

ОСВІТА У ФІЛОСОФСЬКО-АНТРОПОЛОГІЧНИХ РЕФЛЕКСІЯХ

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INTERCULTURAL COMPETENCE IN THE CONTEXT OF AXIOLOGICAL APPROACH TO LEARNING

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Resume:

The article presents a new understanding of the competence approach in modern education, an analysis of the existing points of view of scientists on the subject of the study of the essential and structural components of intercultural competence, as well as the determined components of intercultural competence in the context of the axiological approach.

In the article the author gives the definitions of the intercultural competence by several Ukrainian and foreign scientists, describes its characteristics and features in the context of axiological approach.

The article stresses that the need for intercultural competence is due to the globalization of the modern world, as well as the needs of pedagogical science in search of value orientations and a new worldview, the need to acquire competencies that ensure survival in the new world space.

Key words:

competence approach; intercultural competence; axiological approach; intercultural interaction.

Анотація:

Баранцова Ірина. Міжкультурна компетентність в контексті аксіологічного підходу до навчання.

У статті представлено нове розуміння компетентнісного підходу в сучасній освіті, аналіз існуючих точок зору вчених на предмет дослідження сутнісних і структурних компонентів міжкультурної компетентності, а також визначено компоненти міжкультурної компетентності у контексті аксіологічного підходу.

У науковій студії наведено визначення міжкультурної компетентності кількома українськими та зарубіжними науковцями, описано їхні характеристики та особливості в контексті аксіологічного підходу.

Наголошено, що потреба в міжкультурній компетентності зумовлена глобалізацією сучасного світу, а також потребами педагогічної науки в пошуку ціннісних орієнтацій і нового світогляду, потребою в набутті компетентностей, які забезпечують виживання в новому світовому просторі.

Ключові слова:

компетентнісний підхід; міжкультурна компетентність; аксіологічний підхід; міжкультурна взаємодія.

Setting of the problem. The modern “world without borders” is a world of real opportunities and new prospects for student youth of different countries, but under the conditions of revision of permanent educational priorities and concepts. Education aimed at the formation of intercultural competences in students, related to creative activity in the context of culture and values, will contribute to the revival of the spiritual and moral foundations of humanity.

Intercultural competences should be interpreted as those responsible for the development of universal human values by students, since “the axiological approach to culture presupposes a vision of the process and result of the implementation of values in people's affairs and relationships” (Bekh, 2010, p. 26). In the state educational standards of the new generation, in particular, in the program “National Strategy for the Development of Education in Ukraine for 2012-2021”, it is stated that one of the priority directions of the state educational policy should be: updating the goals and content of education based on the competence approach and personal orientation, taking into account world experience and the principles of sustainable development; the transition from a

process to a result-based, competency-based paradigm of education; building an effective system of national education on the basis of universal, multicultural, civic values, ensuring the physical, moral, spiritual and cultural development of the child, forming a socially mature creative personality, a citizen of Ukraine and the world, preparing young people for a conscious choice of the sphere of life.

Competency approach in education is a common “territory” of research of domestic and foreign scientists: V. Baidenko, I. Bekh, N. Bibik, M. Yevtukh, V. Lugovyi, O. Ovcharuk, O. Pometun, J. Raven and others. This phenomenon is not a new phenomenon in pedagogy, since the focus on mastering abilities and skills has been leading since the 60s of the last century, but today the ideas of competence have acquired a new “sound” in the context of global changes in society. Various aspects of intercultural competence were covered in the works of O. Zelikovska and others, but the axiological resource of intercultural competence is not quite researched in science.

The purpose of the article is a new understanding of the competence approach in education, the analysis of the existing points of view of scientists

on the subject of the study of the essential and structural components of intercultural competence, as well as the definition of the components of intercultural competence in the context of the axiological approach.

Today, the competent approach is directed from the process of acquisition and accumulation of knowledge, abilities and skills to the final result, to the “output”. V. Lugovyi rightly emphasizes the role of competence in the organization of the educational process and the design of educational programs in higher education. According to him, the principle of relying on the result of training creates conditions for the orientation of educational programs directly on the individual (2009, p. 16). We believe that to a greater extent the idea of competence is related not so much to the result as the final link of achieving the goal, but to its quality. A competent specialist is distinguished by the ability to choose balanced, optimal solutions among the multitude of existing solutions; refute erroneous decisions with arguments; he is characterized by critical, flexible thinking, breadth of outlook.

With the competence approach, knowledge ceases to be “symbolic capital”, since competence is determined by the degree of inclusion of a person in actual activity. In other words, the competence approach requires an answer to the question: in which activities can university students achieve professionalism and competence. I. Bekh emphasizes experience, not awareness, awareness of a person in a certain field (2010, p. 26).

S. Klepko substantiates the opinion that competence has a deep temporal character, but at the same time connects it with the formula “use of time”. “When we say that someone is competent in something, it is recognized that this person is able to solve a certain issue or produce a certain product during the optimal time for society” (Klepko, 2016, p. 154). Thus, competence has its price – a certain time that will be required for its acquisition. Among all the diversity of competences, we highlight intercultural competence. But we will consider it from the perspective of an axiological approach, since this approach is defined by us as the methodological basis, the determining basis of the process of formation of intercultural competence in foreign university students, which is within the scope of the topic of our dissertation research.

The term “intercultural competence” entered the scientific discourse in the early 70s of the last century, when the formation of intercultural communication took place. In the scientific literature, there are also the concepts of “intercultural competence”, “multicultural competence” and “polycultural competence”. The prefix is polyinterpreted in the dictionaries of foreign words by O. Melnychuk, O. Slipushko as

“numerous”, “many”; the prefix multi – is also explained as the multiplicity of objects or the multiplicity of some actions, functions.

Scientist Kim interprets “intercultural competence” as the ability to interact and communicate in an intercultural context (1991, p. 259–275). The definition of “intercultural” means interaction, interpenetration, interdependence, mutual influence, cooperation (M. Byram, M. Rey). We believe that the term “intercultural” most accurately defines the essence of the mentioned phenomenon, since for us there is an important aspect of interaction, by which we understand the dialogue of cultures and values, rather than the quantitative presence of cultures. The opinion of the researcher O. Zelikovska is interesting, she says that the term “intercultural” arose within the framework of intercultural pedagogy (pedagogy of peace), which is based on traditional humanistic principles. The task of peace pedagogy is to “educate a peace-loving personality who thinks globally and is free from ideological, racial and other stereotypes, possesses “intercultural loyalty” and is aware of his personal responsibility for preserving peace on earth” (Zelikovska, 2010, p. 2013).

Intercultural competence in Western science is considered in two aspects: as the ability to form a different cultural identity, which involves knowledge of the values, norms, standards of behavior of another culture; as the ability to achieve success in the process of intercultural communication. A significant number of works by scientists are devoted to the formation of intercultural competence among university students. Intercultural competence in the understanding of the scientists is a set of socio-cultural and linguistic knowledge, communication skills and skills, with the help of which the individual is able to correctly assess the specifics and conditions of interaction, find adequate models of behavior and to achieve mutual understanding, harmony, efficiency of joint activity.

Lugovyi structurally divides intercultural competence into three groups of knowledge: affective, cognitive and communicative. Affective knowledge constitutes the emotional and value basis of effective intercultural interaction, its psychological basis and includes empathy and tolerance. Cognitive knowledge is the basis for adequate perception, mutual understanding, the basis for correcting one's own behavior in the process of intercultural interaction. Communicative (procedural) – aimed at ensuring the effectiveness of intercultural communication. They represent behavioral strategies: prompting for language actions, searching for common cultural elements, readiness to understand and identify signals of misunderstanding, using the experience of previous

contacts, as well as strategies aimed at replenishing knowledge about the cultural identity of the partner (Lugovyi, 2009, p. 26).

As the main attribute of intercultural communication, intercultural competence requires each participant to understand “what, when, to whom and how to say or do” (Klepko, 2016, p. 123). Thus, the author assigns intercultural competence the role of one of the forms of sociocultural adaptation to a certain intercultural context of activity and communication. Intercultural competence, according to S. Klepko, is a whole “conglomerate” of three components: linguistic, communicative and cultural. It is not a simple sum of acquired knowledge that a person uses in intercultural communication, but implies the presence of skills that allow adequately perceive the communicative situation, correlate intentions with the choice of non-verbal and verbal means, implement the communicative intention and verify the results of the communicative act with the help of feedback (Klepko, 2016).

The researcher clarifies that language competence goes beyond the mastery of only grammatical rules, and “assumes the expansion of the conceptual sphere of the individual and the modification of his picture of the world on the basis of intercultural experience” (Klepko, 2016). Competent knowledge of the language includes: 1) correct and adequate choice of language means; correct correlation of the sign with objects of non-verbal reality in the process of communication – reference; the ability to repeat the acquired experience in new communicative situations.

Therefore, language knowledge is a tool for learning about another culture, a condition for intercultural communication, as it ensures an adequate perception and understanding of the cultural values of another country. Expressiveness and accuracy of speech, use of catchphrases, sayings, proverbs will provide the student with a higher level of competence. To the composition of communicative competence, the scientist includes: the ability to interpret signals specific to a new culture of the readiness of communicators to enter into intercultural communication, appropriately express one's own opinion and understand the opinion of one's interlocutor, transfer the conversation to the right track; adequate choice of communicative distance, topic of conversation, discourse, verbal and non-verbal means, language strategies; empathy, flexibility in choosing and switching topics, readiness to adjust one's own communicative behavior. But the researcher considers the main component of intercultural competence to be cultural competence, which assumes “understanding of presuppositions, background knowledge, value attitudes,

psychological and social identity characteristic of a given culture” (Klepko, 2016).

Thus, in aggregate, all these types of knowledge form the ability to understand a partner, allow to achieve mutual understanding in intercultural communication, make it effective and successful. Some scientists studied the intercultural communicative competence of humanitarian students and proposed the following definition of this phenomenon: “intercultural competence is the ability to interact with people of other cultures based on taking into account their values, norms, ideas and to choose communicatively appropriate ways of non-verbal and verbal behavior” (Gudykunst, 1997, p. 27). The scientist includes the following components in the composition of the intercultural competence: motivational – the need and readiness to communicate with representatives of other cultures; cognitive-operational – the ability to apply various options of communicative strategies and tactics; emotional-sensual – the ability to regulate one's own emotions and create a positive background for communication; behavioral – tolerant behavior, avoidance of intolerance, hostility, xenophobia, negative stereotypes, ethnocultural sensitivity (sensitivity).

Of particular interest to us are the scientific researches of foreign scientists, who consider intercultural competence from axiological positions, which allows them to present the space of university education as a value-determined, creative-active and person-oriented process aimed directly at the formation of the student's intercultural competence. Intercultural competence in their interpretation is an integrative personal property characterized by a synthesis of special knowledge (linguistic, country studies, sociocultural, psychological), skills (verbal, nonverbal and paraverbal); socio-value behavior according to foreign language norms and values; mastering the mechanisms of imitation, identification, stereotyping, generalization, and value orientations to a foreign culture (Gudykunst, 1997).

Linguistic knowledge provides such a level of mastery of a foreign language that will allow one to understand and create utterances according to the phonetic, lexical and grammatical norms adopted in the studied language. Local history knowledge includes general information about geography, nature, state system, organization of life and leisure, holidays, important dates, about the realities of culture – music, painting, literature of the studied country. Socio-cultural – give an idea of style, standard of living, national and cultural traditions. Psychological – determine the level of awareness of national psychological features of representatives of another culture. The researcher associates verbal communication skills with the use of forms of

language communication, non-verbal skills with the adequate use of gestures, facial expressions, etc., paraverbal skills with the appropriate use of tonal and timbre features of speech in communication situations. The scientist includes the ability to correctly choose a behavior strategy according to the norms of another culture to the structure of socio-value behavior. Determining the third component of intercultural competence – value orientations – the researcher focuses on the subjective position of the individual in the value-based development of reality.

O. Zelikovska defines “intercultural competence” as “an integrative property of the individual, characterized by a set of special knowledge, intercultural skills and a system of value orientations, necessary for solving professional tasks in the conditions of intercultural interaction in the style of cooperation and tolerance” (2010, p. 216). The scientist singles out three components of intercultural competence: epistemological, praxeological and axiological. Epistemological – represented by a system of special knowledge that includes knowledge about similarities and differences between cultures, value orientations of partners in intercultural communication, cultural and national characteristics of their behavior, as well as knowledge about existing causes of misunderstanding.

The praxeological component of competence, according to the researcher, includes a set of intercultural skills: the ability to navigate the phenomena of a different way of life, a different hierarchy of values, to correlate one's own and other cultures, to determine the causes of intercultural communication breakdowns, and to effectively eliminate misunderstandings and conflict situations (Zelikovska, 2010).

Axiological approach allows to correlate the existing reality with the views, ideas, ideals of the individual and determines the system of values, norms, principles, attitudes and their functioning in other, cultural conditions. The scientist connects the formation of intercultural competence among students with the development of value orientations. Noteworthy is the opinion of the researcher I. Bekh, who understands “intercultural competence” as “strategic skills” of behavior and communication in the situation of intercultural dialogue, which “allow to consider the situationally determined elements of communication and their meaning from different cultural perspectives” (2010, p. 30). The researcher includes five competencies as part of intercultural competence: individual – spiritual and personal qualities of an individual that determine his value orientations and motives; communicative – knowledge of the necessary methods, communication techniques and the ability to

conduct a dialogue; pragmatic – socialization skills of the individual, which will allow him to interact effectively in the team; professional – specific knowledge and skills acquired by an individual in the process of education and professional activity; intellectual-strategic – the internal potential of an individual's intelligence, which determines his ability to effectively organize actions.

A manifestation of intellectual and strategic competence is, according to the researcher, a non-linear form of thinking. The non-linearity of thinking is manifested in the fact that communicators build their relationships without being guided by certain expectations (Bekh, 2010). Accumulated experience allows to adjust expectations, and most importantly – a positive attitude, readiness for cooperation. According to Y. Kim, intercultural-communicative competence is the ability to carry out effective communication in an intercultural context.

We are close to the scientist's position that knowledge and skills are necessary components of competence, but they are not sufficient for effective intercultural communication, so they must be combined with flexibility of thinking and interpretations, openness, motivation to carry out effective communication (Kim, 1991). V. Gudikunst proposes a three-component model of intercultural competence: motivational factors, knowledge factors, and skill factors. Motivational factors include the needs of the participants of the interaction, their mutual attraction, the openness of the individual to new information, and so on.

Knowledge factors – expectations, general information networks, perceptions of different points of view, knowledge of the existence of alternative interpretations, knowledge of similarities and differences. Skill factors are the ability to empathize, the ability to adapt communication, to be tolerant of ambiguity, to change behavior and to collect new necessary information. These factors, according to Gudikunst, affect the level of anxiety or stress felt by the participants of communication, as well as the degree of uncertainty in a particular situation (1997, p. 27). He, researching intercultural communicative competence, considers it as a new psychological neoplasm of a higher order, the functioning of which makes intercultural communication of a professional, business, sociocultural and personal nature possible. The scientist notes that intercultural communicative competence functions only in the conditions of intercultural communication, where communicative competence in itself does not ensure its completeness and effectiveness, since communicators do not have knowledge of cultural rules and techniques of their use, as well as cultural categories.

Ukrainian researcher O. Zelikovska defines intercultural competence as a set of knowledge, abilities and skills, with the help of which graduates of higher economic educational institutions are able to successfully communicate with foreign business partners at both the everyday and professional levels (2010, p. 213). It includes the following indicators to the structure of the intercultural competence: subject-professional, sociolinguistic, sociocultural and affective. Professional component – possession system of national specificity of knowledge and skills in the professional sphere, knowledge of the peculiarities of intercultural professional and business communication, etc.

The sociocultural component is divided into three groups: culturally specific knowledge (knowledge of the sociocultural context, national character, psychology, mentality, etiquette, traditions, rules of linguistic and non-linguistic behavior, etc.); strategic skills (the ability to explain misunderstandings and prevent them, adequately use communication strategies, etc.), comparative skills (the ability to navigate the phenomena of another way of life, compare them with one's own culture). Sociolinguistic component – sociolinguistic knowledge (knowledge of linguistic units with national-cultural semantics, lexical and stylistic means, etc.); communication skills (possession of a communication strategy). Affective component – personal qualities and characteristics (empathy, tolerance, reflection, ability to overcome stress, etc.). So, the analysis of the works devoted to intercultural competence made it possible to reveal some general characteristics of the studied phenomenon, namely: integrative properties, strategic skills, readiness and ability to implement effective communication, psychological neoplasm, totality of knowledge, abilities and skills. Linguistic scientists believe that the formation of intercultural competence is carried out mostly on the material of a foreign language, therefore they focus on linguistic and communicative strategies and tactics; they focus on the inner potential of an individual's intellect and singles out a special component – a non-linear form of thinking; psychologists consider intercultural competence as a phenomenon of the psychological sphere of the individual.

In the context of our research, we assume that the formation of intercultural competence in students should be considered as a holistic process of forming a certain system of values in them. Based on the above and comparing and making sense of the existing points of view regarding the phenomenon under study, we consider the intercultural competence of a foreign university student in the aspect of an axiological approach as an integrative property of the individual, characterized by a set of knowledge about values of

cultures, intercultural skills and adequate behavioral strategies, which will allow one to navigate freely in the intercultural space of the university on the basis of the dialogue of cultures and values.

We consider it appropriate to include the following components in the composition of intercultural competence: value-cognitive, value-motivational-affective and value-active. Value-cognitive – knowledge of national culture, values, value orientations of communication partners, styles of their behavior, national-psychological features, rules of verbal and non-verbal communication, language units with national-cultural semantics, mentality, legal and social norms, etiquette, traditions, comparative knowledge (the ability to compare the achievements of different cultures with one's own culture, to see the strong and distinctive characteristics of lifestyles). Value-motivational-affective – the need and readiness for intercultural communication, interest in the values of another culture, the need for self-improvement, enrichment of value potential, awareness of cultural identity, tolerance and empathy, the ability to create a positive microclimate of communication, adaptability (the ability to adapt to changing social cultural conditions), the ability to control emotions, resistance to frustration, reflection (ability to self-analysis), flexibility of thinking, congruence (harmonious, agreed state of the personality, characterized by sincerity in feelings and their manifestations, self-confidence, ability to create trusting relationships with representatives of different cultures), disposition towards a positive perception of a “different” image of thoughts and “different” behavior. Value-based – orientation in the phenomena of a different way of life, a different hierarchy of values, the ability to correctly choose a strategy of behavior in accordance with the norms and values of another country, to establish a dialogue based on tolerance, empathy, mutual respect with representatives of different cultures, to eliminate misunderstandings and conflict situations, possession the culture of verbal and non-verbal communication, the possession of social mobility, which is expressed in the ability to quickly and adequately modify one's behavior when new circumstances arise in the course of intercultural communication, the ability to produce and reproduce authentic texts value-cultural semantics, to build one's own discourse of a socio-cultural nature.

Conclusions. We defined the functions of intercultural competence on axiological grounds, which should prove its “profitability”: sense-making – gives meaning to the things of the surrounding world and directs the activity of the individual due to the fact that values are its content-forming focus; dialogical – promotes the dialogue of cultures and values; motivational – stimulates the development of needs and interests in

communication with representatives of other cultures; orientational – allows to adequately assess the subjects and phenomena of life and navigate in the multicultural space of the university; adaptive – acts as an adaptive mechanism to the new educational and pedagogical system, language of communication, natural and climatic conditions, national and cultural environment; comparative – gives the student the opportunity to compare cultural phenomena; choose strategies of behavior and activity in communication situations, adequately perceive other types of behavior; be tolerant of other alternative positions; goal setting – activates goals, shapes the meaning of a person's life; regulative – regulates the life activities of people and society through norms and values; communicative – consists in the ability to apply various options of communicative strategies and tactics; integrative – promotes the unification of people in their activities;

prognostic – allows the individual to predict the consequences of his actions; cognitive – expands the horizons of an individual's value consciousness, enriches his or her holistic picture of the world; controlling – manifests itself in the ability to reflect, control emotions, resistance to frustrations; creative – directs the development of creative abilities of students, promotes self-realization in various spheres of activity.

Thus, having studied the phenomenon of “intercultural competence” in the works of Ukrainian and foreign scientists, we came to the conclusion that the need for intercultural competence is due to the globalization of the modern world, as well as the needs of pedagogical science in search of value orientations and a new worldview, the need to acquire competencies that ensure survival in the new world space.

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