

# FORMATION OF CROSS-CULTURAL COMMUNICATIVE COMPETENCE IN THE PROFESSIONAL ACTIVITY OF FUTURE BACHELORS OF SECONDARY EDUCATION

## ФОРМУВАННЯ МІЖКУЛЬТУРНОЇ КОМУНІКАТИВНОЇ КОМПЕТЕНТНОСТІ У ПРОФЕСІЙНІЙ ДІЯЛЬНОСТІ МАЙБУТНІХ БАКАЛАВРІВ СЕРЕДНЬОЇ ОСВІТИ

*The article is devoted to the consideration of the role of cross-cultural communicative competence in the course of teaching foreign languages. Communication is an important component of human life and part of culture. Emphasizing this importance, many researchers equate culture with communication between different peoples of the world. This phenomenon has caused scientists from different fields to be very interested in the process of interaction and mutual influence of cultures, which is called cross-cultural communication. The possibilities of effectively increasing the level of communicative competence of future bachelors of foreign language teachers are analyzed. Today modern higher school faces the need to train new generation specialists capable of ensuring the effective functioning of various spheres of production, education and culture at a high level. In the conditions of modernization of the whole system of education in Ukraine, which is primarily aimed at integration into the world educational space, it is not enough for a modern professional philologist to possess only narrow knowledge, but it is necessary to have a broad outlook in the field of educational technologies, to be able to apply them in practice and be competitive in the labor market. Accordingly, preparing future professionals for cross-cultural interaction in their professional activities is extremely important. The formation of this readiness is of particular importance for specialists in the field of philology since they interact with representatives of different cultures most of all due to their professional activities. In addition, Ukrainian educational and professional programs for the training of bachelor teachers open up the possibility of employment as foreign language teachers, which emphasizes their significant role in preserving and transmitting the cultural heritage, values and traditions of the peoples whose languages are taught. The importance of general and professional competencies, which are directly reflected in the formation and development of the main communicative competence in the professional activity of future foreign language teachers, is considered in the article.*

**Key words:** communication, competence, bachelor teachers, foreign languages.

*Стаття присвячена розгляду ролі міжкультурної комунікативної компетентності*

*під час навчання іноземних мов. Комунікація та спілкування є важливою складовою людського життя і частиною культури. Підкреслюючи їхню значущість, багато дослідників прирівнюють культуру до спілкування, до комунікації між різними народами світу. Це явище викликало у вчених з різних галузей неабияку зацікавленість до процесу взаємодії та взаємного впливу культур, що отримав назву міжкультурної комунікації. Аналізуються можливості ефективного підвищення рівня комунікативної компетентності майбутніх бакалаврів учителів іноземних мов. Сьогодні сучасна вища школа стикається з необхідністю підготовки фахівців нового покоління, здатних забезпечувати ефективне функціонування різноманітних сфер виробництва, освіти та культури на високому рівні. В умовах модернізації всієї системи освіти в Україні, яка насамперед спрямована на інтеграцію до світового освітнього простору, сучасному професіоналу-філологу недостатньо володіти лише вузькими знаннями, а необхідно мати широкий світогляд у царині освітніх технологій, уміти застосовувати їх на практиці та бути конкурентоспроможним на ринку праці. Відповідно підготовка майбутніх фахівців до міжкультурної взаємодії у професійній діяльності є надзвичайно важливою. Особливого значення набуває формування даної готовності саме у фахівців філологічної сфери, оскільки вони завдяки їхній професійній діяльності найбільше взаємодіють із представниками різних культур. Крім того, українські освітньо-професійні програми підготовки бакалаврів-вчителів відкривають можливість працевлаштування як вчителів іноземних мов, що підкреслює їхню значущу роль у збереженні та передачі культурної спадщини, цінностей і традицій народів, чії мови викладаються. Важливість загальних і спеціальних компетентностей, які безпосередньо відображаються при формуванні та розвитку головної комунікативної компетенції у професійній діяльності майбутніх учителів іноземних мов розглядаються у статті.*

**Ключові слова:** комунікація, компетентність, бакалаври-вчителі, іноземні мови.

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**Formulating the problem in general.** The beginning of the XXI century demonstrates the process of complete globalization of all spheres of human life, especially the sphere of culture and education. And if until recently the history of mankind was a set of histories of individual countries, peoples, and cultures, today the common, global history of mankind is more and more demonstrated: events taking place in one

country inevitably influence the life, culture and historical processes in other parts of the world. At the same time, modern ethnic cultures are losing their uniqueness and isolation, and the boundaries between them are gradually erasing and disappearing.

It is an obvious fact that globalization has led to an obvious result: speakers of different cultures have gained wide opportunities to communicate with

representatives of other cultures, which has become an everyday reality for many countries and peoples. Communication and communication are an important part of human life and part of culture. Emphasizing their importance, many researchers equate culture with communication, with communication between different peoples of the world. This phenomenon has aroused great interest among scholars from different fields in the process of interaction and mutual influence of cultures, which has been called Cross-cultural communication.

#### **Analysis of recent studies and publications.**

Cross-cultural communication is communication between representatives of different human cultures. The concept of 'Cross-cultural communication' was introduced in 1950s by the American cultural anthropologist Edward T. Hall within the framework of the programme of adaptation of American diplomats and businessmen in other countries developed by him for the US State Department.

Many Western scientists figuratively determine culture in the form of an iceberg, which is based on the norms and values of the cultural heritage of this or that nation, and its top is the manifestation of individual human behaviour, which is manifested in direct communication with other people. In the historical, economic process of its development, a culture has to constantly refer either to its past or to the experience of other cultures, which allows it to accumulate the base of the iceberg that can be applied to communicate with other cultures. This reference to other cultures is called 'cultural interaction' or cross-cultural communication.

In its turn, modern higher school is faced with the necessity to train a new generation of specialists capable of ensuring the effective functioning of various spheres of production, education, and culture at a high level. In the conditions of modernization of the present educational system in Ukraine, which is primarily aimed at integration into the world educational space, it is not enough for a modern professional philologist to possess only narrow knowledge, but it is necessary to have a broad outlook in the field of educational technologies, to be able to apply them in practice and to be competitive in the labour market.

At present, the study of various aspects of cross-cultural communication covers a wide range of humanities, including cultural studies, communicative linguistics, sociology of culture, linguocultural studies, ethnopsychology and others. Thanks to the works of various philologists-scientists in these fields, the first publications devoted to the problems of interaction and relationships between cultures appeared. However, it should be noted that the majority of scientific works belong to the sphere of linguistics and are presented by such scientists as Aksionova V.I. Bekh I.D., Denisova S. Krasnykh, 2003; Leontovich, 2003; Furmanova, etc., who limit the process of cross-cultural

communication mainly to language interaction [7, p. 10]. This approach significantly narrows the real field of cross-cultural communication, ignoring its cultural and anthropological aspects, which, as practice shows, are no less important than linguistic ones.

The research has shown that the largest number of works done within the framework of philological and pedagogical sciences is devoted to the process of learning foreign languages at school and university. Thus, the problems of cross-cultural communication were reflected in the works of such researchers as F.S. Bacevich, E.M. Vereshchagina, N.D. Galskova, Z.T. Hasanov, R. Gibson, T.G. Grushevitskaya, D.Y. Gulyaev, I.Yu. Gulyaeva, U. Gudikunst, D.V. Zinoviev, S. Eckert, V.G. Kostomarov, L.V. Kulikov, T.V. Larina, B.R. Mogilevich, I.Yu. Miazova, I.Y. Namestnikova, E.I. Passov, V.D. Popkov, A.P. Sadokhin, V.V. Safonova, E.N. Sepiashvili, B.V. Sliushchinsky, P.V. Sysoev, S.G. Ter-Minasova, S.Y. Tyukova, E.G. Falkova, O.A. Chekun, N.L. Shamne, N.V. Yankina, Y.S. Yatsenko and others.

Foreign scholars, including E. Hall, G. Hofstede and E. Hirsch, have made a special contribution to the development of the theoretical basis of cross-cultural communication. E. Hall, G. Hofstede and E. Hirsch, whose works had a significant impact on the formation of modern approaches to the study of cultural interaction in a globalizing world. Their studies became the basis for the analysis of intercultural differences, behavioural patterns and adaptation mechanisms in the context of cultural diversity. M. AbdallahPrétseyillé, P. Batelaan, F. Coomans, G.-M. Chen, J. Demorgon, W.J. Starosta, R.C. Gardner, A. Kirkpatrick, Bh. Parekh considered in their works the theoretical basis for increasing the effectiveness of cross-cultural communication.

**The aim of the article** is determined in the consideration of the role of cross-cultural communicative competence in the training of bachelor teachers, as well as in substantiating the importance of general and special competencies that are directly reflected in the formation and development of the main communicative competence in the professional activity of future teachers of foreign languages.

**Presentation of the basic material.** Let us disclose the essence of the concept of cross-cultural communication. Cross-cultural communication is a set of various forms of relations and communication between individuals and groups belonging to different cultures.

In today's world, the interaction of cultures covers a different set of spheres. Thus, people can participate in the work of international political, economic and professional organisations, attend international forums and conferences, work in multinational companies. Today, many Ukrainian students study abroad, many Ukrainians have emigrated to different countries and work all over the world. This

stratum of population, for their successful existence requires not only knowledge of a foreign language, but also a deep understanding of norms, traditions, customs and rules of another culture. Participants in international contacts quickly become convinced that language skills are not enough for full-fledged intercultural interaction. It can be noted that cross-cultural communication, in the most general sense, is an interaction between individuals, groups belonging to different cultures.

According to I. Filippova, cross-cultural competence is defined as the ability to master not only the culture of one's own people, but also the culture, language and behaviour of other peoples. It also includes the ability to apply the acquired knowledge and skills in a multicultural environment, ensuring effective interaction with others. At the same time, important components are the preservation of one's own identity, empathy and tolerance [6, p. 1].

In his turn, V. Bondarenko considers cross-cultural education as a process aimed at developing students' abilities to distinguish between different cultural features, analysing and comparing them through the prism of their native culture, comparing two cultures, analysing them, drawing conclusions, which is directly the basis for the formation of cross-cultural competence [1].

As G. Neuner, the cultural experience of a higher education student cannot be excluded when studying a foreign language and its culture, the culture of native speakers. And vice versa, this baggage should be used in the formulation of topics and tasks to activate foreign language speech [8].

Competence as a scientific category began to be actively studied in the context of professional education in Ukraine only at the end of XX century. Professional competence is considered by many researchers as an integrative quality of a specialist's personality, including a set of knowledge, skills and abilities necessary to achieve high results in labor activity. It also implies experience in performing tasks, the presence of a set of professionally significant qualities and harmonious unity of theoretical training and practical readiness for professional activity, which is an integral main component in the education and training of future bachelors of foreign language teachers.

The famous British psychologist J. Raven developed his concept of competence on the basis of the determining role of the value and motivational sphere of the individual [10]. According to this psychologist, a person has a specific ability that he or she needs to perform a specific action in a particular subject area and which includes highly specialized knowledge, skills, ways of thinking, as well as an understanding of responsibility for his or her actions. According to J. Raven, to be competent means to have a set of specific competencies of different levels.

This statement can be projected onto future philologists. According to the Law of Ukraine "On Higher Education", it is convinced that for a modern specialist, including a philologist, it is a priority to master the ability to establish national consciousness in society, identity, fostering patriotism in children and youth, and the ability to cooperate with representatives of other nations and cultures. Therefore, today the formation of readiness of future specialists for cross-cultural interaction in their professional activities is extremely important. In this aspect, the following is of primary importance the formation of this readiness among specialists in the philological sphere, since they, in accordance with the requirements of their professional activities, interact as actively as possible with representatives of different cultures.

This is stated, in particular, in the CEFR: Common European Framework of Reference for Languages: Learning, Teaching and Assessment [2], which emphasizes that the rich heritage represented by linguistic and cultural diversity in Europe is a valuable resource for mutual understanding, interaction and self-development of each individual. In addition to the knowledge of European languages, active cultural exchange between Europeans from different countries contributes to better cooperation, elimination of discrimination and prejudice [2, p. 2].

The formation of future specialists' readiness for cross-cultural interaction can be realized through certain general or special competencies, which are the basic elements of such readiness. Thus, cross-cultural interaction serves as a reliable basis for the democratization of society and the realization of its values as a civil society.

Among the general competencies used in the educational and professional program "Secondary Education: English Language and Foreign Literature (with the study of a second foreign language)", the first level of higher education for the bachelor's degree in specialty 014 Secondary Education, the following general competencies (GC) can be seen, which reflect cross-cultural interaction in the content of general competencies [6]: GC1. Ability to abstract thinking, analysis and synthesis, to apply knowledge in practical situations; GC2. Knowledge and understanding of the subject area and professional activities; GC3. Ability to communicate in the state language both orally and in writing, to communicate in a foreign language in the subject specialty and others.

We emphasize that cross-cultural readiness is closely related to the general competence GC6, which is centered on the ability to work in a team, which also involves active interaction within a team of students or students, among whom there may be representatives of other cultures. Competencies such as GC1 (focused on the operations of analysis, synthesis and abstraction) and GC4 (which involves conducting high-level scientific research and studies) contribute

to a deeper understanding and appreciation of the achievements of different cultures, their mutual influence and development trends. This, in turn, emphasizes the importance of readiness for cross-cultural interaction in professional activities.

It is worth noting that some competencies, especially the ability to a certain type of activity, also contribute to the actualization of readiness for cross-cultural interaction. Special or professional competencies (PC) of the specialty have a significant importance and influence on the implementation of the content and structure of training future bachelors of philology for cross-cultural interaction: PC1. The ability to transfer the system of scientific knowledge to professional activities and to the plane of the subject; PC2. Ability to provide education in the state language; to form and develop their language and communication skills in the field of subject specialty; PC3. Ability to set goals, plan and design processes of teaching and upbringing of students, taking into account their age and individual characteristics, educational needs and opportunities; select and apply effective methods and technologies of teaching, upbringing and development of students and others [6].

Thus, in the system of knowledge and skills related to the readiness for cross-cultural interaction in the professional activity of philologists, the professional competence PC2, which focuses on the ability to form and develop their linguistic and communicative skills in the field of subject specialization, becomes important.

The need to develop the ability to communicate interpersonally is also reflected in the additional special competence PC8, which reflects equal and personality-oriented interaction with students in the educational process, and involvement of parents in the educational process based on partnership.

**Conclusion.** The analysis of state documents and the educational and professional program for bachelor of secondary education in language and foreign literature (English and foreign literature), which is implemented at the Izmail State University of the Humanities (Ukraine), as well as foreign experience in training specialists for cross-cultural partnership, confirms the importance of developing readiness for cross-cultural interaction in professional activities.

This readiness is a prerequisite for achieving the goals of sustainable development of society, and its components are reflected in the content of general and special competencies. However, only some educational programs have developed professional or

special competencies that fully reflect the requirements for knowledge and skills in the field of cross-cultural interaction. This emphasizes the need for a deeper study of the essence of this readiness, its structure and tools for the formation of future bachelors of foreign language teachers.

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