the field of “Information Technology” for holistic social interaction, is a significant factor of full socialization and self-realization of a person in society.

It should be noted that readiness for intercultural communication is one of the most essential features of the future Information Technology specialist, who is aimed at forming his intercultural competence. In contrast to competence, which is a potential quality of personality, readiness is an actual quality of personality. Taking into account that readiness is a relatively stable characteristic of the individual, it can be considered as an actually achieved level of competence that is available at a specific stage of human life [7].

Currently, a lot of humanities are studying various aspects of intercultural communication: culturology, communicative studies, sociology of culture, linguoculturology, ethnopsychology, etc. There are publications in which various issues of interaction of cultures are studied. The authorship of most of them belongs to linguists (T. Astafurova, F. Batsevich, M. Halytska, O. Kozakova, K. Maltseva, etc.), who focus mainly on language communication, that significantly narrows the field of intercultural communication, ignoring its cultural and anthropological aspect, which is no less important than linguistic [1].

The analysis of scientific and pedagogical literature (N. Baryshnikov, I. Bim, E. Vereshchagin, N. Halskova, I. Goeringhausen, H. Krumm, K. Mueller, W. Powells, S. Ter-Minasova, W. Helholt) shows that the basis of the terms “intercultural competence” and “intercultural competency” is the concept of “intercultural communication”, which is interpreted as a set of different forms of relations and communication between individuals and groups belonging to different cultures [8].

Intercultural competence is studied by modern scientists, namely (M. Baram, I. Bakhov, N. Bidiuk, M. Vasilieva, N. Galskova, S. Garmaeva, N. Gez, O. Sadokhin, V. Safonova, N. Chernukha).

The purpose of the article is to analyze the essence of the concepts “competence” and “competency” and “intercultural competence” and “intercultural competency” as components of the readiness of future professionals in the field of “Information Technology” for intercultural communication.

The closeness of the terms “competence” and “competency” causes a certain complexity. As I. Zymnia rightly points out, “researchers either use only the term “competence”, believing that “competence” is used in the same sense, or consider these concepts as independent (the first – powers, rights, and the second – the characteristics of the bearer of these powers), or interpret “competency” as the realization of “competence” or even as a concept identical to it in meaning” [11]. Although most often, the term is used in meanings – one who has the competence and knowledge or a person who is good at a particular field of activity. In particular, in Latin there is also a similar concept of “competence” (competentia – belonging to the law), which is defined as the range of powers of any body or official, the range of issues in which the person has knowledge, experience [16].

It should be noted that there is no unity in understanding the meaning of these terms. Accordingly, in the “Dictionary of foreign words” the concept of “competency” is interpreted as “possession of competence” or “possession of knowledge that allows you to think about something.” Competence also has two meanings: the range of powers of any body or official and the range of issues in which a person has knowledge and experience. The term “competent” is also presented in two meanings: “has competence; knows, understands in a certain field” [19].

In the psychology literature, competence is seen as the willingness and ability of the individual to work “with knowledge” [7]. The term “competence” contains not only a set of necessary knowledge to address any issue, but also knowledge of the possible consequences of a particular course of action. It is worth noting that in pedagogical and psychological theory and practice, the concept of “competence” is understood differently: as a synonym for professionalism, a component of its components, as well as something that complements knowledge, skills and abilities, as a system of values and relationships considered as the competence of the individual. [23] According to V. Shadrykov, the concepts of “knowledge” and “skills” do not fully characterize the concept of competence, and the author considers it as the possession of knowledge, skills, life experience that allow to think about what – either, do or decide something [21].

According to A. Belkin, competence is a combination of professional qualities that ensure the effective implementation of competencies [2].

We share the opinion that in communication theory the term “competence” is used to mean: “a set of knowledge, skills and abilities”; “As the ability of an individual to perform certain activities and actions”; “As a level of interpersonal experience” [12].

In the opinion of J. Raven, competence means a specific ability of an individual necessary to perform a specific action in a particular subject activity and contains specialized knowledge, special skills, ways of thinking, and responsibility for their actions. To be competent according to J. Raven means to have a set of specific competencies of different levels. The author identifies 37 types of competencies, which are defined as “motivated abilities” [15]. Competence – the ability of a specialist to mobilize knowledge, skills and abilities in professional activities, taking into account personal qualities. We emphasize that competence is a set of knowledge, skills and abilities that allow its subject to effectively address issues and take the necessary actions in any situation. Furthermore, it is a set of objective conditions that determine the possibilities and limits of individual competence.

Undoubtedly, research on intercultural communication mainly focuses on expanding the list of language competencies which are combined with special, ethical, aesthetic and cultural (M. Viatiutnev, I. Zimnia, N. Ishkhanyan, Y. Pasov, V. Furmanov and others).

Examining the culturological aspect of competence, A. Fedotova emphasises that culturological competence describes the process of human self-development. At the heart of this process is the ability of the individual, on the one hand, to accumulate knowledge, and on the other hand – the ability to build relationships and make associations between different branches of knowledge [20].

Scientist V. Safonova defines intercultural competency as a part of the communicative competence of the individual [18].

Intercultural competence, according to N. Galskova and N. Gez, is an ability that allows individuals to realize themselves in the dialogue of cultures and in intercultural communication. Its formation is carried out in the relationship and assimilation of foreign language code and the development of human cultural experience, which includes a person’s attitude to himself, the world and the experience of creative activity [4].

The researcher S. Garmaeva understands intercultural competence possession of higher education by a set of knowledge about the language culture of the country, which provides cultural interaction, and believes that the criteria for the formation of intercultural competence are the possession of paralinguistic non-verbal information and knowledge of the

national image of the communicant [5].

We agree with N. Vasilieva, who explores the peculiarities of the formation of intercultural competency in the process of learning a foreign language, understands by “intercultural competence – knowledge of life habits, customs, attitudes of this society, which form individual and group attitudes; individual motivations, forms of behavior, nonverbal components (gestures, facial expressions), national and cultural traditions, value systems” [3].

Note that the presence of intercultural competence will save a person from culture shock, unpleasant surprise and frustration at collision with another culture. The author considers the component of intercultural learning “tolerance for diversity and willingness to question their own norms” [2].

The formation of intercultural competency in higher education in the field of “Information Technology” is a rather complex process that prepares future professionals for the realities of the modern labor market. The choice of approaches and principles on which the educational process will be based is developed on the achievements of modern methodological science and the existing experience gained by previous generations.

It is worth noting that IT students have sufficient information and analytical competence, as they are significantly influenced by the development of network communications, such as short message service, instant messaging and other new media resources (Telegram messenger, video hosting YouTube, social networks Livejournal, MySpace, Facebook, Twitter, etc.). Applicants for higher education in IT specialities are representatives of the so-called generation B, one of the features of which is multitasking in the use of modern communications. In the educational process, the teacher must have the means of modern communication, smart-technologies for the organization of the educational process. For the formation of intercultural competence it is advisable to conduct short surveys with preliminary preparation of questions that can increase interest in the aspect studied using smart-technologies to present interactive results. survey of higher education students in the form of graphs, to accompany the interpretation of intercultural differences of foreign language communicative behavior in the business environment with videos from YouTube. Such materials and technologies, accompanied by teacher comments, are an essential basis for a gradual understanding of national communication styles and mastery of the necessary strategies for successful cooperation with representatives of other cultures [10].

Organization of knowledge, skills and abilities, their professional and technological organization makes it possible to increase the effectiveness of educational and cognitive activities of students, which is expressed in the formation of skills to systematize educational material in the form of algorithmic, instructional and operational actions. This allows to minimize reproductive activity at the first initial level and to form students’ knowledge of the theoretical foundations of technology and technology based on logical structures, schemes and algorithms [6].

We have the right to emphasize that the formation of intercultural competence should be considered in connection with the development of the personality of the future specialist in “Information Technology”, his ability and willingness to participate in cultural dialogue, taking into account the principles of cooperation, mutual respect, tolerance and overcoming cultural differences and barriers.

The presence in the minds of each participant in the communication of their own culture creates a dialogic personality [18]. It is the dialogic nature of the individual that makes him capable of participating in the dialogue of cultures.

In turn, O. Sadokhin emphasizes that the concept of “intercultural competence” is just beginning to enter into wide scientific circulation and has no established terminological interpretation [16]. In world science, the concept of “intercultural competence” originated in the early 1970’s, during the formation of intercultural communication as an independent scientific field. In the 70–80’s of XX century, the issues of attitude to another culture and its values, overcoming ethnocultural centrism became relevant [16]. In the context of the study of these problems, intercultural competence began to be considered as “a set of analytical and strategic abilities that expands the interpretive spectrum of the individual in the process of interpersonal interaction with other cultures” [22].

They can be divided into three groups of knowledge: a) affective elements – empathy and tolerance; empathy (from the Greek. *Empatheia* – empathy) in the “pedagogical dictionary” is interpreted as a quality of personality, its ability to penetrate through feelings into the emotional experiences of others, to sympathize with them [12]; b) cognitive elements – ethnocentrism and ethnocultural relativism, which serve as a basis for adequate interpretation of communicative behaviour of other cultures to prevent misunderstanding and change their own communicative behaviour in the interactive process; c) procedural elements – strategies used in situations of intercultural contacts: first, aimed at the success of such interaction, encouraging concerted action, the search for common cultural elements, readiness to understand and identify signals of misunderstanding, use the experience of previous contacts, etc.; secondly, aimed at replenishing knowledge about the cultural identity of the partner [14].

Most researchers agree that the practice of forming intercultural competence is associated with overcoming ethnocultural stereotypes, which are socio-cultural barriers to intercultural dialogue, significantly limit the effectiveness of intercultural communication. It is advisable to talk about the effectiveness of intercultural dialogue only if the relevant stereotypes are overcome by involving and using one cultural artefact of another. As a result, intercultural competence becomes a property of the individual or community, which allows intercultural communication partners to act together, create common cultural values, form a single socio-cultural space in which representatives of different cultures and ethnicities can interact [17].

Thus, we can conclude that the researchers’ approach to the problem of intercultural dialogue poses a new challenge to the education system. In regard to higher education institutions, the issues of forming a culture of communication, intercultural communication, in particular, in the training of future specialists in the field of “Information Technology” come to the fore. One of the conditions for the implementation of this process should be a certain level of formation of students’ intercultural competency.

For the formation of intercultural competence in future specialists in the field of “Information Technology” it is advisable to study personality traits, cultural values and ethnocultural stereotypes in the formation of a single socio-cultural space, taking into account the communicative behavior of intercultural dialogue in interpersonal interaction with other cultures.

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