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НАТАЛІЯ РОКІЦЬКА

ID ORCID <https://orcid.org/0000-0001-9192-6113>  
ndaniw@ukr.netкандидат педагогічних наук, доцент  
Тернопільський національний педагогічний університет  
імені Володимира Гнатюка  
вул. Максима Кривоноса, 2, м. Тернопіль

ID ORCID <https://orcid.org/0000-0002-8974-6436>  
tsepeniuk@gmail.com

кандидат філологічних наук, доцент  
Тернопільський національний педагогічний університет  
імені Володимира Гнатюка  
вул. Максима Кривоноса, 2, м. Тернопіль

## МІЖКУЛЬТУРНА КОМПЕТЕНТНІСТЬ ФАХІВЦІВ ІНОЗЕМНИХ МОВ У КОНТЕКСТІ СУЧАСНИХ ЗАРУБІЖНИХ КОНЦЕПЦІЙ

*Вказано передумови виникнення міжкультурної комунікації як предмета наукового дослідження. Розглянуто питання формування міжкультурної компетенції як необхідного фактора у здійсненні комунікації між представниками різних культур, у підготовці фахівців нової генерації. Розкрито зміст поняття «міжкультурна комунікація», проаналізовано проблемні питання її формування у процесі опанування іноземною мовою. Знання іноземних мов сприяє зняттю психологічних бар'єрів, дозволяє почуватися впевненіше у процесі спілкування з іноземним партнером, а також дає відчуття власної конкурентоспроможності у сучасному світі. Виявлено, що при вступі у комунікацію носіїв різних культур є цілком вірогідна поява певних проблем, пов'язаних з причетністю до різних культур. Спілкування між представниками різних культур ускладнюються не лише через різні мови, а й через те, що на цей процес впливають різні культурні стандарти. Обґрунтовано актуальність поняття «міжкультурна компетенція», представлено погляди західних науковців щодо суті і структури міжкультурної компетентності. Запропоновано моделі міжкультурної компетентності, які свідчать про те, що вона є невід'ємною складовою професійної діяльності майбутніх фахівців. Від рівня сформованості мовної та культурної компетенції особистості залежить точність та ефективність комунікації майбутніх фахівців, а їхнє навчання повинно спрямовуватись на розвиток комунікативної компетенції студентів з перетворенням її у міжкультурну компетенцію. Наведено різні погляди на формування особистості-посередника між культурами. Дано визначення понять «фахівець-медіатор культур», «білінгвальна особистість», «вторинна мовна особистість». У межах концепції «вторинна мовна особистість» звернуто увагу на її особливу модель, що формується у процесі оволодіння другою іноземною мовою. Концентрується увага на аналізі специфічних особливостей фахівця-медіатора культур.*

**Ключові слова:** міжкультурна комунікація, міжкультурна компетентність, фахівець-медіатор культур, вторинна мовна особистість, досвід міжкультурної взаємодії.

НАТАЛІЯ РОКИЦКАЯ

кандидат педагогических наук, доцент  
Тернопольский национальный педагогический университет  
имени Владимира Гнатюка  
ул. Максима Кривоноса, 2, г. Тернополь

ТАТЬЯНА ЦЕПЕНЮК

кандидат филологических наук, доцент  
Тернопольский национальный педагогический университет  
имени Владимира Гнатюка  
ул. Максима Кривоноса, 2, г. Тернополь

## МЕЖКУЛЬТУРНАЯ КОМПЕТЕНТНОСТЬ СПЕЦИАЛИСТОВ ИНОСТРАННЫХ ЯЗЫКОВ В КОНТЕКСТЕ СОВРЕМЕННЫХ ЗАРУБЕЖНЫХ КОНЦЕПЦИЙ

*Рассматривается вопрос актуальности межкультурной компетенции и ее формирования как необходимого фактора для осуществления процесса коммуникации между представителями разных культур, в подготовке специалиста нового поколения. Раскрыто содержание понятия «межкультурная коммуникация», анализируются проблемные вопросы формирования межкультурной коммуникации в процессе овладения иностранным языком. Представлены различные взгляды западных ученых о сути и структуре межкультурной компетентности, предложены ее модели, разработанные зарубежными*

учеными, свідельствующими о том, что межкультурная компетентность будущих специалистов является неотъемлемой составляющей их профессиональной деятельности. Дано определение понятий «специалист-медиатор культур», «билингвальная личность», «вторичная языковая личность». В рамках концепции «вторичная языковая личность» обращено внимание на ее особую модель, которая формируется в процессе овладения вторым иностранным языком. Концентрируется внимание на анализе специфических особенностей специалиста-медиатора культур.

**Ключевые слова:** межкультурная коммуникация, межкультурная компетентность, специалист-медиатор культур, вторичная языковая личность, опыт межкультурного взаимодействия.

NATALIYA ROKITSKA

PhD, Associate Professor  
Ternopil Volodymyr Hnatiuk National Pedagogical University  
2 Maksym Kryvonis Str., Ternopil

TETIANA TSEPENIUK

PhD, Associate Professor  
Ternopil Volodymyr Hnatiuk National Pedagogical University  
2 Maksym Kryvonis Str., Ternopil

## INTERCULTURAL COMPETENCE OF FOREIGN LANGUAGE SPECIALISTS FROM THE PERSPECTIVE OF MODERN FOREIGN CONCEPTS

*The article identifies the prerequisites for the emergence of intercultural communication as a subject of research, points to the priority objectives of studies in the field of intercultural communication in the European community. It considers the issue of formation of intercultural competence as a necessary factor for the process of communication between representatives of different cultures while training professionals of a new generation. The content of the concept of “intercultural communication” is revealed, the problematic issues of its formation in the process of mastering a foreign language are analyzed in the article. Knowledge of foreign languages helps to relieve psychological barriers, to be more confident while communicating with foreign partners, and be more compatible in modern world. It has been found that certain problems associated with involvement in different cultures are likely to occur when communicating with representatives of different cultures. Communication between people of different cultures is complicated not only by different languages, but also by the fact that this process is influenced by different cultural standards.*

*The relevance of the concept of “intercultural competence” is substantiated, various views of Western scholars on the essence and structure of the concept of “intercultural competence” are presented in the article. The authors suggest models of intercultural competence which show that intercultural competence of future professionals is an integral part of their professional activity. Different views on the formation of a personality of a mediator between cultures are considered. The definitions of “mediator of cultures”, “bilingual personality”, “secondary linguistic personality” are given. Within the concept of “secondary linguistic personality” attention is paid to its special model, which is formed in the process of mastering a second foreign language. The article focuses on the analysis of characteristic features of a mediator of cultures.*

**Keywords:** intercultural communication, intercultural competence, mediator of cultures, secondary linguistic personality, experience of intercultural interaction.

Modern processes of globalization and European integration determine changes in mode of life as well as world perception of the citizens. One of the main tasks of modern higher education institutions is to create a new high quality education system being able to provide the global cooperation of professionals including conglomeration of cultures. Higher education institutions training professionals cannot keep aside from the processes and tendencies mentioned above. Higher education system has to be further directed at searching and strengthening of relevant approaches to training professionals of a new generation being not only masters in foreign languages but mediators between native and foreign cultures as well, which will make them competitive professionals ready for intercultural communication.

Among the five groups of competences mentioned in the Framework of Key Competences adopted by the European Council intercultural competences are considered necessary for a multicultural society. Considering this, the issue of intercultural communication occupies a prominent place in modern Ukrainian and foreign researches. Evidently, the level of linguistic and cultural

competence of a person predetermines the accuracy and efficiency of communication between professionals and culturally-related training has to be directed at developing students' communicative competence further transformed into intercultural competence.

The analysis of numerous researches allows us to claim that nowadays intercultural communication and the necessity to pay attention to this topic are of great importance (O. Hryva, V. Zinchenko, O. Kuchmii, V. Manakin, Yu. Shaihorodskiyi et al) and concepts of intercultural communication (E. T. Hall, G. Hofstede, K. Lipponen, G. Maletzke, A. Thomas et al) encouraged the study of different problems of intercultural communication and dialogue of cultures. Peculiarities of different aspects of intercultural competences have been elucidated in the works by M. Byram, Bochner, G. Changnon, A. Di Sparti, H. Hunfeld, G. Hiller, G. Neuner, B. Spitzberg et al. The problems of forming intercultural competence of future professionals have been studied by T. Atroshchenko, Hordiichuk, T. Kolodko, S. Radul, V. Safonova, O. Snihovska, D. Chernylevskiyi et al. It is necessary to take into account the theories of foreign researchers describing peculiarities of the intercultural competence formation process (G. Chen, D. Deardorff, K. Knapp, J. Knight, Y. Miike, A. Moosmüller, D. Deardorff, M. Rost-Roth et al.).

**The aim** of the article is to attract the readers' attention to the role of intercultural competence in training professionals of a new generation considering the foreign experience.

The key notion "intercultural communication" in its narrow meaning appeared in 1960-70s. However, long before intercultural communication became a separate branch of knowledge, a lot of issues that further became fundamental, had been studied by a number of foreign researchers. W. von Humboldt's ideas, in particular, were based on the theory of: interference of language and thinking; discrepancies in worldviews typical to representatives of different language communities; information filtering in the process of reality perception by speakers of different languages and nature of the inner form of language units; national and cultural specifics of languages; role of language in forming national character; correlation of collective and individual in a language; close interconnection between a language, society and person; discrepancies in cultural and language codes [28].

In his book *The Silent Language*, published in 1959, the American anthropologist E. T. Hall laid the foundation of intercultural communication as an integrated branch of knowledge mentioning that culture is communication and communication is culture. One of E. T. Hall's statements is that a person has to gain experience from other cultures, as to survive any culture has to correlate with others. The main aim of communication with representatives of other cultures, according to the author, is the attempt to know themselves, their intercultural differences in contrastive situations. The process of intercultural communication, according to the scholar, is a process of similarities or differences in other cultures, where it is important to recognize the basic principles of their own culture which is a "hidden/covert culture". The scholar focused on the necessity to study not so much whole cultures as their individual behavioral subsystems. He drew an analogy to learning a foreign language by means of grammatical categories and came to conclusion that by transferring practical knowledge and skills it is also possible to deeply study foreign cultures [16].

In American communicative studies three basic approaches toward intercultural communication understanding are distinguished: functionalist, interpretative and critical [8]. The functionalist approach is based on psychological research of description and prediction of behaviour of participant of communication. Adherents of this approach believe that human behaviour is predictable and communication takes place under the influence of culture. Observation is the main research method in this case. Research results of this approach reveal numerous cultural differences in many aspects of communication without taking into account the role of the context of communication.

The interpretative approach is based on anthropological and socio-linguistic studies and proceeds from the fact that culture is created and supported by human activity and thus communication should be studied considering its context.

The critical approach interprets culture as a complex of different fields influencing culture as well as communication. The followers of this approach are convinced that all forms of human interaction are predetermined by their belonging to authority and consider text analysis to be the main research method.

In Europe intercultural communication became the matter of interest a little bit later, after the scientific symposium "International and intercultural communication between developed and developing countries" was held in Berlin in 1966. As there appeared representatives of different

cultures on the European continent, communication between them became more active. This encouraged the study of the issue of intercultural communication. As a result, a university course appeared at the end of the 20<sup>th</sup> century. First attempts in this direction were made by foreign language teachers who had to refer to country study aspects of interaction between cultures.

We cannot but consider the fact that most European scholars accept the American approach, to the need for purposeful teaching of intercultural communication. A prominent English scholar and expert in the field of communication Denis McQuail interprets intercultural communication as “a branch studying interaction between human beings with different samples of historically predetermined behaviour, interaction of sides with different experience; this is a type of communication in which a sender and an addressee belong to different cultures”, and he considers the “expressive” or “ritual” model of communication an alternative to the prevalent views, supporting the approach to communication that occupies a dominant place in society and is connected with concepts of community, participation, fraternity, common faith etc [6, c. 97]. A German scholar A. Thomas points out that intercultural communication induces “to analyze the system of one’s own culture and at the same time to understand the value of other cultures” [30, c. 83]. His country fellow G. Maletzke states that intercultural interaction takes place when participants represent different cultures and understand the “foreignness” of a partner [20, c. 38].

The notions “intercultural teaching”, “intercultural communication”, “intercultural education” became generally accepted at the beginning of the 80s of the 20<sup>th</sup> century when “intercultural teaching” was considered the main aim and key principle of teaching all subjects. In Germany this theory was called “Ausländerpädagogik” and was aimed at intercultural orientation of subjects. Communicative approach starts a new stage of its development which means looking for the ways of interconnected communicative, socio-cultural and cognitive development of students. This stage involves a person’s actualization based on the understanding of a “foreign” reality and appreciation of another culture. At the same time the main aim is to develop students’ respect to a foreign language as well as to the system of values natural to speakers of a language based on the principle of equivalence of cultures [7, c. 75].

In their research *Communication Between Cultures* L. Samovar and R. Porter state that intercultural communication is the process of change of meaning of a message coded by a representative of one culture and decoded by a representative of another one [27, c. 12].

The opinion that while representatives of different cultures communicate there may appear some problems caused by belonging to different cultures is consonant with the scholars’ ideas. Communication between representatives of different cultures, difficulties in understanding each other become more complex not because of different languages but because of the process being influenced by different cultural standards [5].

A. Gordijchuk suggests the following definition: intercultural communication is the environment of interaction of two and more communicative partners who belong to different cultural communities and, as a result, interaction of different national consciences. At the same time, they understand a foreign reality by means of images of a native culture, that they comprehend in the process of understanding [1, c.7].

Thus, taking into consideration the studies of modern foreign and Ukrainian scholars in the field of intercultural communication we can say that:

- there are different cultures;
- culture and communication are closely interconnected;
- participants of communication always represent some culture;
- cultural elements are represented in communication;
- similar cultures facilitate communication, while different cultures impede it;
- involvement in a particular culture implies specifics of communication.

In the theory of intercultural communication different models, forms, kinds, types and elements of communication are distinguished. In particular, there are four main forms of communication – direct, indirect, mediated and immediate.

In recent decades the priority objectives of research in the field of intercultural communication in the European community have been: to define the subject, methodology and nomenclature of intercultural communication theory; to define the place of theory of intercultural communication

among other branches of science; to form and develop intercultural communicative competence of participants of intercultural communication, their ability to interpret correctly and tolerate manifestations of communicative behaviour; to develop methodology to form practical skills of communication with representatives of other cultures. Intercultural education in the EU covers all levels of the educational process. In many German universities, for example, intercultural communication is taught not only as an academic discipline, its content is determined by the specialization of a faculty. Institutes of intercultural communication successfully function at universities. Much attention is paid to the practical aspect of the subject, intercultural trainings and seminars dedicated to international relations and intercultural communication. The central aspect of intercultural education in some higher education institutions, especially technical and medical ones, is the learning of foreign languages and the study of specifics of interaction between representatives of different cultures. In addition to teaching theoretical knowledge and concepts, case studies, based on the experience of higher education institutions, are analyzed. Such activities favour real-life training. To prevent conflicts and misunderstanding in future, students and teachers discuss and analyze their own experience considering intercultural aspects [4].

It is evident, that comparison of languages and cultures reveals not only general and universal features but specific, national, original ones as well, which is predetermined by differences in the history of peoples' development. It is impossible to overestimate the value of languages in the process of intercultural communication. Language was and still is an instrument of culture which forms a personality; it is used in traditions, customs, mentality of people and forms a specific cultural worldview. Language is used in communication and can be called a communicative process itself. In the era of the Internet human communication creates more language worlds using the whole arsenal of language cooperation. A modern person starts understanding that cultural originality of their people cannot be isolated from cultural originality of other peoples, all of us being subordinate to the "laws" of cultural communication [12, c. 45]. In this case foreign languages learning is a tool that promotes intercultural communication [13]. Knowledge of foreign languages helps to relieve psychological barriers, to be more confident while communicating with foreign partners, and be more competitive in modern world. The interconnection of language and culture apparently means that a good language command shows that an interlocutor knows about a foreign culture.

In intercultural communication and methods of teaching a second language a term "bilingual personality" is used (F. Batsevych, Ye. Vereshchahin, L. Krasavin, L. Saiakhova, P. Struve et al.) Scholars consider this phenomenon as a complex of a person's abilities to communicate in two languages on the intercultural level, which is treated as an adequate interaction with representatives of other cultures. A Ukrainian scholar F. Batsevych thinks that a bilingual personality is "a person who speaks two languages and uses them in turn (considering the situation) in intercultural communication" [1, c. 24].

According to G. Neuner and H. Hunfeld, "a contrastive method of structural elements of different cultures and languages, identification of common and distinctive features between them is a fundamental method of intercultural teaching of foreign languages" [22, c. 117]. Nowadays the main objective of teaching foreign languages is to form intercultural communicative competence as an indicator of students' ability participate in intercultural communication. The Bologna reform is also directed at different internationalization processes that can only succeed if much attention is paid to intercultural competence at universities [17].

K. Lipponen classifies models of intercultural communication into universal and culture specific [19 c. 38]. Two approaches - etic (universal) and emic (culture specific) - are dominant in this classification. Suggested by the American linguist Kenneth L. Pike, they have been widely used in humanities [18]. The main aim of culture specific models is to represent characteristic features of partners in some sphere in the model of intercultural communication [23 c. 267], whereas what practically cannot be understood by culture specific knowledge about all peoples in the world underlies the universal models. In our opinion, the two hypotheses based on such models tend to be extremely standard and insufficiently consistent. We share the ideas of G.-M. Chen and Y. Miiike that to generalize the culture specific model to the universal one it is necessary to study its intercultural validity in several different cultures which could ensure its representative force [15,c.3 -4].

In foreign literature, according to the analysis by B. Spitzberg and G. Changnon, models of intercultural competence are divided into the following types: compositional models, co-orientational

models, developmental models, adaptational models, casual models [29]. It is necessary to mention that a model of intercultural competence is defined as a substitution of intercultural competence in the cognition process, its specific features being preserved.

Having analyzed scientific and methodological literature we can see that the model suggested by M. Byram is the most structured and fundamental model of intercultural communicative competence, as it comprises a person's numerous qualities, abilities and skills. According to the scholar's conclusions, the following elements underlie intercultural competence:

- attitudes (curiosity and openness, readiness to reject all prejudices concerning foreign as well as native culture).
- knowledge (ideas about social groups, their characteristic features and functioning in the society of their country and partners' countries, about general processes of social and personal interaction).
- ability to interpret and correlate (ability to understand and interpret a document or an event of another culture and correlate them with phenomena of a native culture).
- ability to learn and interact (ability to gain new knowledge about culture and its practical manifestation, to use one's knowledge, attitudes and skills in real communication).
- critical awareness of culture or political education (ability to critically evaluate the activity and its results in native and foreign cultures).

At the same time M. Byram argues that the main aim of language teaching is to form intercultural competence through linguistic competence, sociolinguistic competence and discourse competence alongside with openness, comparison, analysis and critics of cultures [14].

According to A. Moosmüller's definition, intercultural competence is a set of a professional's social skills by means of which he can successfully communicate with a partner representing a different culture in everyday and professional contexts [14, c. 271].

The socio-cultural component is used in foreign languages teaching in Ukrainian education institutions, however it hasn't been fully accepted in higher education institutions yet and is in the process of completion. Some academic disciplines, like *Country Studies Through Language, Cultural Linguistics, Intercultural Communication* clearly testify to this. Disparity in the use of terms shows that nowadays there is an intensive search for the unified content that would meet modern requirements to training professionals in the field of foreign languages. This is especially true for students mastering Germanic languages, as there isn't any Ukrainian manual or textbook, though the demand is really great. А потреба у такому навчальному виданні давно назріла. Thus, the subject *Intercultural Communication* should be included in the curriculum for Germanic languages and literatures as a mandatory discipline, and its aim should be to develop students' capacity for equal and tolerant intercultural communication with native speakers of English and German. To maintain this culture dialogue, besides knowing a foreign language, it is important to know native speakers, their inner world, psychological peculiarities and mentality. We think that the subject *Human Nature Studies*, which has a broader capacity, can ensure this, as students nowadays really need to gain some knowledge of human nature. The theoretical content of the subject has to be based on the students' thorough practical and analytical understanding of the phenomenon "typically British", "typically American", "typically German". According to the said above, the content of the subject *Intercultural Communication* for students mastering the German language, for example, has to comprise topics that should be learned in comparison and contrast to the Ukrainian reality:

- The notion of culture, its structure, dimensions and standards. Culture shock, its symptoms and stages. Cultural misunderstanding. Cultural diversity in Germany.
- Mentality of German people, its sources and peculiarities. German values and life guidelines.
- National character of Germans, their characteristic features. Cultural differences between "eastern" and "western" Germans.
- Cultural specifics of perceiving space and time by Germans.
- German historical heroes and characters.
- Norms and behaviour stereotypes of the German mode of life.
- Typically German realia and typically German things.
- Verbal and non-verbal language of Germans, its culture specific features. Tabooed topics in German linguoculture. Equivalent lacking lexemes. Symbolic meanings of things (trees, plants) and names.

- Xenophilia and xenophobia of Germans. Foreign students in Germany.

The program provisions apparently are not absolute and far from complete and do not exhaust the profundity of the subject, however, their study supplemented by practical classes and effective independent work will help students mastering Germanic languages orient themselves in the culture of German people. In future it will provide a flawless communication of two cultures in real life, that is knowledge of these aspects will facilitate students mastering Germanic languages to communicate with native speakers and form “intercultural personality”. Consequently, a representative of the German culture will be accepted as a norm.

Thus, intercultural communication is impossible without the formation of some competences, especially intercultural communicative competence, which is included into the complex of professional competences and is considered by numerous scholars as a complex of knowledge, skills, ways and experience of producing and understanding utterances in communicative situations.

The Ukrainian model of development of different theories of intercultural communication is implemented into the educational process in higher education institutions. Of great topicality are not only methodological issues of training professionals when teaching foreign languages and training professionals in the context of multicultural education but training cultural mediators as well.

The issue of training cultural mediators was studied by the following Ukrainian scholars: L. Vorotniak, V. Bushkova, O. Smyslova, A. Tokarieva et al. Analyzing the process of forming the students’ culture of multiculturalism, the scholars pay attention to some phenomena relevant to the process of training cultural mediators, for example, “ethno-oriented personality”, “mentality of tolerance”, “intelligence of multiculturalism”. According to A. Tokaryeva’s definition, “a cultural mediator is a person who knows about other cultures and ways of interaction between them, is able to analyze culturally similar or distinct features due to inherent in them values, customs and traditions, can use the gained knowledge to achieve understanding with representatives of other cultural societies. Such a person can reconsider their views and attitudes without losing their own cultural identity” [11, c. 50].

In modern theory and methodology of teaching foreign languages the direction aimed at forming “a secondary linguistic personality” has been further developed. A group of scholars including N. Halskova, V. Karasik, O. Leontovych, I. Khaliieva and others support the idea of forming a culture-linguistic personality capable to speak a foreign language on the intercultural level, which is understood as an adequate interaction with representatives of other cultures. A secondary linguistic personality is a personality formed in the process of learning a second language, has a specific interpretation based on the involvement through a foreign language not only into the secondary language system of a linguo-culture, but to the conceptual view, within which a native speaker’s character and mentality is formed. This is a set of a person’s characteristic features that provides for the acquisition of a verbal-semantic code of a language being learned, that is the linguistic worldview of speakers of this language, and the conceptual worldview helping a person understand a new social reality. In our opinion, to achieve the aim it is important to develop not only skills to use corresponding language techniques, but to enrich oneself with extra-linguistic information necessary for adequate communication and understanding on the intercultural level.

O. Smyslova, analyzing competences the professional should have, focuses on the studies of foreign scholars. Bochner, for example, distinguishes cultural competence which allows a mediator combine a role of an interpreter\translator and a role of a mediator between two cultures:

- knowledge about “society”, that is knowledge of social paradigms and their place in history, knowledge of customs and traditions of neighboring peoples;
- communicative verbal and non-verbal skills;
- practical skills to identify the status of a person in the society and be able to make a correct decision depending on the situation;
- social skills necessary to carry out a certain activity concerning the norms of social interaction.

A. Di Sparti considers that a mediator as a connector between two cultures has to possess the following competences: knowledge about the society in all its manifestations (history, folklore, traditions, customs, values, taboos, political situation, geography and environment); communicative skills (written, oral, non-verbal); technical skills (the use of multimedia technologies); social skills (rules according to which social relations are built) [10].

Our research doesn’t cover all issues connected with studying the foreign experience of forming future professional’s intercultural competences. The socio-cultural situation in modern world opens up



new opportunities and prospects for cooperation with different countries, favours the development of a dialogue of cultures as a means to compare and understand cultural values. High intercultural competence of higher education students will facilitate the implementation of new education standards together with European and world experience which is a strong foundation of the original Ukrainian education system prosperity and its integration into the European space.

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ОЛЬГА ПЕТРИШИНА

ID ORCID <https://orcid.org/0000-0001-5427-200X>

[petryshyna@tnpu.edu.ua](mailto:petryshyna@tnpu.edu.ua)

кандидат філологічних наук, доцент

Тернопільський національний педагогічний університет

імені Володимира Гнатюка

вул. Максима Кривоноса, 2, м. Тернопіль

## ЛІНГВОДИДАКТИЧНІ ОСНОВИ ФОРМУВАННЯ НАВИЧОК ПУБЛІЧНОЇ КОМУНІКАЦІЇ У СТУДЕНТІВ НЕФІЛОЛОГІЧНИХ СПЕЦІАЛЬНОСТЕЙ

*Формування комунікативної компетентності майбутніх учителів-нефілологів є пріоритетним завданням прогресивної освітньої парадигми. Нині в лінгводидактиці особливо актуалізується досконале володіння професійними комунікативними вміннями, майстерністю текстотворення в різних дискурсах. Врахування лінгводидактичних особливостей здобувачів вищої освіти лежить в основі формування навичок публічної комунікації, які корелюють із вимогами часу, потребами суспільства, завданнями сучасної освіти. Обґрунтування феномена «публічна комунікація» з погляду лінгводидактики важливе для розробки методичних рекомендацій, концепцій та моделей навчання теорії і практики публічної комунікації, для підбору дієвих методів і прийомів. Публічна комунікація особливо актуалізує значущі мисленнєво-мовленнєві операції: аналіз, синтез, абстрагування, порівняння тощо. Підходи до формування навичок публічної комунікації значною мірою опираються на відомі античні теорії і практики, які потребують інноваційного методологічного і методичного опрацювання та проєктування на комунікативну компетентність сучасного вчителя-нефілолога. Характер мовної особистості визначається типовими комунікативними національними рисами, вираженими у вигляді мисленнєвих форм/формул, концептів, ціннісних лексико-семантичних домінант. Сучасний заклад вищої освіти (ЗВО) прагне сформувати фахівця-оратора, готового до різних типів публічної комунікації, до творення будь-якого дискурсу й адекватної мовленнєвої поведінки в ньому, котрий володіє мовними нормами, комунікативними якостями усного і писемного мовлення, технологіями текстотворення, мовленнєвим етикетом. Вікові особливості, відкритість до сприйняття інформації, самовираження у конкурентних мовленнєвих ситуаціях, амбітність, пошук авторитетів, прагнення подолати стереотипи у сприйнятті професії вчителя – це ті лінгводидактичні аспекти, на які варто опиратися в роботі над комунікативною компетентністю здобувача.*

**Ключові слова:** публічна комунікація, комунікативна компетентність, лінгводидактичні засади, студент-нефілолог.

ОЛЬГА ПЕТРИШИНА

кандидат філологічних наук, доцент