The Lingua Spectrum
Cogito, ergo sum

Factors influencing the development of intercultural communication skills in future philologists

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Annotation. *The development of intercultural communication skills is crucial for philology students in the context of globalization. As societies become increasingly interconnected, future philologists must not only master linguistic skills but also develop the ability to navigate diverse cultural contexts effectively. This article analyzes the factors influencing the formation of intercultural communication competence in future philologists. The study highlights the importance of pedagogical and psychological approaches, social environment, technological tools, and communicative strategies in language learning. Furthermore, a detailed exploration of these factors is provided, illustrating how they contribute to the enhancement of students' abilities to engage in meaningful intercultural dialogue. Additionally, based on experimental research conducted among students, effective methodologies are proposed to enhance their intercultural competence, ensuring that they are well-equipped to function in multicultural and multilingual environments.*

Keywords*: intercultural communication, philological education, communicative approach, language learning, globalization, pedagogical technologies, cultural competence, social environment.*

Факторы, влияющие на развитие навыков межкультурной коммуникации у будущих филологов

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Аннотация. *Развитие навыков межкультурной коммуникации имеет решающее значение для студентов-филологов в условиях глобализации. По мере того как общества становятся все более взаимосвязанными, будущие филологи должны не только овладеть лингвистическими навыками, но и развить способность эффективно ориентироваться в различных культурных контекстах. В данной статье анализируются факторы, влияющие на формирование компетенции межкультурной коммуникации у будущих филологов. Исследование подчеркивает важность педагогических и психологических подходов, социальной среды, технологических инструментов и коммуникативных стратегий в процессе изучения языка. Кроме того, представлено детальное изучение этих факторов, демонстрирующее, как они способствуют развитию способностей студентов к продуктивному межкультурному диалогу. На основе экспериментального исследования, проведенного среди студентов, предложены эффективные методики повышения их межкультурной компетентности, обеспечивающие успешное функционирование в многоязычной и многокультурной среде.*

Ключевые слова: *межкультурная коммуникация, филологическое образование, коммуникативный подход, изучение языка, глобализация, педагогические технологии, культурная компетенция, социальная среда.*

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Bo'lajak filologlarning madaniyatlararo muloqot ko'nikmalarini rivojlantirishga ta'sir etuvchi omillar

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Annotatsiya. *Globalizatsiya sharoitida filologiya yo'nalishida ta'lim olayotgan talabalar uchun madaniyatlararo muloqot ko'nikmalarining rivojlanishi juda muhimdir. Jamiyatlar tobora o'zaro bog'langan sari, bo'lajak filologlar nafaqat lingvistik ko'nikmalarni o'zlashtirishlari, balki turli madaniy kontekstlarda samarali muloqot qilish qobiliyatini ham rivojlantirishlari kerak. Ushbu maqolada bo'lajak filologlarning madaniyatlararo muloqot kompetensiyasini shakllantirishga ta'sir etuvchi omillar tahlil qilinadi. Tadqiqot pedagogik va psixologik yondashuvlarning, ijtimoiy muhitning, texnologik vositalarning va kommunikativ strategiyalarning til o'rganish jarayonidagi ahamiyatini ta'kidlaydi. Bundan tashqari, ushbu omillar batafsil ko'rib chiqilib, ularning talabalar madaniyatlararo dialogni samarali olib borish qobiliyatini rivojlantirishga qanday yordam berishi ko'rsatiladi. Talabalar orasida o'tkazilgan eksperimental tadqiqotga asoslanib, ularning madaniyatlararo kompetensiyasini oshirishga yo'naltirilgan samarali metodlar taklif etiladi. Bu esa ularni ko'p tilli va ko'p madaniyatli muhitda muvaffaqiyatli faoliyat yuritishga tayyorlaydi.*

Kalit so'zlar: *madaniyatlararo muloqot, filologik ta'lim, kommunikativ yondashuv, til o'rganish, globallashuv, pedagogik texnologiyalar, madaniy kompetensiya, ijtimoiy muhit.*

1.Introduction

The development of intercultural communication skills is one of the primary objectives of modern philological education. In today's rapidly globalizing world, linguistic proficiency alone is insufficient for effective communication. Language is deeply intertwined with culture, and without an understanding of cultural nuances, communication can lead to misunderstandings or inefficiencies. Due to globalization and rapid advancements in information technologies, learning foreign languages should encompass not only linguistic but also cultural aspects. This article examines the key factors affecting the intercultural communication skills of future philologists and highlights the role of education in fostering these competencies. By analyzing different educational strategies and external influences, this study aims to provide a comprehensive framework for developing intercultural communication competence in language learners.

2. Theoretical Foundations of Intercultural Communication

The theory of intercultural communication emerged in the second half of the 20th century, with key contributions from scholars such as E. Hall, G. Hofstede, and B. Krashen. According to these theories, intercultural communication involves the interaction of language, values, mentality, and communicative styles.

Edward Hall introduced the concept of high-context and low-context cultures, which helps explain how different societies prioritize explicit versus implicit communication. High-context cultures (e.g., Japan, China, and Arab countries) rely heavily on shared knowledge, nonverbal cues, and indirect messages. In contrast, low-context cultures (e.g., Germany, the United States, and Scandinavia) emphasize direct, explicit communication where words carry most of the meaning. This distinction is fundamental in understanding how misunderstandings can arise when people from different cultural backgrounds interact. Philologists must learn to recognize these differences and adjust their communication strategies accordingly.

Similarly, Hofstede's cultural dimensions theory provides a structured way of understanding cross-cultural interactions. His framework categorizes cultures based on several dimensions:

- **Power Distance:** The extent to which less powerful members of a society accept and expect unequal power distribution.
- **Individualism vs. Collectivism:** The prioritization of individual goals versus group harmony.
- **Uncertainty Avoidance:** The degree to which societies tolerate ambiguity and uncertainty.
- **Masculinity vs. Femininity:** The emphasis on competitiveness versus cooperation and quality of life.
- **Long-Term vs. Short-Term Orientation:** The focus on perseverance and future rewards versus tradition and immediate results.
- **Indulgence vs. Restraint:** The degree to which societies allow for enjoyment and fulfillment of desires.

Understanding these dimensions enables future philologists to anticipate potential cultural clashes and adapt their communication styles accordingly. For example, when working in an intercultural setting, a philologist from an individualistic, low-context culture may need to adjust their directness when communicating with someone from a collectivist, high-context culture to avoid appearing rude or insensitive.

B. Krashen's *Input Hypothesis* also plays a crucial role in understanding how language acquisition facilitates intercultural communication. According to Krashen, learners acquire a second language more effectively when they are exposed to comprehensible input—language that is slightly beyond their current level of proficiency but still understandable. This theory suggests that future philologists must be immersed in authentic linguistic and cultural contexts to develop their intercultural competence. Exposure to native speakers, media, and real-world communication scenarios allows learners to develop not only linguistic fluency but also cultural awareness and pragmatic competence.

Another key concept in intercultural communication is *face negotiation theory*, proposed by Stella Ting-Toomey. This theory explores how individuals manage their self-image or "face" during social interactions. Different cultures prioritize face differently—some emphasize maintaining group harmony and indirect communication (e.g., East Asian cultures), while others prioritize individual assertiveness and self-expression (e.g., Western cultures). Future philologists must learn to navigate these differences to avoid unintended offense and build effective relationships across cultures.

Additionally, Michael Byram's *Intercultural Communicative Competence (ICC) Model* provides a structured framework for developing intercultural skills. According to Byram, effective intercultural communicators possess:

1. **Attitudes:** Curiosity, openness, and willingness to suspend judgment about other cultures.
2. **Knowledge:** Understanding of cultural norms, values, and historical contexts.
3. **Skills of Interpreting and Relating:** The ability to interpret cultural behaviors and relate them to one's own experiences.
4. **Skills of Discovery and Interaction:** The ability to acquire new cultural knowledge and interact effectively in diverse settings.
5. **Critical Cultural Awareness:** The ability to evaluate and reflect on cultural perspectives, including one's own biases.

Modern intercultural communication studies also emphasize the role of *digital communication* in shaping cross-cultural interactions. The rise of social media, video conferencing, and instant messaging platforms has revolutionized the way people from different cultural backgrounds interact. However, digital communication presents unique challenges, such as the lack of nonverbal cues and potential misinterpretation of written messages. Philologists must be trained to navigate these challenges by developing digital literacy and understanding the nuances of online communication styles across cultures.Moreover, *nonverbal communication* is a critical aspect of intercultural competence. Body language, gestures, eye contact, and even silence carry different meanings across

cultures. Misinterpreting such nonverbal cues can lead to misunderstandings, emphasizing the need for philologists to be aware of cultural variations in body language.

Finally, *code-switching*—the practice of alternating between languages or dialects within a conversation—is a common phenomenon in multilingual and multicultural settings. Future philologists must recognize when and how to code-switch appropriately to accommodate their interlocutors and foster effective communication. By integrating these theoretical insights into philological education, students can develop a well-rounded understanding of intercultural communication. This knowledge will enable them to interact effectively in diverse professional and social contexts, ensuring they are equipped to bridge linguistic and cultural gaps in an increasingly interconnected world.

3. Factors Influencing the Development of Intercultural Communication Skills in Future Philologists

The ability to communicate effectively in intercultural contexts is shaped by a variety of factors. These factors influence both the process of language learning and the effectiveness of communication in real-world interactions.

- *Pedagogical Approaches:* The use of communicative methods in language learning, interactive teaching strategies, and role-playing activities enhance students' practical experience. Modern language teaching has moved beyond traditional rote memorization and grammar-based instruction toward interactive and student-centered learning. Methods such as task-based language teaching (TBLT), problem-based learning (PBL), and content and language integrated learning (CLIL) are increasingly used to improve students' ability to engage in authentic communication. These approaches provide real-world applications of language and help students develop a deeper understanding of cultural contexts.

- *Socio-Cultural Environment:* International exchange programs, involvement of foreign students, and intercultural events significantly contribute to intercultural competence. Exposure to diverse cultural settings enables students to develop flexibility in communication, appreciate different perspectives, and build relationships across linguistic and cultural boundaries. Institutions that promote international mobility, student exchange programs, and collaborative projects with international partners enhance students' exposure to intercultural experiences, which are crucial for their professional and personal development.

- *Technological Tools:* Social media, online platforms, and multimedia resources strengthen interactive learning approaches. The digital revolution has transformed language learning and intercultural communication by providing immediate access to authentic cultural content. Online platforms such as virtual exchange programs, video conferencing tools, and discussion forums enable students to interact with native speakers and immerse themselves in different cultural contexts. Furthermore, artificial intelligence-powered language learning applications and automated translation tools have expanded opportunities for learners to develop their linguistic and cultural competencies.

- *Motivation and Psychological Factors:* Students' personal interest, cultural awareness, and their need for mutual understanding play a significant role. Learners who are intrinsically motivated and have a genuine curiosity about different cultures tend to engage more actively in intercultural communication. Emotional intelligence, including empathy and open-mindedness, also affects how students approach cross-cultural interactions. Additionally, overcoming language anxiety and building confidence in using a foreign language contribute to the effectiveness of intercultural communication.

4. Experimental Research Results

To examine the practical implications of these factors, an experimental study was conducted involving 100 philology students. The participants were divided into two groups: one following traditional language learning methods (e.g., grammar translation and rote learning) and the other employing interactive approaches (e.g., role-playing, virtual cultural exchanges, and communicative

language teaching). The study measured the students' intercultural communication competence before and after the experiment through qualitative and quantitative assessments.

The results demonstrated that students in the interactive group showed significant improvement in their ability to engage in intercultural dialogue, adapt to different communication styles, and demonstrate cultural sensitivity. The findings suggest that an immersive, interactive, and technologically enhanced language learning environment fosters the development of intercultural communication skills more effectively than traditional methods. Furthermore, students reported increased confidence in communicating with people from different cultural backgrounds, highlighting the importance of experiential learning in developing intercultural competence.

5. Conclusion and Recommendations

Intercultural communication competence is an essential skill for future philologists, as they are expected to function in diverse linguistic and cultural settings. Based on the theoretical analysis and experimental findings, the following recommendations are proposed to enhance intercultural communication competence in philological education:

- Expanding the use of communicative approaches in language teaching to ensure students develop practical intercultural communication skills.
- Actively integrating technology into language learning processes to provide students with greater exposure to authentic cultural content and real-life communication scenarios.
- Promoting international exchange programs and intercultural events to offer students firsthand experiences in diverse cultural settings.
- Considering social environment and motivational factors in curriculum design to create an inclusive and engaging learning experience that fosters cultural awareness and adaptability.

By implementing these strategies, educational institutions can better prepare future philologists for the challenges of global communication and equip them with the necessary skills to navigate diverse cultural landscapes effectively.

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