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2.2. DEVELOPMENT OF INTERCULTURAL COMMUNICATIVE COMPETENCE OF UNIVERSITY STUDENTS: LINGUACULTURAL APPROACH IN FOREIGN LANGUAGE TRAINING.

Lyubov ZABLITSKA, Halyna NAVOLSKA

Globalization processes are bringing nations closer to each other; hence, intercultural communication competence (ICC) is essential to communicating with people from all over the world. Currently, ICC is becoming an increasingly popular issue in English language teaching (ELT) since language learners are required to interact in English with representatives from diverse linguistic and cultural backgrounds. Researchers have emphasized the importance of culture in language education, as a lack of knowledge would cause some barriers to cross-cultural communication.

The current social, economic and cultural tendencies of Ukrainian development and Ukraine's entrance to the European educational system provide new concerns and challenges for future professionals' training. Due to these globalization processes, the higher education system must prepare highly qualified specialists who are not only well-acknowledged in relevant professional disciplines but also possess knowledge of foreign languages at an adequate level. Appropriate knowledge of a foreign language is one of the conditions for both, future professionals' successful

professional communication and in all aspects of human life. The multicultural orientation of undergraduate students' professional training facilitates the establishment of international relations in their future workplace to establish professional and business connections, experience exchange with foreign partners, and search for job-related information on the Internet and in various industry publications. Future professionals who can use a foreign language fluently have better perspectives to build their careers, deal with competitive challenges as they feel themselves more assured in a labour market that is continually imposing new demands on specialists.

Proficiency in a foreign language helps a person to communicate with other people, but knowing what to say and how to say it (vocabulary and grammar) is not always enough for effective communication. An individual has to be able to function in culturally diverse environments. It is also important for people to understand when, to whom, and why it is necessary to express their opinions. Meaningful communication with others requires the cooperation of these five components: how, why, when, where, and to whom.

Despite the recommendations of the Common European Framework of Reference for Languages (2001) and the national curricula for language teaching in many countries, the focus of language learning and teacher education is still, to a large extent, the development of grammatical and lexical competence. However, a good knowledge of grammar rules, a rich vocabulary, a few memorized speech acts, and cultural facts will not sufficiently help non-native speakers of a foreign language to socialize, negotiate, or make friends in the foreign language. Furthermore, native or almost native fluency alone will not necessarily help native or non-native speakers of a language to successfully communicate with people from other cultures either.¹⁴⁶

¹⁴⁶ *Common European Framework of Reference for Languages: Learning, Teaching, Assessment* (Cambridge: Cambridge University Press, 2001), 265p., <https://rm.coe.int/1680459f9>

Over the past 25 years, there has been a substantial rise in interest in intercultural issues, which has led to the expansion of intercultural communication courses at higher education institutions worldwide. By creating and implementing these courses, instructors contribute to defining the corresponding scope and material of the subject they teach. Possessing a solid foundation of knowledge then allows undergraduate students to apply knowledge in different intercultural contexts. ICC development for students is a lifetime process, and higher education institutions should play an important role in accelerating the process.

The development of communicative competence in a foreign language, which refers to a person's ability to behave in a foreign language in linguistically, socio-linguistically, and pragmatically appropriate ways, is no longer stated as the goal of language learning. Instead of focusing on communicative competence development, it is described as “the ability of a person to behave adequately in a flexible manner when confronted with actions, attitudes, and expectations of representatives of foreign cultures”.¹⁴⁷ This idea relates to the concept of intercultural competence. According to Mayer’s interpretation, communicative competence is much wider and incorporates intercultural competence.

One of the most significant improvements in foreign language learning and teaching over the last several decades has been acknowledging the cultural dimension as an essential component. This shift has profoundly altered the character of the experience of teaching and learning languages. Living, working, and interacting with individuals from many cultural backgrounds requires a certain level of competency and preparedness. This makes the foreign language classroom the perfect setting for implementing this kind of instructional intervention. Competence in a language means more than just mastering its grammatical structures, it also requires

¹⁴⁷ Meyer, Meinert. “Developing Transcultural Competence: Case Studies of Advanced Foreign Language Learners.” In *Mediating Languages and Cultures*, edited by D. Buttjes and M. Byram, 136-158. Bristol, Blue Ridge Summit: Multilingual Matters, 1991.

knowledge about the society in which the language is spoken and how to bridge cultural gaps. As a result, students need to work constantly on improving their intercultural communication abilities.

The relevance between English language teaching and culture is shown by the “language is a part of a culture and a culture is a part of a language”. When it comes to the realm of teaching and learning, it means that language learning is culture learning, and consequently, language teaching is cultural teaching. English language teaching curriculum should also integrate with cultural competence. Language learners should acquire this kind of competence to use language in an appropriate cultural context.¹⁴⁸

The purpose of this research is defined by the necessity to develop highly competent, competitive professionals who are determined to function in a culturally diverse environment and possess skills in intercultural communication. The development of ICC entails qualitative changes in the student's attitude toward the dominant worldviews, an adequate value picture of the world, as well as awareness of the priority role of intercultural communication in a multicultural educational space.

This research aims to study the development of intercultural communicative competence of undergraduate students through a linguacultural approach in foreign language training.

The concepts of “language”, “culture”, “cultural competence” and “intercultural communication” are closely associated with the linguacultural aspect of foreign language learning. Linguacultural approach reflects the modern requirements of foreign language teaching and enables students to master linguistic knowledge and communicative skills together with a whole set of cultural knowledge.

¹⁴⁸ Polonska, Tetiana. “The Essence of Intercultural Foreign Language Communicative Competence of Basic School Students.” *Abstracts of the 1st International Scientific and Practical Conference*, Rotterdam, Netherlands, 2021, pp. 44-45.

The linguacultural approach emerged as a result of language starting to be viewed as a cultural phenomenon. Based on this approach, language is not a speaker's activity but a readymade product that they assimilate passively. It is something specific amongst the inhomogeneous diversity of facts of verbal activity.¹⁴⁹

Students acquire knowledge as well as awareness of the culture through the language they study. Consequently, they will not be able to understand properly a language until they become conscious of the cultural environment in which it is used.

We have reviewed the recent scientific publications relevant to our research topic for a better understanding of how these concepts might benefit the development of undergraduate students' intercultural competence in the process of foreign language training. According to an examination of recent research and publications, both domestic and foreign researchers in the fields of sociology, cultural studies, psychology, linguistics, philosophy, and education have studied various aspects of the problem, raised in this research.

Thus, the concept of "competence" and the peculiarities of communicative competence have been covered in the fundamental works by native researchers I. Bekh, N. Bibik, L. Vashchenko, O. Lokshyna, O. Pometyn, Z. Pidrychna, L. Romanyshyna, O. Savchenko, and foreign scientists M. Canale, D. Hymes, S. Savignon, M. Swain, J. Wiemann, P. Backlund, etc.

It has gone over numerous meanings of the term to emphasize its significance in foreign language learning and teaching. Thus, the concept of "communicative competence" is commonly understood as the awareness of language rules and peculiarities of language usage, as well as the ability to use that information effectively and properly in real-life settings. Communicative competence has emerged as a significant goal for second and foreign language acquisition, with

¹⁴⁹ Leininger, Madeleine. "Culture Care Theory: A Major Contribution to Advance Transcultural Nursing Knowledge and Practices." *Journal of Transcultural Nursing* 13, no. 3 (July 2002): 189-92; discussion 200-1. DOI: 10.1177/10459602013003005. PMID: 1211314834

models established that encompass linguistic, sociolinguistic, pragmatic, strategic, language macro abilities, and so on.

Competence in a foreign language at the professional level is a crucial integrative quality for future specialists. It demonstrates students' potential and ability to use a foreign language, as well as their ability to handle problems in a professional setting. The problems of foreign language competence in the course of professional training of future specialists have been highlighted by A. Antonov, N. Avsheniuk, O. Bovdyr, L. Chernii, G. Duginets, O. Dudnyk, V. Koval, H. Navolska, S. Nikolayeva, V. Meleshchenko, O. Ovcharyk, O. Plekhanova, L. Pykhovska, V. Redko, S. Sysoyeva, O. Sulyma, N. Vinnyk, L. Zablotska, and others. Professional foreign language competence is an important integrative characteristic of graduates' personalities. It reflects students' willingness and ability to apply a foreign language, skills, and abilities to solve problems in a professional domain.

Until the 1970s, culture was seen as the literacy or humanities component of language study and was associated with the grammar-translation method of teaching foreign languages. In the 70s and 80s, following the communicative turn in language pedagogy, culture became synonymous with the way of life and everyday behaviors of members of speech communities, bound together by common experiences, memories, and aspirations. In both cases, speech communities were seen as grounded in the nation — the national context in which a national language was spoken by a homogeneous national citizenry.¹⁵⁰

The idea of the incorporation of culture when teaching a foreign language and developing cultural competence as an important condition for fostering cross-cultural understanding has been grounded by C. Kramersch, R. Bowers, N. Brooks, E. Hall, G. Hofstede, H. Gadamer, M. Lessard-Clouston, H. Nostrand, F. Schleiermacher, H. Steele, O. Spengler, D. Thanasoulas, L. Wittenstein, and others in the XVII–XX c.

¹⁵⁰ Lars de Bruin, "Hofstede's Cultural Dimensions," B2U, <http://www.business-to-you.com/hofstedes-cultural-dimensions>

Some studies have recently recognized a foreign language as a tool for the intercultural development of individuals who study it or as a method of ensuring a person's assimilation into a new cultural community, into a new social context. The use of the multicultural approach in foreign language teaching has been considered a unique opportunity that allows the inclusion of cultural aspects into the process of teaching languages, and which benefits students' language proficiency, intercultural competence, and social and cognitive growth. Various aspects of multiculturalism in foreign language teaching have been defined as the object of study by such researchers as O. Chaika, O. Hryva, O. Hurenko, S. Banks, S. Beukelman, S. Chaffee, S. Davis, S. Friedman, R. Garcia, X. Gruber, R. Kubota and others.

The concept of ICC appeared in the middle of the 20th century, and it is associated with the names of such scientists as M. Byram, E. Hall, K. Klakhon, A. Kreber, R. Porter, D. Trager, and L. Samovar. Western researchers K. Berger, S. Huntington, E. Hirsch, E. Hall, G. Hofstede, and S. Dahl developed further intercultural communication theories in an attempt to explain this phenomenon from various angles.¹⁵¹

The issue of ICC has received a lot of attention lately in Ukraine. It is becoming increasingly prevalent among native scholars, namely, L. Holovanchyk, O. Hryva, L. Huberskyk, O. Kraskovska, L. Kuznetsova, I. Lytovchenko, O. Ogienko, A. Polupan, O. Tarnopolskyk, A. Sbrueva, H. Sotska, V. Yevtukh, who bring up different aspects of the problem.

The examination of these papers indicates that the development of ICC is a topic that has been raised in various scientific studies. Furthermore, the complex interplay between language and culture has been the subject of in-depth analysis by a multitude of scholars. Despite these comprehensive studies, there is a clear demand

¹⁵¹ Bagarić, Vesna, and Jelena Mihaljević Djigunović. "Defining Communicative Competence." *Metodika* Vol. 8, no. 1 (2007): 94–103. https://www.academia.edu/7492654/Defining_communicative_competence

for additional research. The importance of this issue cannot be overstated, as it has far-reaching implications for our increasingly globalized world. The ability to communicate effectively across cultures is a vital skill in today's diverse societies. This is particularly true when it comes to the development of intercultural communicative skills of undergraduate students within the framework of foreign language education.

The concepts "intercultural competence", and "communicative competence" are considered controversial in linguistics due to the complexity and variability of their definitions and applications. Thus, the notion of "intercultural competence" generally refers to the ability to think, behave, and interact with people from different cultural backgrounds acceptably and productively.

Culture and language are closely intertwined. Language represents the nation and is one of the most significant cultural bearers as it spreads its norms, values, and beliefs. Culture influences language as well. Learning a language entails comprehending not just its grammar and semantics but also its cultural differences. Furthermore, language learners need more than just linguistic proficiency to be considered competent in that language. In addition to understanding the cultural nuances of language, learners should be able to use it appropriately to express disagreement, express thanks, or make requests. Language is considerably more than just a means of communicating and expressing ideas that are internally generated and verbalized on their own. It is learned through cultural transmission. Being the socialized component of culture, it serves but does not define it. In combination, they both form a unique unity, a complex, intricate system in which they are the components that always interact with one another.

Both language and culture are forms of perception that convey a person's worldview, so that is why they have common features. As the primary tool for preserving culture, language is the most important source of national mentality expression. It depicts not just the real surroundings in which a person lives, but also the social consciousness, national character, way of life, traditions, customs, and

value system that is maintained by society from generation to generation and language-based knowledge.

The linguacultural approach to foreign language learning is a modern and innovative method that aims to develop the learners' intercultural competence and awareness by studying the language as a carrier and a reflection of the culture of its speakers. This approach considers language not only as a system of signs and rules, but also as a means of expressing and transmitting the values, beliefs, traditions, and worldviews of a particular nation or ethnic group. By learning the language and the culture simultaneously, the learners can acquire a deeper and more authentic understanding of the target language and its speakers, as well as develop their own cultural identity and tolerance.

The linguacultural approach is based on the anthropocentric paradigm, which views language as a human activity that is influenced by the cognitive, emotional, and social aspects of the human mind. According to this paradigm, language is not a static and objective phenomenon, but a dynamic and subjective one, that reflects the individual and collective experiences, attitudes, and preferences of the language users. Therefore, language learning should not be limited to the formal and structural aspects of the language, but should also include the pragmatic and communicative aspects, as well as the cultural and historical background that shapes the language and its use.

One of the main advantages of the linguacultural approach is that it fosters the development of the learners' communicative competence, which is the ability to use the language appropriately and effectively in various situations and contexts. Communicative competence involves not only the knowledge of the linguistic elements of the language, such as vocabulary, grammar, and phonetics, but also the knowledge of the sociolinguistic and sociocultural elements, such as speech acts, speech genres, speech etiquette, register, style, and politeness. By learning these elements, the learners can avoid misunderstandings, misinterpretations, and conflicts

that may arise from the differences in the linguistic and cultural norms and expectations of the interlocutors.

Another advantage of the linguacultural approach is that it enhances the learners' cognitive and metacognitive skills, which are essential for effective and autonomous language learning. Cognitive skills are the mental processes that enable the learners to acquire, process, store, and retrieve information, such as attention, memory, perception, reasoning, and problem-solving. Metacognitive skills are the mental processes that enable the learners to monitor, regulate, and evaluate their learning, such as planning, setting goals, selecting strategies, assessing progress, and reflecting on outcomes. By learning the language and the culture through various activities and tasks that require the use of these skills, the learners can improve their learning efficiency and effectiveness, as well as their self-confidence and motivation.

According to O. Torosian¹⁵², linguacultural competence refers to the fundamental knowledge that a person develops throughout their entire life, corresponding to the norms, values, and regulations that are applicable in a particular language and culture. Alternatively, this knowledge is conveyed through basic linguistic and cultural units that incorporate the linguistic culture of the community.

The main components of the language system (words, phrases, phraseological units, and precedent texts) that reflect the national and cultural specificity of society are what we refer to as basic linguistic and cultural units. These units are determined by the system of values in society and enable an individual to ensure the development of abilities, the formation of a worldview and spirituality, and worthy preparation for life activities in society. In this instance, we take the stance of the competency approach, which makes the assumption that everything learned and accrued throughout the study program has to be applied and realized.¹⁵³

¹⁵² Торосян, О. М. "Лінгвокультура як невід'ємна складова викладання іноземної мови." *International Journal of Innovative Technologies in Social Science*, no. 2 (23), 2020, pp. 53-56. DOI: 10.31435/rsglobal_ijitss/28022020/6950

¹⁵³ Торосян, "Лінгвокультура," 53-56.

Linguacultural competence includes:

- linguistic competence (the knowledge and mastery of various fundamental concepts that are defined by a particular culture and the rules governing systemic relations between them;
- cultural competence is the possession of culturally conditioned norms; and
- inter-sociocultural competence is the knowledge of norms, rules, and customs of a different society ¹⁵⁴

J. Shaules offers the developmental model of linguacultural learning, which briefly considers some of the conceptual frameworks to implement this approach in the classroom. The developmental model involves two basic components of linguacultural learning: language-centered and culture-centered learning (Figure 1).

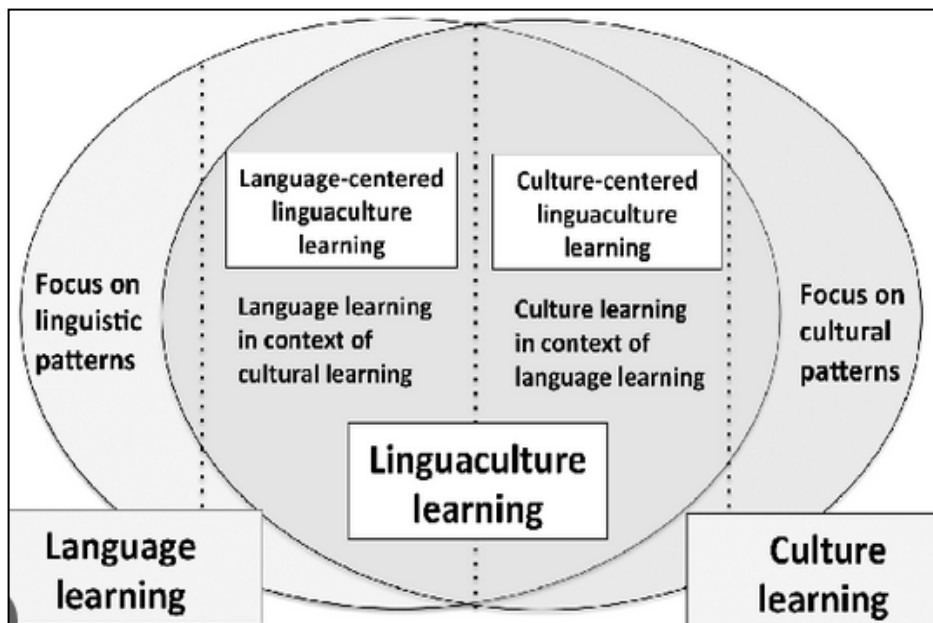


Fig. 1. Four zones of linguacultural pedagogy ¹⁵⁵

¹⁵⁴ Joseph Shaules, "The Developmental Model of Linguaculture Learning: An Integrated Approach to Language and Culture Pedagogy," *Juntendo Journal of Global Studies* 1 (2016): 2–17

¹⁵⁵ Scott Thornbury, *An A-Z of ELT (Methodology): A Dictionary of Terms and Concepts Used in English Language Teaching* (Macmillan Education, 2006): 264

According to J. Shaules, the language-centered component of the languacultural learning model is focused on learning goals related to linguistic mastery, and the culture-centered concentrates on developing cultural awareness. The difference between them depends on emphasis. This is represented visually in *Figure 1*, which shows overlapping circles of languacultural learning. Language-centered languacultural learning (LC-LL) puts language learning in the foreground, with cultural learning in the background. Culture-centered languacultural learning (CC-LL) emphasizes cultural learning in the context of foreign language learning. This approach is appropriate when course goals are focused specifically on cultural awareness or understanding. Focusing on both equally would imply alternating learners' attention between the two different elements.¹⁵⁶

Considering the structure of the teaching process based on a languacultural approach J. Shaules points out the following four key elements:

1) Reflection (“Where am I now?”) — raise awareness of the learning process, identify resistance, and help learners reflect on their relationship with the foreign languacultural.

2) Vision (“Where am I going?”) — help learners envision a future languacultural self. Learners need to reflect on the inner qualities they would like to develop as part of the languacultural learning process.

3) Roadmap (“How do I get there?”) — provide learners with a developmental roadmap including the four levels of languacultural learning. Help them gain awareness of their learning processes.

4) Community (“How can we go together?”) — create a learning community that shares a vision for growth and development through languacultural learning. Individuals take responsibility for supporting the group, and vice versa.

¹⁵⁶ Shaules, “Linguaculture Learning,” 102

Below *Figure 2* presents these four zones of languacultural pedagogy¹⁵⁷



Fig. 2. Four zones of languacultural pedagogy¹⁵⁸

To understand the concept of “intercultural communicative competence”, we need to consider the components, encompassing intercultural and communicative competencies. Some researchers believe that these two are the same, while others stress that they are different.

In an attempt to clarify the concept of communicative competence, Widdowson (1983) made a distinction between competence and capacity. In his definition of these two notions, he applied insights that he gained in discourse analysis and pragmatics. In this respect, he defined competence, i.e. communicative competence, in terms of the knowledge of linguistic and sociolinguistic conventions. Under capacity, which he often referred to as procedural or communicative capacity, he understood the ability to use knowledge as a means of creating meaning in a language. According to him, ability is not a component of competence. It does not turn into competence, but remains “an active force for continuing creativity”, i.e. a

¹⁵⁷Thornbury, *An A-Z of ELT*, 264

¹⁵⁸Thornbury *An A-Z of ELT*, 264

force for the realization of what Halliday called the “meaning potential” (Widdowson, 1983:27). Having defined communicative competence in this way, Widdowson is said to be the first who in his reflections on the relationship between competence and performance gave more attention to performance or real language use.¹⁵⁹

Communicative competence is considered as a system that performs functions of balancing existing language forms, which are determined based on the communicant’s language competence in the context of certain social functions¹⁶⁰. Communicative competence refers to the number of basic categories of the modern theory and practice of teaching foreign languages and, in particular, English as a foreign language. In the scientific literature, there are many definitions of communicative competence.

Communication is a complicated and dynamic process that extends beyond language proficiency. The term “communicative competence” originated from the idea of the American linguist N. Chomsky on linguistic (or language competence), who claimed that any consideration of social factors was outside the domain of linguistics. His idea clearly stated that communicative competence is merely based on linguistic competence such as grammatical rules, vocabulary, pronunciation, spelling, etc. There are no other factors that affect an individual’s communicative competence. However, the first linguist who established the difference between language as a system, which he called “langue” and speech (“parole”) was Ferdinand de Saussure. According to F.Saussure, the concept “language system” involves only language that

¹⁵⁹ Vesna Bagarić and Jelena Mihaljević Djigunović, “Defining Communicative Competence,” *Metodika* Vol. 8, no. 1 (2007): 94–103, https://www.academia.edu/7492654/Defining_communicative_competence

¹⁶⁰ Hoff, Helmer. “The Evolution of Intercultural Communicative Competence: Conceptualizations, Critiques, and Consequences for 21st Century Classroom Practice.” *Intercultural Communication Education* 3, no. 2 (2020): 55–74, <https://doi.org/10.29140/ice.v3n2>.

can be learned, while the concept of “speech activity” refers to the product of a particular speaker.¹⁶¹

In the 1960s, D. Hymes challenged N. Chomsky's theory of linguistic competence, which was traditionally focused on linguistic competence, stating that actual language proficiency entails more than simply grammatical and lexical understanding. According to D. Hymes, language competence alone is insufficient to explain how individuals interact successfully in a variety of circumstances, and N. Chomsky's viewpoint is extremely limited and abstract. Understanding the social and cultural norms that control language usage, such as when, where, how, and with whom to communicate, is another aspect of communicative competence. Through his definition of communicative competence, D. Hymes aimed to highlight the importance of the social environment and the need to take into account the “appropriateness” or sociocultural value of utterances in every given situation. This marked the starting point of further linguistic studies, paving the way for a more comprehensive understanding of language usage in many social and cultural situations¹⁶².

Later, in 1980, M. Canale and M. Swain, developing further the concept of communicative competence, proposed a model consisting of three components: grammatical competence (the knowledge of semantics, phonology, morphology, and syntax), strategic competence (the ability to employ verbal and nonverbal means to solve communication problems), and sociolinguistic competence (the understanding of the standards of appropriate behavior and manners). Discourse competence (the

¹⁶¹ Палько, І. М. (2011). “Міжкультурна комунікація як чинник формування міжкультурної толерантності.” Освітні та інформаційні аспекти формування толерантності і навичок, Серія: Міжкультурний діалог: історія і сучасність, 276-283р., <http://eprints.zu.edu.ua/5402/1/стаття-4.PDF>

¹⁶² Lyubov Zablotska and Iryna Tsar, “Development of Professional Foreign Language Communicative Competency in Undergraduates of Non-Linguistic Specialties in the Conditions of Distant Learning,” *Наукові записки Тернопільського національного педагогічного університету імені Володимира Гнатюка, Сер. Педагогіка*, 1 (2022): 160–169, DOI: 10.25128/2415-3605.22.1.19

knowledge of how to combine and organize sentences into coherent texts) was added to this model by M. Canale in 1983¹⁶³.

M. Canale and M. Swain's model was updated and improved by L. Bachman and A. Palmer (1982; 1996), who included two more elements: organizational competence (which encompasses both textual and grammatical competence) and pragmatic competence (which covers both illocutionary and sociolinguistic competence). Furthermore, L. Bachman and A. Palmer emphasized that communicative competence should be evaluated based on both correctness and fluency, distinguishing between language knowledge (competence) and linguistic ability (performance). A valid and accurate method of measuring learners' communicative skills is language testing and assessment, which had an impact on L. Bachman and A. Palmer's work¹⁶⁴.

Further investigations to re-examine the nature of communicative competence were launched in 1995 by Celce-Murcia, Dorney, and Thurrell. They developed a model of communicative competence which comprised five competencies; they are linguistic competence, strategic competence, socio-cultural competence, actional competence, and discourse competence.

The process of the development of communicative competence models is displayed in Figure 3.

¹⁶³ Палько, "Міжкультурна комунікація", 163

¹⁶⁴ Hofstede, Geert Jan, Gert Hofstede, and Paul B. Pedersen. Exploring Culture: Exercises, Stories, and Synthetic Cultures. Boston: Intercultural Press, 2012, 234

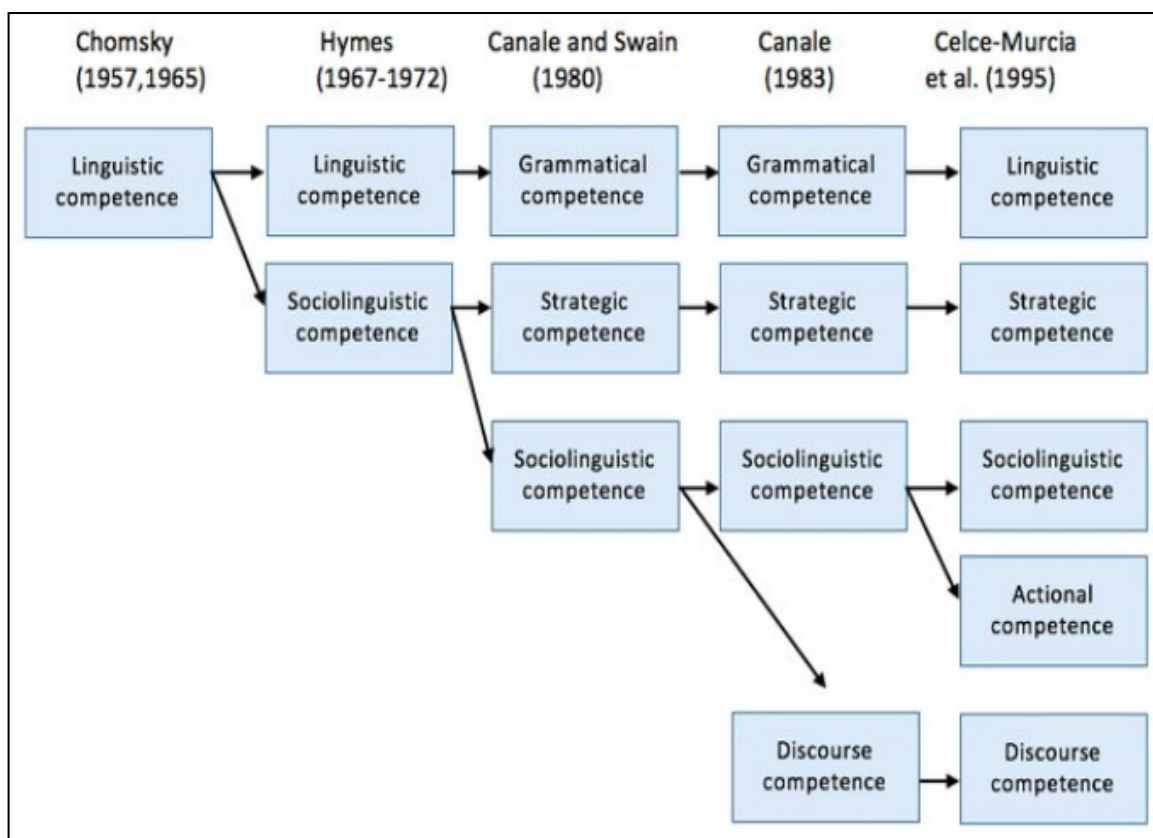


Fig. 3. The development of communicative competence models ¹⁶⁵.

The Council of Europe created the Common European Framework of Reference for Languages: Learning, Teaching, Assessment (CEFR or CEF) between 1989 and 1996 to standardize language teaching, learning, and assessment across Europe. According to this document, “Communicative language competence can be considered as comprising several components: linguistic, sociolinguistic and pragmatic. Each of these components is postulated as comprising, in particular, knowledge and skills and know-how”.¹⁶⁶

Thus, we consider foreign language communicative competence as the ability and readiness of undergraduate students for foreign language communication with native speakers, their perception and understanding of partners, and the adequate

¹⁶⁵ Hapsari, Astri. “Language Learning Strategies in English Language Learning: A Survey Study.” *LINGUA PEDAGOGIA (Journal of English Teaching Studies)* 1, no. 1 (March 2019), <https://journal.uny.ac.id/index.php/lingua-pedagogia/index>

¹⁶⁶ Hoff, Helmer. “The Evolution of Intercultural Communicative Competence: Conceptualizations, Critiques, and Consequences for 21st Century Classroom Practice.” *Intercultural Communication Education* 3, no. 2 (2020): 55–74. Available at: DOI 78

and timely expression of their mental intentions through the use of language means (words, phrases, etc.)

In an attempt to define cultural competence, it is necessary to specify the notion “culture”, which is one of the most controversial words as it differs from one individual to another, from time to time, from area to area, and is characterized in many different ways in the specialized literature. According to P. Brooks (2004), culture is the relatively stable set of inner values and beliefs generally held by groups of people in countries or regions and the noticeable impact those values and beliefs have on the people’s outward behaviours and environment.¹⁶⁷

M. Leininger (2002) states that culture is the learned and transmitted knowledge about a particular culture with its values, beliefs, rules of behaviour, and lifestyle practices that guides a designated group in their thinking and actions in patterned ways.¹⁶⁸

Tomalin and Stempleski (2013) believe that culture is the fifth language skill. This fifth language skill teaches students certain strategies, mindset, and different techniques to use English to learn about, understand, apply, and appreciate the traditions, behaviors, values, and ways of doing things, special characteristics, and unique qualities of the target cultures. It concentrates on how to interact and deal with cultural differences, to be patient, flexible, and tolerant of doing things that are different from their own culture. It is believed that culture is the core of the language, and familiarity with the target culture can be useful in improving EFL and ESL learners’ English learning. Therefore, to have effective communication and interaction with other English language users, obtaining cultural knowledge is necessary.¹⁶⁹

¹⁶⁷ Brooks, Pamela. *Cultural Intelligence: A Guide to Working with People from Other Cultures*. Intercultural Press, USA, (2004), 240.

¹⁶⁸ Leininger, Madeleine. “Culture Care Theory: A Major Contribution to Advance Transcultural Nursing Knowledge and Practices.” *Journal of Transcultural Nursing* 13, no. 3 (July 2002): 189-92; discussion 200-1. DOI: 10.1177/10459602013003005. PMID: 12113148.

¹⁶⁹ Tomalin, B., & Stempleski, S. (1993). *Cultural Awareness*. Hong Kong: Oxford University Press. In Álvarez, J., & Bonilla, X. (2009) *Addressing Culture in the EFL Classroom: A Dialogic Proposal*, <http://www.scielo.org.co/scielo.php?script=sciarttext&pid=S165707902009000200011>

R. Bowers (1992) interprets culture as an inherited wealth in which we share memories, metaphors, maxims, and myths. According to Alptekin's (1993: 136) definition, culture consists of more than just "civilization". He claims that our socially acquired knowledge is "organized in culture-specific ways which normally frame our perception of reality such that we largely define the world through the filter of our world view". Similarly, Kramsch (1998: 10) defines culture as a worldview, namely "a common system of standards for perceiving, believing, evaluating, and acting".¹⁷⁰

Culture can be understood as the product of civilization (Brody, 2003). Collins English Dictionary and Thesaurus defines culture as the total of the inherited ideas, beliefs, values, and knowledge, that constitute the shared basis of social action.

There are two terms of culture; Culture with "capital C" and culture with "small c". Culture, with capital "C", refers to formal culture including the formal institutions (social, political, and economic), the great figures of history, and products of literature, fine arts, and the sciences that were traditionally assigned to the category of elite culture (National Standards in Foreign Language Education, 1996). Moreover, culture with small "c", refers to daily living studied by the sociologist and the anthropologist: housing, clothing, food, tools, transportation, and all the patterns of behavior that members of the culture regard as necessary and appropriate (National Standards in Foreign Language Education, 1996).¹⁷¹

The most commonly used definition of culture was suggested by Professor Hofstede¹⁷² who described culture as: "the programming of the human mind by which one group of people distinguishes itself from another group". A certain set of shared beliefs, values, norms, background, status, environment, etc. distinguish one group of people from another. At a global level, these groups of people have become

¹⁷⁰ Perry, Linda B., and Lynn Southwell. "Developing Intercultural Understanding and Skills: Models and Approaches." *Intercultural Education* 22, no. 6 (2011): 453-466.

¹⁷¹ Polonska, "The Essence of Intercultural Foreign Language", 44-45.

¹⁷² Hofstede, "Exploring Culture", 234.

increasingly diverse and culturally different. G. Hofstede's study led to six cultural dimensions on which countries can be ranked.



Fig. 4. Hofstede's Cultural Dimensions ¹⁷³.

The power distance dimension represents views regarding a proper distribution of power in society, or how much the less powerful people of a community accept and anticipate that power is distributed unequally. The main problem here is how a society deals with social inequality. China and Saudi Arabia are countries with a high power distance index.

1) *The Individualism/Collectivism* dimension measures the preference for individual or group interests. Individualism favours a loose social structure focusing on self and immediate family care, while collectivism advocates for a close-knit society with mutual support and loyalty. The USA is a highly individualistic nation.

2) *The Masculinity/Femininity* dimension reflects societal values. Masculinity favours achievement, heroism, assertiveness, and material success, leading to a competitive society. Femininity prefers cooperation, modesty, care for the weak, and

¹⁷³ Hofstede "Exploring Culture, 234

quality of life, resulting in a consensus-oriented society. This is often referred to as a “tough versus tender” culture in business. Japan is highly masculine, while Norway and Sweden are highly feminine.

3) *The Uncertainty Avoidance* dimension indicates how much a society dislikes uncertainty and ambiguity. It affects how societies handle the unknown future: by trying to control it or letting it unfold. High Uncertainty Avoidance countries have strict beliefs and behaviors, are intolerant of unconventional ideas, and need many rules. Low Uncertainty Avoidance countries are more relaxed, value practice over principles, tolerate ambiguity, and need fewer rules. Chile, Peru, and Argentina strongly avoid uncertainty.

4) *The Long-term/Short-term* dimension reflects how societies balance respect for past traditions with future challenges. Low-scoring countries value traditions and view change with suspicion. High-scoring countries are future-oriented, value thrift, and emphasize education. China and Japan are long-term oriented, while Morocco is short-term oriented.

5) *The Orientation and Restraint/Indulgence* dimension, a recent addition to the model, measures how much people control their desires and impulses, influenced by their upbringing. Weak control is termed Indulgence, and strong control is called Restraint. Thus, societies can be classified as Indulgent or Restrained. Indulgent societies freely satisfy basic human desires for enjoyment and fun, while Restrained societies limit the need for gratification and enforce it through strict social norms¹⁷⁴.

Culture is an integral part of human life and history as it dictates the behaviors of groups and individuals. Each culture has its own characteristics that allow its members to survive both natural and man-made disasters. A culture is a set of values (what is important and appreciated within the society), norms and beliefs that influence the decision-making of certain groups or individuals, and define their

¹⁷⁴ De Bruin, Lars. “Hofstede’s Cultural Dimensions”

practices, and artifacts (things within the society that are derived from the values and norms).

According to De Guzman's et al. (2016) definition, cultural competence is "the ability of a person to effectively interact, work, and develop meaningful relationships with people of various cultural backgrounds".¹⁷⁵ In other words, cultural competency is far more than tolerance. Being culturally competent entails being able to communicate effectively and politely with individuals from different origins as well as actively recognizing and respecting diversity in all circumstances.

Williams (2001) defined cultural competence as "the ability of individuals and systems to work or respond effectively across cultures in a way that acknowledges and respects the culture of the person or organization being served".¹⁷⁶

Developing cultural competence helps us understand, communicate, and effectively interact with people across cultures. It gives us the ability to compare different cultures to our own and understand the differences better. Unconsciously, we bring our cultural frame of interpretation to any situation. This is not to say that culture alone determines how one interprets a situation. One's own unique history and personality also play an important role.¹⁷⁷

According to L. Cross et. al. (1989), "Cultural competence is a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals that enables effective work in cross-cultural situations".¹⁷⁸

¹⁷⁵ De Guzman, Maria Rosario T., Thomas R. Durden, Sarah A. Taylor, Jacqueline M. Guzman, and Kathy L. Potthoff. "Cultural Competence: An Important Skill Set for the 21st Century." University of Nebraska Lincoln Extension, <https://extensionpublications.unl.edu/assets/html/g1375/-build/g1375.htm>

¹⁷⁶ Williams, Christine C. "The Epistemology of Cultural Competence." *Families in Society* 87, no. 2 (2006): 209-220. DOI: 10.1606/1044

¹⁷⁷ Kramsch, Claire. "Culture in Foreign Language Teaching." *Iranian Journal of Language Teaching Research* 1, no. 1 (January 2013): 57-78. Available at: file:///C:/Users/admi/Downloads/Culture_in_foreign_language_teaching.pdf

¹⁷⁸ Cross, Terry, Barbara J. Bazron, Karl W. Dennis, and Mareasa R. Isaacs. *Towards a Culturally Competent System of Care, Volume 1*. Washington, DC: CASSP Technical Assistance Center, Center for Child Health and Mental Health Policy, Georgetown University Child Development Center, 1989. Available at: <https://files.eric.ed.gov/fulltext/ED330171.pdf>

They pointed out five stages of cultural competence development from the lowest to the highest. They are:

- ***the conventional stage*** is characterized by a lack of awareness and bias toward people of other cultures. A person perceives their native language and culture as superior to others and feels discomfort in interactions with people who are different in race, language, or sexual orientation, etc. due to prejudice or cultural stereotypes, etc. because of the lack of intercultural skills.

- ***the defensive stage*** is characterized by the feeling of inequality or discomfort and is considered a natural result of differences in group abilities. At the same time, awareness of societal pressure to accept equality results in guarding against stereotypes in public; the knowledge about cultural differences still is based on cultural stereotypes and ethnocentrism. Being low in cross-cultural skills, a person becomes willing to learn about other cultures to avoid being perceived as prejudiced. At this stage, a person may feel obliged to show tolerance and competence.

- ***the ambivalent stage*** is when a person does not view herself/himself as biased but still suffers from a disconnection between egalitarian perceptions of individual diversity attitudes and a sense of inadequacy in managing encounters with people who are different. He/she prefers to focus on institutional barriers to inequality and obvious acts of discrimination while ignoring serious efforts to explore individual and hidden biases. Knowledge about cultural differences is based on cultural stereotypes and ethnocentrism, but they could only show some respect for our generosity toward others.

- ***the integrative stage*** demonstrates a person's awareness of both personal and organizational biases that create inequality among cultural groups. Continuing to struggle with a sense of valuing his/ her cultural group, a person gains considerable knowledge about various cultural differences and how culture influences behavior and treats people as both individuals and members of a cultural group, being very comfortable with cultural differences. He/she actively points out the lack of cultural

competence among members of the majority group and has taken on the responsibility of changing them.

– **the inclusive stage** can be defined by the person's awareness of any preserved cultural and personal preconceptions and firm coherence of his/her intercultural beliefs/values and behavior. At this stage, a person acquires a positive attitude to cultural stereotypes in combination with considerable intercultural knowledge and a persistent desire to learn more. Moreover, he/she feels quite at ease with cultural immersion, frequently tries to learn at least one other language, and spends significant time in another culture. Such a person understands and appreciates working with members of various groups within the organization.

The figure below presents five elements of cultural competence that correlate to the above-mentioned stages.



Fig. 5. Five elements of cultural competence ¹⁷⁹

ICC is the most commonly used term in the literature. While it has been used and defined by various scholars over the last 30 years, no single definition has been agreed upon (Deardorff 2006). All definitions and conceptualizations acknowledge,

¹⁷⁹ Hapsari, "Language Learning Strategies"

however, that ICC involves the ability to interact effectively and appropriately with people from other cultures. Interaction is commonly taken to include both behavior and communication. ICC is generally related to four dimensions: knowledge, attitudes, skills, and behaviours. Beyond these commonalities, certain differences exist among the different models and conceptions. The four dimensions – knowledge, attitude, skills, and behaviours – can be seen in many definitions of ICC.¹⁸⁰

M. Byram notes that R. D. Lambert points out the five components of ICC: world knowledge, foreign language proficiency, cultural empathy, approval of foreign people and cultures, and ability to practice one's profession in an international setting".¹⁸¹

S. Thornbury in the dictionary of methodological terms and concepts used in English language teaching defines intercultural competence as "a person's ability to exist in a multicultural society, to achieve a successful understanding of representatives of other cultures and representatives of their own culture. ICC presupposes the ability to adequately understand and interpret linguacultural facts, based on the formed value orientations and assessments of one's own and someone else's culture".¹⁸²

ICC includes adapting previously acquired communication competencies and including the specific requirements of intercultural competence such as: possessing good interpersonal and interaction skills; ability to communicate in a foreign language; being able to use communications technologies, searching, processing, and analyzing data from various sources; ability to adapt easily to new situations and environments; demonstrating awareness of gender issues and equal opportunities;

¹⁸⁰ Reid, Elizabeth. "Models of Intercultural Competences in Practice." *International Journal of Language and Linguistics* 1, no. 2 (2013): 44-53. DOI: 10.11648/j.ijll.20130102.12

¹⁸¹ Byram, Michael. *Teaching and Assessing Intercultural Communicative Competence: Revisited*. Bristol, Blue Ridge Summit: Multilingual Matters, 2021, <https://doi.org/10.21832/97818004102514>

¹⁸² Thornbury, *An A-Z of ELT*, 264

ability to work in a multinational team as well as in an intercultural environment; manifesting tolerance, cultural sensitivity, and cultural awareness; showing appreciation and respect for people of different cultures; possessing knowledge about different cultures and customs.¹⁸³

Different models of Intercultural Competence (ICC) development have been conceptualized in the scientific literature. In the process of creating these models, researchers have highlighted various aspects and components. Based on the similarities and general characteristics among the most popular models of ICC, five main types of these models can be identified: compositional, co-orientational, developmental, adaptational, and causal process models of ICC.

Based on the analysis of the scientific findings by N.Usman et al.¹⁸⁴, A.Nugrobo¹⁸⁵, O.Ladyka and N.Levchyk¹⁸⁶ we have summarized information about five types of models that are considered the most popular and presented our findings in Table 1.

Table 1.

**Characteristics of five types
of intercultural communicative competence models**

Model Type	General Characteristics	Researchers
Compositional	these models identify several components /elements,	Hamilton, Richardson, Shuford (1998)

¹⁸³ Berardo, Kate, and Darla K. Deardorff. Building Cultural Competence: Innovative Activities and Models. Sterling, VA: Stylus, 2012, <http://www.tuningjournal.org/article/view/765/1088>

¹⁸⁴ Nadeem, Muhammad Usman, Mohammed Rizal, and Siti Dalib, "Historical Development of Models of ICC." *Conference: SMMTC Postgraduate Symposium*, 2018 at Universiti Utara Malaysia, pp. 186-191

¹⁸⁵ Nugroho, Agus. "ELT and Culture: What is the Relevant?" *Issues in English Language Teaching. Universitas Negeri Malang*. Available at: file:///C:/Users/admi/Downloads/2016_ELT%20and%20Culture.pdf

¹⁸⁶ Ladyka, Olena, and Nataliia Levchyk. "Intercultural Approach in Foreign Language Teaching." *Monografia Pokonferencijna. Science, Research, Development: Philology, Sociology and Culturology* #8 (2018): 6–8. Berlin, Warszawa, <https://www.researchgate.net/publication/339051217>

	such as attitudes, skills, knowledge, and behaviors.	Hunter, White, Godbey (2006) Deardoff (2009)
Co-orientational	-these models concentrate on interactions and on the construction of self and others; -conceptualize the interactional achievement of intercultural understanding (perception, accuracy, empathy, clarity, etc.) -models see the ability of interlocutors to reach mutual understanding and a shared level of worldviews as fundamental to initiating intercultural competence	Fantini (1995) Byram (1997), Byram, Gribkova, Starkey (2002); Byram & Zarate (1996)
Developmental	- such models describe how individuals acquire intercultural competencies, pointing out such factors as time, duration, and stages of progression	King, Baxter Magola (2005) Bennett (1986) Lysgaard (1995), Gullahorn & Gullahorn (1963)
Adaptational	-such models examine the adjustment and adaptation of people involved in intercultural encounters	Kim (1988) Spitzberg & Cupach (1989) Berry (1998)
Causal Process	-such models are focused on how different components of	Harvey (2001) Arasaratnam & Banerjee (2011)

	intercultural competencies are related	Nadeem, Mohammed & Dalib (2017)
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As the world continues to become increasingly interconnected, the concept of ICC becomes even more important and relevant. ICC is the knowledge of one’s own culture in conjunction with an understanding and openness towards learning about and engaging with other cultures (Deardorff, 2006)¹⁸⁷.

ICC models almost always indicate three main domains of development: Intrapersonal (also known as behavioural or skills), interpersonal (affective), and cognitive (knowledge) (see, for example, D.Deardoff¹⁸⁸, A.Matveev¹⁸⁹, Meyer¹⁹⁰ and others).

Developing each of these areas is crucial to helping students refine their worldviews. Rust’s (2015) definition of ICC emphasizes adaptation: an ability to apply and transfer learned skills. One example of such a skill is the ability to successfully communicate across cultural groups (Krajewski, 2011). The emotional interpersonal aspect of ICC is likewise.

Some of the ICC models are relevant to the process of learning foreign languages. These models could present theories, methods, or frameworks that aid in understanding and facilitating foreign language acquisition. Furthermore, these models can be utilized in an educational setting to define effective teaching methods or curriculum design.

¹⁸⁷ Deardorff, Darla K. “The Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization at Institutions of Higher Education in the United States.” *Journal of Studies in International Education* 10, no. 3 (2006): 241–266.

¹⁸⁸ Deardorff, Darla K. *Manual for Developing Intercultural Competencies: Story Circles*. UNESCO, Routledge, 2020. 101, <https://unesdoc.unesco.org/ark:/48223/pf0000370336>

¹⁸⁹ Matveev, Alex. “The Intercultural Competence Models.” In *Intercultural Competence in Organizations*, edited by Management for Professionals. Springer, Cham, 2017. DOI: 10.1007/978-3-319-45701-7_3

¹⁹⁰ Meyer, Meinert. “Developing Transcultural Competence: Case Studies of Advanced Foreign Language Learners.” In *Mediating Languages and Cultures*, edited by D. Buttjes and M. Byram. Clevedon: Multilingual Matters, 1991.

Thus, T. Polonska (2021) outlines the structural composition of the intercultural foreign language communicative competence of students, which consists of three interlinked components: cognitive, interactive, and personal.

The cognitive component includes knowledge of the target language in accordance with regulatory requirements, sociocultural awareness of this country (traditions, customs, the peculiarities of the life of foreign peers, etc.), the peculiarities of the culture of the native country, and the details of intercultural differences.

The interactive component of intercultural foreign language communicative competence includes a set of skills for effective implementation of intercultural foreign language interaction (communicative, etiquette, prognostic, analytical, reflexive, etc.), and the ability to apply intercultural knowledge in various communicative situations.

The personal component of intercultural foreign language communicative competence includes qualities that ensure the success of intercultural communication (sociocultural tolerance, empathy, etc.). These personal qualities help to understand the foreign language communicant and to avoid conflict situations.¹⁹¹

When the concept of ICC was introduced by M. Byram in 1997, it challenged the notion of communicative competence (CC), which was prevalent in foreign language education at the time. Capturing the factors involved in intercultural communication, ICC included an aspect of CC that M. Byram found lacking in previous theoretical conceptions concerned with the ability to use language appropriately according to context and purpose (e.g., Canale & Swain, 1980; Halliday, 1975; Hymes, 1972; Van Ek, 1986). He argued that such efforts, through their emphasis on the ideal native speaker, had created a target that was impossible for the FL learner to achieve.

¹⁹¹ Polonska, "The Essence of Intercultural Foreign Language", 44-45.

Furthermore, they “ignor[ed] the significance of the social identities and cultural competence of the learner in any intercultural interaction”.¹⁹²

M. Byram (1997) assumes a direct relationship between foreign language teaching and the development of ICC. In his view, foreign language courses should not only teach students the language needed to communicate but also confront them with “the experience of otherness,” as the effectiveness of communication in the foreign language depends on their ability to “decentre” and understand how messages will be perceived in another cultural context¹⁹³

By consistently exposing learners to the potential “otherness” of foreign language communication in a lingua franca business context (involving different accents, pragmatic expectations, discoursal patterns, and the like), foreign language courses have the potential to make a considerable contribution to achieving an important goal of IBC programs: the development of (a degree of) intercultural communicative competence in the target group.

Many researchers consider Byram’s model as ideal for educational purposes as it gives valuable insight into the evaluation criteria for intercultural communication skills. As one of the leading theoreticians in this field, M. Byram defines ICC in terms of five types of skills (*savoirs*): knowledge, discovery and engagement, interpreting and relating, attitudes, and critical cultural awareness (see *Figure 6*).

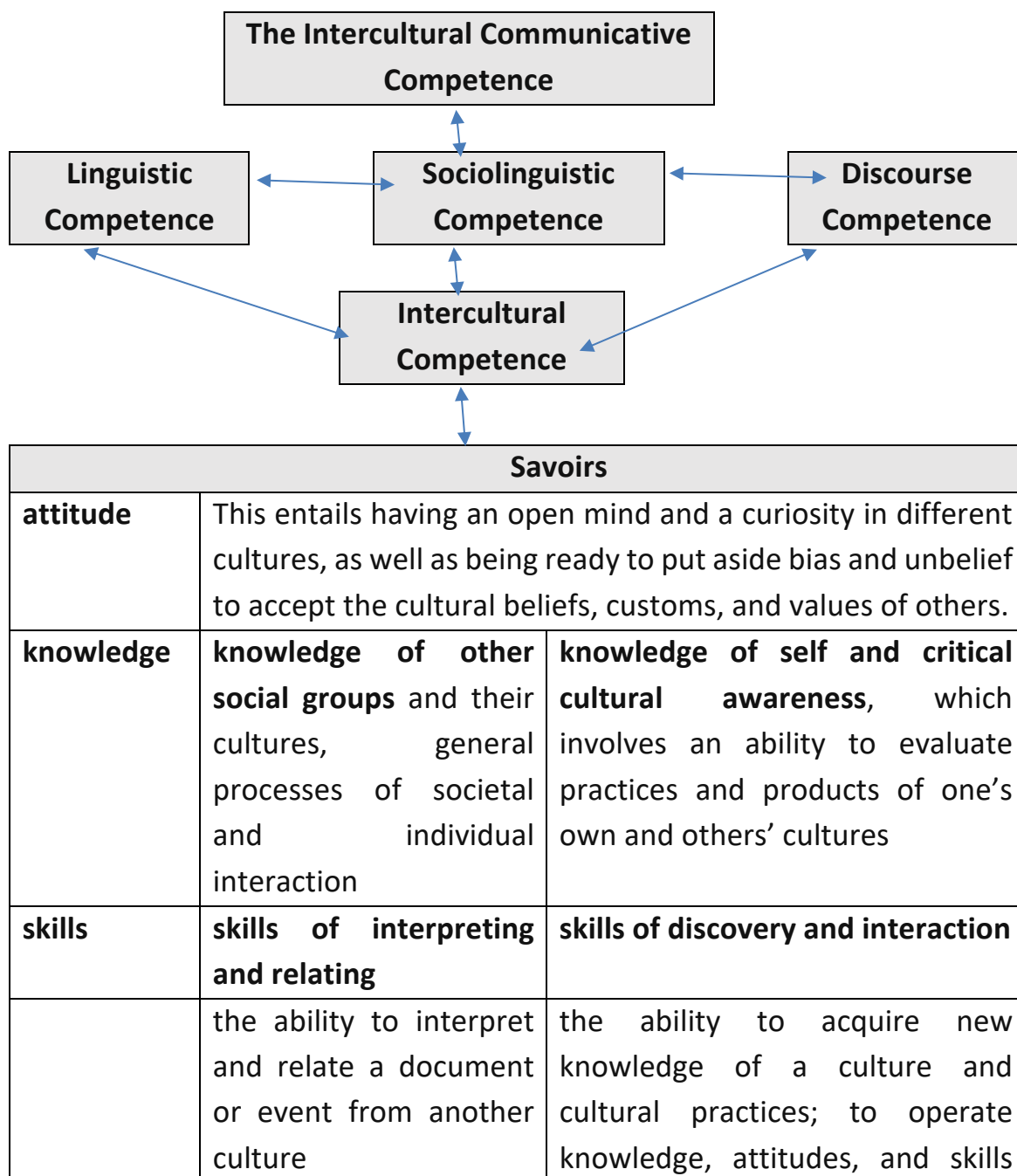
These five fundamental intercultural competencies are highly interconnected. The attitude of the person towards interacting with people from another culture is one of the fundamental abilities of intercultural competence, without it the other four cannot fully develop.

Commenting on this model, J.Waliński also emphasizes that all these elements are interconnected and developed from one another. Without one, the rest will not

¹⁹² Byram, Michael. Teaching and Assessing Intercultural Communicative Competence: Revisited. Bristol, Blue Ridge Summit: Multilingual Matters, 2021. Available at: <https://doi.org/10.21832/97818004102514>

¹⁹³ Byram, Michael. Cultural Studies in Foreign Language Education. Clevedon, England: Multilingual Matters, 1989.

make sense. At the same time, J. Waliński notes that even though Byram’s model provides vital insight into the assessment criteria for intercultural communicative competence, it is not specific enough to be applied for objective assessment in practice. The researcher stresses that “intercultural communicative competence development is an ongoing process”.¹⁹⁴



¹⁹⁴ Waliński, Jarosław. “Enhancing Intercultural Communicative Competence in an Online Collaborative Assessment Environment: CEFult Project.” University of Lodz, January 2012, <https://C:/Users/Jaimerbug/Downloads/Walinski2012Enhancinginterculturalcommunicativecompetence.pdf>

		under the constraints of real-time communication and interaction
cultural awareness	The ability to evaluate, think critically, and employ established criteria, viewpoints, behaviours, and products from one's own and other cultures	

Fig. 6. Byram's Model of ICC ¹⁹⁵

Interculturally competent individuals possess the ability to act appropriately and effectively in intercultural encounters, understand their own and their interlocutor's cultural conventions, and exhibit positive feelings towards cultural differences, regardless of observable behavioural traits.

We accept Byram's model as the backbone of the present study, as we believe that this model is ideally suited for educational purposes in a foreign language class since it outlines the necessary international communication skills and factors to consider while teaching languages. Furthermore, this model highlights the development of ICC in the educational setting, and it is important to note that linguistic competence is required for the ICC. It also provides a structured approach to language learning, integrating both theoretical knowledge and practical application, which can enhance the overall learning experience and outcomes. Lastly, the model's focus on intercultural communication prepares students for real-world interactions, promoting global understanding and cooperation. This means continuously improving on and mastering each of the four cognitive dimensions of ICC:

There are two main approaches to developing ICC: *formal* and *informal/non-formal* learning. Formal intercultural learning may occur through educational curriculum at all levels of schooling, specific short courses focused on particular elements of intercultural competencies, and formalized experiential learning

¹⁹⁵ Lingling, Cai, and Junlu Lv. "Task-based Approach to Develop Intercultural Communicative Competence in College English Education." *Journal of Language Teaching and Research* 10, no. 6 (November 2019): 1279-1287. DOI: 10.17507/jltr.1006.176

opportunities (such as through job training or studying or working abroad). Informal and non-formal learning opportunities occur through exchanges; fine arts; cultural organizations; public spaces, such as museums and libraries; new media; and so on. Such learning also occurs through daily lived experience in interacting with those who differ in age, gender, religion, ethnicity, socio-economic status, political beliefs, or physical abilities, to name a few differences¹⁹⁶

If language learners aim to communicate effectively with individuals from different cultural backgrounds, they need to understand the cultural influences that shape others' behavior. At the same time, they should be aware of the significant influence their cultural patterns have on their thoughts, actions, and linguistic expressions. When teaching a foreign language, the process naturally incorporates elements of culture. This is evident in the way we address each other, greet, and use certain phrases that are present in the dialogues or models that students learn from. The cultural references in the reading materials and the non-verbal cues like gestures and body language also provide cultural insights.

Students' intellectual curiosity is stimulated and satisfied when they learn a new way of expressing their emotions, desires, and needs, and when they explore the literature of the foreign country. To gain a deep understanding of the culture, it's important to see how these patterns function concerning each other and understand their significance within the cultural system.

To develop foreign language communicative competence during foreign language lessons, students must gain a professional level of understanding of the culture of the people who speak the language they are learning. This implies that learning a language isn't just about understanding the words and grammar, but also about understanding the customs, traditions, and way of life of the people who speak

¹⁹⁶ Deardorff, Darla. "Exploring Interculturally Competent Teaching in Social Sciences Classrooms." *Enhancing Learning in the Social Sciences* 2, no. 1 (2009), http://www.unc.edu/world/Vol2_1_Deardorff.pdf

that language. Such comprehensive understanding aids in the development of ICC. This involves continuously updating linguistic and cultural knowledge through ongoing communicative practice.

We strongly believe that academic mobility and exchange programs are the best options for developing students' ICC. These allow to expose students to diverse cultures, enhancing their global understanding and respect for diversity. Immersion in a foreign language improves their communication skills. Language exchange programs also foster personal growth, independence, and adaptability, shaping students into global citizens prepared for a multicultural world. That is why it is essential to encourage students to participate in language exchange programs where they can interact with native speakers. This provides first-hand experience of the culture and enhances language skills.

Academic mobility presents challenges and opportunities due to language, culture, and learning background differences. A large number of students from different countries of the world (about 148 countries) study in Ukraine. Moreover, every year, the number of visiting students tends to increase. Thus, from 2011 to 2014, the number of international students increased by 20,000 (from 50,000 to 70,000). This figure is currently at an all-time high since the number of students declined dramatically, by around 60,000, due to the country's unfavourable circumstances. About 240 educational institutions train international students. Almost 150 different countries annually send their students to have the opportunity to get an education in Ukraine, but most of all students go from the following countries: Azerbaijan (10,000), Turkmenistan (9,000), India (6,000), Nigeria (3,000), Morocco (3,000), Georgia (2,000), Jordan (2,000), Iraq (2,000), China (2,000), Uzbekistan (1,000). In addition, European students (about 5%) also go to Ukraine for higher education. The number of international students in Ukrainian universities is

increasing; only the Taras Shevchenko National University of Kyiv hosts 1762 international students from 57 countries.¹⁹⁷

Notably, Ternopil Volodymyr Hnatiuk National Pedagogical University participates in many international projects in the frame of international grant programs, e. g. Tempus, Erasmus+, MER+, DAAD, etc., with partners from Germany, Great Britain, Austria, Romania, Spain, Turkey, Moldova and Ukraine. The students of the University participate in different international academic mobility programs: one-term study, double diploma, various kinds of internships, youth exchanges, etc. Annually, TNPU welcomes foreign students and staff from partner universities. The university departments hold summer schools on different disciplines which catch the interest of foreign students. Besides, specially designed disciplines that aim to develop ICC are available for students of the university. Among them: Multiculturalism, tolerance and intercultural dialogue, Bilingual communication in the cross-border dimension, Professional communication etiquette and cross-cultural communication in international tourism Ethics of intercultural communication with international partners, Intercultural aspect of business etiquette in cross-border cooperation, etc.

Almarza G. G. et al. (2015) profile the positive attitudes that the group displays and the deeply ingrained prejudices these two elements in ICC of university students at the beginning of their Erasmus placements. Following Byram's model, in attitude, skill, and knowledge regard, students display a positive attitude toward the host country and they realize the challenge and try to adapt to new cultural environments. Students seem to share a willingness to have a better professional prospect and to grow personally regardless of whether their access to an Erasmus placement may be

¹⁹⁷ Admin, Erudera. "Ukraine International Student Statistics 2022." Erudera, <https://erudera.com/statistics/ukraine/ukraine-international-student-statisticsadmin>

a university requirement, depend on their academic results, or be a personal choice.¹⁹⁸

In the context of learning a foreign language for intercultural communication, strategies are pivotal. These are a collection of speech actions initiated by the speaker that steer their language behavior, shape the realization of goals and plans, and foresee potential recipient responses. They consist of various speech actions initiated by the speaker, which guide their linguistic behavior, model the attainment of objectives and plans, and anticipate potential responses from the recipient. To enhance communicative activities during foreign language classes and allow students to gain deeper self-knowledge, it's essential to incorporate interactive activities such as interviews, dialogue exercises, business games, and socio-psychological training exercises.

Interactive teaching methods are based on the active interaction of participants in the learning process, with the main emphasis on the interaction of students with each other. This approach allows teachers to intensify the learning process and make it more interesting and less tiring for participants. The use of interactive methods and techniques in the foreign language teaching process encourages students to try on the role of another person in various social or professional settings, to imagine how the interlocutor perceives him/her, to interpret the situation, and to construct his/her own actions.

Work in small groups, in pairs, rotational triplets, "two, four, together"; etc.; carousel method/"ideological" roundabout; brainstorming; case-study; role-playing games; round table; buzz session; think, pair and share; circle the questions; debate; misconception check; optimist/pessimist; crossword puzzle; scrabble; bingo; cluster; mind map; aquarium; jigsaw; situational analysis; decision tree, etc. In our opinion,

¹⁹⁸ Almarzaa, Gloria Gutiérrez, Ramiro Durán Martínez, and Fernando Beltrán Llavador. "Profiling the Intercultural Communicative Competence of University Students at the Beginning of Their Erasmus Placements." *Social and Behavioral Sciences* 173 (2015): 43-47.

interactive methods, like no other, allow students to speak, interact in the target language, and learn to navigate in different communicative situations¹⁹⁹

Applying role-playing exercises helps teachers to create scenarios that reflect cultural situations that students might encounter. For example, students can role-play a business meeting in Japan, a family dinner in Greece, or a street market negotiation in Turkey. This helps students understand the nuances of communication in different cultures.

What M. Byram means when using the word knowledge in his model is the awareness of cultural differences, preconceptions, stereotypes, prejudices, etc. of various social groups and how they function and interact together. Attitude as the “foundation of ICC”, is based on our values, ideas, and readiness to accept, understand, and realize not just our own cultural viewpoints and life experiences, but also those of others. For example, a teacher can highlight that while Americans shake hands when meeting strangers or acquaintances, bowing is the norm in Japan. Meanwhile, the French, in addition to handshakes, can sneak in a kiss on the cheek. Understanding the variety of natural perspectives and cultural differences contributes to a broader worldview, and exposure to different value hierarchies, and enhances one’s own culture and self-identity as a member of their national community.

While investigating the ways of building intercultural competence in the language classroom, Moeller & Nugent (2014) point out that studying and comparing proverbs is one of the effective ways to learn more about the culture of another country²⁰⁰.

Through the study of proverbs, students can begin to uncover the cultural values expressed in language (Hiller, 2010). Since proverbs are often inaccessible to

¹⁹⁹ Polonska, “The Essence of Intercultural Foreign Language”, 44-45

²⁰⁰ Moeller, Angela J., and Kimberly Nugent. “Building Intercultural Competence in the Language Classroom.” Digital Commons at University of Nebraska–Lincoln, Faculty Publications: Department of Teaching, Learning and Teacher Education. Lincoln, NE: University of Nebraska–Lincoln, <https://digitalcommons.unl.edu/cgi/viewcontent.cgi?article=1160&context=teachlearnfacpu>

outsiders because typically, they are handed down in families from one generation to the next, a unit of study on proverbs would provide a way to explore the attitudes of those from another culture.²⁰¹

Undergraduate students can be suggested to prepare projects or presentations that would require students to immerse themselves in a specific culture. This could involve researching and presenting the cultural traditions, customs, etiquette, and communication styles of a particular country. Finally, the skills include those of interpreting and relating, discovery and interaction in addition to critical cultural awareness/political education. After each activity, it is useful to hold a discussion and encourage students to reflect on their experiences. This can help them understand their own cultural biases and develop a more open-minded perspective. Incorporating such training sessions would develop students' cultural sensitivity. This can help students understand and respect cultural differences, which is a key aspect of intercultural communicative competence.

In the context of ICC development, it is equally important to accustom students to the cultural values of the target language through authentic materials. The work with authentic material enables contact with business English and opens a source of modern materials that are relevant to the professional needs of students.

When teaching a foreign language, inviting guest speakers, who are native speakers, reading original texts, watching movies, listening to music, posting on blogs, surfing the Internet for certain information, exchanging e-mails with pen pals, and much more.

Working with authentic texts allows to show real pragmatic, social, and cultural phenomena and comment on them, increasing students' internal motivation to learn a foreign language, creating psychological comfort, increasing communicative and cognitive motivation, forming linguistic and ICC, and ensuring the possibility of foreign

²⁰¹ Tomalin, "Cultural Awareness".

language and culture application into the real-life context. Practical usage of language and development of communication skills at the intercultural level are based on communication as a social and psychological process, which is not possible without establishing certain contacts between the participants of speech.

Keeping all the mentioned above, the development of intercultural communicative competence (ICC) is a dynamic process that requires a comprehensive approach. It's not just about learning a foreign language, but also about understanding and appreciating cultural differences. This process is facilitated by a linguacultural approach, where language education and cultural understanding are intertwined.

Firstly, the abilities, attitudes, and behaviors that enhance interactions across differences form the foundation of ICC. These include cognitive abilities such as critical thinking and problem-solving, attitudes such as openness and respect for cultural differences, and behaviors such as effective communication and collaboration.

Secondly, the teaching of foreign languages should go beyond grammar and vocabulary. It should incorporate cultural elements to provide students with a deeper understanding of the language. This could be achieved through the use of authentic materials, cultural immersion experiences, and discussions on cultural topics.

Thirdly, communicative competence serves as a "bridge" for establishing connections and exchanging information. It involves not only linguistic competence but also sociolinguistic and pragmatic competence. Students need to understand the social and cultural contexts in which the language is used and be able to use the language appropriately in different situations.

Finally, the ultimate goal is to achieve intercultural communicative competence, where students can communicate effectively and appropriately with people from different cultures. This requires continuous learning and practice, as well as a willingness to step out of one's comfort zone and engage with the unfamiliar.

The study highlights the critical role of Intercultural Communicative Competence (ICC) in today's multicultural world and emphasizes the need for a linguacultural approach in foreign language training to foster ICC among university students. This approach integrates language learning with cultural understanding, thereby enhancing students' ability to communicate effectively across cultural boundaries.

The authors outline a range of methods for developing intercultural competence during the foreign language teaching process, which are grounded in established intercultural theories. By incorporating these exercises into the foreign language syllabus, undergraduate students start to comprehend how their perspectives, awareness, and linguistic abilities can influence their cross-cultural interactions. Consequently, students will acquire insights on how to approach intercultural scenarios with an unbiased mindset, leading not just to improved communication, but also to the establishment of substantial relationships with individuals who speak the target language.

The research underscores the importance of continuous learning and adaptation in the face of cultural diversity. As stated by UNESCO, the ability to demonstrate intercultural competencies today is crucial for a future that respects cultural diversity and human rights. Therefore, the development of ICC is not just an academic exercise, but a vital skill for the 21st century.

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2.3. МЕТОДИЧНІ ОСНОВИ ВИКОРИСТАННЯ ТЕХНОЛОГІЙ ШТУЧНОГО ІНТЕЛЕКТУ НА УРОКАХ АНГЛІЙСЬКОЇ МОВИ БАЗОВОЇ СЕРЕДНЬОЇ ОСВІТИ

Мар’яна СОКОЛ, Остап ЗАЛУЖЕЦЬ

Стрімкий розвиток світової індустрії і новітніх технологій зумовив суттєві зміни в організації навчального і педагогічного процесу. Одразу зазначимо, в умовах комп’ютеризації навчального процесу слід зосередити увагу не стільки на підручниках і навіть навчальних комплексах і методиках, скільки на побудові ефективного освітнього середовища. Прогрес у сфері інформаційних технологій сьогодні дозволяє серйозно говорити про побудову навчального процесу з відкритою освітньою архітектурою. Саме можливості штучного інтелекту і машинного навчання відкривають нові горизонти в розвитку освітніх ресурсів, дозволяють розвинути аспекти самого навчання і змінити навчальне середовище, як таке. Штучний інтелект (ШІ) — це галузь інформаційних технологій, яка створює програми та системи, що можуть виконувати завдання, які зазвичай виконують люди (розпізнавання мови, обробка тексту, аналіз даних, прийняття рішень), охоплює безліч інструментів, алгоритмів і систем, серед яких машинне навчання та наука про дані.