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LINGUOCULTURAL COMPETENCE AS A COMPONENT OF THE PROFESSIONAL TRAINING OF FUTURE TEACHERS

Abstract. The article examines the content of the concepts of "linguoculturology," "linguoculture," and "linguocultural approach." The essence of the central concept "linguocultural competence of a teacher" is defined as an integrative quality that characterizes the personal traits of the teacher, their abilities, subjective and social experience gained through mastering a system of cultural values, and based on a set of knowledge about culture, skills, and abilities to operate with them in practical activities. These elements determine readiness for active and effective participation in the life of modern society and for further professional and personal development. The main directions of scientific analysis of the concept "linguocultural competence" are characterized as competency-cultural, communicative, linguocultural, and linguodidactic approaches. The distinction between "linguoculturological competence" and "linguocultural competence" is clarified. The interconnected components of a teacher's linguocultural competence are identified and described, namely: personal qualities, linguocultural values, knowledge, skills, and abilities, as well as subjective and social experience, reflecting the readiness of an educator to perform personally and socially meaningful professional activities on a linguoculturological basis. As a result of the analysis of scientific sources, the process of forming students' linguocultural competence is characterized, which includes value-motivational, informational-cognitive, personal, perceptual-interactive, and communicative-behavioral components. One of the most effective means of developing linguocultural competence in both future educators and general secondary school students is literary texts, which serve as a universal source for adequate understanding and reflecting upon the linguocultural picture of the world.

Keywords: competency-based approach in education, linguoculturology, linguoculture, linguoculturological approach in future teacher language training, linguoculturological competence, linguocultural competence, content and structure of teachers' linguocultural competence.

ЛІНГВОКУЛЬТУРНА КОМПЕТЕНТНІСТЬ ЯК СКЛАДНИК ПРОФЕСІЙНОЇ ПІДГОТОВКИ МАЙБУТНІХ ПЕДАГОГІВ

Анотація. У статті розглядається зміст понять «лінгвокультурологія», «лінгвокультура», «лінгвокультурологічний підхід». Визначено суть центрального поняття «лінгвокультурна компетентність педагога» як інтегральної властивості,



що характеризує особисті якості вчителя, його здатності, суб'єктний і соціальний досвід, які набуваються в процесі засвоєння системи культурних цінностей і засновані на сукупності знань про культуру, умінь та навичок оперування ними в практичній діяльності, що визначають готовність до активної й ефективної участі в житті сучасного суспільства, до подальшого професійного та особистісного розвитку. Схарактеризовано основні напрями наукового аналізу поняття «лінгвокультурна компетентність»: компетентісно-культурологічний, комунікативний, лінгвокультурологічний, лінгводидактичний. Розмежовано поняття «лінгвокультурологічна компетентність» та «лінгвокультурна компетентність». Визначено і схарактеризовано взаємопов'язані компоненти лінгвокультурної компетентності педагога, а саме: особистісні якості, лінгвокультурні цінності, знання, вміння й навички, суб'єктний та соціальний досвід, готовність педагога до здійснення особистісно та соціально значущої професійної діяльності на лінгвокультурологічній основі. У результаті аналізу наукових джерел схарактеризовано процес формування лінгвокультурної компетентності студентів, який включає ціннісно-мотиваційний, інформаційно-когнітивний, особистісний, перцептивно-інтерактивний, комунікативно-поведінковий компоненти. Одним із ефективних засобів формування лінгвокультурної компетентності як майбутніх педагогів, так і учнів ЗЗСО визначено художній текст, що є універсальним джерелом адекватного розуміння і осмислення лінгвокультурної картини світу.

Ключові слова: компетентісний підхід в освіті, лінгвокультурологія, лінгвокультура, лінгвокультурологічний підхід у мовній підготовці майбутнього педагога, лінгвокультурологічна компетентність, лінгвокультурна компетентність, зміст і структура лінгвокультурної компетентності вчителя.

INTRODUCTION

The problem formulation. During the period of full-scale warfare in Ukraine, characterized by the continual occurrence of forced relocations of numerous individuals, including school-aged children entering new student collectives, the issue of developing lingvocultural competence among future educators becomes particularly relevant. This is due to the expanding scope of communication between teachers and children from diverse territorial, linguistic, and cultural backgrounds.

New trends in domestic education are also linked to the regulatory and legal framework of the professional training of future teachers, notably the introduction of new educational standards that have been developed in accordance with the fundamental principles of the Bologna Process, with a focus on learning outcomes expressed in terms of competencies. In the field of contemporary language education, the ultimate goal of student development is the formation and enhancement of communicative competence across all its components. This aligns with the modern educational paradigm and the current societal demand, which posits that "education is the foundation of the intellectual, spiritual, physical, and cultural development of the individual, facilitates successful socialization, ensures economic well-being, and is a determinant for the development of society—united by shared values and culture—and the state" [Law of Ukraine "On Education," 2017]. Furthermore, language education is regarded as an interconnected process of communicative and intercultural development. Lingvocultural competence constitutes an integral component of a teacher's communicative competence and represents one of the key aspects of humanizing the educational environment of the New Ukrainian School.

Analysis of recent research and publications. Numerous researchers have dedicated studies to the problem of developing teachers' lingvocultural competence. For instance, O. Popova identifies and elucidates the content of the main methodological approaches (systemic, activity-based, competence-based, cultural studies, interdisciplinary) used in professional education to foster future specialists' lingvocultural competence [Popova O. V., 2018]. I. Davydchenko examines the concepts of "linguocultural studies," "competence," and "competency," as well as "linguocultural-analytical competence," delineating the key stages in the development of these notions and the socio-historical prerequisites that ensure their evolving dynamics [Davydchenko I., 2015]. V. Motruk proposes a definition of the term "linguocultural competence" and analyzes its components [Motruk V. H., 2024]. M. Mrachkovska characterizes the culturally formative environment as a factor in developing readiness for intercultural communication [Mrachkovska M. M., 2014]. E. Vasyutynska explicates the constituents of lingvocultural competence and methods for its formation among future specialists [Vasyutynska E. A., 2024]. O. Filonenko considers the role of information and communication technologies in the development of lingvocultural competence [Filonenko O. V., 2024]. T. Stechenko and L. Ushakova analyze the content and structure of lingvocultural-analytical competence among prospective foreign language teachers [Stechenko T. O. & Ushakova L. I., 2017].

However, the scientific foundation regarding this particular problem remains incomplete, as evidenced, in particular, by the divergence in interpretations of the concepts of "linguocultural" and "linguocultural-analytic" competence, as well as in the elaboration of their content and components. This underlines the urgency of further research in this area.

THE AIM AND RESEARCH TASKS – analysis of the content and structural components of the linguocultural competence of future educators.

RESEARCH METHODS: theoretical analysis of psychological and pedagogical literature; analysis of practical experience in problem solving.

RESULTS OF THE RESEARCH

In the current socio-political and sociocultural conditions, a comprehensive re-evaluation of culturally values-based guidelines in education is underway. Consequently, the requirements for the professional training of teachers are increasing. Moreover, the expansion of boundaries across all spheres of human activity in the twenty-first century has led to the emergence of multiculturalism as a distinctive feature of the educational environment. In this context, there is a



growing demand for educators with developed professional competence, enabling them not only to acquire new content and pedagogical technologies but also to establish personally developmental and culturally appropriate interactions with students. Additionally, teachers must be capable of adapting instructional materials to the ethnocultural specificities of the educational environment and the individual characteristics of students. Therefore, it can be argued that the role of a teacher with a high level of lingvocultural competence is increasingly significant.

The methodological foundation of our research is based on lingvocultural studies, which are employed within the framework of language didactics. The lingvocultural approach to language education involves a system of knowledge about national culture embedded in the national language. This approach is grounded in the principle of the interrelation between language and culture, understanding language as a code—a sign system representing the corresponding national culture. Reality is mediated through language; language projects this reality onto society and, in doing so, creates an image of the world that is unique to a particular language and culture.

Under the current circumstances in Ukraine, the Ukrainian language is studied and utilized not only as a national cultural code but also as an instrument of intercultural interaction—an essential element for both teachers' professional activities and students' personal development. It contributes to maintaining students' psychological comfort, fostering a culture of civility, and shaping individuals who are both culturally aware and patriotic. From a broader European and global perspective, a "person of culture" embodies the modern educational ideal of personality development—one that internalizes the culture of their own nation, values the cultures of other nations, and is capable of self-directed, multifaceted activity throughout life. The application of lingvocultural theory in language education facilitates the expansion of the socialization space for students, supporting their personal and intellectual development as individuals in a modern information society.

The lingvocultural approach enables not only the transmission of basic knowledge necessary for expressing thoughts but also facilitates a more comprehensive understanding of language. This approach to language education allows for the study of language, first, as an integration of language and culture; second, on a holistic and complex basis. Cultural knowledge simplifies language acquisition, as after mastering initial linguistic constructions, language learning becomes increasingly accompanied by the ongoing discovery of societal features and cultural features of its speakers. Vocabulary relates to cultural context, which simplifies its comprehension, retention, and usage; syntactic structures are better assimilated if they pertain to a specific sociocultural situation. Cultural knowledge broadens the worldview of learners, fostering their curiosity—especially when they are encouraged to identify the cultural-conceptual component within lingvocultural units, analyze its content, and compare equivalent lingvocultural units that are similar linguistically but differ culturally and conceptually. Therefore, it is crucial for teachers to acquire lingvocultural theory and develop skills to implement it in their professional activities through a system of techniques aligned with the goal of educating students with diverse sociocultural backgrounds.

Within the framework of this research, particular emphasis is placed on the functional requirement for graduates of higher education institutions (HEIs) to demonstrate proficiency in the Ukrainian language at a level equivalent to that of an educated native speaker. This necessitates a reorientation of professional training toward lingvocultural aspects, with priority given to the development of corresponding competence. A universal interpretation of competence, regardless of the specific scientific field, presents it as awareness, authority; a category related to the relationship between knowledge and practical activity; a qualification characteristic regarding an individual's involvement in professional activities. The competence of a higher education specialist is considered as the demonstrated ability (or readiness) to utilize their potential (knowledge, skills, experience, personal qualities, etc.) for successful, creative, and productive professional and social activity, with awareness of its social significance and personal responsibility for the outcomes, as well as the continuous pursuit of self-improvement [Holovan M. S., 2008, p. 29; Foxon M., 2003, p. 144; Rychen D. S., 2002, p. 8].

Since the subject of our research is the formation of one component of a complex pedagogical phenomenon, namely, the lingvocultural competence of students, it is important to emphasize that, in contemporary science, communicative competence is defined as an integrative personal resource, a set of knowledge, skills, and abilities manifested in communicative actions that ensure the effectiveness of interactions with others and the success of communicative activity [Maksimova O. O., 2016, p. 62]. An analysis of scientific pedagogical literature reveals that communicative competence is a complex, multi-component, interdisciplinary notion, with descriptions of its content varying in scope, composition, semantic structure, and logical organization.

An essential aspect for determining the semantic content of the concept of "lingvocultural competence", which is of particular interest to us, is the interpretation of the concept of "linguocultural studies." In our research, we consider it as a comprehensive scientific discipline of a synthesizing type, directly related to the study of culture. It investigates a carefully selected and organized set of cultures, language perception, the experience of linguistic personality, and national mentality, providing a systematic description of the language "picture of the world." It also fulfills educational, upbringing, and intellectual objectives of learning. Lingvocultural studies represent an amalgamation of several sciences (Linguistics, Ethnography, Cultural Studies, Philosophy) and are regarded as a new scientific direction with specific aims, tasks, subject, and object of study [Dorda S., 2017, pp. 413–414].

It should be noted that in contemporary psychological and pedagogical literature, the term "linguoculture" is frequently encountered. It is interpreted as "a system of linguistic units that fill the value-semantic space of language within the process of cognition of reality by a certain lingvocultural community" [Matuzkova O. P., 2020, p. 163]. Therefore, the content of linguoculture includes significant language units, which are considered from the perspective of cultural functions.

The scientific analysis of the concept of "linguocultural competence" encompasses several approaches. Within the framework of the competence-cultural studies perspective, linguocultural competence is interpreted as a component



of an individual's cultural competence, manifested through communication and the traditions of both verbal and non-verbal interaction within a specific linguoculture. From a communicative-oriented perspective, linguocultural competence is understood as the knowledge and skills necessary for effective communication, which are performed in various communicative domains and situations through specific linguistic expressions within a particular subculture. The phenomenological approach of linguocultural studies bases the definition of linguocultural competence on the phenomenon of culture itself rather than solely on language, emphasizing the interaction between language and culture as a means to expand and deepen understanding of human language. From a language didactics perspective, linguocultural competence is perceived as an individual's capacity, grounded in acquired knowledge of the general norms, rules, and traditions of both verbal and non-verbal communication within a specific linguoculture.

The relationship between the concepts of "linguocultural" and "linguoculturalistics" competence remains a subject of debate. Linguoculturalistics competence is regarded as a system of knowledge about culture, embodied within a particular national language, understood as the speaker's and listener's knowledge of the entire system of cultural values expressed through language [Stechenko T. O. & Ushakova L. I., 2017]. Linguocultural competence is defined as the ability and readiness for adequate mutual understanding and interaction with representatives of different cultures and within various cultural contexts. Therefore, the content of the concept "linguoculturalistics competence" more closely relates to the informational component of culture and cultural values. Linguocultural competence is frequently considered within a communicative-activity framework, encompassing proficiency in various types of language activity in a given sociocultural space, as well as the ability to perceive another language and culture, and to produce personal utterances with consideration for the principles of tolerant communication.

Linguocultural competence is an integrative personal quality of a educator that reflects readiness and ability for mutual understanding and interaction with representatives of another linguocultural society, based on the acquisition of knowledge about the other language and cultural system, as well as socio-normative communicative experience, with the aim of actualizing this competence across various professional domains. It encompasses knowledge and skills related to selecting, assimilating, processing, transforming, and applying information about the linguoculture, intercultural communication experience, and personal qualities necessary for successful enactment within the context of another linguistic and cultural environment.

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Linguocultural competence is a complex and multifaceted phenomenon. From the perspective of attitudes toward native and other cultures, the structure of linguocultural competence includes two components: intracultural - knowledge of the historical, cultural, and national characteristics, ethnocultural background of one's own country, norms, rules, and traditions of one's native linguocultural community; and intercultural—knowledge of the norms, rules, and traditions of another linguocultural community, along with tolerance, respect, and understanding of the sociocultural features of other cultures [Shekhavtsova S. O., 2020, p. 76]. From a linguistic standpoint, its development is associated with the mastery and awareness of language norms that have historically developed across all branches of linguistics (phonetics, enunciation, orthography, lexicon, semantics, grammar, stylistics), and their adequate application in any activity involving language use. From a cultural studies perspective, linguocultural competence is the ability to navigate culture as a holistic phenomenon, to recognize the interconnection between different spheres of culture, and to reproduce cultural models of a particular epoch in one's own creative activity.

Linguocultural competence of an educator entails the development of a humanistic worldview, the internalization of spiritual and aesthetic values, the possession of personal opinions and convictions, and the ability to assert and defend them. It also encompasses an awareness of the necessity of language learning for self-development and self-actualization, for achieving harmonious relationships within society, as well as critical thinking skills and the capacity to oppose anti-humanistic tendencies present in contemporary culture. During the process of forming linguocultural competence, the future educator masters a system of rules governing the functioning of the Ukrainian language, which manifests in their application during language activities. In Ukrainian language lessons within the school setting, such activities include analysis of lexical units, stylistic features of the creative writing of master Wordsmiths, among others. Through this approach, the teacher elevates the cultural level of students, logically guides them toward independent exploration of interesting linguistic and literary material, teaches them to draw appropriate conclusions, and fosters intellectual development. The verbal means employed by the educator serve as indicators of their linguistic culture. While executing their direct responsibilities, the teacher assumes various communicative roles; therefore, a high level of their linguocultural competence is a prerequisite for effective professional activity.

Based on the above, linguocultural competence of a teacher can be viewed as a set of knowledge enabling correct orientation within the modern space of sociocultural values and experiences of their realization; the ability to act effectively and creatively in interpersonal interactions - situations involving social and professional engagement with other individuals;



and the capacity for critical thinking during the planning stage of educational tasks. Linguocultural competence combines knowledge of language nominative units with the national-cultural component, including the names of objects and phenomena of traditional Ukrainian life, national games, customs, rituals, artworks, folklore, and others. It also includes awareness of non-verbal communication means, such as facial expressions and gestures.

Thus, the interrelated components of a teacher's linguocultural competence can be identified as follows: personal qualities (the ability to perceive facts and phenomena from the perspective of the language's culture, overcoming the boundaries that separate cultures); linguocultural values inherent to a given linguistic community, expressed through language and regulating communicative behavior of its speakers; linguocultural knowledge - the generalized experience of a specific national community, reflected in the consciousness of its members through linguistic form; linguocultural skills and abilities—the capability to apply acquired theoretical knowledge and corresponding skills to express one's thoughts in any linguistic situation; subjective and social experience regarding the perception of facts and phenomena from the perspective of the language's culture, as well as personal experience in intercultural communication; and the teacher's readiness to carry out personally and socially significant professional activities based on linguocultural knowledge, skills, and methods of activity.

According to O. Popova, the process of forming the linguistic cultural competence of future specialists includes the following components: the value-motivational, informational-cognitive, personal, perceptual-interactive, and communicative-behavioral components. The value-motivational component encompasses the personal qualities of the student, their subjective and social experience, and linguocultural values. It involves adopting a subjective position that ensures the effectiveness of processes such as self-education and self-organization during activities aimed at mastering linguocultural knowledge, categories, and acquiring linguocultural skills. The informational-cognitive component is realized through knowledge of the native language and other languages, linguistic literacy, as well as a comprehensive understanding of the native culture and the cultures of other countries and peoples, including history, traditions, mechanisms of intercultural interaction, human relations, moral norms, and taboos. The personal component includes characteristics such as communicability, empathy, tolerance, sensitivity, tactfulness, reflexivity regarding the results of communicative activity, and a desire for the assimilation of moral values, aesthetic, and professional culture. The perceptual-interactive component comprises a system of knowledge and skills necessary for professional activity; the ability to build constructive relationships with others based on shared interests, knowledge of norms of business communication, and features of conducting professional dialogue; and mastery of methods for solving professional tasks through the application of intercultural communication tools.

The communicative-behavioral component is characterized by skills in using traditional verbal and non-verbal communication means, social behavior patterns when demonstrating value attitudes toward other cultures, and behavioral flexibility [Popova, O. V., 2020, pp. 8-9].

One of the effective means for developing linguocultural competence among both future educators and students of general education institutions is considered to be the literary text, which serves as a universal source through the work on which adequate understanding and reflection of the linguocultural worldview, embodied within them, are cultivated. A literary work functions not only as material for exercises and analysis but also as a tool for spiritual and aesthetic education of the personality. During the familiarization with literary texts, students need to be assisted in understanding the significance of numerous unfamiliar concepts, which necessitates correctly comprehending the author's artistic intention. This is often achievable when the understanding of the text is adapted to contemporary realities and the students' life experience. In this context, reference may be made to outdated vocabulary, neologisms, and other linguistic units, as well as to realities described in the text. The teacher must necessarily consider that language is a living system characterized by its own features and constant changes, which reflect shifts within society. Lexical work is an essential stage of any reading lesson, and archaic words and antiquated expressions constitute a vital component of the language's lexical structure. They play a key role particularly when there is a need to recreate the features of a certain historical period or to emphasize its distinctive color. For these reasons, it is impossible for the teacher to operate effectively without a well-developed level of linguocultural competence. Mastery of cultural knowledge related to the subject is crucial for achieving the goals and tasks of fostering a culturally literate individual. This creates the prerequisites for students' further independent familiarization with the arts and culture as a whole, their perception of cultural references in communication with native speakers across all types of language activities, and it facilitates the implementation of intercultural communication within socio-cultural and aesthetic dimensions.

As a result, for comprehensive professional training of future educators, it is essential to develop and utilize a linguocultural methodology that, in addition to effectively solving immediate educational objectives, will enable students to actively foster tolerance towards representatives of other cultures, overcome xenophobia and existing stereotypes through intercultural dialogue, and address issues that concern contemporary society. Familiarizing future teachers with modern educational technologies, teaching methodologies for various subjects, and the practical experience gained during their studies in intercultural communication and creative approaches in their professional activity will promote not only the formation and development of their linguocultural competence but also their self-improvement and enhancement of their language and communicative culture.

CONCLUSIONS AND PROSPECTS OF FURTHER RESEARCH

Thus, linguocultural competence constitutes an integral property of the educator's personality, characterized by personal qualities, abilities, subjective and social experience acquired through mastering a system of cultural values. It is based on a comprehensive body of knowledge about culture, specialized skills, and the ability to apply these



in practical activities. This competence determines the teacher's readiness for active and effective participation in the life of modern society, as well as for further professional and personal development. Linguocultural competence is an organic component of a teacher's communicative competence and constitutes one of the key conditions for humanizing the educational environment of the New Ukrainian School (NUS).

Therefore, an important aspect of future research in this field involves the development of a linguocultural methodology that will effectively foster tolerance among representatives of different cultures within the educational environment of general secondary education institutions, address societal issues that have arisen at the current stage of development, and contribute to the formation of relevant qualities in students.

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