

тодів, засобів і форм виховання. Принципи застосовуються не ізольовано, не почергово, а одночасно, комплексно. Серед принципів немає головних і другорядних, вони всі рівнозначні. Однакова увага до всіх принципів попереджає можливі порушення протікання виховного процесу. Єдність принципів виховання потребує від педагога вміння використовувати їх у взаємозв'язку, з урахуванням конкретних можливостей і умов. Принципи виховання не є порадою, рекомендацією. Вони вимагають обов'язкового і повного втілення у практику [4, с.

394-395; 8, с. 263; 11, с. 40].

Формування в учнів початкових класів загальноосвітніх навчальних закладів високого рівня ціннісного ставлення до здоров'я можливе за умови дотримання визначених загальних і специфічних принципів. Водночас принципи не є готовими рецептами, керуючись якими вихователь може досягти високих результатів. Успіх практичної реалізації принципів залежить від спеціальних знань, досвіду, майстерності, особистості педагога та шляхів здоров'яспрямованої діяльності.

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THE PHILOSOPHICAL ANALYSIS OF MANAGERS' INTERCULTURAL PROFESSIONAL INTERACTION COMPETENCE

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Ukrainian experts on intercultural management often use the Hofstede Model of “cultural matrix” to explore culture both on the macro level (the level of different countries) and micro level (the level of organizations and individuals). Today, even very small firms have the capability to be global. The marketing slogan «Sell the culture» may direct the national economy of Ukraine to the production and sale of goods and services that convey intercultural differences and are of special interest to consumers in foreign countries. It apparently brings about professional interactions among culturally different people.

As Petrusenko states underestimation of intercultural

interaction impact on domestic business can cause failure in international cooperation, slow economic and social progress in developing significant and meaningful changes in the whole country as well as its particular regions and companies. The scientist analyzed statistics on the dynamics of foreign trade of Ukraine for the past decade and estimated that culturally similar environments have such countries as Romania, Bulgaria, Russia, Greece, Poland, Portugal, Spain. Thus, Ukrainian managers are biased in favour of business cooperations with these countries. Nevertheless, according to the research of the scholar, collaboration with the countries whose culture differs significantly from the Ukrainian one

(Denmark, Ireland, Austria, Britain, Finland, Israel, Switzerland, the USA) will provide higher level of the national economy competitiveness and performance [1]. However, Ukrainian managers are reluctant to do business with countries which culture differs to an important degree because it requires from managers at all levels an understanding of cultural diversity and skills of leveraging it which managers lack.

Other issue under discussion of scholars is homogeneity of the cultural composition of workforce that is considered to be a pitfall and a hindrance to the enterprise development process as it puts to additional expenses to adapt the product or service to local markets [2]. Though managing multicultural workforces is even more difficult than working with people from different cultures; it can mask the true reasons for a company's ineffective performance and lead to disastrous results. Individuals are typically members of several subcultural groups which means they have multiple cultural identities (national, regional, sub-organisational, etc.) [3] and work in different contexts (institutional, organizational, occupational, etc.). The proportion of people of mixed cultural identities in the workplace is constantly growing and, consequently, it increases the demand for managers operating effectively with members of bicultural (groups having two nationalities) and multicultural (groups representing three or more nationalities) groups for the benefit of the company. Working with groups composed of diverse members without commonly agreed or shared cultural values, attitudes, beliefs, and behavioral assumptions and communicating with them in a lingua franca which is not their mother tongue can raise problems to managers as they draw on contextual knowledge of professional interaction traditionally practiced in Ukraine which is not quite often tenable. These are factors tending to produce negative results on intercultural professional interactions. The role of managers in mediating between and within cultures becomes vital for company's performance.

Undeniably, the business collaborative processes require to build multicultural teams to solve problems and respond rapidly to market changes and customers' needs to deliver tailored products and services globally. So, managers' tasks are to recognize cultural differences and treat people from all cultures with respect to develop attitudes they want their employees to take as a kind of stance for team and company success. The most effective way to perform these tasks is to create an environment that supports cultural diversity of a team. However, according to the findings of the Ukrainian scientists O. Ivashyny and S. Ivashyny, the Ukrainian managers' score of such dimensions of the Hofstede Model of "cultural matrix" as "Individualism versus Collectivism" and "Masculinity versus Femininity" has been growing approximately by 21 and 32 points respectively over the last decade [4]. As a result, Ukrainian management is prone to revert to more autocratic forms of control and operate in and with teams in a highly individualistic manner. It means managers might actually be quite conflicted and, as a consequence, even block the teams' efforts at both problem solving and relationship building. A tool to make managers compromise their own position for the sake of team consensus is to appeal to their social responsibility as a special form of interaction.

A pilot survey carried out in Kharkiv National University

of Economics named after S. Kuznets (Ukraine) in 2013 included 308 students of the first, second, third and fourth years of study of the faculty of Marketing and Management. Data collected from the students showed that they ranked the ability to have strong interpersonal skills and sense of social responsibility in the first positions of the lists (about 83% of students). The difficulties caused problems to the students in the process of intercultural professional interaction were associated mostly with their ability to manage interaction, for example, the process of initiating interaction was deeply problematic to 67% of students requiring great mental, emotional efforts even if they had a good command of a foreign language.

Nevertheless, Ukrainian higher professional educational establishments do not refer to intercultural interaction competence as a managers' professional one and, as a consequence, managers do not perform effectively with members of different cultures as they lack knowledge, skills, and experience in this field.

The analysis of the scientific research has shown that the term "intercultural competence" is mostly conceptualized as an individual's capacity to interact with people who represent different cultures. But the term "intercultural professional interaction competence" has not been defined yet. From the philosophical standpoint, intercultural professional interaction is examined as a system that requires concept analysis, morphological analysis, functional analysis and historical analysis of the phenomenon in statics and dynamics [5].

Concept analysis provides a description of the concept as an integrated system of relative categories, that is, its structure, components, their links. The term "interaction" is a universal philosophical category of the fundamental conceptual apparatus of modern theoretical thinking. All human activity in the world is based on different interactions, thus, the fundamental meaning of interaction is a means of cognition, a tool of action, a way of organizing life; a special type of relationship between the people in which each individual acts upon other individual or individuals, causing him or them to change; the only condition for the harmonious development of nature and personality [6]. As the mentioned definitions state, there is not a single approach to the term "interaction", however, it can be concluded that the category of "interaction" is a philosophical category embraces such concepts as influence, a special type of relationship, change, development.

According to the systematic approach, the human being is the agent and object of culture, who makes scopes of material and spiritual culture in the process of creative activity. Communication is the link that connects all the components of culture and sociocultural processes together. Thus, communication is the basis of human interaction, especially professional intercultural interaction. It means that intercultural professional interaction requires from future managers proficient level of communication skills.

Historical analysis examines genetic (the dynamics of the phenomenon and its development) and prognostic aspects of the analysis. According to historical analysis, intercultural professional interaction is socio-cultural activities of a human being as a social actor. As any human activity, intercultural professional interaction is a specific kind of individual's

active attitude to the world, the aim of which is to change and transform the world through assimilation and development of existing forms of culture. The gradual process of internalization of the culture forms causes the gradual development of the individual and externalization of his or her actions based upon knowledge. This process represents the process of socialization or enculturation of the individual to culture and predicts his or her ability to be an accepted member of the society.

According to morphological analysis, the structure of intercultural professional interaction comprises the following main components: an agent, an object, instrument(s) and an activity itself [5]. The agent of an activity may be an individual, a social group, a separate society or humanity as a whole. The object of an activity can be presented by thing(s) and final product(s) of an activity. Instrument(s) of intercultural professional interaction are means of verbal and nonverbal communication. In terms of quality, intercultural professional interaction is a creative (productive) activity that is a synthesis of transforming activity, cognitive activity, value-orientation activity, communicative activity. Aforementioned activities require from will-be managers creativity, communicative skills, cognitive skills, knowledge of cultural value systems.

Thus, the structure of intercultural professional interaction includes: 1) a minimum of two interlocutors who have self-comprehension and knowledge how to use the rules of semiotic systems (e.g. language); 2) an intercultural professional interaction context which the participants comprehend and interpret; 3) discursively-related messages represented by texts of culture which transmit the meaning of the context by linguistic means. Texts of culture can be: verbal ones (oral, written, media texts: paper, electronic, audio, video); nonverbal ones (artifacts, behaviors); discursive practices; 4)

the motives and purposes motivating participants to communicate; 5) the direct transfer of discursively-related messages and participants' cognition of text material forms (oral, written, printed, etc). Thus, the content of communication are procedures with text construction and text reconstruction accompanied by the processes of thinking, imagination, comprehension, interpretation of text content and text meaning.

The success or failure of professional intercultural interaction as a joint activity depends on its participants' initiative determined by his or her values. Sagatovskiy emphasizes that values are the causes of different behavioral patterns, i.e. an individual acts differently in similar situations as his or her values are axiological dominants mediating human response to reality, influencing the way of thinking and, consequently, affecting the outcome of intercultural professional interaction [8]. The system-making center of any mutual activity are axiological dominants represented by the agents' common social or professional values. Hence, willingness and preparedness for professional intercultural interaction is determined by one's values affecting his/her world-view and cultivation of personal or professional attributes, the attribute of social responsibility as well.

Participants of intercultural professional interaction set different goals to attain (e.g., obtaining profits, solving problems), nevertheless, the main goal is to initiate or maintain professional relationship and develop a common construction of the professional world to benefit business.

As the mini-research shows intercultural professional interaction is a complex phenomenon. The philosophical analysis of intercultural professional interaction competence proves that will-be managers require training to acquire the competence of it to avoid blocking to maintain professional bonds.

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