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The article focuses on the methodological and theoretical aspects of individual professional future of the professionals of professions. It is found that students' knowledge of future professionals professions of themselves and building on this basis a certain attitude to oneself as a future professional, self-change and self-esteem – all this contributes to personal development and professional growth of the individual student, which is based on the desire to be prepared and responsible for the performance of professional duties. The personality development of the professional future specialist of socionomic professions determines professional activity, which is a means of forming a purpose, value and meaning of life.

Key words: development, personality, professional, future professionals of socionomic professions, professional personal development, self-regulation, self-determination, professional development, professional activity.

В.І.Остапенко

Factors of forming intercultural communication competence in foreign language teaching/learning

У статті досліджується міжкультурна комунікативна компетенція, яка є невід'ємним компонентом оволодіння іноземною мовою. З'ясовується зміст поняття "культура". Доведено, що для успішного формування даної компетенції обов'язковими є чинники як психологічного, так і дидактичного характеру. Такими факторами є: культурологічна спрямованість процесу вивчення мови; ціннісні орієнтації; соціолінгвістична компетенція; розвиток навичок спостереження, аналізу, моніторингу, тактики, дослідження; вміння розпізнати та подолати тривогу.

Ключові слова: міжкультурна компетенція, культурологічний підхід, культура, комунікація, цінності, навички.

В статье исследуется межкультурная коммуникативная компетенция, которая является неотъемлемой частью овладения иностранным языком. Истолковано содержание понятия «культура». Доведено, что для успешного формирования данной компетенции обязательными являются факторы как психологического, так и дидактического характера. Такими факторами являются: культурологическая направленность процесса изучения языка; ценностные ориентации; социолингвистическая компетенция; развитие навыков наблюдения, анализа, мониторинга, тактики, исследования; умение распознать и преодолеть тревогу.

Ключевые слова: межкультурная компетенция, культурологический подход, культура, коммуникация, ценности, навыки.

Intercultural communication or communication between people of different cultural backgrounds has always been and will probably remain an important precondition of human co-existence on earth. The purpose of this paper is to provide a framework of factors that are important in forming intercultural communication competence within a general model of human, primarily linguistic, communication.

In foreign language teaching/learning there are three interwoven components: language use, awareness of the nature of language, and understanding of foreign and native culture [3: 7]. Each of these is interdependent with the others. What is important for all the learners is that they should understand possible differences between their own culture and the others and that they should develop their attitudes and acquire the means to cope with such differences. The problem of culture studies in the process of foreign language teaching/learning has been studied by linguists [2; 4], psychologists [1], sociologists.

It is usual to single out the following varieties of the cultural approach (in a process of foreign language teaching/learning): *the foreign-cultural approach,* losing ground since the 1980s; *the intercultural approach*, which has replaced the foreign-cultural approach, and is the dominant one today; *the multicultural approach*, which has made its appearance since the 1980s, but is still in a marginal position; *the transcultural approach*, just beginning to appear as a result of cultural integration.[4] It should be noted that these approaches are to be understood as ideal-typical. In the actual course of teaching/learning they may coexist.

The foreign-cultural approach is the first one which appeared among all other cultural approaches and that is why it is rather

imperfect and far from ideal. It is based on the concept of the single culture, associated with a specific people, a specific language, and normally with a specific territory. This approach focuses on the culture of the country where the language is spoken (target country), and does not deal with the learner's own country, or other countries [7: 243-244]. The conception of the target country in question may include geographic, social or sub-cultural variation, but it is still said to be variation within one culture: English culture, German culture, French culture etc.

In this approach the target language is taught only as if it were the first language for the learners. The teaching aim is to develop in learners a native speaker communicative and cultural competence, i.e. a competence that approaches as much as possible the competence of "the native speaker". The foreign-cultural approach is well-known, as it has been the dominant paradigm within foreign language teaching from the last century until the 1980s. Today it is being strongly called into question in the pedagogical debate, mainly because it rests upon a concept of culture that does not include relationships between countries.

As soon as disadvantages of the foreign-cultural approach were understood on its place appears new approach, which is called the intercultural approach.

The intercultural approach is based on a concept of culture that takes its point of departure in the fact that different cultures are structurally related to each other As in the foreign-cultural approach, the primary focus of the intercultural approach is on the target country, but the intercultural approach also deals with the learners' own country, and with relations between the target country and the learners own country, and possibly with other countries.

The teaching typically stresses the importance of factors of national identity. It may include comparisons between the target countries and the learner's country, thereby inviting the latter to develop a reflective attitude to the culture and civilization of their own country. Here too, the target language is taught as if it were a first language for the learners in question, but the aim is to develop an intercultural and communicative competence, a competence that enables the learner to function as a mediator between the two cultures language.

Since the 1980s, language teaching has become increasingly influenced by the intercultural perspective. The pure intercultural approach rests upon a concept of culture that presupposes an

understanding of each of the cultures as a homogeneous entity -though geographically and socially varied – interacting with the others. But this approach also has a disadvantage: it is blind to the actual multicultural (and multilingual) character of almost all existing countries or states.

The multicultural approach rests upon a concept of culture that reflects the fact that several cultures may coexist within the boundaries of one and the same society or state. It also deals with the ethnic and linguistic diversity of the learners own country, and with the relations between the target countries and the learners' own, and other countries, including migratory relations. It may include comparisons between the target countries and the learners' own, thereby inviting learners to develop a reflective attitude to the cultures of their own country.

Several factors are contributing to the further development of this approach. Firstly, there is the growing importance of the post-colonial countries as the subject matter for the teaching. Secondly, multicultural perspective may become more pronounced with the increase in the number of multicultural classes. Thirdly, an important factor in the development of the multicultural approach is the increase in learners exchanges.

And at last, as a result of cultural integration, appears so called transcultural approach, which is the youngest one among all other approaches and rather perspective.

The transcultural approach takes as its point of departure the interwoven character of cultures as a common condition for the whole world: cultures penetrate each other in changing combinations by virtue of extensive migration and tourism, world wide communication systems for mass and private communication, economic interdependence, and the globalization for the production of goods.

The transcultural approach focuses on the life of individuals and groups in contexts characterized by more or less cultural and linguistic complexity: television channels, the city streets, the multicultural classroom, the supermarket -situations where the target language is used, but in such a way that learners also become aware of other languages being used (English in Germany, French in Britain, etc.). The teaching deals not only with the traditional target countries, but also with other countries, areas or cultural contexts, if this may contribute to language learning.

But in spite of the fact that the transcultural approach is very perspective, it is still not so widely used in the world (in general)

and in our country (in particular) as the intercultural approach, because it needs a lot of extra means to be effective. The foreign-cultural approach is almost forgotten today and the multicultural approach has quite a big number of places, which are not worked out yet, and that is why practical use of this approach is limited and is done mainly with the experimental purposes.

Understanding of content of the cultural approach has changed dramatically from the times when it was firstly mentioned in different scientific magazines and when it was firstly used at schools till nowadays. Its content broadened greatly and as a result of this broadening appears one substantial question: what are the bounds of content of the cultural approach, i.e. what "cultural information/facts" we should include into it and what not. This question (in original: what do you understand by the word "culture") was asked to a number of foreign language teachers [7: 252] and the results were as follows: some teachers gave a definition of culture that associated culture with a country or people or society, that is, a nationally oriented definition, for example: "Culture is what people do – the way of life of people", and "The geography of the country – ways of life and customs, tourist attractions" (17%). Very few teachers made explicit an understanding of culture that associated it with more than one society, for example: "Everything related to life and ways of living in the country concerned, and to its relationships with the rest of the world" (17%), and: "Communicating and being together. From German Sauerkraut to the European history of religion, and all that is in between" (51%). And very few mentioned cultural diversity within one country, for example "A group's work, art, customs, values, and language" (12%). A very small percentage of teachers expressed themselves in a more general way in relation to this categories, but no awareness of cultural diversity or complexity was explicitly expressed, for example: "Daily life – how people live together – social conditions – religious conditions – holidays and festivals" (3%).

So, as we can see, data represented above, gives us somewhat alarming signal that some teachers, who use the cultural approach in the process of foreign language teaching do not really understand its content or understand it partly. Teachers are not to be blamed for that, because the content of the cultural approach constantly undergoes various changes and these changes happen so often that it is difficult to follow them.

In our article we offer the definition of the content of the cultural approach, which includes the latest data and, to our

mind, represents the cultural approach content most brimfully. Analytically, we can differentiate between the following four primary cultural dimensions [5]:

(i) **Patterns of thought** – common ways of thinking, where thinking includes factual beliefs, values, norms, and emotional attitudes.

(ii) **Patterns of behavior** – common ways of behaving, from ways of speaking to ways of conducting commerce and industry, where the behavior can be intentional/unintentional, aware/unaware or individual/interactive.

(iii) **Patterns of artifacts** – common ways of manufacturing and using material things, from pens to houses (artifact = artifical object), where artifacts include dwellings, tools, machines or media. The artifactual dimension of culture is usually given special attention in museums.

(iv) **Imprints in nature** – the longlasting imprints left by a group in the natural surroundings, where such imprints include agriculture, trash, roads or intact/ruined human habitations. In fact, "culture" in the sense of "growth" (i.e. a human transformation of nature) gives us a basic understanding of what the concept of culture is all about.

Thus, the cultural approach includes the following stages:

KNOW WHAT: what individuals believe to be true: their political and religious philosophies, their "theories" of disease, education, physics, child bearing, hunting, history, geography, etc. (relative permanent background knowledge);

KNOW OF: current events and preoccupations: what is going on in the society in question (relatively ephemeral background knowledge);

KNOW HOW: skills and competencies: how to act, how to behave appropriately (how to use the telephone, dance, choose a spouse) and how to speak (how to "thank, greet, tell a story, address a superior..."), i.e. communicative competence.

The nature of competence is that it is proved only in unity with human values, i.e. in case of deep personal interest in the given activity. Thus, values is the foundation of any kind of competence.

Values take on social sense, carry out motivation impact on consciousness and behaviour only when they are deeply realized and accepted by personality. Value studies must become an inseparable part of work for the formation of communicative competence in foreign language teaching/learning.

We distinguish three interwoven phases of value studies in the process of competence formation: 1) acquaintance with values and

learning them; 2) changing of personality on the basis of values; 3) practical use of values, projecting.

The first phase reflects cognitive side of the process. We suggest the examples of exercises used to teach learners to classify and identify different values. The next one contains the list of behaviours. In the underlined space preceding each of them, put a **"U"** if you think the behavior is universal, **"C"** if it is cultural (characteristic of a nation), or **"P"** if it is personal.

Respecting older people.	<u>U</u>
Wearing white mourning robes for 30 days	
after the death of your mother.	<u>C</u>
Being wary of strangers.	<u>P</u>

The aim of the following exercise is to discover cultural values through proverbs. Here are some proverbs often used in English-speaking countries. Next to each proverb write the cultural value that you think the proverb teaches.

Proverbs	**Values**
A penny saved is a penny earned.	*Thrift or economy*
A stitch in time saves nine.	*Puntuality*
Good fences make good neighbours.	*Privacy*

Another way to extend this activity is to ask learners to write down any other proverbs they know in English, and to explore the values that the proverbs express. Teacher can also ask to make up a list of proverbs from their own culture and then present their lists (and the values expressed through them) to the class. Learners can compare and contrast the values expressed with the values expressed in English-language proverbs.

Use of value studies gives a perfect opportunity to familiarize learners with traditions, customs of the target country, to teach them to behave and act accordingly to the accepted norms, etc. Besides, knowledge of the foreign country's values leads to better understanding of learners' own culture, develops their empathy and teaches them to accept things and views different a lot from those ones which are common in their native country.

Sociolinguistic competence is considered to be an aspect of intercultural competence and concerns rules of style, directness, appropriateness and register, and socio-pragmatic rules and conventions covering turn-taking and politeness conventions. It consists of linguistic and non-linguistic components [3: 8].

Linguistic component comprises:

1) acquisition and proper usage of non-equivalent (e.g. Miss, Mister, mass media, tower, sandwich) and background (e.g. church, tea, town etc.) lexis;

2) awareness of the socio-cultural conventions governing the use of the language functions (e.g. socializing and those concerning thanking and apologizing, making requests, accepting and declining, opening and closing conversation etc.).

Non-linguistic component includes the following wide categories of information about the foreign society, expressed implicitly and explicitly:

1) the spheres of activity and consciousness of the people (subjects of conversations, norms and values);

2) verbal and non-verbal interaction (body language, nature of social relationships, genre and generation roles);

3) explicit information about English speaking countries (historical, geographical, contemporary, social, etc.).

Socio-cultural knowledge is considered to be a part of general competence (knowledge of the world) and thus separate from communicative language competence.

The next component is *skills*. This component is considered to deal with the ability of learners to use the acquired socio-cultural knowledge appropriately in different situations of communication. Skills are divided into *intercultural* and *practical* [3: 9].

Intercultural skills include:

1) the ability to bring the culture of origin and the foreign culture into relation with each other;

2) cultural sensitivity and the ability to identify and use a variety of strategies for contact with those from other cultures;

3) capacity to fulfill the role of cultural intermediary between one's own culture and the foreign culture and to deal effectively with intercultural misunderstanding and conflict situations.

Practical skills include:

1) social skills: the ability to act in accordance with the types of conventions and to perform the appropriate routines;

2) living skills: the ability to carry out effectively the routine actions required for daily life (dressing, walking, cooking, eating, etc.);

3) vocational and professional skills: the ability to perform specialized actions (mental and physical) required to carry out the duties of (self-) employment;

4) leisure skills: the ability to carry out effectively the actions required for leisure activities (e.g. arts, crafts, sports, hobbies etc.).

Besides intercultural and practical skills there is also a group of skills which was suggested by Kerry O'Sullivan [6]. These skills include components both of intercultural and practical skills. They are as follows:

Externalization skills: being able to explain a cultural "position". For example: the learner is asked to decide which of the alternatives in the following pairs appropriately describes him, then "swap" and describe what it is like (or why you hold this belief):

– I'm male. / I'm female.

– I believe in arranged marriages. / I believe in people selecting their own marriage partners.

– I'm Muslim. / I have different religion (or no religion at all).

If learner finds this impossibly difficult then intercultural awareness may be difficult for him. He may nevertheless still be able to develop a considerable degree of skills in intercultural communication. If learner finds that he is able, to some extent, at least, to see the world in a different way, or to "be" someone else, then a very considerable degree of intercultural skill is within his reach. Also, if he finds himself saying, "Well, I don't really know. I wonder what/why…", this is great. He is in X-mode, and on his way to better intercultural communication [6:103].

Analytical skills: finding out what's going on. A prerequisite for developing learner's analytic skills is that he has externalization skills. Here the aim is to spot the "problem" (or potential problem) in communication situations, and analyze the possible source of those problems. For example: learner is asked to look at the dialogue and to analyze it (to say what is "wrong" here):

A: Hi. How are you? I haven't seen you for months.

B: Yeah. I've been working overseas.

A: Oh, I see. (smiling) Gee, you look so fat!

B: Oh… I… Um…

There is no language problem here, but some mismatch of values and expectations appears to occur. Culture A presumably values weight as an indicator of good health, robustness, and perhaps even prosperity – and may express this "compliment" even if the other party shows no sign of physical change at all. That is, it may be figuratively rather than literally intended. Speaker B, on the other hand, does not share this concept or "formula" and seems to have interpreted it literally. In A's culture, an increase in weight may be regarded as unattractive or a sign of lack of self-discipline. Thus, culture A has some particular goal (try to say something pleasant and positive to person he/she has not seen in quite a while) but the

way of achieving this goal leads to misunderstanding and, as a result of it, to confusion of culture B and false attitude to culture A.

Monitoring skills: keeping an eye on how things are going. A prerequisite for developing monitoring skills is that learner has externalization skills and analytical skills.

In the section above, the role of analysis in successful intercultural communication is stressed. This should not, however, be taken to imply that learners need to monitor every utterance they produce to receive, every gesture they emit or see, every value they encode or decode. That is impossible and unnecessary. Communication, even within one culture, is a lot of messier than people tend to think it is. Perhaps influenced by reading plays and novels and seeing dialogues on film, people may believe that communication is clean and liner, whereas transcripts of actual communication show a far more disjoint structure full of slips, overlaps and fragments. Learners monitoring of communication should generally not be at the level of word or the sentence, but rather at a "higher" level. For example: to use a computer analogy we need to subject communication to an occasional "page-view" – where we can see the overall shape of the text, but not the individual words. If we were to subject every word as it is added to a page view, we would never produce any texts. So the outcome of it is: never try to analyze every word or expression, stand "outside" your communication and try to see how it is going [6: 116].

Communication skills: avoiding problems and repairing problems. A prerequisite for developing communication skills is that learner has externalization skills, analytical skills and monitoring skills.

Here the main aim of learners is to avoid miscommunication (if possible) and correct miscommunication (if possible and if necessary). For example: the learner is asked to look at the dialogue and to "repair" it.

A: *And your wife, Mr. Wai?*
B: *Actually, I'm divorced.*
A: *Oh, what a pity. What happened?*
B: *Well...*

In the second utterance *(Oh, what a pity. What happened?)* A has gone for a "false" behaviour. He assumes that the topic and his approach to the topic are universally accepted. One repair strategy, sensing that the topic might not be universally open to exploration, would be to avoid comment entirely, or provide a minimal comment, such as "Oh, I see", and move to change the topic. It also should be mentioned that sometimes there is no need to repair the situation.

Anxiety management skills: resolving the emotional aspects. A prerequisite for developing anxiety management skills is that learner has externalization skills, analytical skills, monitoring skills and communication skills.

Interpersonal communications, even within one tribe, can be accompanied by anxiety. When communicators are also dealing with the complexities of cultural differences, this anxiety can be even greater, especially when it involves a long-term sojourn into another culture. It has been suggested that the severity of stress levels depends on a range of factors, including previous experience, "cultural distance" (how different is the new culture), and individual personality differences. On the first contact, this anxiety is called "culture shock", which can be defined as the confusion resulting from well-established habits no longer having their expected consequences. Research has shown that culture shock can lead to quite serious physical and psychological illness and can by quite prolonged [6: 129]. To avoid the culture shock or to relieve it the person should do the following tasks: externalize, and recognize the existence of intercultural anxiety; monitor its development; analyze its sources; (where possible) communicate your anxiety and discomfort, and declare your difficulty and uncertainty in communication; investigate the target culture(s) to establish greater knowledge; allow time and experience to help.

Tactical skills: knowing when to, and when not to. Developing skills (such as analytical skills and communication skills) is one thing. Applying these skills at appropriate times and in appropriate ways is quite another – and is a matter of "tactics".

The decision-making can apply at both the micro level (for example, at the level of the individual utterance in an exchange) and at the macro (for example, in making decisions about what aspects of a culture to investigate). These are tactical decisions, which all people have to make in their own way.

More broadly, all people need to have a tactical understanding that the development of skill in intercultural communication is a process, and one that never really ceases. There is not finite set of skills, strategies, awareness, or knowledge that can be learned and then "arrived" as a perfectly competent intercultural communicator. As with any life skill, people can only move forward slowly, setting their individual agendas. It should be taken into account that successful intercultural communication lies in choosing the critical moments to make adjustments that are necessary and possible.

Investigative skills: A prerequisite for developing investigative skills is that learner has externalization skills and communication skills.

The cultural variability always potentially exists and is worthy of investigation. People are surrounded by rich sources of information about any particular culture (as long, of course, as they select the appropriate time and place for such "research" and choose someone with whom they have enough language in common to pursue the research). Here are some of the possibilities, with a few words of warning on how the investigation should best proceed: sometimes the "informant" will be the very person with whom learner is already communicating (and with whom he might be having some intercultural confusion); sometimes it's necessary to turn to a third party of one's investigations; in the absence of either of these alternatives, learner can, of course, observe, always a powerful "research tool". He can read books about the history and culture of the target tribe, newspapers and novels, if these are accessible. Watching television and films from the target culture can also provide useful data. But sometimes these "sources" are not reliable because they "prescribe" to learner what people in that culture feel they <u>should</u> do – rather than what they <u>actually</u> do.

Ideally, learner needs to have a combination of all of the above, checking one source against another. Only with this kind of cross-checking learner can really begin to build up an accurate picture of a culture that will result in successful formation of intercultural communicative competence.

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The article investigates intercultural communicative competence which is one of the integral parts of mastering foreign language. The content of the notion "culture" is clarified. It is proved that both psychological and didactic factors are obligatory for successful formation of the given competence. The following factors are determined: cultural orientation of language teaching/learning; understanding values; sociolinguistic competence; developing skills in observing, analyzing, monitoring, tactics, investigation; ability to externalize and manage anxiety.

Keywords: intercultural competence, cultural approach, culture, communication, values, skills.

О.І.Остапйовський

Професійна ідентичність особистості: зміст та підходи вивчення

Стаття присвячена аналізові вихідних теоретичних положень, що становлять наукову основу тлумачення професійної ідентичності особистості. На основі аналізу досліджень вітчизняних та зарубіжних вчених описано основні наукові підходи до вивчення професійної ідентичності особистості та визначено культурний і соціальний контекст її формування. Встановлено, що професійна ідентифікація як усвідомлення образу професійної діяльності реалізує уявлення особистості про власне майбутнє, яке є невід'ємною частиною її життєвого шляху і утворює суб'єктивний образ її розвитку.