

awareness includes recognition of one's own personality, with his or her strengths and weaknesses, likes and dislikes and how one's own experience has influenced different aspects of personality. Constant educational efforts are necessary: they include study and reflection on one's own heritage, worldview, identity, skills, and limitations. It also includes an awareness of the power and privileges over others related to cultural identities such as race, class, gender, sexual orientation, literacy and educational level etc.

Intercultural competence requires life-long commitment to respecting human rights, dignity, and differences. It leads to and based upon effective communication skills that convey respect and sensitivity. Behaviors of the culturally competent individual may include: engaging in self-assessment and expression of individual heritage, identity, values, beliefs and biases; studying concepts relevant to diversity, such as power, privilege, and prejudice; acquiring knowledge about and being willing to listen to other perspectives.

In relationships towards other people interculturally competent person forms both personal and business relationships on trust and caring respecting differences; involves with diverse individuals outside of work or classroom environments; recognizes different and similar learning, communication, motivational, and decision-making strategies of people he or she interacts with; uses inclusive language and appropriate questioning. Developing the ability and willingness to challenge prejudice, discrimination and oppression in everyday activities is vitally important result of intercultural competence.

Intercultural competence is an essential part of one's own personal, educational, and professional development. Continuous efforts and inclusion of this competence in the educational strategies are of great importance for intercultural adaptation and communication.

Gu Jing,
NTU "KhPI"

UNDERSTANDING THE PROCESS OF INTERCULTURAL COMPETENCE

The concept of intercultural competence may appear in different fields of science and acquire certain meaning within the field. Intercultural competence is considered to be very important in contemporary diverse society. Prejudice and discrimination towards cultural minorities are linked to economic, social and political inequalities and tensions. It impact the societies of every country including Ukraine and China. In order to overcome these tensions and to build up peaceful coexistence,

mutual understanding and communication across cultural divisions this competence is a fundamental prerequisite. Intercultural education develops and enhances this ability.

The application of the ability takes place in different situations including intercultural encounter. It is an encounter with another person or group of people who is perceived to have different cultural affiliations from oneself. These encounters involve people from different countries, people from different regional, linguistic, ethnic or religious backgrounds, people who differ from each other because of their lifestyle, gender, social class, sexual orientation, age or generation, level of religious observance, etc. Competence is the capacity to respond successfully to types of situations which present tasks, difficulties or challenges for the individual, either singly or together with others. It is a combination of attitudes, knowledge, understanding and skills applied through action in any relevant situation.

Intercultural competence can be developed in different ways through different types of education. The paper deals with intercultural competence as a process, continuum because culture itself is dynamic. The authors consider that people become competent and sensitive gradually in a multicultural environment. The well-known model of intercultural competence development includes five stages: denial, polarization, minimization, acceptance and adaptation.

Denial is commonly characterized by a lack of awareness, or a lack of interest, in other cultures. Ethnocentric mindset is a starting point in interaction with other cultures.

Polarization is usually divided in two stages – defense and reversal – which are both characterized by an ‘us’ and ‘them’ vision of cultural differences. Defense deals with judgment and attitudes towards other cultures as less valuable and significant in comparison to their own. Reversal is the opposite of defense. It brings the perception of their own culture as inferior to others.

Minimization continues to deal with cultural differences and the levels of differentiation. This stage moves beyond judgment and alienation. However, it turns to the global and universal part of identities neglecting the uniqueness and contradictions. And it still negates the value of diversity and comes in the way of truly effective inclusion policies.

During the acceptance stage, there is a growth of awareness of one’s own cultural identity, and people also manage to accept that there are other identities and valuable ways of perceiving the world.

The adaptation is quite complex process and ability to interact with cultural diversity. On this stage of intercultural competence people can genuinely adapt their behavior with very informal, direct, result oriented culture at work and without losing their identity.

Intercultural competence should become a part of contemporary educational process bringing domestic and international students together in relevant interactions with a specific learning goals for all the participants in the university. Assessing and evaluating students' intercultural competence can be easier with a help of the developmental model and its five stages. Intercultural competence leads to interaction among those participating in in-tercultural situations that is appropriate effective and constructive.

СЕКЦІЯ 4

РОЛЬ ПЕДАГОГІКИ Й ПСИХОЛОГІЇ У ФОРМУВАННІ ХАРИЗМАТИЧНОГО ЛІДЕРА

Алієва Р.Р.
НТУ «ХП»

РОЗВИТОК ЛІДЕРСЬКИХ ЯКОСТЕЙ У ВИКЛАДАЧІВ ВИЩИХ НАВЧАЛЬНИХ ЗАКЛАДІВ

Сучасне суспільство розвивається динамічно, потребує фахівців нової формації, яким притаманні професіоналізм, активність, самостійність у прийнятті оптимальних та відповідальних рішень, уміння ефективно працювати у команді, проявляючи лідерські якості тощо.

Сутність лідерства та специфіка його реалізації у сфері освіти є предметом дослідження як зарубіжних, так і вітчизняних вчених. Так, цим питанням займалися В. Берека, Л. Ващенко, Л. Даниленко, Г. Дмитренко, С. Заветний, Л. Калініна, Л. Карамушка, Н. Клокар, Л. Кравченко, В. Кремень, С. Крисюк, В. Луговий, В. Майборода, Н. Нижник, В. Олійник, О. Пономарьов, Н. Протасова, О. Романовський, М. Рудакевич, та інші (Алфімов Д. В. Зміст феномену «лідерські якості особистості» / Д. В. Алфімов // Педагогіка формування творчої особистості у вищій і загальноосвітній школах : зб. наук. пр. – Запоріжжя, 2010. – Вип. 11 (64). – С. 44–51; Лідерські якості в професійній діяльності: навч. посібник / О.Г. Романовський [та ін.] ; Нац. техн. ун-т "Харків. політехн. ін-т". – Харків : НТУ "ХП", 2017. – 143 с. та інші).

Численні дослідження концепцій лідерства вивели три основні підходи до розгляду цього питання. Так, О. Моргулець виділяє: 1) підхід з точки зору лідерських якостей (перший, традиційний випадок, який передбачає наявність певних унікальних якостей, які людина отримує з народження, а також певного рівня її інтелекту й освіти, виразної зовнішності, впевненості у собі,