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THE DEVELOPMENT OF INTERCULTURAL COMMUNICATION COMPETENCE IN THE LESSONS OF ENGLISH AT SECONDARY SCHOOL LEVEL

Bachelor's Thesis

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ЗМІСТ

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INTRODUCTION

The topic which has been chosen "The development of Intercultural Communication Competence in the lessons of English at secondary school level" is very relevant in our time.

Intercultural communicative competence is an integral part of the process of learning a foreign language.

Since its inception, the ICC has been the object of study in many scientific disciplines. Especially in: linguistics, psychology, anthropology, cultural studies, sociology, pedagogy, ethnology and a number of other sciences.

In our rapidly developing world, where people from different cultures have to communicate with each other very often, mutual understanding between people is extremely important. This mutual understanding is difficult to achieve without knowledge of the differences in cultures and mentalities. That is why, in order to avoid conflicts, incidents and misunderstandings, the peculiarities of culture should be studied along with the language.

The role of ICC can hardly be overestimated, since the study of this phenomenon is necessary if a person who studies a foreign language wants to be successful in communicating with representatives of different cultures and be understood without missing any details (which are the cultural characteristics of a particular country).

Therefore, this work will highlight the features of intercultural communicative competence as an important part of the process of learning a foreign language and a step towards mutual understanding between representatives of other cultures during the process of intercultural communication.

The first part of this work will define the key terms, the familiarisation of which is necessary for a better understanding of this topic.

Also, the first part will describe the path through which intercultural communicative competence has passed in the process of becoming a science (the history of the emergence of ICC).

Points such as the role of ICC, its models, goals and the importance of this area will be revealed.

The second part reveals the practical value of ICC and various techniques and practices for developing intercultural communicative competence.

The third part is devoted to the ICC from the point of view of psychology: it describes how this skill is useful in socialization and what criteria can be used to assess whether an individual has an ICC as a skill.

In the final, practical part of the study, the results of a qualitative and quantitative survey on the topic "Test for the presence of ICC skill and its level" are presented, the main purpose of which was to identify the participants' presence of the ICC skill and assess its level (guided by such factors as tolerance, curiosity, critical thinking, knowledge base and experience gained in the course of communication).

In the process of writing this thesis, the scientific works of such authors as: Sadoxin, Narolina, Byram, Hofstede, Reisler, Paige, Leung, K., Ang, S. and Tan, M.L. were used. Also, for additional information, a selection of articles presented in the list of references on topics directly related to the ICC as a linguistic phenomenon of communication was used.

The goal of the thesis is to explore the phenomenon of intercultural communicative competence and its influence on the process of communication between people, since in a modern society where a person has to contact different people; ICC is an important factor in successful communication.

The subject of the thesis is the phenomenon of intercultural communicative competence and the influence of cultural differences on the communication of two individuals in the process of intercultural communication.

An example of this work is intercultural communication and intercultural competence, as well as intercultural communicative competence.

The purpose of this thesis is to reveal the topic under study, namely "The development of Intercultural Communication Competence in the lessons of English at secondary school level".

As part of achieving this goal, the following tasks have been formulated:

1. Give a definition of intercultural communicative competence, having previously written down the basic terms for a better understanding of the topic.

2. Describe the historical background of the emergence of ICC and its formation as a science.

3. Characterise the models of intercultural communicative competence.

4. Define the practical value of ICC and its role in the language learning process.

5. Describe various techniques and practices for developing intercultural communicative competence.

6. Reveal the phenomenon of the ICC from the point of view of psychology and describe its role in the successful socialization of the modern individual.

7. Describe the basic principles and techniques for determining the level of ICC of an individual.

8. Conduct a survey using a survey to find out the level of ICC and the presence of this skill among schoolchildren representing grades 5-11.

PART 1

INTERCULTURAL COMMUNICATION COMPETENCE AS LANGUAGE PHENOMENON

1.1 Definitions of basic terms

Before proceeding to a more detailed description of this topic and this research work, it is necessary to familiarize yourself with the basic terms.

"Communication is the process of sending and receiving messages through verbal or nonverbal means, including speech, or oral communication; writing and graphical representations (such as infographics, maps, and charts); and signs, signals, and behavior." (Nordquist, 2021).

To put it simply, communication is the creation of meaning and the exchange of it.

Communication is a way to communicate using words in order to convey your emotions, thoughts, commands and requests to your interlocutor. It is this verbal mode of communication that distinguishes humans from animals. Because man differs from representatives of the fauna in that he uses words and language to convey certain meanings.

"The term linguistic competence refers to the unconscious knowledge of grammar that allows a speaker to use and understand a language. Also known as grammatical competence or I−language." (Nordquist, 2020).

The term was introduced into linguistics by Noam Chomsky in 1965. He attributed linguistic competence to innate linguistic knowledge. This knowledge, according to Chomsky, allowed a person to compare sounds and meanings.

"Intercultural" means occurring between two cultures, or involving two or more cultures.

In the case of intercultural interaction, people, representatives of two (or more than two) different cultures, interact with each other − communicate, despite the language barrier and the difference in mentality and worldview. Often using an international language (i.e., English).

Intercultural communication, according to Sadokhin, is a process of interaction between representatives of different nationalities about various aspects of their life. (Guzikova, 2015).

Intercultural communication is an important part of communication. During this process, people from different cultures interact with each other using language. Awareness of the

peculiarities of one's own culture occurs during this contact with people who, in their behavior, are guided by other cultural norms.

"Intercultural competence is the ability to function effectively across cultures, to think and act appropriately, and to communicate and work with people from different cultural backgrounds − at home or abroad." (Leung, Ang & Tan, 2014).

"The term communicative competence refers to both the tacit knowledge of a language and the ability to use it effectively. It's also called communication competence, and it's the key to social acceptance." (Nordquist, 2020).

Dell Hymes coined the term "communicative competence" in 1972. This concept arose in opposition to the linguistic competence of Noam Chomsky. But, at present, most linguists are inclined to believe that linguistic competence is part of communicative competence.

1.2 Defining Intercultural Communication Competence and its components

"Intercultural communication competence (ICC) is the ability to communicate effectively and appropriately in various cultural contexts." (15, p 415)

According to Narolina, "intercultural communicative competence is the ability to achieve mutual understanding with representatives of different cultures, even with a mediocre command of foreign languages, based on knowledge, understanding and compliance with the universal rules and norms of behavior that make up international communication etiquette." (Narolina, 2010).

That is, in order to be an interlocutor who is able to sustain a conversation with representatives of different cultures, a person needs to be familiar with the cultural aspects of the language that he or she is learning and in which he or she communicates.

The phenomenon of intercultural communication was provoked by the process of globalization. As a result of this process, people got the opportunity to communicate with representatives of different cultures. Such communication quickly became a daily reality for many modern countries and peoples. And this was the reason that this type of communication became in demand, interest in it grew, and its study became a necessity.

Often, a person himself quickly realizes that one knowledge of the appropriate language is not enough for full communication with representatives of other cultures. Knowledge of the norms and rules of a foreign culture is the key to understanding the interlocutor − they are very important.

In dealing with those who are not like us, people acquire new abilities and skills, developing and improving existing ones.

But human dissimilarity also has a downside: the more differences in upbringing, character, education, level of culture, the more likely the conflict and contradictions between interlocutors increase. (Sadoxin, 2005).

As a linguistic phenomenon, Intercultural Communication Competence has many components. Some key ones include: tolerance for uncertainty, motivation, and knowledge of self− and others. Without these factors, it is difficult for a person to comprehend ICC and be an effective and appropriate interlocutor for communication.

The first step to success is to identify the motivation that pushes a person to communicate with representatives of other cultures. Usually, such motivation is of two types: intrinsic or extrinsic.

"Extrinsic motivation comes from outside the learners themselves" (Lorincz). Usually it may be caused by a specific need or desire. These include goals such as passing an exam with a high score or a trip to a foreign country, etc.

"Intrinsic motivation is described as passion for and a sense of competence while performing challenging tasks" (Lorincz). In this case, the student is motivated directly by what happens in the lesson and the very desire to succeed in the classroom.

With the help of these types of motivation, a language learner can succeed in communicating with other people who are representatives of different cultures. But do not forget that in the absence of motivation, other components of the ICC do not matter.

Curiosity is one of the key factors along with motivation. It is curiosity that kindles in a person the desire to know the world, self and others, by studying someone else's language and culture. Additional competence relevant skills and attributes can be built on the basis of curiosity and motivation. This will give the learner an additional incentive to develop interculturally competent skills for intercultural communication with society.

The second component that complements motivation is knowledge. "Knowledge includes self- and other-awareness, mindfulness, and cognitive flexibility." (15, p 415). This knowledge that a person receives throughout life is cumulative. With every day we live on Earth, we learn something new about the world around us: we learn our own culture, the culture of the people around us, various communication models and other nuances. But in order to obtain the necessary

knowledge, we have to periodically leave our own comfort zone, because not all knowledge can be acquired using the passive cumulative method.

Getting out of your comfort zone is one of the key factors in gaining new knowledge. During this process, we communicate, listen to people whose opinions may be diametrically opposed to our own, and learn to accept such differences. It is an ongoing process that will adapt and grow as we face new experiences.

Mindfulness and cognitive complexity will help as we continue to build our ICC (Pusch, 2009).

Mindfulness includes the ability to observe others. With the help of mindfulness, we can acquire more information in the course of communication with the interlocutor, noticing important details.

Cognitive complexity helps to analyse communicative interactions and the details and features noticed with the help of mindfulness.

It is these factors that together help us tailor our communication at the moment of interaction. The ability to adapt is a skill that comes with a high level of ICC. Thinking about the meeting later, noticing important details, the process of drawing conclusions and comprehending new knowledge gained through communication is the way to create an ICC. This is the basis of the continuous learning process that learning a new language is.

With the help of cognitive flexibility, we are able to incorporate into our communicative framework the new knowledge that we have gained in the course of interaction. We are reviewing our old knowledge, supplementing it with new information, and this is all with the help of cognitive flexibility. Cognitive flexibility helps us update our knowledge so it does not stay out of date. It also prevents the formation of stereotypes, helps to avoid biased judgments and hasty conclusions.

Based on all this, in order to be successful in intercultural communication, a person must know a lot about himself and others, be able to reflect and adapt his own knowledge as he gains new experience.

But all these factors may not be enough. It matters how a person feels during intercultural communication.

Tolerance for uncertainty refers to an individual's attitude about and level of comfort in uncertain situations (Martin & Nakayama, 2010). Some people may perform better than others in uncertain situations.

Intercultural encounters often cause uncertainty due to the fact that in the process of communication you have to communicate with representatives of a different race, nationality or gender. The communicator may have doubts about how or what to say, what to do, what not to do or say. Such situations are cleared up as they develop, but the anxiety that a communicator with low tolerance for uncertainty will experience may lead to less competent communication on the part of the communicator.

In contrast to people with a low tolerance for uncertainty, people with a high tolerance for uncertainty, with the help of patience, can get out of the situation simply by waiting for new information to appear during the conversation that can improve the communicator's understanding of the situation and lead to a more successful outcome.

"Knowledge of another language does not automatically equate to ICC." (15, p 415). ICC is a combination of many factors that in one way or another affect the process of communication.

1.3 The history of the emergence of Intercultural Communicative Competence and its formation as a science

The emergence of Intercultural Communicative Competence was initiated by the process of globalization.

"Globalization is the development of an increasingly integrated global economy marked especially by free trade, free flow of capital, and the tapping of cheaper foreign labor markets."

Globalization has two stages. The first began around the middle of the 19th century, when trade and the scientific sphere of human life began to progress and develop at an accelerated pace. During this time period, such scientific discoveries were made as: the invention of the steamboat, the conveyor, the telegraph, the telephone, the construction of railways.

These factors combined helped the world evolve from "large" to "medium" due to technological progress. The main power of this period was England, which was able to exercise control over the transportation of goods due to its maritime, industrial and financial power. The pound sterling ensured the stability of financial settlements (Remnev, 2010).

Presumably, it was this factor that influenced the formation of English as an international language for intercultural communication.

The second stage of globalization took place at the turn of the 19th and early 20th centuries. Characteristic of this period was the improvement of the means of delivery of a global radius in information and telecommunications (Remnev, 2010).

"Globalization is caused by objective factors of world development, the deepening of the international division of labor, scientific and technological progress in the field of transport and communications, which reduces the so−called economic distance between countries." (Sinyov, 2005).

Initially, such a phenomenon as intercultural communication became the subject of scientific investigations in the United States in the middle of the last century. The reason for this was a number of social and political factors. In Europe, the study of this type of communication was provoked by the influx of workers from other regions of the planet. Because of this, most of the developed countries began to focus on socio−cultural development on tolerance and mutual understanding (intercultural) (Sadoxin, 2005).

Before the emergence of ICC as a science, the study of foreign cultures was a rare, specific phenomenon. Yes, there were enthusiasts who were interested in intercultural differences. And later, these same enthusiasts collected the information obtained in ancient chronicles, annals, diaries and memoirs of travelers and pilgrims, as well as in the lives of saints. Thus, we received information about the first such studies.

But such cases were still quite rare, episodic.

Interest in the study of other cultures intensified in the 16th century, during the era of the Great Geographical Discoveries, when the people of the Old World learned about the existence of a huge number of peoples whose cultures were strikingly different from European and neighboring peoples.

Later, during the Enlightenment, attempts were made to find a scientific explanation for the role of the geographical, social and natural environment in the formation of various cultural norms. So the questions of cultural interaction and continuity were studied.

The first progress came to scientists in the first half of the 19th century, when the comparative historical method was established in the humanities. The origins of this method were

W. von Humboldt, the brothers Grimm, F. Schelling, M. Müller, V. Veselovsky, V. Propp and others.

As a result, the comparative−historical method allowed scholars to begin a systematic and purposeful study of other cultures.

As mentioned earlier, the history of the ICC theory itself began in 1947 in the USA. Interest in this area was shown by politicians, diplomats and businessmen. They were at the forefront of the study of ICC along with research scientists.

In the USA, in 1947 the Foreign Service Institute (FSI) was created by the government. The main purpose of the FSI was to prepare American citizens for overseas service. The Institute hired famous scientists: anthropologist Edward T. Hall, Ray Birdwistell and linguist George Trager, who, in the process of working on a program for teaching Americans, created a new scientific discipline − the theory of ICC.

This group has set itself the following goals:

- prepare politicians, military specialists, diplomats, Peace Corps volunteers for more effective activities abroad;

- help foreign students and interns adapt to the United States;

- contribute to the resolution of interracial and interethnic conflicts in the United States.

At first, the activities of the Institute could not be called effective. The reason for this was the lack of experience and knowledge among the employees of the foreign service.

One of the earliest conclusions of the Institute, which was made during the investigations, was that each culture forms its own unique system of values, priorities, behavior patterns. That is why its assessment and interpretation should be carried out from the standpoint of cultural relativism.

Progress began with the publication of the book "The Silent Language" by E. Hall in 1959. This book had a huge impact on the development of ICC.

In his work, Hall proved the closest connection between culture and communication, and focused scientists' attention on the need to study not so much whole cultures as their individual behavioral subsystems. At the same time, he compared the study of culture with the study of a (foreign) language, its subsystems with grammatical categories: we study the categories of case,

aspect, tense, etc. separately, and then it adds up to a certain general picture − our idea of a foreign language .

E. Hall emphasized the need for practical orientation of a new discipline − the theory of ICC (Hofstede, 1994, p 5-6).

To summarize all of the above, ICC was created in an extremely short time by a small group of people and had a specific purpose in the form of questions and tasks that could not be solved in a short period of time.

After Hall's understanding of culture and communication, according to which "communication is culture, and culture is communication," the US scientific community was agitated. Frequent discussions began. The topic of culture and communication was well known and often discussed by scientists. The urgency of this problem, as well as the activity of its discussion, led to the emergence of a number of thematic magazines, on the pages of which discussions related to culture, language and communication began ("The International and Intercultural Communication Annual" and "International Journal of Intercultural Relations").

A number of terms emerged from these discussions. The concepts of "intercultural", "cross cultural" and "multicultural" have appeared. These terms were actively used by scientists to discuss issues of culture and communication that were of interest to them.

The more actively the topic of ICC was discussed, the more scientists were involved in the problems of intercultural communication. The more directions appeared directly within the most intercultural communication.

One of the breakthroughs was the methodology for studying the cultures of different peoples proposed by K. Kluckhohn and F. Strodtbeck. According to this methodology, the main differences of cultures could be established in relation of individual cultures to such concepts as: the human nature orientation, the man-nature orientation, the time orientation, and the activity orientation.

In the 60s, the problems of intercultural communication began to be studied at Pittsburgh and a number of other universities as a separate subject.

The development of the theory of intercultural communication in the United States in the 1960s and 1970s was supplemented by new aspects of research and new directions. The key issues were the study of culture shock and the process of adaptation to a foreign cultural environment.

Modern research in this area in the United States is developing in two directions. The first one is intercultural communication as communication and interaction of cultures of different countries (and peoples). And the second is intercultural communication as communication and interaction of subcultures within the boundaries of one big culture.

The first direction is focused on the development of university curricula to prepare personnel for work abroad. The second direction seeks to solve the problems of the coexistence of ethnic minorities and the establishment of cultural pluralism in the United States.

This division is preserved in American science to the present.

In Europe, the development of ICC as a science came later than in the United States. And there were a number of reasons for this.

The first impetus for the development of the theory of intercultural communication was a scientific symposium in Berlin in 1966. The theme of this meeting was "International and intercultural communication between developed and developing countries". It was during this event that a new scientific direction was introduced to German science. True, then this topic did not receive a wide resonance.

Only a decade later, interest in ICC, its questions and problems, began to awaken again in Europe. The main impetus for this was the opening of the borders of many states and the formation of the European society, which gave the right to people (citizens of different states) to travel freely. This served as a boom to change the structure and population of cities.

Trade developed more actively, new prospects opened up before people, and many left their homes and went to live in other cities/countries in search of prospects for a good life.

With the change of residence and moving to other countries, people began to face new problems, namely cultural differences. Active inclusion in the life of these cities, where the further the population grew, forced people to communicate with people whose mentality was strikingly different from their own. On the basis of this, misunderstandings often arose, which later turned into a problem that needed a solution.

Against this background, the interest of scientists to the problem of intercultural communication gradually formed.

The first attempts to study this phenomenon were made by teachers of foreign languages. Further, psychologists joined the study of intercultural communication. In the course of their

research, they studied the regional aspect of the interaction of cultures, value orientations, ethno-cultural identities and the feeling of alienation in a foreign cultural environment.

Modern studies of intercultural communication in Germany have been practically developing since the late 1980s. Since that time, studies have been carried out in Germany related to the problems of acculturation, the migration of foreign workers, the relationship between foreign and German workers (Sadoxin, 2005).

PART 2

THE PRACTICAL VALUE OF INTERCULTURAL COMMUNICATIVE COMPETENCE AND ITS ROLE IN THE PROCESS OF LEARNING A FOREIGN LANGUAGE

2.1 Models of Intercultural Communicative Competence

Since the emergence of this direction, scientists have been studying intercultural communicative competence. New theories arose along with new models.

One of the earliest cultural studies was a model developed by the Dutch researcher Hofstede. He conducted comprehensive studies from 1967 to 1973. The result of this painstaking work was the resulting model, the vocation of which was to characterize the concept of "culture" by points (cultural parameters).

Hofstede was a specialist in social psychology. When Hofstede began working at IBM, he developed a methodology for interviewing company employees through questionnaires. With the help of questionnaires, the scientist interviewed workers from more than 70 branches of the company. More than 100,000 questionnaires were filled out.

Based on the data obtained, Hofstede compiled reports containing information about the relationship between employees of a large organization and about the ways they interact. He found discrepancies in the answers of workers − within the same country, the answers remained similar, but when he compared the answers of workers from different countries, differences were noticeable.

The next stage of the study was a survey of managers from among the students from more than 30 countries. Similarities were noted between the new findings and the results of the previous survey. This prompted Hofstede to do a detailed analysis of the data obtained. In 1973-1979. He painstakingly worked on the received data, analysing them in various ways. The scientist began to study a large amount of scientific literature in different directions.

The study resulted in the publication in 1980 of the book "Culture's Consequences" and the discovery of a new model, according to which there were four cultural dimensions:

1. Power Distance Index − the degree to which the least powerful members of a community, organizations and institutions accept as a given the fact that power is distributed unevenly.

2. Individualism − the degree of integration of individuals into groups of people.

3. Masculinity, which refers to the ratio of male and female values in a society.

4. Uncertainty Avoidance Index − society's tolerance for uncertainty and ambiguity.

This model was developed in the course of processing the results of a survey of 117,000 employees of IBM divisions in 40 countries around the world.

Later, other researchers added new parameters to this model (Hofstede, 1994).

One of the important discoveries in the field of intercultural communicative competence was the "iceberg concept". This metaphor has been used to describe culture shock, which is the factor that occurs as a result of an individual's encounter with a different culture or with an unfamiliar place.

To be more precise, "culture shock is a state of physical and emotional discomfort that occurs in the process of an individual's encounter with a different cultural reality; it is the reaction of the individual to the conflict between his usual values, norms, language with similar phenomena characteristic of the new environment in which he finds himself." (Sadoxin, 2005).

"Culture shock" is a consequence of the acculturation and adaptation of migrants. It is caused by a collision with new realities and acquaintance with a foreign culture that differs from the culture native to the individual.

In 1960, this term was introduced into scientific circulation by the American researcher Kalervo Oberg. According to Oberg, culture shock was a consequence of the anxiety that appeared after the loss of familiar signs and symbols of social interaction.

To put it simply: culture shock is the result of the conflict between the old and new cultures at the level of individual consciousness. Old norms and orientations that are familiar and inherent in the individual come into conflict with new, unknown ones.

Generally, there are six forms of manifestation of culture shock. The first is the tension resulting from the efforts that the individual makes to achieve psychological adaptation. The second form is the feeling of loss as a result of the decision of friends, one's position, profession and property. The third is the feeling of loneliness in the new culture. The fourth form is a violation of the sense of self-identification and role expectations. The fifth in a row is anxiety, which gradually turns into disgust and indignation after realizing cultural differences. The final, sixth stage of culture shock is the feeling of inferiority due to the inability of the individual to cope with the situation (Piterova, 2014).

The habitual system of orientation becomes inadequate when a person is confronted with a new culture. Habitual and native culture is based on certain ideas about the world, norms and values, stereotypes of behavior and perception. Only when faced with another, alien culture, does a person think about the hidden, invisible part of culture.

R. Weaver compared the collision of two cultures at the level of individual consciousness with the meeting of "two icebergs". That is, culture as such can be represented as an iceberg. On the surface of such an "iceberg" is usually the visible part of the culture: what we see and hear (such as music, literature, architecture, etc.). But "under water", in the hidden part of the iceberg, there is that part of the culture that does not fall into our field of vision, but which has a great influence on the perception of culture by individuals as a whole.

That is, the clash of values and mentalities occurs at the level of "non-obvious". And only after the collision, a person discovers for himself that part of cultural perception, which was hidden "under water". What is hidden in the unconscious reaches the level of the conscious, giving the individual the opportunity to better understand both his own and the foreign culture.

The discovery of this hidden system of behavior-controlling norms and values occurs at the moment an individual enters a situation that requires contact with a foreign, unfamiliar culture. And the result of such interaction is psychological, in some cases even physical, discomfort. It is this process that triggers culture shock (Sadoxin, 2005).

Geert Hofstede's onion model is a model for describing and typing culture in the form of various cultural elements that form shells around the nucleus, similar to the shells of an onion.

The outer shell consists of cultural elements that, in principle, easily adapt to changing circumstances. As you get closer to the core, it becomes more and more difficult to tweak changes or behavior.

The outer shell of the "bulb" consists of codes of conduct, rituals, procedures and heroes, myths and symbols. They go through the first things you see in culture. The symbols of the outer layer are material things such as clothing, hairstyle, dishes, musical instruments and art.

The second outer layer of the bow is made up of heroes. Heroes are people (dead or alive, real or fictional) with qualities that are highly valued in the culture and therefore act as role models.

The layer closest to the core is made up of rituals. These are collective activities that are not necessary to achieve the desired goal, but are important from a social point of view (Hofstede, 1994).

2.2 The importance of Intercultural Communicative Competence

"Intercultural Communicative Competence, or ICC, is using language skills, and cultural knowledge and understanding, in authentic context to effectively interact with people. It is not simply knowing about the language and about the products and practices of the culture. Rather, it is active participation in communicating with those from another culture, experiencing and discovering the culture because of an inherent curiosity, and forming new attitudes that mediate between one's own and the others' cultures." (Van Houten and Shelton, 2018).

As a young science, ICC is developing rapidly. "The term "intercultural communication" appeared in the literature in the 1970s in high society. In the work of L. Samovar and R. Porter "Communication between Cultures", intercultural communication should be established. Until this hour, having been formed directly in science, the core of which was the emergence of communicative failures and their legacy in situations of intercultural splintering." (Avramko, 2012, p 4).

Since that moment, many scientists from different fields have been and are still doing their research.

Intercultural communicative competence is very important in our time. In a rapidly developing society, the ability to communicate with representatives of different cultures is highly valued. This skill is necessary for almost every member of society, because as a result of globalization, the borders of countries are more blurred than ever, and, therefore, there are more and more cases in which citizens of one country have to communicate with citizens of another country.

To stop possible conflicts on the basis of misunderstanding due to cultural differences, ICC is needed. "The fact is that even though they speak the same language, people cannot always understand each other correctly, and the reason is often precisely the divergence of cultures." (Vereshchagin, 1990, p 37).

Intercultural communication, as history shows, is directly related to the development of political, trade, cultural, and interreligious contacts.

Intercultural communicative competence is the key to effective communication. It cannot arise on its own, because the analysis of other cultures, which is carried out by an individual during communication, passes through the prism of the individual's own culture and is an unconscious process. Understanding a foreign culture is limited to understanding one's own culture. This creates

a framework that the interlocutor must overcome. Therefore, effective communication should be learned − it cannot arise by itself.

The problems of acculturation, the formation of intercultural competence come to the fore in the life of modern society due to the rapid spread of information in the modern world. The Internet and technological progress have opened up many prospects for humanity, allowing individuals to overcome cultural barriers and freely interact with representatives of different cultures. And in order to be a part of modern society, a person must master the skill of effective communication (which is impossible without the appropriate knowledge).

2.3 Different techniques and practices for the development of Intercultural Communicative Competence

Culture is an important part of the process of learning a foreign language. It creates that additional background that is necessary for a deeper understanding of the knowledge that the student receives in the process of learning a foreign language. And it is culture that allows you to formalize the knowledge gained in the minds of students and gives some words and features of the language additional meaning.

It is important to teach culture in relation to the learner's own culture. So the features will be more pronounced, the understanding will be improved.

"Socio-cultural knowledge (everyday living, living conditions, interpersonal relations, history, values, beliefs, taboos, social conventions, ritual behaviour), sociolinguistic competences (greetings, addressing, dialect, accent, register, positive and negative politeness, idioms, etc.), pragmatic competences (advising, persuading, urging, socialising, interaction patterns) and non-verbal communication (body language, gestures, eye contact, proxemics, etc.) are the most fundamental components necessary for development of ICC." (Reid, 2015).

Cultural components should be included in the language learning program from the very beginning, for all age groups. The purpose of this is to enrich students' awareness. This is not only about learning another culture, but also about improving your understanding of your own culture.

The best way to develop an understanding of a foreign culture in students of a foreign language is to have regular conversations on topics close to everyday tasks and everyday life, in order to emphasize the identity, differences and similarities of cultures: the one being studied and one's own. "Research findings indicate, that teachers mainly teach socio-cultural aspects (factual information, holidays, traditions, food, housing, etc.) and pay little attention to sociolinguistic,

pragmatic competences and non-verbal communication (Reid, 2014; Zerzová, 2012; Kostková, 2012)."

Due to the incorrect presentation of information about the culture being studied, students may have the wrong image about a foreign culture in their heads. How, for example, when only pleasant aspects are presented, an unrealistic picture is created in perception. Therefore, students should only be given truthful information (Huhn, 1978).

One of the most popular methods is the comparison method (Hughes, 1986). According to this method, the whole process is centred around a discussion of the target and native cultures: their differences and similarities.

Another common method of teaching culture is cultural assimilation. According to this technique, students are faced with a critical incident that can be misunderstood and provoke conflict. Students are also offered several options for resolving this conflict, and they need to choose among the proposed options the one that seems to the students correct and suitable for resolving the misunderstanding that has arisen.

The culture capsule technique is used to showcase a specific custom that differs between two cultures. Occasionally, this demonstration may be accompanied by visual aids (to show differences) and a set of questions for class discussion.

The cultural island is also a very effective technique. It acts on students subconsciously, drawing the attention of language learners to the special classroom environment, which, in turn, will be created with the help of various posters: images of writers, actors, special places and films.

Reformulation is retelling a story to a partner in his/her own words. Noticing is paying attention to particular features (Cullen, 2000). Often, it is noticing and reformulation that are used to develop non-verbal, pragmatic, sociolinguistic competencies, as well as sociocultural knowledge.

Prediction as a technique is used in such a way that the student has to complete/predict half of the story already told. The student must guess the content of a book or article from the titles, or from a few fragments or illustrations. This technique should arouse students' interest in the conversation by arousing their curiosity (regardless of whether their predictions are correct or not).

Another popular technique is TPR. "James J. Asher defines the Total Physical Response (TPR) method as one that combines information and skills through the use of the kinesthetic sensory system." (Lorincz).

In TPR, students must respond to verbal commands. This technique is very popular with young children, because younger students love to act out stories, songs, and even grammatical constructions. The TPR technique is suitable for non-verbal communication for all ages, helping learners to understand in practice various gestures and their meaning in different cultures.

"Role play is a very effective technique practicing sociolinguistic and pragmatic phrases, socio-cultural knowledge, but also non-verbal communication." (Reid, 2015).

With the help of role play students can work out various dialogues and situations in which this or that behavior would be appropriate. With the help of such training, students will be ready for intercultural communication when a situation arises with an encounter with another culture. This technique is suitable for different age groups and for students who speak the language at different levels.

The last technique for developing ICC is treasure hunting (treasure hunt). When using this technique, students are asked to explore certain aspects of the target culture. After the study, the students present their projects. They can also create and present themed posters.

"Drama is a technique where learners act out short scenes of misinterpretation and also clarification of something that happens between two cultures, which is caused by misunderstanding the target culture."

It is also a good idea for the student to use a personal diary or journals. With the help of notes, students will be able to track and notice the characteristics of the culture being studied and improve their understanding of intercultural elements. Also, with the help of such records, students will be able to trace the development of their ICC (Reid, 2015, p 940-943).

PART 3

INTERCULTURAL COMMUNICATIVE COMPETENCE FROM THE POINT OF VIEW OF PSYCHOLOGY

3.1. Intercultural Communicative Competence and its role in the child's adaptation to Society

For the realities of the modern world, living in a multicultural environment is far from uncommon. The farther, the more cultures mix with each other: we are neighbors with representatives of different nationalities in large metropolitan areas, we communicate with representatives of other cultures over the network and, one way or another, interact with them almost every day.

Based on the above factors, we can safely say that intercultural communicative competence as a skill is now in great demand. And even more – it is simply necessary.

One of the important periods in the life of a child is adaptation to society. Basically, the period of such adaptation falls on the individual's school years. In our society, it is education that basically forms the personality of the individual. During the period of the learning process in various institutions (be it kindergarten, school or higher educational institutions), a person spends most of his time in society, develops, forms as a person, determines his values and "creates" his behavioral model, which is formed through observation and interactions with society, and which, subsequently, the individual will be guided throughout his life.

Social adaptation allows a person to adapt to the social environment that has developed around him due to the awareness of his capabilities in this social environment, the ability to analyze social situations and the ability to regulate and maintain his behavior within certain social norms and rules, focusing on his specific goals (Ovshinov, 2014).

In today's world, for an individual, the ability to adapt and integrate into a rapidly differentiating society is extremely important. Today, more than ever, a person must be able to function effectively in the global space.

In order to effectively interact with individuals whose sociocultural environment differs from the individual's own origin and upbringing, a number of specific skills are required. It also requires a certain level of respect for people and an understanding of cultural differences, which together formulate a certain communication barrier between individuals (Reisler, 2009).

According to Bowen (1977), the following skills are necessary for effective functioning in society: humanity and understanding, adaptability and intellectual tolerance. These skills cannot be mastered without a certain level of empathy, care and respect towards the personality of another individual.

Appropriate components of intercultural competence should be embedded in the basis of modern individual learning, which would be responsible for tolerance for diversity and a willingness to question one's own norms. As a result, students who would develop the appropriate skills and comprehend the ICC would get rid of such phenomena as culture shock, frustrations and unpleasant surprises when faced with another culture. This skill is formed by performing various communicative exercises and performing creative tasks that the student will encounter in the lessons of learning a foreign language.

One excellent ICC model is the model developed by Michael Byram. It is complete enough to convey the picture as a whole and covers the various qualities, abilities and skills of the individual.

This model covers almost all aspects that are worth considering when developing an ICC. And, according to her, intercultural competence is based on these five elements:

- knowledge,
- relationship,
- the ability to open and interact,
- skill the ability to interpret and correlate,
- critical correlation of culture and political education, (Byram).

Such relations, based on the interaction of two cultures, should be built on the basis of openness. With the help of healthy curiosity, the individual will be ready to give up prejudices about other and native cultures. Knowledge is based on awareness of others and one's own cultures. Interpretation and correlations are the basis of the ability to interpret and understand the situation of encounter with another, "foreign" culture, and to impose it on one's own culture. The ability to assimilate new knowledge and operate with it is also an important component of the successful mastery of the ICC. Critical thinking and sound analysis help to evaluate the worldview, activities and results of the encounter with another culture (Reisler, 2009).

The low level of intercultural competence of an individual is a road to nowhere for the inhabitants of the modern world. Therefore, in the educational sphere there is a reason to develop this kind of skill in children.

The growing internationalization of our lives is a consequence of globalization and human development. This factor was also inexpressibly influenced by the development of culture and economy, the building of international relations between countries, migration, mixed ethnic marriages and the growth of the amount of information around us.

Because of such modern realities, the adaptation of a child to a multicultural environment is now almost a top priority (learning a foreign language and culture of other countries is one of the steps in mastering the ICC). Indeed, in itself, the adaptation of a child to society (even monocultural and, so to speak, "his own") is an extremely complex and multi-level process.

Active socialization of the child occurs with the development of speech skills and the assimilation of the basic norms of behavior in the team, until this time only the degree of openness to the outside world is formed.

Socialization – the process whereby an individual learns to adjust to a group (or society) and behave in a manner approved by the group (or society). According to most social scientists, socialization essentially represents the whole process of learning throughout the life course and is a central influence on the behaviour, beliefs, and actions of adults as well as of children.

Socialization is the process of acquiring the skills of behavior in a team. You should not understand socialization literally as a process that takes place only during the communication of children in a certain micro-society. The start of determining one's place in society begins from birth and does not stop throughout a person's life.

Socialization is conditionally divided into several stages: from birth to 6 months; from 6 months to 1 year; from the 1st year to the 2nd year; from 3 to 4 years; and from 4 to 6 years of age. These are the initial stages of a person's is getting used to the society around him. The rest of the adaptation lasts until the end of life and varies depending on the individual and the environment in which he finds himself.

It often happens that the baby does not go to kindergarten and the first stage of his independent socialization takes place already at the age of 5-6 years. If parents paid due attention to the formation of habits of collective communication and did not keep their child away from other children, then socialization, although it will take place with some difficulties, will not be critical. And it is for such a child that the school becomes the first place of acquaintance with a "full-fledged" society. Interaction with others – individuals who differ from him in certain habits, character traits or certain traits – will bring with it a new experience and will reveal the concept of communication for the child in a new way (Polikanova, 2003).

The next stage of socialization for the individual, as mentioned above, is the school.

Through long interactions at school, the individual builds interaction with society and adapts. He learns that people by their nature can be different. And so different that sometimes they are generally diametrically opposed to himself. And all this is an absolute norm, because a priori there are no two identical people in the world.

A person is shaped by his thoughts, actions, small features of character, traditions, culture, language, with which he was surrounded from the moment of birth until his death. This path of deformation and constant change has continued and will continue until the very end. Therefore, all individuals are inherently unique.

Based on the fact that Transcarpathia is in some way a multinational region, it is worth noting that the development in children of a healthy and adult attitude towards the features and differences of other people (representatives of other cultures) is simply necessary. ICC as a skill can be useful even here, given a high level of tolerance for uncertainty, basic knowledge about the characteristics of a foreign culture and traditions, an understanding of the characteristics, mentality and differences in characters are necessary for successful coexistence in a multicultural environment.

3.2 Assessment of Intercultural Communicative Competence in an individual

A large number of tools for assessing ICC indicate that it is difficult to assess the presence of this skill in an individual. Many scientists create their own tools for assessing the ICC. The most famous in this path is Michael Paige.

The categories are further subdivided into subcategories. According to Paige, each tool measures a different aspect of the ICC. Most of the toolkits look at the same aspects from different angles. Various methodologies are offered as assessment tools: traditional tests, portfolios, opinion polls, etc (Paige, 2004).

Another approach to assessing the ICC is carried out by using various journals, diaries and all kinds of written fixation. In these tools, the individual fixes self-reflection about the acquired intercultural experience, and already on its basis, the researcher evaluates and analyzes the results (Byram).

The main purpose of intercultural research is to identify the abilities and skills that a person demonstrates in the process of interacting with representatives of other cultures, namely, to assess the ability of a person to cope with intercultural situations (Rudenko, 2013).

A study of the authors of various scientific papers, as well as their analysis of the skills that make up the ICC, led to the creation of this list of key competencies:

1) knowledge of society;

2) the ability to assimilate new cultural information and adapt to it;

3) intercultural awareness;

4) flexibility in new situations

5) attention to identity in intercultural events;

6) empathy towards communicants from other cultures.

These competencies have been identified by a large number of authors, so they are considered to be universal, applicable to all disciplines dealing with ICC and approaches to the study of ICC.

The ICC study collects data, including information on psychological and sociological aspects. Individuals participating in the study voluntarily share their experience (in part or in full - it all depends on the participant in the study). Participants' experiences are often reinforced by certain emotions, either negative or positive, and may contain personal information. Therefore, for the most part, such questionnaires should be anonymous (a certain confidentiality is required for the participants in the study).

When conducting such surveys, the researcher should remember that a person can apply a certain role to himself, for one reason or another, hiding his true views and thoughts, hiding behind favorable and appropriate answers. Traditional questionnaires, the purpose of which is self-assessment, unfortunately, are not protected from this kind of situation. Therefore, it is worth taking into account the fact that the data obtained during the collection of information may be biased (Rudenko, 2013).

PART 4

Research

During the study, the Google Form questionnaire was used as a research tool. This questionnaire consisted of 19 questions to determine whether an individual has ICC skill and its level (examples of questions will be indicated below). The questionnaire included open and closed types of questions in order to fully assess the skill level of all participants. The questionnaire was filled in anonymously by the participants.

This chapter presents the results of a survey known as "Test for the presence of ICC skill and its level". The goal was to assess the level of ICC among students in grades 5-11 and to form a rough picture of the presence of this skill in the children participating in the survey. Also, one of the goals was to assess the level of tolerance of students and their awareness of various cultural aspects (traditions, cultural characteristics) of other countries.

4.1 Background of the study

Nowadays, intercultural communicative competence is a very important skill for any person who has/will come across other cultures. The ICC is the basis for successful communication between representatives of different cultures. It is difficult to imagine a dialogue where both speakers understand each other, being representatives of different cultures, without misunderstandings arising from differences in mentalities. The purpose of my study was to identify ICC skills among secondary school students and assess their readiness for cross-cultural communication. After all, one cannot fully understand a foreign language by discarding the culture of the people who speak this language. Such nuances are important when learning a foreign language, because they allow the student to see the whole picture and immerse themselves in a new language completely. According to the results of the survey, it is clearly seen that the students who took part in the survey demonstrate the presence of ICC skills of different levels (from sufficient to fairly high), which makes them successful communicators.

4.2 Participants

This study reports the results of a survey conducted among child students from grades 5 to 11. The survey involved 40 people of different age categories (from 11 to 18 years old). The question was answered in an anonymous form using the Google Form platform. Students from different schools participated in this questionnaire. As a result, the information below has been received.

4.3 Research Tools

All data in this study were collected using a combination of qualitative and quantitative survey (since the questions in the questionnaire were both open-ended and closed-ended) and using a cross-survey questionnaire. All data were analyzed using the data analysis method. During data collection, participants answered the following questions:

1. Please select one of the categories below that you belong to (choose from "monolingual", "bilingual", "polyglot", "trilingual" and "multilingual"). Definitions of the above terms have been provided for this question in the answer section so that participants can correctly answer this question.

- monolingual (knows one language, and speaks it);
- bilingual (knows two languages, most often has two nationalities);
- polyglot (knows several languages of different linguistic groups that he has learned);
- trilingual (knows three languages at the same level);
- multilingual (four or more languages at the same level).

2. Rate your level of social adaptation (socialization) from 1 to 10.

3. Please indicate how many languages you speak. The choice was between 1-4 languages. Also, the participant could indicate more languages studied by using the bonus slot to enter another option.

4. Please list the languages you speak (choose from the options below and/or write your choice in the last slot). The survey participant was given a choice between four languages: English, Hungarian, Russian and Ukrainian. Also, a separate slot was set aside to indicate other languages that the individual speaks.

5. Are you a representative of several nationalities? This question was followed by a simple choice of three options: yes, no, maybe.

6. What nationality(s) do you represent? Open question.

7. Rate your level of tolerance from 1 to 10 (where the concept of "tolerance" is seen as respect and recognition of equality, rejection of dominance and violence, recognition of the multidimensionality and diversity of human culture, norms of behavior, refusal to reduce this diversity to uniformity and the predominance of any one points of view (Conche, 1993)).

8. Do you consider yourself a humane person?

9. Rate your level of knowledge and awareness of the characteristics of other cultures from 1 to 10.

These opening questions were followed by a series of open-ended questions requiring more complete answers.

10. Have you lived or traveled extensively in a different country or culture? If yes, can you provide some examples and share what you learned from those experiences?

11. How comfortable are you in adapting to new cultural environments and interacting with people from different cultural backgrounds? (Rate on a scale of one to ten.)

12. Can you describe a situation where you had to navigate a cultural misunderstanding or conflict? How did you handle it?

13. Do you actively seek out opportunities to learn about different cultures, such as reading books, watching documentaries, or attending cultural events?

14. Have you ever participated in cross-cultural communication or training programs? If so, what were the key takeaways from those experiences?

15. How do you approach working in multicultural teams or collaborating with individuals from diverse backgrounds? Can you share a specific example?

16. What steps do you take to develop cultural sensitivity and awareness in your personal and professional life?

17. How do you handle situations where your own cultural beliefs or values clash with those of others? Can you provide an example?

18. Are you open-minded and willing to challenge your own cultural assumptions and biases? How do you demonstrate this in your interactions with others?

19. How do you perceive and respond to cultural differences in verbal and non-verbal communication styles?

4.4 Procedures of the Research

The survey participants gave answers to the above questions, as a result of which the material necessary for the analysis was collected. A clear order was established for these 19 questions. For a literal and better understanding of the questions with which the survey was

conducted, definitions were given to some terms in the questionnaire. Also, the questions themselves were translated into 3 more languages (in addition to English, there are Ukrainian, Russian and Hungarian) for the individual to understand the question and the essence of the questionnaire.

The participants were helpful – they answered all the questions and with their help the material necessary for the analysis was collected, which helped to put together an approximate picture of the situation. One week was given to individuals to complete the questionnaire. The data was collected in different territories, as evidenced by the answers to the questions.

4.5 Findings

Over the past decades, there have been more and more works devoted to the study of intercultural communicative competence. Due to the rapid internationalization of our society, people are increasingly confronted with different cultures and differences between each other, which encourage people to study this phenomenon more.

Also, many scientists emphasized that it is practically impossible to fully master a foreign language without understanding its culture, customs, traditions and many other aspects, because language and culture are intertwined.

For students studying a foreign language, the parallel development of the ICC skill is necessary, because this skill is definitely useful to all individuals who periodically interact with representatives of other cultures (which is not uncommon in our time due to the close contact of cultures and nations). With the help of factors such as: knowledge; critical cultural awareness; skills of interpreting and relating; attitudes curiosity and openness; skills of discovery and interactions, you will be able to successfully master the ICC and communicate with people, showing tolerance and respect for their culture as well as for your own.

This aspect, as well as the ICC itself, was investigated in this work. After that, facts were obtained confirming the increased success of students with a good level of ICC in cross-cultural communication. These findings are presented in response to questions.

The first section reveals the aspect of intercultural communicative competence as a linguistic phenomenon. Basic terms and a brief history of the development of the ICC are provided for familiarization. The second raises the question of the practical value of the ICC and its role in learning a foreign language. The third section considers the ICC from the point of view of psychology and partially explains this phenomenon.

Regarding the questionnaire, the following results were obtained.

As a result, most of the subjects who accepted the part in the survey classified themselves as monolinguals (35% of people, 14 people). The highest socialization score is 7 on a scale of 1 to 10. 11 subjects voted for him, which is 27.5% of the number of participants. Basically, the participants speak two languages at the same (rather high) level. 17 people voted for this indicator, which is 42.5%. The most popular of the languages proposed in the questionnaire is Russian, followed by English. Most of the survey participants belong to only one nationality (22 people, 55%). According to the subjects, they are very tolerant people - the selected indicator is 9 out of 10 (16 people, 40%). When asked about humanity, 33 people answered that they consider themselves humane people (this figure is 82.5%). The level of awareness of other cultures, on the contrary, was quite low - the answer 5 out of 10 prevailed (although the average score of the survey results is closer to 6.5-7 out of 10). But, despite the average knowledge base and awareness of other cultures, the respondents adapt well to a different cultural environment - most of the answers were above 5 out of 10 (most of the participants rated their level of adaptation to another culture as 9, which, without a doubt, is high indicator).

This was followed by more detailed answers to open questions, which will be mentioned in the next subparagraph.

If we analyze these indicators in general, then the level of ICC among the respondents reaches the average, and even above the average. Most of the subjects have good results, and, despite the low knowledge base about the cultural characteristics of other countries, they can communicate with representatives of other cultures quite successfully (smoothing almost all sharp corners due to tolerance).

4.6 Discussion and Interpretation of the Results

Delving into the statistics and the answers that were received during the survey, we have the following conclusions.

The first question, which concerned the participant's belonging to different language groups, gave us the following results: 14 people (which are 35% of the total) identified themselves as "monolingual". 11 (that is, 27.5% of the respondents) identified themselves as bilingual, bilingual. In third place were polyglots - 9 people (22.5%) identified themselves as belonging to this group. Only 6 respondents identified themselves as trilingual (which is 15%). As a result, none of the survey participants identified themselves as multilingual.
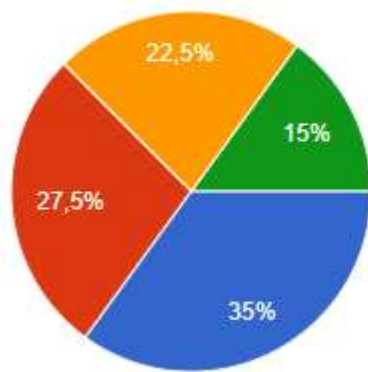
Diagram 1. Question #1

The second question concerned socialization. As a result, more people answered, that they rate their level of adaptation as 7 out of 10 (about 11 people, which is 27.5% of the total). 9 respondents considered that their level of socialization is 8 out of 10 (22.5%). 5 individuals rated their level of socialization as 6 out of 10 (which was 12.5%). 4 rated their level as 9 out of 10 (10%), and 3 – as 10 out of 10, while making up only 7.5% of the total. 3 people each indicated a low rate of socialization, noting 4 out of 10 and 5 out of 10 (7.5% each). And only two people from the respondents rated their adaptation to society as 2 out of 10 and 3 out of 10 (2.5% each). The average statistic is 7 out of 10.
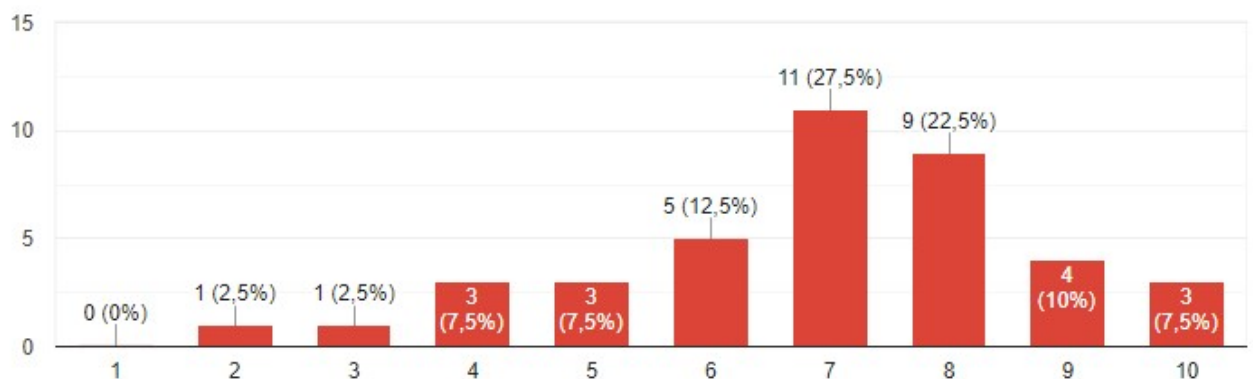

Diagram 2. Question #2

In response to the question about the number of languages that the respondent speaks, most of the participants answered that she speaks two languages (17 people, which is 42.5%). In second place were those who speak three languages, accounting for 40% of the total (16 people). 6 people indicated that they speak only 1 language (15%). And only 1 participant answered that he spoke four languages (2.5%).
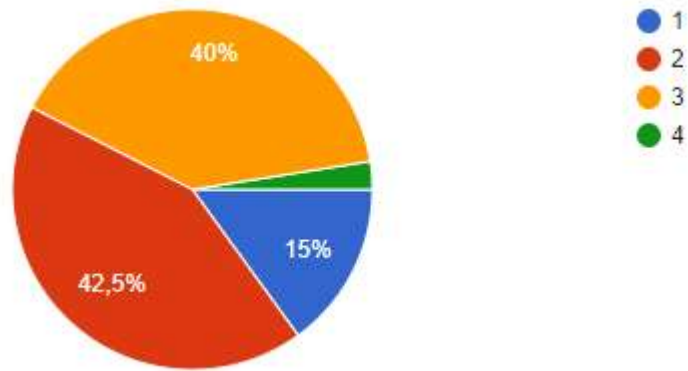
Diagram 3. Question #3

Most of the respondents are fluent in Ukrainian and Russian. Approximately 25 people indicated them in the questionnaire in response to the fourth question (list the languages you speak). 23 of the participants speak English, 12 – Hungarian. This is from the main four indicated in the questionnaire. Of the additional languages, the respondents included: German (2 people), Polish (1 person), Japanese (1 person), Belarusian (1 person) and Spanish (1 person).

To the question about nationality, 22 people chose the answer "no", amounting to 55% (Are you a representative of several nationalities?). 12 participants answered "yes", making up 30% of the total. And 6 answered "maybe", amounting to 15%.
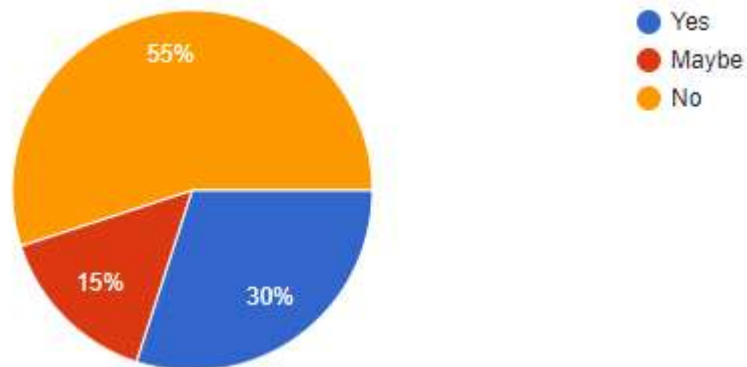
Diagram 4. Question #5

Answering the question about their nationality, 14 out of 40 people turned out to be representatives of another nationality. Of these, 6 turned out to be Hungarian-Ukrainians. The rest of the subjects indicated only 1 nationality.

The seventh question in the questionnaire was the assessment of the level of tolerance on a scale from 1 to 10. 16 respondents rated it as 9 out of 10 (40%). 13 marked their level of tolerance

as 10 out of 10, accounting for 32.5% of the total statistics. 5 people indicated 8 out of 10 (12.5%). 2 people each chose 5 out of 10 and 7 out of 10 to rate their level of tolerance (5%). And only one respondent rated their level at 3 out of 10 and 6 out of 10 (2.5%).
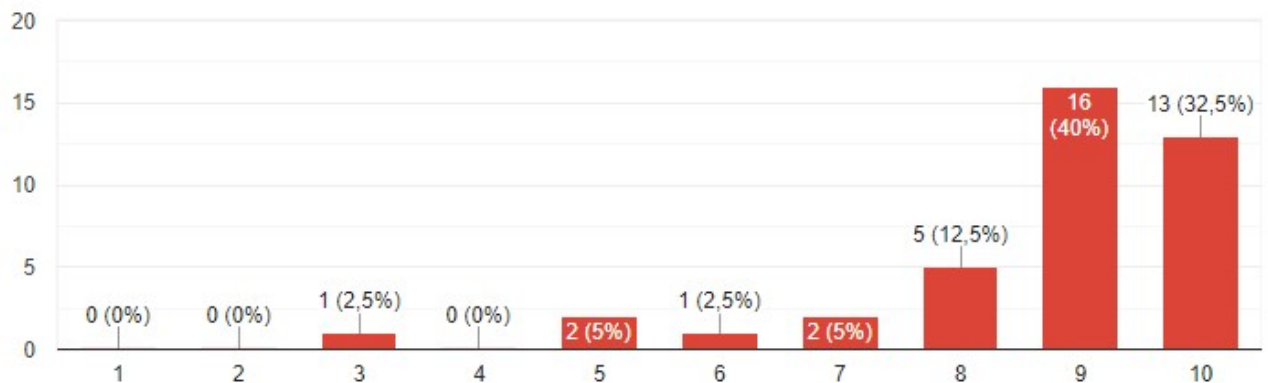
Diagram 5. Question #7

The question about humanity gave the following indicators: 82.5% of respondents consider themselves humane (33 people), the remaining 7 chose "maybe" as an answer to this question, making up 17.5% of the total number of participants.
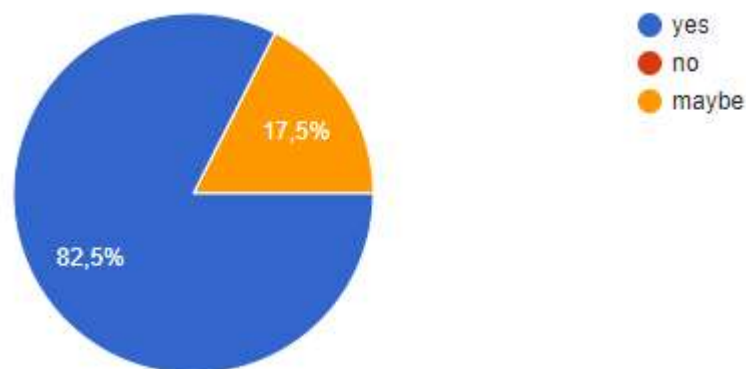
Diagram 6. Question #8

An assessment of the level of knowledge and awareness of the characteristics of other cultures from 1 to 10 gave such data. Most of the participants (32.5%) rated it 5 out of 10. 20% believe that their level of knowledge corresponds to 8 out of 10. 15% chose 7 out of 10. 12.5% rated their level of knowledge as 6 out of 10. Only 2 people rated their level of knowledge as 9 out of 10 and 10 out of 10. Then the statistics went down to 2 out of 10 as an answer.

Diagram 7. Question #9

Answering question 10 about living in another country or visiting it, 12 respondents wrote that yes, they were abroad, lived there for some time or traveled. However, for one reason or another, up to now the majority has not traveled much and has not had the opportunity to live in another country (28).

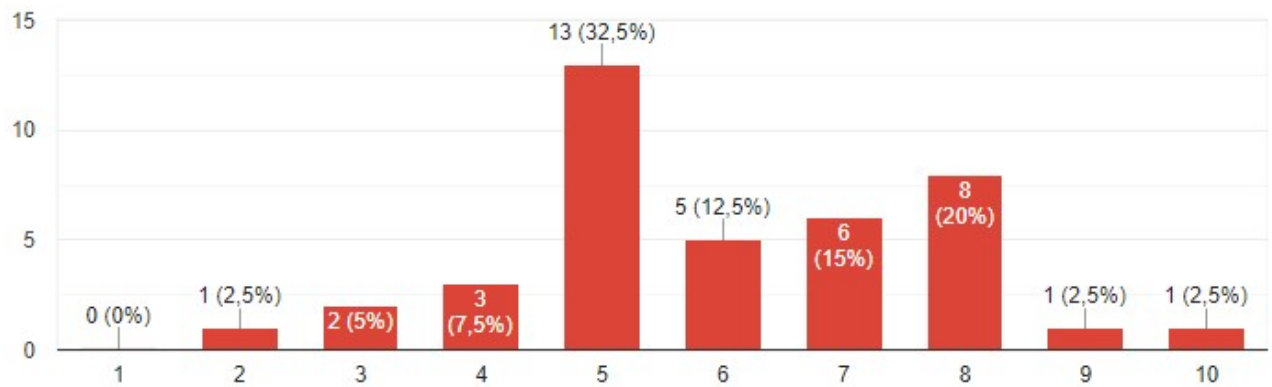Of those who answered "yes" to this question, there were those who shared their experiences. For example, participant 1 was surprised by the politeness and openness of people in neighboring countries of Ukraine (Hungary, Romania, Moldova and others). He mentioned the occasional encounter with a passer-by, and said that it is more likely that the foreigner will apologize to you first for hurting you in a hurry.

Participant 2 noted that he lives in a multinational region and often sees how people from other cultures treat each other with respect. And that it is easy for him to find a language with all people, having good intentions.

Many of the participants who traveled noted that they had the opportunity to observe the characteristics of other cultures. And, most often, their knowledge in this aspect was based on knowledge of the country's history and stereotypes.

When asked about comfort and adaptation to communication with representatives of other cultures, a large number of respondents highly appreciated their skills. 20% of respondents (8 people) indicated that their comfort in the situation given in the question is estimated at 9 out of 10, that is, they do not have any problems in cross-cultural communication. Only 3 respondents rated their comfort as 10 out of 10, accounting for 7.5% of the total. 4 participants rated their comfort as 8 out of 10 (10%). 7 people each noted that their comfort varies as 7, 6 and 5 out of 10 (accounting for 17.5% of the total statistics). Only 2 people rated the level at 4 out of 10 (5%). And one respondent rated their level of adaptation as 1 out of 10 and 2 out of 10.
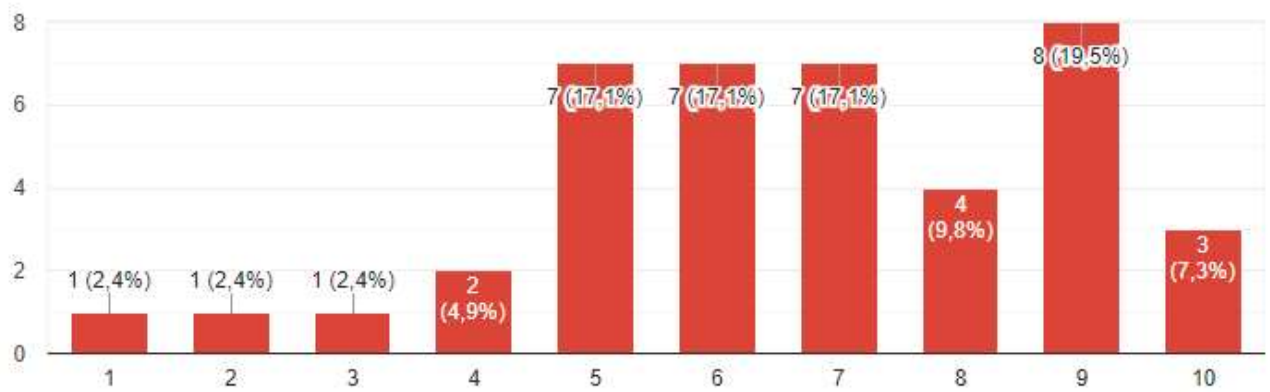
Diagram 8. Question #11

Not all respondents experienced cultural misunderstanding and conflict. 26 people said that they had not yet encountered this kind of conflict. 14 indicated that they had had a similar experience.

Respondent 1 confirmed his answer to the question about his humanity and indicated that he resolves such clashes of cultures and misunderstandings that arise after him through diplomacy. An example was the situation with conservative relatives who do not understand/do not accept the differences of some cultures and with whom one sometimes has to argue.

Respondent 2 mentioned a situation of misunderstanding with her aunt's husband, who was Italian. He couldn't understand how a girl could watch an anime about a blue cat with a propeller in Japanese without knowing the language. Here is such a misunderstanding.

Other respondents mentioned clashes with others on the basis of differences (different languages, mentality, features of traditions that they were not aware of). Almost all of the respondents found the strength to resolve misunderstandings with the help of tolerance, using different languages to understand each other (one of the respondents explained in 3 languages and asked to replace her food). Respondent 3 also resolved the conflict altogether by explaining everything with the help of gestures.

The question of the involvement of participants in the study of other cultures also brought many results. Despite the low level of assessment of their knowledge about the customs and traditions of other cultures, only 10 participants (25%) indicated that they were not interested in other cultures at all. The remaining 30 respondents, which accounted for 75% of the total, are interested in other cultures in one way or another: some rarely, through passive interactions with foreign cultures through Internet sources; someone more often, actively studying the characteristics of other cultures. For example, as ways of learning about other cultures, participants indicated:

watching documentaries about the history of different peoples, reading books, visiting museums, and interacting with representatives of other cultures themselves (if possible).

Very few participants participated in exchange programs and cross-cultural communication - less than 25% (9 people). 31 respondents indicated as an answer that they did not have such an opportunity / similar experience.

Those who had the opportunity to participate in such events indicated that they visited various camps where representatives of various nationalities were present. Still a small part of the respondents attended such conferences and participated in exchange programs between allied schools.

To the question "How do you feel about working in multicultural teams or collaborating with people from different walks of life?" all respondents answered either "positively", or "neutrally", or "not at all". I was very pleased with the absence of a negative response of the "bad attitude" type. The level of tolerance among the respondents, however, can be assessed as quite high, since those participants who have not yet interacted with representatives of different cultures noted that they would be happy to try to communicate with these people, because, in their opinion, this is an interesting and useful experience. Participants would smooth out conflicts and misunderstandings with the help of tolerance, as indicated in the answers.

To develop cultural sensitivity and awareness in their personal and professional lives, half of the respondents do nothing (as indicated in the responses). The other half reads books, watches movies, participates in certain seminars and interacts in every possible way with people representing other cultures when possible.

When cultural beliefs and values conflict with other people's cultural beliefs and values, most of the survey participants try to smooth over sharp corners and come to a compromise, explaining their point of view, while trying not to offend the opponent. Some participants' turn a blind eye to the argument and simply remain silent if they are hurt (8 out of 40). More courageous respondents explain their point of view and defend it with the help of justice. Only one participant replied that he could send a person far and for a long time if he aggressively proves his case without showing respect and understanding in return.

Most of the respondents are ready to challenge their prejudices and try to understand another culture, if its features do not contradict their principles and moral standards (25 people). 15 of the participants are not ready to reject their own culture, its prejudices and assumptions in order to comprehend the culture of another country.

All 40 participants react calmly to cultural differences in verbal and non-verbal communication styles. A minority of respondents ignores these differences, as they consider them insignificant and do not interfere with the understanding of the interlocutor and the dialogue itself. Most of them noted that they perceive such features with interest, as they show and tell a lot about human culture. For them, even such misunderstandings are a valuable experience.

Summing up, most of the participants, I can even say that all survey participants, showed that they have the ICC skill (which is developed to one degree or another). The individuals who took part in the survey demonstrate a fairly high level of tolerance. They have a healthy curiosity, a desire to explore other cultures and the ability to interact with different interlocutors. They are ready to resolve emerging conflicts (75% of the subjects) and can be sympathetic to the cultural differences between them and the interlocutor, taking into account the differences in the mentality, traditions, languages and lifestyles of potential interlocutors.

Some participants already have experience of interacting with representatives of other cultures, which they rate as "positive" and "valuable".

4.7 Conclusions and pedagogical implications

This paper reports the results of a qualitative and quantitative survey of children in order to identify their skill of intercultural communicative competence and its level. The goal was to roughly estimate the level of ICC and obtain scores from 40 respondents to provide a picture of participants' interactions with people from other cultures and to understand whether they had similar experiences, what were the consequences of such interaction, and what conclusions did the participants come to.

All participants successfully passed the test. Their results showed that they have some degree of ICC skill and that they have some degree of experience in cross-cultural interactions. These individuals quite successfully adapt to a new culture and please with a high rate of tolerance for uncertainty, patience, healthy curiosity and a willingness to compromise and develop a dialogue, despite cultural differences and possible misunderstandings.

Based on the results, the following conclusions can be drawn:

1. Survey participants, namely children aged 11-18, showed excellent performance and proved the ICC skill of schoolchildren in grades 5-11.
2. Participants have all the necessary indicators for successful and effective communication with representatives of other cultures.

3. Participants demonstrate an excellent level of adaptation to society (socialization) and readiness for distant cross-cultural interactions.

4. Most of the respondents turned out to be monolinguals. However, they demonstrate an excellent level of tolerance and the ability to accept the characteristics of another culture, casting aside prejudices.

5. Most of the participants (90%) demonstrate loyalty, excellent critical thinking. They lack cultural centrism as a phenomenon – these individuals are ready to study other cultures with curiosity and zeal for new knowledge, without raising their own culture to a pedestal and not being guided by the prejudices and foundations of their own culture.

CONCLUSIONS

The process of globalization that is currently developing is erasing political, ideological and cultural boundaries between countries and continents, peoples and ethnic groups. High-speed means of transportation, modern means of communication and the Internet have brought people together, made the world so close that the interaction of countries, peoples and cultures has become inevitable and constant.

In order to prepare students for living in a multicultural society, as our society is now, children must be taught the ICC skill.

When a "meeting" of cultures arises and the need arises for contact with representatives of other cultures, students must know how to build a dialogue and how to communicate with individuals whose mentality and worldview differ from their own.

Therefore, the role of intercultural communicative competence in the education of future members of society is important.

By the end of writing this work, I came to the following conclusions:

- ICC is an important skill to master in this day and age.

- The development of this theory has begun relatively recently, therefore the amount of research done, although impressive, can definitely be supplemented so that humanity improves its understanding of the language.

- There are many different ICC teaching techniques that are actively used by teachers in the classroom to teach foreign languages to students.

- The level of ICC of schoolchildren who took part in the survey is average or rather high.

Communication as a means of conveying thoughts and a way of interacting with society will never disappear. Even our descendants will need it. Therefore, to study various aspects of communication is a necessity.

Mutual understanding, tolerance, respect for other people's traditions and views, the ability to listen and hear − these factors all affect communication to one degree or another and are the key to successful communication with people living around us in this world.

Learning another language and, at the same time, another culture broadens the horizons of a person and helps the individual to better understand himself, his culture, his language and the

heritage that our ancestors left us and that is hidden in human history. Therefore, the process of learning something new must be continuous.

Intercultural communicative competence is a way to understand your language and culture better. In addition, I believe that every foreign language learner should master this skill.

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РЕЗЮМЕ

Тема даної дипломної роботи «Розвиток міжкультурної комунікативної компетентності на уроках англійської мови у середній школі» дуже актуальна в наш час.

Міжкультурна комунікативна компетентність є невід'ємною частиною процесу вивчення іноземної мови.

З моменту заснування МКК була об'єктом вивчення багатьох наукових дисциплін. Зокрема в лінгвістиці, психології, антропології, культурології, соціології, педагогіці, етнології та ряді інших наук.

У нашому світі, що стрімко розвивається, де людям різних культур доводиться дуже часто спілкуватися між собою, взаєморозуміння між людьми є надзвичайно важливим. Цього взаєморозуміння важко досягти без знання відмінностей культур і менталітетів. Тому, щоб уникнути конфліктів, казусів і непорозумінь, поряд з мовою слід вивчати особливості культури.

Роль МКК важко переоцінити, оскільки вивчення цього явища є необхідним, якщо людина, яка вивчає іноземну мову, хоче бути успішною у спілкуванні з представниками різних культур і бути зрозумілою, не випускаючи жодних деталей (які є культурними особливостями певної країни).

Тому дана робота висвітлює особливості міжкультурної комунікативної компетентності як важливої частини процесу вивчення іноземної мови та кроку до взаєморозуміння між представниками інших культур під час процесу міжкультурної комунікації.

Ціль роботи полягала в дослідженні феномену міжкультурної комунікативної компетентності та її вплив на процес спілкування між людьми, оскільки в сучасному суспільстві, де людині доводиться контактувати з різними людьми, МКК є важливим фактором успішного спілкування.

Предметом дипломної роботи є феномен міжкультурної комунікативної компетентності та вплив культурних відмінностей на спілкування двох індивідів у процесі міжкультурної комунікації.

Прикладом цієї дипломної роботи є міжкультурна комунікація та міжкультурна компетентність, а також міжкультурна комунікативна компетентність.

Метою даної дипломної роботи є розкриття досліджуваної теми, а саме «Розвиток компетенції міжкультурної комунікації на уроках англійської мови на рівні середньої школи».

У рамках досягнення цієї мети були сформульовані такі завдання:

1. Дати визначення міжкультурній комунікативній компетентності, попередньо виписавши основні терміни для кращого розуміння теми.

2. Охарактеризувати історичні передумови виникнення МКК та її становлення як науки.

3. Охарактеризувати моделі міжкультурної комунікативної компетентності.

4. Визначити практичне значення МКК та його роль у процесі вивчення мови.

5. Описати різні прийоми та практики розвитку міжкультурної комунікативної компетентності.

6. Розкрийти феномен МКК з точки зору психології та охарактеризувати його роль в успішній соціалізації сучасної особистості.

7. Охарактеризувати основні принципи та методики визначення рівня МКК особистості.

8. Провести опитування за допомогою якого вдасться з'ясування рівнь МКК та наявності цього вміння у школярів 5-11 класів.

Під час дослідження були використані такі теоретичні методи як: аналіз, синтез, класифікація, аналогія та спостереження. З практичних методів для колекціонування даних, необхідних для аналізу, використовувалося опитування.

Дипломна робота складається зі вступу, чотирьох розділів (трьох теоретичних та одного практичного), висновку, списку використаної літератури та резюме. Загальний обсяг роботи – 53 сторінки.

Наприкінці написання цієї роботи були отримані такі висновки:

- МКК − це важлива навичка, якою потрібно оволодіти в наш час.

- Розвиток цієї теорії почався відносно недавно, тому обсяг проведених досліджень доволі вражаючий, але його безперечно можна доповнити, щоб людство покращило розуміння мови.

- Існує багато різних методів навчання МКК, які активно використовуються вчителями на уроках для навчання студентів іноземним мовам.

- Рівень МКК у школярів, які прийняли участь в опитуванні, є середнім або ж доволі високим.

Як показало дослідження, на основі отриманих даних та результатів можна зрозуміти, що вивчення МКК та інтеграція розвитку цієї навички в програму навчання іноземної мови активно проводиться і дає результати.

Отже, міжкультурна комунікативна компетентність це сукупність різних форм стосунків і спілкування між індивідами та групами, що належать до різних культур. Міжкультурна комунікативна компетентність – це спосіб краще зрозуміти свою мову та культуру. Це важлива навичка, якою повинен оволодіти кожен учень, що вивчає іноземну мову.

Intercultural Communicative Competence

| linguistic competence | sociolinguistic competence | discourse competence |

Intercultural Competence

skills of interpreting/ relating

knowledge   critical cultural awareness   attitudes- curiosity/ openness

skills of discovery/ interaction

| classroom t and I | fieldwork (t) and I | independent learning I |

Locations of Learning
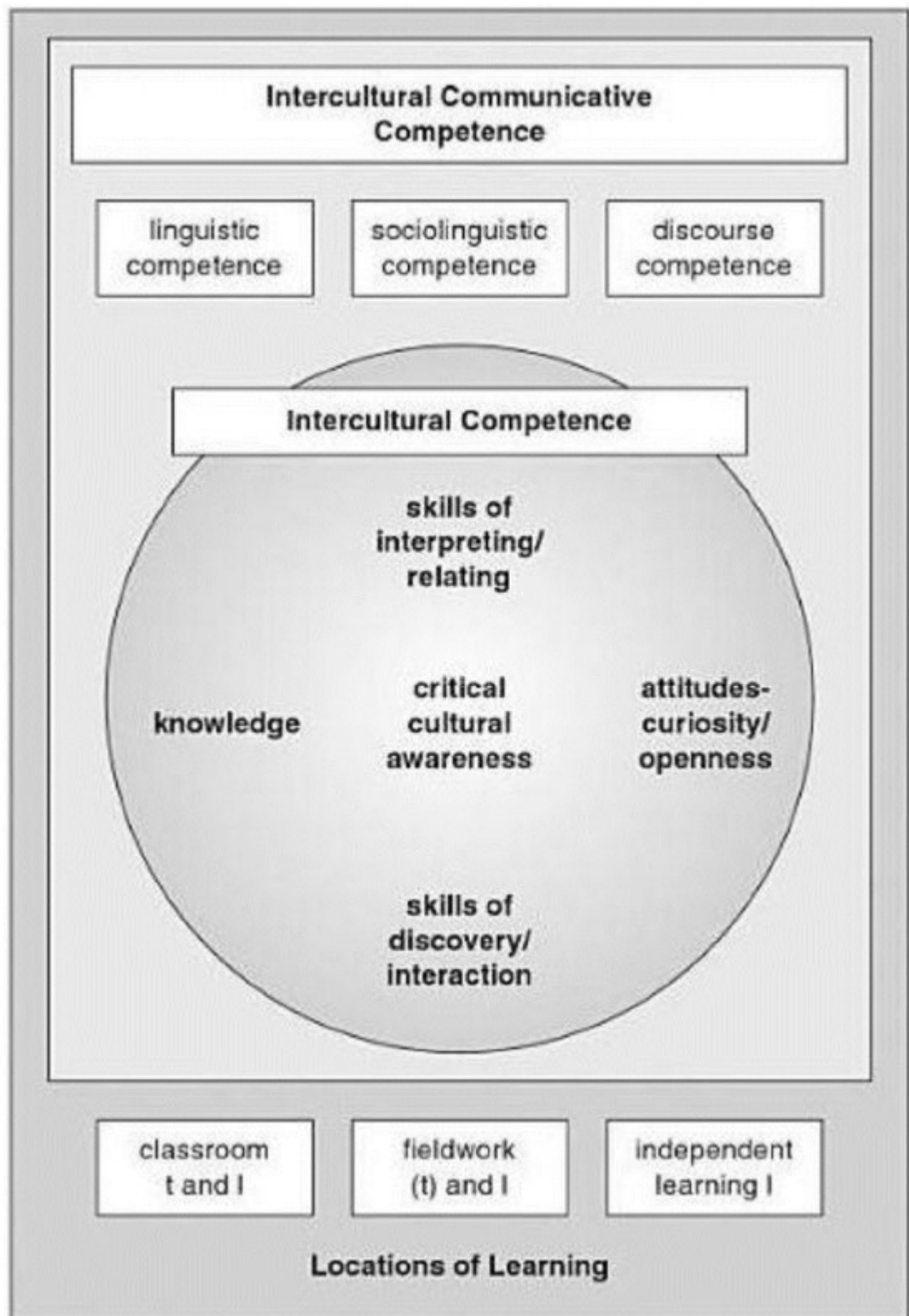
Figure 1. Byram's Model of ICC

Ім'я користувача:	**ID перевірки:**
Каталін Гнатик	1015079551
Дата перевірки:	**Тип перевірки:**
15.05.2023 09:40:49 CEST	Doc vs Internet + Library
Дата звіту:	**ID користувача:**
20.05.2023 16:19:35 CEST	100011753

Назва документа: Bachelor-Thesis-Viktoria-Ratkovszky2023

Кількість сторінок: 53   **Кількість слів:** 14878   **Кількість символів:** 97738   **Розмір файлу:** 1.05 MB   **ID файлу:** 1014764792

4.91% Схожість

Найбільша схожість: **0.71%** з Інтернет-джерелом (**https://s3.amazonaws.com/prod-ucs-content-store-us-east/content/p...**

4.91% Джерела з Інтернету	**367**	**Сторінка** 55

Не знайдено джерел з Бібліотеки

9.18% Цитат

Цитати	**51**	**Сторінка** 56
Посилання	**1**	**Сторінка** 58

1.58% Вилучень

Деякі джерела вилучено автоматично (фільтри вилучення: кількість знайдених слів є меншою за **8 слів** та **0%**)

1.21% Вилучення з Інтернету	**83**	**Сторінка** 59
1.35% Вилученого тексту з Бібліотеки	**77**	**Сторінка** 59