тощо.

Отже, мова і реклама не можуть бути антагоністами. Ось чому дотримання норм літературної мови є необхідною умовою для повноцінного розвитку копірайтингу, його модернізації то покращення.

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INTERCULTURAL COMPETENCE TRAINING

Анотація. *Розвиток міжкультурного усвідомлення вимагає уваги до особистого досвіду студентів, їхніх особистих цінностей та переконань щодо культури. Ключем до розкриття студентами культурного самоусвідомлення є вивчення культурних відмінностей та подібностей через комунікацію. У статті пропонується ряд комунікативних та інтерактивних завдань, опробованих підчас проведення іновайного курсу з міжкультурної комунікації для магістерської програми в КНЕУ, які дозволяють тренерам залучити студентів дослідити основні культурні елементи через культурну комунікацію. У висновках обгрунтовуються напрямки для подальшого дослідження в області оцінювання ефективності пропонуємих завдань.*

Ключові слова: *міжкультурне самоусвідомлення, принип студентоцентризму, симуляція, інтерактивні завдання.*

Abstract. *The development of intercultural awareness demands attention to the subjective experience of the students and their personal values and beliefs about culture. The key to such sensitivity and related skills in intercultural communication is the way in which students explore cultural similarities and differences. This article suggests a range of tasks and interactive activities having experienced at the innovative Intercultural Communication Course at KNEU that allow trainers to engage students into exploration of essential cultural issues through communicative approach. Finally, directions for future research in the field of tasks feasibility for the ICC course and its assessment are provided.*

Key words: *intercultural self-awareness, student centered approach, simulation, interactive activities.*

Background

In a multicultural and multilingual Europe it is necessary that university graduates should be encouraged to value their already existent partial competences in various languages and develop new ones, the intercultural competence in particular, so that to be competitive in the rapidly expanding world labor market. Intercultural

communication competence is a complex phenomenon. According to M.Byram [1, p. 6], the concept comprises five components: (1) attitudes: curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own; (2) knowledge of social groups and their products and practices in one's own and one's interlocutor's country; 3) skills of interpreting and relating; 4) skills of discovery and interaction; and 5) critical cultural awareness. Therefore, it may be concluded that Intercultural communication competence is manifested in the ability to effectively interact with people representing various cultural backgrounds and to adapt to unfamiliar settings. Who can help students to acquire this ability? As A.Byram [1, p. 10] states *«the 'best' teacher is neither the native nor the nonnative speaker, but the person who can help learners see relationships between their own and other cultures, can help them acquire interest in and curiosity about 'otherness', and an awareness of themselves and their own cultures seen from other people's perspectives»*. It is also important to help students understand that such interaction enriches their experience.

A series of activities can be designed to enable students to discuss and draw conclusions from their own experience of a culture solely as a result of what they have heard or read. It is important to base these activities on the learner-centered principle of teaching, so that individual students bring their knowledge and expertise into a particular cultural issue and the teacher afterwards direct them to enrich and investigate the expertise through experiential learning.

Skills of interpreting and relating through student-centered approach

I borrowed this technique from Professional Development Workshop Fall-2104 at the University of Oregon. At the first session all the themes of the course with a certain schedule are displayed and the students choose the themes that they are mostly interested in. Thus, several reading groups with 4-6 people in each one are formed. Their task is to read the pre-session learning materials [4] and prepare 3 questions for the discussion in the class. Questions must not assume the direct answer. The students are given written guidelines how interact while doing the task. The group then uploads the prepared questions on the wiki to let the others get familiarized with them before the class. At the beginning of the class the discussions on the questions are run in groups, the members of the reading groups facilitate them, and afterwards make a briefing. Only after getting the students engaged in thinking over the topic and having revealed some gaps in their knowledge or lack of unawareness, I deliver my input through Power Point presentation by highlighting the issues not being mentioned in the briefing.

Curiosity and openness through delivery mini presentation

I usually start the introductory session of my Intercultural Communication Course with short 3 min students' presentations aimed to characterize peculiarities of the countries they visited by demonstrating and describing some artifacts (coins, magnets for refrigerators, key-holders, etc.) The students are encouraged to make a comparative analysis with Ukrainian artifacts. Apart from this, they describe a typical behavior of another culture representatives, and what the reaction would be if a foreigner behaved differently. Some examples could be ways of greetings (kiss, hugs, etc.), ways of dressing for different occasions, forms of address and others. The initial descriptions students give tend to be at the superficial level. They tell exactly what they saw and

experienced. They share their first impressions of unclear gestures, unfamiliar foreign languages, different ways behavior. But is that all that comprise a culture? The role of the teacher at this stage is to encourage students' openness and curiosity not only to the visible aspects of a specific culture but also to its norms, rules, thinking models, new beliefs and values to prepare them accept cultural diversity and to participate in 'relations of equality' [1, p. 8]. This stage is a sort of needs analysis for me as the teacher to explore to what extent my students are 'culturally sensitive' [1, p. 7] people. Apart from this I receive the invaluable information to what extent the students are prepared to deliver a presentation for an international audience.

Exploring disbeliefs about other cultures and beliefs about one's own

After exploring and discussing students' cultural values, experience and beliefs I deliver a Power point presentation to get students familiarized with basic intercultural concepts through discussing Cultural Iceberg theory. According to the 'father' of that model, the American anthropologist E.T. Hall, the Cultural Iceberg consists of three levels, for which M.Hoogstad [2, p. 34−35] has found fancy Greek names. The first level, praxis, is fairly small, but the most obvious of all. It lies above the water surface, and it refers to our behavior and perceptions. The second level, nous, lies just beneath the surface, which implies it is less visible, but not totally concealed. It relates to underlying thinking patterns that dictate our behavior. The third level, pathos, is the largest one, it is deep under the water, and therefore, completely oblivious to our senses. It includes the feelings, assumptions and myths that forged our mental modes. The following table can be used to involve the students into discussion of any cultural issues they are interested in.

The tip of the iceberg	*praxis*	Ways of life, customs, rituals, institutions, language, gestures, greetings, dress code, art, architecture, music, food and table manners
The part just beneath the iceberg	*nous*	Norms, beliefs, faith, religion, social roles, philosophy, ideologies, politics, education
The unseen part	*pathos*	Values, attitudes, assumptions, expectations, desires, intuitive perceptions, myths, symbols, stereotypes, generally accepted truth

The students seem to be quite interested and responsive to do the following task: *Choose two countries or cultures are familiar with and compare them, following the Iceberg Culture Model.*

It is not the purpose of teaching to try to change students' values, but to make them explicit and conscious in any evaluative response to others. We should promote a position which acknowledges respect for human dignity and equality of human rights as the democratic basis for social interaction.

Skills of interaction through simulation

A simulation 'Visitor' game, suggested by Adrean Pilbeam at IATEFL conference [3, p. 162−163] works well to develop intercultural awareness and involve the students

in interaction. The task is to find out more about visitors from another culture by asking a series of yes/no questions. They do not know that the visitors have very specific rules in their culture about who they can talk to and when they can say *yes* or *no*. After a while, the hosts start to get confused and even annoyed at their visitors' apparently inconsistent and even impolite behavior. In the debrief phase, the visitors' rules are revealed and the mistaken assumptions of the hosts are discussed. The learning point is that what is normal to us may not be normal in other cultures because different rules often apply. This is followed by asking the learners for examples of 'normal' behavior in their culture. And examples they have found of 'normal' behavior in other cultures, but which they considered different or even strange to you. A good way to avoid making assumptions before you are better informed is to follow the DIE algorithm. When you encounter behavior which is different or even strange to you, you should: a) *Describe* what has happened without judging; b) *Interpret* what the behavior or action probably means, or wat influences it; c) *And* only then, consider evaluating the behavior — whether it is polite, friendly, rude, etc.

Cultural self-awareness through Think-Pair-Share technique

This technique promotes classroom participation by encouraging a high degree of student response and provides an opportunity for all students to share their thinking on their attitudes to cultural issues with at least one other student. I usually use this technique for discussing values and attitudes. More of it, I give the students the right to choose partners, who seem to be trustworthy for them. It obvious, that in intercultural communication it is important not to be judgmental about cultural differences, so as not to offend or anger the interlocutors. One of the way to modify and reconstruct students' previous attitudes and views, to lead them to understanding how their own thinking can be biased, to question stereotypes and prejudices is paraphrasing judgmental statements in more acceptable form. For example,

Think-Share-Pair Task *Which of these statements are judgmental? Mark them with a J. Which could you use to reply to a judgmental statement? Mark them R.* [5, p. 28−29].

1. Everyone knows that English food is bad. _____
2. We must be careful about stereotypes _____
3. French people are unpunctual. They are always late for everything _____
4. During my last holiday in Britain I ate some wonderful food _____
5. Italians are completely disorganized and can't run any business properly _____
6. I would say that if the Italians were totally disorganized, they would not be able to run a country.

However, reading and marking these statements is helpful only for raising students' awareness of stereotypes and generalizations, which may lead to misunderstanding and even breakdown in communication. Confidence of students, competent in intercultural communication, can be gained by engaging the students into activities aimed at developing skills of interaction. The students get a lot of practice in interaction in the mingling activity «Getting to know people», while discussing what they do and say when they meet someone for the first time.

Conclusion

In the process of choosing or designing activities for Intercultural Communication Course it is necessary to think over and formulate a SMART objective to reach the evident outcome of its effectiveness. For example, the following SMART (specific, measurable, achievable, relevant, timely) objectives for ICC training can be formulated in this way: *«by the end of the session the students will be able to interact (greet and support a small talk) with a representative from another culture by using at least 5 phrases of 'appropriate' language while demonstrating knowledge of norms and rules of different cultures».* The issues of proper lesson objectives formulating in the Intercultural Communication Course is indissolubly connected with Intercultural competence assessment, which seems to be quite challenging, provided the fact that many cultural elements are intangible (unseen part of the iceberg), see the table above. Therefore, further research and experiential teaching of intercultural awareness are needed to design and explore effectiveness of the tasks for the formative and summative assessment of the ICC course.

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АКАДЕМІЧНА ГРАМОТНІСТЬ ЯК ЗАСІБ ФОРМУВАННЯ МІЖКУЛЬТУРНОЇ КОМУІКАЦІЇ

Майбутнє повністю залежить
від політичної та педагогічної діяльності.
(К. Ясперс)

Анотація. У статті розглядаються теоретичні та методичні питання формування академічної грамотності та академічного письма студентів у процесі навчання в університеті. Розглянуто підходи, форми та методи реалізації в навчальному процесі навиків академічної грамотності під час вивчення англійської мови. Визначено основні складники