



**ТЕОРІЯ ТА МЕТОДИКА НАВЧАННЯ**

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**Intercultural Communication as a Key Component of the Future  
Teacher's Foreign Language Education**

**Liliia Ovcharenko**

Ph.D ( Pedagogy), a senior lecturer of the department of English Language Practice and Methodology of its Teaching Drohobych Ivan Franko State Pedagogical University ORCID <https://orcid.org/0000-0002-1868-5496>

**Abstract.** *The purpose of the article is to investigate the process of language and culture interaction in the logic of intercultural communicative interaction and foreign language education of future teachers. To achieve this goal, such general scientific research **methods** as analysis, synthesis, comparison and generalisation were used.*

**The results** show that foreign language education encompasses two key components - linguistic and cultural. Language is not only a sign system, but also a pivotal means of information transmission and communication. Therefore, it performs special functions in culture. Culture is a product of people's social life, a system of dynamic values formed from learned elements. They include postulates, ideas and rules that enable members of a community to establish relationships with each other and the world around them, communicate and develop their creative abilities. The main feature of the interaction between language and culture is that a person accumulates knowledge, skills, cultural values and transmits his or her own experience to contemporaries and future generations through language. Thus, intercultural communication is the process of interaction between communicators who have



*information about the culture of their own country and the country of the language being studied.*

*The importance of forming foreign language education within the framework of intercultural communication is emphasised, which leads to the development of cultural awareness, intercultural sensitivity and tolerance of the individual. It is noted that in the process of intercultural communication, interaction with a foreign language culture takes place, creating prerequisites for the construction of a communicative field in which the nature of communication between representatives of different cultures directly changes.*

***The conclusions** prove that for effective intercultural communication it is necessary to develop cultural awareness, intercultural sensitivity and tolerance. Improving the level of foreign language education in the context of the development of modern society is an important component of the professional competence of future teachers engaged in intercultural communication.*

***Keywords:** language, culture, intercultural communication, foreign language education.*

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**Міжкультурна комунікація як ключова складова іншомовної освіти  
майбутнього педагога**

**Лілія Овчаренко**

доктор філософії, старший викладач кафедри практики англійської мови та методики її навчання Дрогобицького державного педагогічного університету імені Івана Франка ORCID <https://orcid.org/0000-0002-1868-5496>



***Анотація.** Мета статті дослідити процес взаємовпливу мови та культури у логіці міжкультурної комунікативної взаємодії та іншомовної освіти майбутніх учителів. Для досягнення поставленої мети було використано такі загальнонаукові **методи** дослідження, як аналіз, синтез, порівняння та узагальнення.*

*У **результатах** з'ясовано, що іншомовна освіта охоплює дві ключові складові – мовну та культурну. Мова є не лише знаковою системою, а й стрижневим засобом передачі інформації та спілкування людей. Тому вона виконує у культурі особливі функції. Культура – це продукт соціального життя людей, система динамічних цінностей, утворених зі засвоєних елементів. Вони охоплюють постулати, уявлення й правила, що дають можливість членам спільноти встановлювати взаємини між собою і навколишнім світом, спілкуватися й розвивати творчі здібності. Головна властивість взаємодії мови і культури полягає в тому, що людина накопичує знання, вміння, навички, культурні цінності та передає за допомогою мови власний досвід сучасникам і наступним поколінням. Відтак здійснюється міжкультурна комунікація – процес взаємодії комунікантів, що володіють відомостями про культуру своєї країни та країни мови, яка вивчається.*

*Наголошено на важливості формування іншомовної освіти у межах міжкультурної комунікації, що зумовлює розвиток культурної освіченості, міжкультурної сприйнятливості та толерантності особистості. Зазначено, що у процесі міжкультурній комунікації відбувається взаємодія з іншомовною культурою, створюються передумови для конструкції комунікативного поля, в якому безпосередньо змінюється характер спілкування між представниками різних культур.*

***Висновки** доводять, що для ефективної міжкультурної комунікації необхідно розвивати культурну освіченість, міжкультурну сприйнятливість і*



*толерантність. Підвищення рівня іношомовної освіти за умов розвитку сучасного суспільства постає важливою складовою професійної компетентності майбутніх учителів, які здійснюють міжкультурну комунікацію.*

***Ключові слова:** мова, культура, міжкультурна комунікація, іношомовна освіта.*

**Statement of the problem in general terms and its connection with important scientific or practical tasks (Introduction).** At the present stage of development of the national higher education system, foreign language education is an important component of professional training of specialists in any field, including future teachers. Integration into the European and world scientific and educational spaces, globalisation processes and changes lead to the expansion of cooperation in international educational projects, the growth of professional contacts of domestic teachers with foreign colleagues, provide for internships in foreign educational institutions and research institutions, and require extensive communication in a foreign language educational and professional environment. Therefore, the lack of adequate knowledge of a foreign language, especially English, effectively eliminates the prospect of career growth in future professional and pedagogical activities. This article is devoted to the problem of language and culture interplay in the logic of intercultural communicative interaction and foreign language education of future teachers.

**Analysis of recent research and publications (Literature Review).** The problem of implementing foreign language education is one of the most relevant areas of research, which has received increasing attention in recent years. A large number of researchers have studied various aspects of foreign language education in Ukraine. For example, Nina Bidiuk in her articles explores the problems of training future foreign language teachers, teaching methods, and the introduction of innovative technologies



[1]. T. Wolfovskaya studies the issue of forming students' multicultural competence and intercultural communication in the process of foreign language education [2]. S. Nikolaieva studies the peculiarities of forming foreign language communicative competence and the use of authentic materials [6]. N. Mykytenko focuses on the study of the technology of forming foreign language professional competence of future natural science specialists [5]. Scientists who have actively studied the issue of implementing the principles of intercultural education in foreign language teaching programmes are D. M. Bossman [8], L. T. Chen [10], A. Lyashina [4], T. Kirichenko [3], T. Riedel [3] and others.

**Highlighting previously unresolved parts of the overall problem.** There are not enough publications devoted to the problem of language and culture interaction in the logic of intercultural communicative interaction and foreign language education of future teachers. Therefore, this is the issue we consider in the article. Formulation of the objectives of the article (statement of the task).

The main objectives of the article are:

1. To substantiate the relevance of foreign language education for the professional training of a modern teacher.
2. To give a comprehensive definition of such concepts as «culture» and «language».
3. Justify the significant influence of culture on language.
4. Describe the basic principles of the theory of intercultural communication.
5. Emphasise the importance of developing future teachers' communicative competence in intercultural communication.
6. To outline the key areas of improvement of the system of foreign language teacher training in accordance with the requirements of the time.



The study of the relationship between language and culture as components of foreign language education in our article is extremely important because it allows us to:

Gain a deeper understanding of native speakers' values and beliefs;

Learning a language without understanding its cultural context can lead to misunderstandings and inaccuracies in communication;

Acquire intercultural communication skills;

Cultural awareness allows you to communicate more effectively with native speakers, avoiding cultural taboos and misunderstandings;

Increase motivation to learn;

Learning a language becomes more exciting and interesting when students understand its connection to culture, history and traditions;

Broaden the horizons;

The study of language and culture opens up new horizons, allowing students to see the world from a different perspective and understand the diversity of human values.

In general, the article aims to substantiate the leading role of intercultural communication as a component of foreign language education in the formation of a modern, competitive teacher capable of carrying out professional activities effectively in the context of internationalisation of education.

**Presentation of the main research material with full justification of the scientific results obtained.** Foreign language education, in particular its intercultural component, encompasses two key areas - language and culture. It is known that the problem of «language and culture» is marked by multidimensionality, as it is considered from the standpoint of linguistics, literary studies, philosophy, psychology,



and pedagogy. Numerous representatives of these sciences have attempted to give a comprehensive definition of such concepts as «culture» and «language», and thus to determine their interconnection and mutual influence. Culture is a product of social activity of people, and language is a phenomenon of culture and nature. Thus, in a broad sense, the term «culture» is used as a synonym for the social as opposed to the natural, i.e. to denote the totality of manifestations of life, achievements and creative aspirations of individuals, nations and the whole of humanity.

Each specific science (archaeology, ethnography, history, sociology, psychology, art history, religious studies, etc.) that studies cultural phenomena creates a certain idea of culture as a subject of its research. In this sense, culture is of interest to philosophy, for example, not so much in its individual, empirical manifestations, but as a phenomenon of social life in general. It is the generalised problems of worldview significance that constitute the subject of philosophical analysis of culture, which exists in constant interaction of its external materialised expression with the «I am person». It consists in the fact that a person assimilates the previously created culture and turns it into a prerequisite for his or her own productive activity. This process is the basis of socialisation: the assimilation of values, beliefs, norms, rules and ideals results in the formation of one's personality and regulation of his or her behaviour. In other words, culture is interpreted as a system of dynamic values formed from the learned elements. It is about the postulates, beliefs and norms that enable members of a community to establish relationships with each other and the world around them, communicate and develop their creative abilities.

The basis of culture is language [7], which is a universal semiotic system, since all signs are defined by words. At the same time, language equally belongs to spiritual, physical and material culture as a system of names, thought activity and a set of word creations. In his famous theoretical work «Words and Things» («Les Mots et les Choses», 1966), the French philosopher Michel Foucault (1926-1984) posed a number



of rhetorical questions: «What is language? Does everything that is silent in the world, in our gestures, in all the mysterious symbolism of our behaviour, in our dreams and our illnesses, speak, and in what language, in agreement with what grammar? Is it possible to signify everything?» [12]. According to classical ideas, language plays an exceptionally important role in human life and society. It is closely connected with human thinking, with the ability to abstract, that is, to mentally isolate certain qualities and consider them in a certain independence from the object and its other properties. It is only through language that a person is able to formulate abstract concepts, and they, in turn, become the most important tool for cognition and thinking. Among the social functions performed by language, the communicative function is of particular importance.

Key concepts of culture play an important role in the structure of the world view. In this context, one more group deserves attention, which is directly related to the socio-cultural aspect of future teachers' foreign language education. We are talking about the categories of national culture. Just as the culture of every nation has a universal and ethno-national component, so the semantics of every language reflects the general, universal component of cultures, as well as the identity of a particular nation's culture. In this context, it should be emphasised that the universal semantic component is based on the unity of the world view of representatives of different cultures. This is due to the fact that in all cultures, speakers need to distinguish between the subject of action and its object, certain temporal and spatial relations [10]. The intercultural similarity of the very processes of language communication is manifested, for example, in the fact that all languages distinguish between the speaker, the listener or the person outside the sphere of communication. Hence the well-established statement: mastering a language is unthinkable without mastering the culture of the people.

The influence of culture on language is manifested in the peculiarity of the



process of communication in different cultures. It is reflected in the peculiarities of vocabulary and grammar, as well as in the specifics of the normative and stylistic construction of language. In every culture, people's behaviour is regulated by the prevailing ideas of what a person should do in typical situations. Most contemporary researchers, when addressing the problem of «language and culture», seek to move away from one-sided determinism. In other words, they avoid giving a definitive answer to the question of primary and secondary in relation to the symbiosis of language and culture. Thus, they recognise the close relationship between language and culture.

In today's globalisation processes, intercultural interaction has become a fact of everyday life, which, in turn, has complicated the perception of the world. The inevitable comparison of «own» and «foreign» cultures leads to the fact that self-identification of the «I-person» becomes more and more complicated. In such circumstances, the problem of fostering tolerance for other cultures, arousing interest and respect for them becomes more acute. This topic is related to global issues of interethnic, interracial, intercultural and interlingual interaction. Such difficulties increase as humanity gains experience of comprehensive historical contacts, cultural ties, and economic relations. In order to establish contacts with representatives of different linguistic and cultural communities, the problem of understanding communication and intercultural communication is of particular importance and urgency.

The theory of intercultural communication is one of the tools for solving interethnic, intercultural and interethnic problems. The acquisition of knowledge, development of behavioural strategies in intercultural communication, and their implementation in the educational process are all important tasks in the system of foreign language teaching. Intercultural communication involves interaction with a foreign language culture [13]. The participants of interaction are subjects who not only



belong to different cultures but also realise that each of them is «other» and therefore perceives the «foreignness» of the partner. In direct cultural interaction, an individual experiences difficulties in the process of communication arising from unclear cultural expectations of the communicating partner. On the other hand, intercultural communication creates preconditions for the construction of a communicative field in which the very nature of communication between representatives of different cultures changes.

Communication, defined as intercultural communication, is carried out in conditions of culturally determined significant differences in the communicative competence of its participants. These differences significantly affect the effectiveness of the communication event. Hence, we can conclude that intercultural communication is a process of interaction between communicators who have information about the culture of their own country and the country of the native speakers of the language being studied. Such dialogue participants are able to adequately apply professional knowledge, skills, verbal and non-verbal forms of communication in different communication situations.

In this context, it is important to emphasise the importance of developing future teachers' communicative competence in intercultural communication. First of all, it means proper knowledge of symbolic systems used in communication and the rules of their functioning, as well as the principles of communicative interaction. At the same time, intercultural communication is characterised by the fact that its participants use special language variants and discursive strategies in direct contact that differ from those used in communication within the same culture. Intercultural communication involves familiarisation with the following phenomena and concepts: a) principles of communication; b) basic functions of culture; c) influence of culture on perception and communication in its various spheres and types; d) national stereotypes of culture, behaviour, and communication.



An indispensable condition for communication is not only the knowledge of a common language, but also the availability of certain knowledge accumulated before the fact of communication. Communication requires that its participants have a certain common social history, which is reflected in their knowledge of the environment. This knowledge, present in the minds of the participants of the communicative act, is called background knowledge [15]. It is a mutual knowledge of the realities of the speaker and the listener that forms the basis of language communication.

The need to take background knowledge into account in the process of communication is widely recognised. The background knowledge possessed by members of a particular ethnic and linguistic community is the core object of linguistic and country studies. Three types of background knowledge are distinguished here: a) universal (for example, about the sun, wind, time, birth, etc.); b) regional (for example, the lack of knowledge of tropical countries about snow); d) country-specific. The latter type is the information that all members of a particular ethnic and linguistic community have and is associated with knowledge of national culture. Such background knowledge, which is inherent in the language community and is not available to foreigners, is called country-specific knowledge. Country-specific background knowledge covers the system of worldview, views prevailing in a particular society, ethical assessments, aesthetic tastes, norms of speech and non-speech behaviour, as well as most of the knowledge possessed by members of that society.

1. Background knowledge of a country is important for decoding and interpreting national cultural stereotypes, for their comprehension and adequate interpretation. After all, many aspects of people's life, everyday traditions, customs, historical events that are known to members of the linguistic society and unknown to a foreign language speaker have led to the emergence of certain stereotypes in a particular cultural space. That is why it is advisable to learn any foreign language against the background of the country's history and culture, since many linguistic units



reflect the national peculiarity of a particular people's way of life, facts of the country's history, natural and geographical features, culture, etc. The language units represented in the linguistic and country studies aspect can provide a large amount of background knowledge, i.e. historical and cultural information necessary for the correct and effective learning of a non-native language.

2. It is important to note the fundamental applied orientation of research on intercultural communication, so their results are intended for direct use in those areas of activity and professions in which the «I-person» realises itself through communication. In such cases, it is called professional communication.

One of the variants of research on intercultural communication is the so-called cross-cultural pragmatics, which conducts a comparative analysis of certain principles that characterise communication activities, as well as relevant cultural scenarios. In their study *Politeness: Some Universals in Language Usage*, P. Brown and S. Levinson argue that cross-cultural differences are manifested, in particular, in the type of politeness – based on solidarity or on maintaining distance – that is characteristic of a particular culture [9]. By the way, which communication strategy will be chosen depends on the cultural characteristics of the respective communication community. For example, in German, the prohibition of smoking is «Rauchen verboten» (literally «Smoking is prohibited»), while in English, this phrase sounds like this: «No smoking». In contrast, the direct translation of the German expression into English «Smoking forbidden» can only be used when smoking is associated with a threat to life. This is due to the fact that English-speaking cultures allow for the possibility of interference by the authorities in the affairs of the individual only in this case.

Intercultural education uses a foreign language to meaningfully develop empathy, critical tolerance and the ability to overcome conflicts. For example, an element of political education is the anti-racist and anti-nationalist orientation of



young people to find out the social, economic and political causes of ethnocentrism and cultural conflicts [11].

The starting point for comparing different cultures when learning a foreign language is their equivalence. The educational goals of intercultural education include tolerance for diversity and a willingness to question one's own norms. Everyday experience and universal human needs (food, shelter, love, communication) are intended to serve as a bridge between the «foreign» and the «own». Students, including future teachers, should find their way into the life world of another culture, relying on their own experience, and engage in a kind of «dialogue of cultures».

Dialogue of cultures is a way of understanding one's culture, which only asserts its individuality and identity in the presence of another culture [6]. Dialogue gives true meaning to the existence of cultures that lose their individuality. It is, first of all, the desire of representatives of different cultures to get to know and understand each other better, it is «the attitude of each participant in intercultural communication, in which diversity is perceived not as a threat, but rather as a positive factor in the development and existence of their own culture, enrichment of their spiritual world» [8]. It involves the rejection of negative stereotypes and prejudice towards representatives of other cultures. Thus, the dialogue of cultures is an intercultural communication based on mutual respect and recognition of the value of another culture and the identity of one's own culture.

There are three stages of personality formation of the subject of dialogue of cultures, which reveal the dynamics and development in teaching the culture of the country of the language being studied: a) ethnocentrism, b) cultural self-determination, c) dialogue of cultures. Regarding the first stage, it should be emphasised that there is a clear tendency to consider and evaluate another culture from the standpoint of the values and norms of one's own culture. In intercultural communication, ethnocentrism leads to the emergence of value judgements such as



«good» or «bad» about the culture with which one is in contact. In the case of research, a deeper study of the material representing the diversity of styles and lifestyles of the home and foreign countries enables students to develop openness in perception and interaction with representatives of a foreign country. Participants in the learning process realise that every culture is based on a system of values, meanings and norms that unite people on certain grounds. In this regard, the assessment of a particular culture should and can be carried out exclusively from the standpoint of its own norms and values. Therefore, at the stage of cultural self-determination, the comparison of native and foreign cultures is based on the principle of the presence or absence of certain facts and realities of the culture under study in the native culture [6].

The stage of dialogue of cultures is characterised by the transition of future teachers from logical thinking and understanding to active action. At this stage, they have the opportunity to learn how to take the initiative to establish intercultural contact in order to comprehend the values and spiritual heritage of the culture under study. Students act as representatives of their own culture, predict and recognise socio-cultural gaps that cause misunderstanding, false stereotypes, misinterpretation of cultural facts, and cross-cultural conflicts. On the other hand, they explain the realities of their own culture to the participants of communication, ask the interlocutor about the meaning of specific facts and realities of their culture, and show diplomacy in order to support a peaceful dialogue of cultures.

Thus, language is not only a sign system, but also a pivotal means of transmitting information and communicating with people. Therefore, it performs special functions in culture. Culture is a product of people's social life, a system of dynamic values formed from learned elements. They include postulates, ideas and rules that enable members of a community to establish relationships with each other and the world around them, communicate and develop their creative abilities.



The main property of the interaction between language and culture is that a person accumulates knowledge, skills, cultural values and transmits his or her own experience to contemporaries and future generations through language [10]. Thus, intercultural communication is carried out. Thus, intercultural communication is the process of interaction between communicators who have information about the culture of their own country and the country of the language being studied. Such communicators are able to adequately apply professional knowledge, skills, verbal and non-verbal forms of communication in different communication situations. Intercultural communication involves interaction with a foreign language culture, creating prerequisites for the construction of a communicative field in which the very nature of communication between representatives of different cultures changes.

**Conclusions.** For effective intercultural communication, it is necessary to develop cultural awareness, intercultural sensitivity and tolerance. Improving the level of foreign language education in the context of the development of modern society is an important component of the professional competence of future teachers engaged in intercultural communication. It is worth emphasising that a high level of foreign language education of future teachers can be achieved only through the mutual influence of language and culture in the logic of intercultural communicative interaction of participants in the educational process.

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