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INFLUENCE OF THE INTERCULTURAL PEDAGOGICAL AND EDUCATIONAL SCIENTIFIC APPROACH ON THE DEVELOPMENT OF INTERCULTURAL COMPETENCE IN STUDENTS

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ABSTRACT

Objective: This study examines the influence of the intercultural pedagogical and educational scientific approach on the development of intercultural competence in students of different nationalities. The objective is to identify the most effective methodologies for integrating intercultural competence into foreign language teaching, considering modern requirements for intercultural communication.

Methods: The research adopted a qualitative design, analyzing pedagogical strategies and theoretical frameworks mentioned in the existing literature. Systematic competency-based and differentiated learning approaches, along with traditional and newly developed methods, were applied to master the living language, which can be used both in written and oral forms.

Results: The study revealed that the application of cognitive and communicative approaches, focused on study groups and students' proficiency levels, promoted the development of intercultural and linguistic skills. Comparative analysis of foreign language texts and their translations demonstrated the correct use of studied grammar and lexical rules. The results highlight the importance of continuously integrating culture and language in the educational process, reinforcing students' intercultural competence.

Conclusions: The research concludes that foreign language teaching based on an intercultural approach significantly contributes to students' intercultural education. However, further refinement of the presented model is necessary to address its limitations and better prepare students for successful intercultural communication in a globally diverse society.

Keywords: Prospects of Foreign Language Proficiency. Globalization. Education. Intercultural Content of Teaching Material. Principles of Intercultural Pedagogy.

INFLUÊNCIA DA ABORDAGEM PEDAGÓGICA E CIENTÍFICA EDUCACIONAL INTERCULTURAL NO DESENVOLVIMENTO DA COMPETÊNCIA INTERCULTURAL EM ESTUDANTES

RESUMO

Objetivo: Este estudo examina a influência da abordagem pedagógica e científica educacional intercultural no desenvolvimento da competência intercultural em estudantes de diferentes nacionalidades. O objetivo é identificar as metodologias mais eficazes para integrar a competência intercultural no ensino de línguas estrangeiras, considerando as exigências modernas para a comunicação intercultural.

Métodos: A pesquisa utilizou um design qualitativo, analisando estratégias pedagógicas e estruturas teóricas mencionadas na literatura existente. Foram aplicados métodos sistemáticos baseados em competências e abordagens diferenciadas de ensino, juntamente com métodos tradicionais e desenvolvidos recentemente, para dominar a linguagem viva que pode ser utilizada tanto na forma escrita quanto oral.

Resultados: O estudo revelou que a aplicação de abordagens cognitivas e comunicativas, focadas em grupos de estudo e níveis de proficiência dos alunos, promoveu o desenvolvimento de habilidades interculturais e linguísticas. A análise comparativa de textos em línguas estrangeiras e suas traduções demonstrou o uso correto da gramática e regras lexicais estudadas. Os resultados destacam a importância da integração contínua da cultura e linguagem no processo educativo, reforçando a competência intercultural dos estudantes.
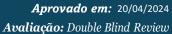
Conclusões: A pesquisa conclui que o ensino de línguas estrangeiras, baseado em uma abordagem intercultural, contribui significativamente para a educação intercultural dos alunos. No entanto, é necessário um refinamento adicional do modelo apresentado para lidar com suas limitações e preparar melhor os alunos para a comunicação intercultural bem-sucedida em uma sociedade global diversificada.

Palavras-chave: Competência intercultural. Abordagem pedagógica intercultural. Ensino de línguas estrangeiras. Educação multicultural. Didática do ensino de línguas.

INTRODUCTION

Language education, multilingualism, and knowledge of a foreign language are topical issues of modernity (Tarasov et al., 2023). Success in mastering a foreign language depends on one's ability to understand, use, and reflect on their connection with the target culture (Kabkova, 2022). Students' knowledge of their mother tongue and foreign languages makes the world understandable to them – in signifying, reflecting, communicating, and taking action (Kabzhanova et al., 2024). With the help of languages, they can venture into the unfamiliar world around them without fear, gaining experience, and accessing the knowledge of other peoples and time periods (Baideldinova et al., 2021). Linguocultural

competence provides the ability to plan and develop new forms of communication to gain an accurate understanding of the social and cultural environment. All students have language abilities, yet nonetheless, their quality depends, first and foremost, on their physical and mental abilities, memory, intelligence, the necessity of utilizing digital technologies, etc. "Wird Kultur unter dem Gesichtspunkt der praktischen Handlungen und des Kulturgeschehens betrachtet, so stellt dies auch ein gewisses Gegengewicht zu Auffassungen dar, welche Kultur in erster Linie (oder ausschließlich, Kulturalismus) als Sinnsystem von symbolischen Codes verstehen und in ihr einen lesbaren Text sehen" ["If we consider culture from the standpoint of practical actions and cultural events, this also presents a definite counterbalance to views on what kind of culture (or, exclusively, culturalism) is primarily understood as a system of meanings of symbolic codes and see it as a readable text" (own translation)] (Karl, 2004, p. 128).

Given this, we believe that culture is not a simple set of symbols, signs, meanings, impressions, objects, and phenomena. Instead, culture is the infinite life itself, tried and worked out over the centuries to support itself and continue in the succeeding generations. In this, there are no priority or better cultures and languages (Platonova et al., 2023). The true value of cultures and languages can never be disclosed and realized in full, since constant interaction keeps the culture and language in living movement and development.

We suggest that language and culture should be considered as interconnected systems that can abstract from one another in varying degrees of dependence but are always inseparable. Language is one of the highest cultural achievements of mankind (Lopukhina et al., 2024).

For these reasons, the development of language skills in non-linguistics students is a fundamental aspect of language learning at universities and not just the planned subject training that our programs are all about (Knyazeva et al., 2023). In our view, the foundation of success in the educational process is the expansion of language pedagogy, "which uncovers the essence and patterns of bilingual, as well as multilingual polycultural education in contemporary society. Factually, it also determines the range of variability of the paths, principles, strategies, and methods of co-learning languages and cultures depending on the sociocultural factors that significantly affect the efficiency of people's cross-cultural interaction in the multilingual and polycultural world of the 21st century, rather controversial and burdened by political, economic, and cultural conflicts and global interdependence" (Safonova, 2014, p. 124).

The educational goal of cultural and language consciousness is more than a mere ability to think about linguistic adequacy in communication and evaluate speech acts accordingly (Afanasyeva et al., 2021; Mikova et al., 2023). The interrelation of education, culture, language, politics, and even religious views of participants in the educational environment in a regional university is unique and combines approaches from sociology, social anthropology, social science, religious studies, etc. The focus lands on the challenges and prospects of a pluralistic and globalized modern society, marked by social and economic upheavals and related changes in the life of the local population. University students of various nationalities need to be sufficiently aware of sociocultural dynamics. Moreover, there has to be an opportunity to study the conditions and problems of coexistence and its diversity from the perspectives of relevant spheres: society, language, culture, economy, regional politics, etc. Students need to gain the educational skills required for further professional work in their respective field, as well as be informed of the normative orderly written and unwritten rules that address many modern problematic areas relating to the rules of language, seen as a structural balancing element of a multilingual society.

METHODS

This study adopted a qualitative research design to explore the intricacies of developing intercultural competence through foreign language education. By analyzing the pedagogical strategies and theoretical frameworks mentioned in the literature, the research aimed to identify effective methods for integrating intercultural competence into language teaching.

Systematic competency-based and differentiated approaches to learning together with traditional and newly developed methods enable the mastery of the living language, which can be used both in writing and orally outside classroom settings in accordance with the current changing requirements for teaching foreign languages.

Comparative analysis of foreign language texts and their translations demonstrates the proper use of the studied language, grammar, and lexical rules and serves as evidence of a certain level of language proficiency. Grammar boils down to the most necessary points. Spoken language is at the center of attention, as students develop the ability to understand oral speech and develop a sense of the language close to that which exists in their native language.

Because of the greatly generalized methodological recommendations, the success of this method is contingent on certain factors, such as the teacher's personality and their ability

Revista relações internacionais do Mundo Atual.
Vol.2, n.44|e-6995 | p.184-197|Abril/Junho 2024.
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to explain and transmit knowledge verbally and non-verbally. The traditional audio-visual method is continuously transformed into the digital. Speech patterns embedded in situations are incorporated into speech exercises, which are accompanied by methodical instructions yet still leave room for teachers to take their own approach in the changing study groups.

Cognitive and communicative approaches see language in a pragmatic light. The material is maximally focused on the study group and takes into account students' proficiency level. Thus, it largely fits various forms of practical classes with cultural and social content, which is also aimed at cognitive learning and the development of basic reading and writing skills, as well as at achieving a better understanding of native speakers' thinking, actions, and corresponding expression of information through language. These goals are also served by the development of regional educational material and its utilization through various methods, as well as by familiarization methods incorporating specific features of the culture of the target language country, contributing to the constant replenishment, upgrading, and expansion of students' foreign language knowledge.

RESULTS AND DISCUSSION

In the sphere of foreign language teaching, universities are called upon to systematically teach students communication in professional cooperation and to develop research proposals on improving foreign language teaching at universities, including non-linguistic ones. To comply with these demands, we are developing teaching and methodological manuals for students and teachers that foster adequately productive cognitive and educational activities and provide for the acquisition of relevant linguocultural and culturological knowledge and associated competencies by students.

It is vital to systematically support the high importance of the linguistic, culturological, intellectual, and professional capabilities of the educational environment for the sake of enriching students' worldviews, developing their skills of communication and predictable actions in imitated cross-cultural communication situations, as well as ensuring the development of their general culture. The North Ossetia-Alania Republic has an ancient culture and language, fascinating to any nationality. Students are keen on and enthusiastic about both translating from and into foreign languages and engaging with the works of prominent figures in literature, music, and painting.

Language and culture are closely tied with the pedagogical component of the educational process at regional universities, where vocational training is accompanied by a

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Vol.2, n.44|e-6995 **| p.184-197|Abril/Junho 2024.**
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certain foreign-language qualification, the skills of which may be in demand in terms of various problems of cultural diversity in other areas, for example, tourism. We are convinced that an undeniably important part of training in this respect is the relationship between specialized sciences and vocational education tactics, on the one hand, and the research work of teachers and students, giving various impetuses to discuss problems and options of language and cultural education in a non-linguistic university, on the other hand.

We regard the issue of the relationship between language and culture as an essential basic context where the training of any specialist is reflected. In this context, the aspect coming to the fore is not basic language proficiency skills but, most importantly, an attractive and unusual reflective examination of linguistic and cultural skills from the standpoint of language and culture. The importance of this point is unquestionably backed by the task of preventing attempts to delineate the units of language-culture-nation in various social, as well as educational settings. Such distinctions leave little room for the flow of language and culture, as well as for the accompanying innovative ability of this process, given the progressing heterogeneity and diversity of cultures and languages in the region. Accordingly, multi-perspective approaches to the structure of language and culture need to be strengthened. For example, on the one hand, multilingualism is more clearly profiled as a possible educational resource, or on the other hand, linguistic reflection components are reinforced in an intercultural environment. In this light, it is important to recognize language as a contextual and formative phenomenon and determine the potential available in the university educational environment through relevant sociopragmatic approaches. For instance, regardless of their specialty, as part of interdisciplinary cultural education modules, lectures, and classes within a practical foreign language course, students get a chance to feel "at home among strangers" and to see the prospects of entering into and participating in a multifaceted dialogue on cultural diversity in an educational context "in the light of new trends from the point of multifacetedness with an emphasis on the communicative, epistemic, and cognitive functions of language" (Remkhe, 2014, p. 91).

In developing linguistic and linguocultural teaching approaches, methods, forms, and tools, we also open a window to our own cultural identity, since language, values, worldview, and culture are closely interconnected. Relying on the definition of culture as "the totality of spiritual, artistic, and design achievements created by a certain community in a certain area during a certain epoch, thus emphasizing the component of culture supporting the community" (Duden, p. 284), we also emphasize the distinguishing potential of culture. Among the numerous and hierarchically heterogeneous concepts, there is a basic

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essentialist and separatist understanding of culture, in which language, nation, culture, and worldview form a single whole. Yet at the same time, practical actions support the idea voiced in the last century by Austro-British philosopher Ludwig Wittgenstein in his well-known statement: "Die Grenzen meiner Sprache sind die Grenzen meiner Welt" ("The limits of my language mean the limits of my world") (Wittgenstein, 1921, p. 128).

Because language cultures as adaptive constructions can form and explain individual and collective thinking and behavior, language as the primary sign system that bears meaning is constantly reorganized by culture as a part of the same whole.

"Empfinge der Mensch alles aus und entwickelte es abgetrennt von äußern Gegenständen, so wäre zwar eine Geschichte des Menschen, aber nicht der Menschen, nicht ihres ganzen Geschlechts möglich. Da nun aber unser spezifischer Charakter eben darin liegt, daß wir, beinahe ohne Instinkt geboren, nur durch eine lebenslange Übung zur Menschheit gebildet werden, und sowohl die Perfektibilität als die Korruptibilität unsres Geschlechts hierauf beruhet, so wird eben damit auch die Geschichte der Menschheit notwendig ein Ganzes, d. i. eine Kette der Geselligkeit und bildenden Tradition vom ersten bis zum letzten Gliede" ["If the person received everything through their perception, separated from the surrounding world with its objects and circumstances, that would be the history of a single individual and not of people and the history of the human race would be impossible. But since it is our specificity that we, born almost with no instincts, develop into humanity only as a result of lifelong practice, and this is the foundation of both the perfection and depravity of our race, the history of mankind is necessary as an integrity, i.e. a strong chain of constant communication, forming the tradition from the beginning to the last link" (own translation)] (Herder, 1784, p. 340). "Durch Tradition und Kultur vollzieht sich also eine Überformung des Menschen, die Herder eine 'zweite Genesis des Menschen' nennt und mit Lessing eine 'Erziehung des Menschengeschlechts'. Indem Herder die Kette der Tradition zurückreichen lässt bis zu ihren Anfängen wertet diese zugleich auf" ["Thus, tradition and culture become the means for the transformation of the human being that Herder calls 'second genesis of man' and Lessing – 'education of the human race'. In tracing the chain of traditions back to their origins, Herder simultaneously makes an evaluation of them" (own translation)] (Herder, 1784, p. 340).

Current cultural linguistics places the concepts of communication at the center. For example, Holger Kusse identifies certain patterns related to both the form and content of political, religious, legal, economic, and scientific linguistics and considers them all together, taking into account their discursive functioning. Kusse then highlights the role of

communication as a link between language and culture: language is a means of communication and culture is based on communication (Kuße, 2016, p. 371).

Studying a foreign language based on original texts, students discover how language and culture enter into correlations with each other within communication and by its means. Students try to find explanations for this relationship and compare the aspects of the authentic language system with external historical, sociopragmatic, cultural, and other factors in the description of the specific language context. In this process, the research, culturological, language, and linguistic interest and reflection concern both the form and content. Consequently, this methodology, first, leads to the conclusion that any form of language education inevitably includes cultural education. Second, linguistic and thereby cultural education are constituent parts of any vocational training in which knowledge is transmitted through semiotic systems. We believe that raising students' awareness of the inextricable link between language and culture is an important part of educational content. Nevertheless, we recognize the contestability of how effective these research methods are didactically in the face of specific linguocultural problems of modernity. The stage of university training needs to be focused on the provision of future specialists with didactic linguocultural and language knowledge while simultaneously raising their awareness of language and cultural diversity and preparing them for the role of not only professional and linguistic but also cultural mediators, building their professional and linguistic skills of cultural, intercultural, and transcultural understanding.

Learning about foreign languages and cultures through an active study of rich authentic materials, which are now easily accessible, especially through digital media, gives rise to a critical and constructive reflection of the person's language and culture and blurs the boundaries between the foreign and the native. Integrative approaches in bilingual teaching, or multilingual language didactics, present promising concepts at the level of the university educational environment, a foundation for cultural education.

Utilization of the sociocultural component in foreign language teaching helps students in holding conversations as part of cultural dialog. However, there are difficulties in understanding some cultural realities that have no match in the students' native language. Developing practical skills based on a series of exercises to overcome mistakes helps students adopt an interested and curiously tolerant attitude towards another culture. This also serves as an aesthetic upbringing. Bearing in mind the heterogeneity and controversy of this concept, we emphasize the comparison that the concept of upbringing is closely interconnected with education and enlightenment. The key educational idea here is that in

the process of studying foreign language artworks, students gain the necessary knowledge and corresponding skills in the foreign language. Pedagogical methods are focused on providing this process of knowledge transmission in accordance with proficiency levels, i.e. with particular aspects of language content and the assimilation and application of knowledge, which calls for specific didactic and methodological methods and techniques. At the initial stage, it is established that learning communication involves the interaction of several levels, which contribute to detailed sections that are directly relevant to the learning process and build language competencies: Phonetics/Learning pronunciation/Learning spelling according to pronunciation/Tracking and developing listening comprehension/Developing handwriting motor skills/Image memorization/Lexicon (vocabulary)/Learning, preserving, and extracting words, expanding their meaning/Semantics (the study of meaning)/Understanding at the level of words, sentences, and text/Finding expressions, developing a sense of the form and style/Grammar (rules)/Proper grammatical use of words in a sentence/Using syntax as an aid in reading/Forming grammatically correct constituents in a sentence and entire sentences/Application of punctuation/Mastering of language level competencies/Understanding sentences and texts, text structure, style/Thinking/Decision-making/Action/Behavior.

Learning a foreign language through poems might be a debatable topic due to concerns about the underestimation of poetic meaning, about students' overexertion, about disinterest among students, etc. Furthermore, the relevance of this teaching method can also be contested in cases where all or some of the students are insufficiently proficient in the language. Practice proves, however, that comparative translation of small original lyric poems with translations by recognized professional translators with their translations and selection of different lexical and linguistic means can increase the sense of curiosity and interest in the language and support motivation to study, even at the start of the learning process. In a short poem, it is possible to quickly find words that allow one to understand the content, idea, values, etc. A few common words, conjunctions, prepositions, and word combinations should surely be familiar. Good poems can withstand a lot and cannot be ruined by access by a non-professional. It is more probable that they will be distorted by the professional skill of other poets-translators. Students, in turn, always make an earnest effort to draw out in their own yet appropriate words and expressions the main idea of the verse, while also learning and memorizing a considerable number of new words. By conducting a comprehensive analysis of the text, which can easily be accomplished with a small well-

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Vol.2, n.44|e-6995 **| p.184-197|Abril/Junho 2024.**
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known work in a foreign language class, students can correctly answer the questions: what does the poet want to tell us? What does the text tell us – and, consequently, what do the foreign language and the means used by the poet versus those employed by the translators communicate and what do the students themselves find applicable. In doing so, they also learn to recognize the closeness or remoteness of their respective historical, cultural, and social contexts. Poems can perform three essential functions: an introduction to a past or present cultural phenomenon of the native speaker's life; activation of the element of confrontation in the development of the student's personality: in cultural and personal self-determination; and a means of aesthetic-artistic development and language training of the student. This language practice is not intended for students to find role models or to realize their talent for poetry.

Much more important, in our view, is the role of poems that convey some information about the culture of the target language country, describe its nature, beauty, etc. Romantic poetry is largely exhausted by euphony and obsolete images. The sounds and images by different poets and their different translations do not correspond to today's reality. Students get interested in landscape descriptions, changes caused by linguistic presentation with small subtle frictions, and, at the grammatical level, sharp subjunctive differences enhanced by temporal forms, etc. Linguistic exploration in translating a poem requires particular sophistication. By giving students a chance to express themselves, by sacrificing perfect rhymes we give them a taste of the art. The quality of the poem thus becomes evident, inordinately moving from the effort to render the image accurately and powerfully – this is a fruitful subject to teach.

As the final stage of the small study, we show a comparative analysis of the text of the poem by N. Lenau (Nikolaus Franz Niembsch Edler von Strehlenau) "Auf dem Teich, dem regungslosen" ("Na prudu, gde tish nemaia...") as translated by K. Balmont, or "V iasnom nebe bez dvizhenia..." as translated by V. Briusov) and translations by students. This work was preceded by familiarization with the poet's personality (Nikolaus Franz Niembsch Edler von Strehlenau began his career in 1828. His works weave together motifs from German, Hungarian, and Slavic folk poetry. Russian poets-translators repeatedly turned to German poetry. Highly esteemed are the translations of V. Brusov and K. Balmont, V. Levik, and others), and then with precise interlineary translation and poetic translations by V. Brusov and K. Balmont to establish their language, cultural, and linguistic closeness to the original and similarities to the content of the poem "Ia eto znal..." by renowned Ossetian classic poet K. Khetagurov with a similar theme.

Students first receive information about the history of the literary work of poets from different eras. Comparing lyrical texts and the language means used in translations, students concluded that Briusov omitted such an important image as a rose, which held a special place in the lyrics of romantics. This image entered Romantic poetry along two paths: from the European, Christian Middle Ages through the love lyrics of the late Renaissance and Baroque, and from Eastern (Arabic and Persian) poetry as a consequence of the Orientalism inherent in the poetics of Romanticism (see: texts for translation). The rose-flower in the lyric has a rich and varied symbolic meaning. The very discourse about the flower is imbued with romanticism.

The rose is one of the most beautiful and perfect works of nature, but this flower withers especially quickly, like all the beautiful things on earth. It is one of the symbols of fast-flowing life, because its blooming and withering marks the stages of human life. This is why this symbol is so important in Lenau's poetry, and it is retained in Balmont's poetry – "rozy blednye" – and there once again it emphasizes the hopeless state of the author, remembering his departing love.

Within foreign language didactics, the notion of intercultural competence has been criticized partly because it addresses the constructiveness of cultural concepts, while the dynamics of cultural change and the mutual influence of cultures are given too little consideration precisely against the background of growing heterogeneity in the educational environment. The educational function of foreign language teaching to students of regional multinational non-linguistic higher education institutions is to reveal to them not only the culture of the native speaker of the target language but also their cultural roots and features of the culture of their fellow students, representatives of other nationalities. It is predictable that in specific situations they will be able to recognize differences in perception, actions, and behavior and respond with sensitivity accordingly. In this, individual language skills are crucial, because they allow the person to use the language of their interlocutor appropriately, bearing in mind different interpretations and situations of evaluation.

The quality of intercultural learning covers both general linguistic and linguocultural indicators, the positive learning atmosphere of the educational environment, and the provision of opportunities for students to reflect on their own experiences and analyze cultural interpretations of the information provided. The nationally heterogeneous composition of the audience along with the instructor's intercultural attitudes and experiences, their general didactic skills, and the provision of adequate didactic materials and methods are important in terms of achieving the complex educational goal of gaining

intercultural language competencies and properly supporting the process of intercultural learning for students of different nationalities and with different intercultural experiences.

CONCLUSIONS

Our study concludes that language education is inseparable from culture. Language has to be reflected in its cultural environment and together with it perform mediating social norms, thus showing promising potential for uncovering linguistic and cultural patterns and entanglements. The continuously developed and refined cross-disciplinary and integrative language didactics concepts make a valuable contribution to transcending the cultural patterns of thinking of students of different nationalities across language boundaries.

Language education contributes to the expansion of cultural education. Each successive generation, by accepting the heritage of language and culture, exerts its influence to preserve and develop them. Viewing language only as a means of limited language learning hampers quality language education. Students need to learn not only to write and read but also to express communicative intentions, perform meaningful communicative tasks, and understand their meaning. Learning a foreign language goes beyond the realm of learning symbols and signs, finding grammatical forms, and learning stylistic subtleties. In close tandem and constant vis-à-vis, language and culture provide us with a flexible universal tool for understanding each other, a guiding and controlling instrument for our actions, deeds, and behavior. They are an invaluable capital of humanity, the engine of intellectual, economic, social, political, and cultural development.

The contemporary situation results in the collision of many culturally diverse life projects and the concomitant diversity of value perceptions. This calls for a strengthening of the educational sciences and training to have a more positive impact on progressive diversification into a culture of incompetent subjective nationalistic self-identifications. The complexity of the foundations of this problem bears a clear reflection of the current and future needs for interculturally competent teachers and the definition and recognition of their professional roles. In communicative situations, the communicative exchange between people of different statuses and ranks who disagree with each other can pose a special problem. Therefore, it is reasonable to emphasize the communicative perspective in the model of intercultural competence and on intercultural competence as the ability to communicate effectively and adequately in different intercultural situations, and on this basis to define and solve economic, political, social, and other problems, building on respect and

sensitivity to cultural differences, constructive attitudes, and the ability to communicate effectively and adequately in different intercultural situations.

Although the promotion of intercultural competence is a cross-curricular task, it is foreign language teaching that plays a central part in the transmission of these competencies, as it is designed to provide targeted preparation for communicative and intercultural situations. Therefore, the definition of the goals of intercultural learning has a significant role in a curriculum that defines intercultural competence as a multidimensional construct where cognitive, affective, and action- and behavior-oriented levels of intercultural competence are distinguished and may refer to intercultural and specific aspects.

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