

Міністерство освіти і науки України
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РУТКОВСЬКА АЛЬОНА МИХАЙЛІВНА

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ФОРМУВАННЯ МІЖКУЛЬТУРНОЇ КОМПЕТЕНТНОСТІ УЧНІВ
ЗАКЛАДІВ ЗАГАЛЬНОЇ СЕРЕДНЬОЇ ОСВІТИ ЯК АКТИВНИХ
ГРОМАДЯН ЗГУРТОВАНОГО СУСПІЛЬСТВА НА УРОКАХ
АНГЛІЙСЬКОЇ МОВИ

011 – Освітні, педагогічні науки

Дисертація на здобуття наукового ступеня
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Науковий керівник:

Коноваленко Тетяна Василівна

кандидат педагогічних наук, доцент

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АНОТАЦІЯ

Рутковська А.М. Формування міжкультурної компетентності учнів закладів загальної середньої освіти як активних громадян згуртованого суспільства на уроках англійської мови. – Кваліфікаційна наукова праця на правах рукопису.

Дисертація на здобуття наукового ступеня доктора філософії за спеціальністю 011 – «Освітні, педагогічні науки». – Мелітопольський державний педагогічний університет імені Богдана Хмельницького, 2023.

Дисертація є теоретико-експериментальним дослідженням проблеми формування міжкультурної компетентності учнів закладів загальної середньої освіти як активних громадян згуртованого суспільства на уроках англійської мови.

У Вступі обґрунтовано вибір теми та її актуальність, сформульовано об'єкт, предмет, мету, завдання, методи дослідження, розкрито наукову новизну та практичне значення результатів дисертаційної роботи, наведено дані щодо апробації та впровадження одержаних результатів.

У першому розділі – «Теоретичні основи формування міжкультурної компетентності учнів як активних громадян згуртованого суспільства» – здійснено аналіз теоретичної розробки проблеми формування міжкультурної компетентності учнів закладів загальної середньої освіти, а також розглянуто еволюцію ідей виховання активного громадянина у філософсько-педагогічній літературі. На підставі вивчення наукової літератури проведено категоріальний аналіз базових понять («компетентність», «міжкультурна компетентність», «згуртоване суспільство», «міжкультурна взаємодія»); визначено поняття «міжкультурна компетентність учнів закладів загальної середньої освіти як активних громадян згуртованого суспільства». Розкрито суть, структуру й зміст міжкультурної компетентності учнів закладів загальної середньої освіти.

Визначено сутність міжкультурної компетентності як поліструктурного, системного особистісного утворення, що інтегрує знання про соціум, ознаки національної та іншомовної культур, їх відмінності в побуті й звичаях; містить сукупність ціннісних орієнтацій; передбачає вміння застосовувати набуті соціокультурні знання під час міжкультурного спілкування; формує готовність до ефективної взаємодії та толерантності, здатність адекватно реагувати на зміни в соціальній і культурній сферах.

Зазначено, що розвиток міжкультурної компетентності учнів закладів загальної середньої освіти залежить від наявності сприятливого соціокультурного середовища, тобто сукупності умов, у яких здійснюється життєдіяльність суб'єктів освітнього процесу: сприяння соціалізації (включення в систему норм і цінностей суспільства) та інкультурації (ступінь включеності особистості в культуру) особистості, задоволення її потреб та інтересів; забезпечення інструменту формування ціннісних орієнтацій і моделей поведінки в умовах згуртованого суспільства.

Виокремлено чотири компоненти міжкультурної компетентності учнів закладів загальної середньої освіти: мотиваційно-ціннісний, когнітивний, діяльнісно-поведінковий та особистісний. Мотиваційно-ціннісний компонент містить мотиви, які спонукають учнів до міжкультурної взаємодії, і ціннісні орієнтації. Когнітивний компонент визначається сукупністю країнознавчих знань про народ-носія мови, національний характер, ментальність, спільне та відмінне у світобаченні й сприйнятті представників різних країн; комплекс знань про соціальні норми в суспільстві та певні стереотипи поведінки носіїв мови. Діяльнісно-поведінковий компонент характеризується спрямованістю на розвиток міжкультурних умінь і навичок; передбачає наявність умінь і навичок міжкультурного спілкування, володіння техніками, засобами та стилями вербальної й невербальної комунікації. Особистісний компонент передбачає формування соціально значущих особистісних якостей учнів закладів загальної середньої освіти як активних громадян згуртованого суспільства.

У другому розділі – «Психолого-педагогічні умови формування міжкультурної компетентності учнів в умовах освітнього середовища сучасної школи» – описано психологічні особливості учнів середнього і старшого шкільного віку, який є періодом, найбільш сприятливим для розвитку морально-світоглядних установок, системи поглядів на світ, для динамічних змін у світогляді в цілому та світогляді особистості зокрема. У зв'язку з цим доведено, що саме світоглядні уявлення учнів 9-11 класів є своєрідними інтелектуальними каталізаторами засвоєння найбільш соціально та культурно значущих надбань.

У процесі формування міжкультурної компетентності учнів середнього і старшого шкільного віку на уроках іноземної мови слід орієнтуватися насамперед на міжособистісне і міжгрупове вербальне спілкування – найефективніші види людської взаємодії. Саме міжособистісне спілкування є однією з форм задоволення комунікативних потреб людини; сприяє самовираженню особистості, взаємному порозумінню співрозмовників і, зрештою, швидкому отриманню необхідної інформації. В очному діалоговому спілкуванні з носіями іншої мови для досягнення комунікативної мети особливо важливо орієнтуватися в соціальному та культурному контекстах спілкування, що передбачає наявність міжкультурної компетентності мовця.

У третьому розділі – «Дослідно-експериментальна робота з формування міжкультурної компетентності учнів як активних громадян згуртованого суспільства на уроках англійської мови» – представлено авторську модель процесу формування міжкультурної компетентності учнів закладів загальної середньої освіти, визначено критерії, показники, рівні, а також науково обґрунтовано педагогічні умови формування міжкультурної компетентності учнів середнього і старшого шкільного віку як активних громадян згуртованого суспільства.

На основі досвіду науковців та обґрунтованих в попередньому розділі компонентів структури міжкультурної компетентності було визначено такі критерії оцінювання сформованості міжкультурної компетентності у процесі

вивчення іноземної мови та їхні показники: мотиваційно-ціннісний (усвідомлення значущості країнознавчих знань для міжкультурної взаємодії та майбутньої професійної діяльності; ціннісне ставлення до культурних реалій рідної й іншомовної країн; сформованість мотивації до міжкультурної діяльності); когнітивний (сформованість і характер засвоєння знань про національно-культурні особливості рідної й іншомовної країн; сформованість знань щодо норм мовленнєвої та немовленнєвої поведінки в соціокультурному середовищі); діяльнісно-поведінковий (показники: готовність до міжкультурної взаємодії; сформованість комунікативних умінь; уміння контролювати свою поведінку в конфліктній ситуації та вибрати правильну стратегію поведінки); особистісний (показники: прояв толерантності та емпатії; здатність адаптуватися до нових ситуацій міжкультурної взаємодії).

Мета експериментальної роботи полягала в перевірці ефективності визначених педагогічних умов і дидактичної моделі, що забезпечують формування міжкультурної компетентності учнів закладів загальної середньої освіти як активних громадян згуртованого суспільства на уроках англійської мови.

Педагогічний експеримент складався з трьох етапів: констатувального, формувального, контрольного. На констатувальному етапі експерименту проведено діагностування вхідного рівня сформованості міжкультурної компетентності учнів за визначеними в дослідженні критеріями й показниками: усвідомлення значущості соціокультурних знань для соціальної міжкультурної взаємодії в суспільстві, ціннісне ставлення до культурних реалій рідної й іншомовної країн, сформованість мотивації до міжкультурної діяльності, що є показниками мотиваційно-ціннісного критерію; сформованість знань про національно-культурні особливості рідної й іншомовної країн, сформованість знань щодо норм мовленнєвої та немовленнєвої поведінки в соціокультурному середовищі, що є показниками когнітивного критерію; готовність до міжкультурної взаємодії, сформованість комунікативних умінь; уміння контролювати свою поведінку в конфліктній

ситуації та вибирати правильну стратегію поведінки, що є показниками діяльнісно-поведінкового критерію; прояв толерантності та емпатії; здатність адаптуватися до нових ситуацій соціокультурної взаємодії в умовах згуртованого суспільства, що є показниками особистісного критерію.

На формувальному етапі експерименту перевірялася ефективність педагогічних умов і дидактичної моделі формування міжкультурної компетентності учнів під час використання ситуацій міжкультурного спілкування, проблемних завдань; упровадження роботи в парах, малих групах; застосування рольових і ділових ігор; використання методу культурних капсул, методу проєктів; застосування інтернет-ресурсів, веб-квестів, мультимедійних презентацій; проведення інтерактивних лекцій, інтегрованих занять, міждисциплінарних семінарів-диспутів, «круглих столів», тренінгів; організації самостійної роботи, тематичних вечорів, зустрічей із представниками інших культур; упровадження міжнародного проєкту «The PEN PAL Project», в якому взяли участь учні основних та старших шкіл Китаю та України, зокрема: Oriental Cambridge International School (Шеньян) та Мелітопольської гімназії № 22.

Запропоновані в дослідженні форми, засоби, методи й прийоми організації навчальної роботи учнів експериментальної групи як спеціальне забезпечення реалізації комплексу трьох педагогічних умов сприяли ефективному формуванню міжкультурної компетентності учнів закладів загальної середньої освіти як активних громадян згуртованого суспільства.

На контрольному етапі експерименту здійснено порівняння результатів констатувального етапу щодо рівнів сформованості міжкультурної компетентності учнів 9-х класів закладів загальної середньої освіти як активних громадян згуртованого суспільства і результатів, отриманих після проведення формувального етапу експериментальної роботи з учнями 11-х класів. Аналіз результатів експериментальної роботи здійснено за критеріями, показниками та відповідними їм рівнями.

Позитивна динаміка в експериментальній групі за всіма означеними критеріями та показниками свідчить про ефективність реалізації запропонованих нами педагогічних умов і дидактичної моделі формування міжкультурної компетентності учнів закладів загальної середньої освіти як активних громадян згуртованого суспільства на уроках англійської мови. Упровадження педагогічних умов сприяло формуванню мотивації, особистісних якостей, сформованості соціокультурних умінь. Одержані теоретичні й практичні висновки підтверджують ефективність запропонованих педагогічних умов, що сприяють формуванню міжкультурної компетентності учнів закладів загальної середньої освіти як активних громадян згуртованого суспільства на уроках англійської мови, а також ефективності запропонованої моделі процесу формування міжкультурної компетентності.

Водночас матеріали дисертації не висвітлюють усіх питань досліджуваної проблеми. Перспективу її подальшого розвитку вбачаємо у створенні цілісної концепції формування міжкультурної компетентності учнів як активних громадян згуртованого суспільства на всіх етапах навчання іноземних мов у закладах загальної середньої освіти.

Ключові слова: компетентність, міжкультурна компетентність, формування, учні закладів загальної середньої освіти, згуртоване суспільство, активні громадяни, педагогічні умови, урок англійської мови, мотивація, міжкультурна взаємодія, інформаційно-комунікаційні технології.

ABSTRACT

Rutkovska A.M. Formation of intercultural competence of school students as active citizens of cohesive society at the English lessons. – Qualifying scientific work on manuscript rights.

Dissertation for obtaining the scientific degree of Doctor of Philosophy in specialty 011 – “Educational and Pedagogical Sciences”. – Bogdan Khmelnytsky Melitopol State Pedagogical University, 2023.

The dissertation is a theoretical-experimental study of the problem of the formation of intercultural competence of students of comprehensive schools as active citizens of a cohesive society in English lessons.

The Introduction substantiates the choice of the topic and its relevance, formulates the object, subject, aim, objectives, research methods, reveals the scientific novelty, theoretical and practical significance of the results of the dissertation, provides data on the approval and implementation of the obtained results.

In the first chapter – “Theoretical foundations of the formation of intercultural competence of school students as active citizens of a cohesive society” – an analysis of the theoretical development of the issue of the formation of intercultural competence of school students was carried out, as well as the evolution of the ideas of educating an active citizen in the philosophical and pedagogical literature was considered. Based on the study of scientific literature, a categorical analysis of basic concepts was carried out (“competence”, “intercultural competence”, “cohesive society”, “intercultural interaction”); the concept of “intercultural competence of school students as active citizens of a cohesive society” is defined. The essence, structure and content of intercultural competence of school students are revealed.

The essence of intercultural competence is determined as a polystructural, systemic personal formation that integrates knowledge about society, features of national and foreign cultures, their differences in everyday life and customs; contains a set of value orientations; involves the ability to apply acquired

sociocultural knowledge during intercultural communication; forms readiness for effective interaction and tolerance, the ability to adequately respond to changes in the social and cultural spheres.

It is noted that the development of intercultural competence of students of comprehensive schools depends on the presence of a favorable socio-cultural environment, i.e. a set of conditions in which the participants of the educational process live: promotion of socialization (inclusion in the system of norms and values of society) and inculturation (the degree of inclusion of the individual in culture) of the individual, satisfaction of their needs and interests; providing a tool for the formation of value orientations and behavior models in the conditions of a cohesive society.

Four components of intercultural competence of school students are distinguished: motivational and value, cognitive, activity-behavioral and personal. The motivational and value component contains motives that encourage students to intercultural interaction, value orientations. The cognitive component is determined by the totality of country studies knowledge about the native people, national character, mentality, common and different worldviews and perceptions of representatives of different countries; a set of knowledge about social norms in society and certain stereotypes of the behavior of native speakers. The activity-behavioral component is characterized by a focus on the development of intercultural abilities and skills; implies the presence of abilities and skills regarding the rules of intercultural communication, mastery of techniques, means and styles of verbal and non-verbal communication. The personal component involves the formation of socially significant personal qualities of school students as active citizens of a cohesive society.

The second chapter – “Psychological-pedagogical conditions for the formation of intercultural competence of students in the conditions of the educational environment of a modern school” – describes the psychological features of students of secondary and senior school age, which is the period most favorable for the development of moral and worldview attitudes, the system of views on the

world, for dynamic changes in the worldview as a whole and the worldview of the individual in particular. In this regard, it has been proven that it is the worldviews of students of grades 9-11 that act as a kind of intellectual catalysts for the assimilation of the most socially and culturally significant assets.

In the process of forming the intercultural competence of 9th-11th grades school students in foreign language lessons, one should focus primarily on interpersonal, intergroup verbal communication – the most effective types of human interaction. Interpersonal communication itself is one of the forms of meeting the communicative needs of a person; contributes to the self-expression of the individual, full mutual understanding of the interlocutors and, ultimately, quick receipt of the necessary information. In face-to-face dialogic communication with speakers of another language to achieve a communicative aim, it is especially important to navigate in the social and cultural contexts of communication, which presupposes the intercultural competence of the speaker.

In the third chapter – “Research and experimental work on the formation of intercultural competence of school students as active citizens of a cohesive society in English lessons” – an author’s model of the process of the formation of intercultural competence of school students was presented, criteria, indicators, levels were determined, and pedagogical conditions were scientifically substantiated for the formation of intercultural competence of 9th-11th grades school students as active citizens of a cohesive society.

Taking into account the experience of scientists and relying on the components of the structure of intercultural competence substantiated in the previous chapter, the following criteria for evaluating the formation of intercultural competence in the process of learning a foreign language and their indicators were determined: motivational and value (awareness of the importance of country knowledge for intercultural interaction and future professional activity; value attitude to the cultural realities of the native and foreign-speaking countries; the formation of motivation for intercultural activities); cognitive (formation and nature of learning knowledge about the national and cultural features of the native and

foreign-speaking countries; formation of knowledge about the norms of verbal and non-verbal behavior in the sociocultural environment); activity-behavioral (indicators: readiness for intercultural interaction; formation of communication skills; ability to control one's behavior in a conflict situation and choose the correct behavior strategy); personal (indicators: manifestation of tolerance and empathy; ability to adapt to new situations of intercultural interaction).

The aim of the experimental work was to check the effectiveness of the specified pedagogical conditions and the didactic model, which ensures the formation of intercultural competence of students of comprehensive schools as active citizens of a cohesive society in English lessons.

The pedagogical experiment consisted of three stages: ascertainment, formative and control ones. At the ascertainment stage of the experiment, a diagnosis of the entry level of the formation of intercultural competence of students was carried out according to the criteria and indicators determined in the study: awareness of the importance of socio-cultural knowledge for social intercultural interaction in society, a valuable attitude to the cultural realities of the native and foreign-speaking countries, the formation of motivation for intercultural activities, which are indicators of motivational and value criterion; the formation of knowledge about the national and cultural features of the native and foreign-speaking countries, the formation of knowledge about the norms of verbal and non-verbal behavior in the socio-cultural environment, which are indicators of the cognitive criterion; readiness for intercultural interaction, formation of communication skills; the ability to control one's behavior in a conflict situation and to choose the correct behavioral strategy, which are indicators of the activity-behavioral criterion; manifestation of tolerance and empathy; the ability to adapt to new situations of social and cultural interaction in the conditions of a cohesive society, which are indicators of a personal criterion.

At the formative stage of the experiment, the effectiveness of pedagogical conditions and the didactic model of the formation of students' intercultural competence was tested during the use of situations of intercultural communication,

problem tasks; implementation of work in pairs, small groups; application of role-playing and business games; using the method of cultural capsules, the project method; use of Internet resources, web quests, multimedia presentations; conducting interactive lectures, integrated classes, interdisciplinary debate seminars, “round tables”, trainings; organization of independent work, thematic evenings, meetings with representatives of other cultures; implementation of the international project “The PEN PAL Project”, in which students of schools of China and Ukraine took part, in particular: Oriental Cambridge International School (Shenyang) and Melitopol Gymnasium No. 22.

The forms, means, methods and techniques of organizing the educational, independent work of students of the experimental group proposed in the research as a special support for the implementation of the set of three pedagogical conditions contributed to the effective formation of intercultural competence of students of comprehensive schools as active citizens of a cohesive society.

At the control stage of the experiment, a comparison was made between the results of the ascertainment stage regarding the levels of formation of intercultural competence of 9th grade students as active citizens of a cohesive society and the results obtained after conducting the formative stage of experimental work with 11th grade students. The analysis of the results of the experimental work was carried out according to criteria, indicators and their corresponding levels.

The positive dynamics in experimental group according to all the specified criteria and indicators confirms the effectiveness of the implementation of our proposed pedagogical conditions and the didactic model of the formation of intercultural competence of school students as active citizens of a cohesive society in English lessons. The introduction of pedagogical conditions contributed to the formation of motivation, personal qualities, and the formation of socio-cultural skills. The obtained theoretical and practical conclusions confirm the effectiveness of the proposed pedagogical conditions, which contribute to the formation of intercultural competence of students of comprehensive schools as active citizens of

a cohesive society in English lessons, as well as the effectiveness of the proposed model of the process of the formation of intercultural competence.

At the same time, the dissertation materials do not cover all issues of the researched problem. We see the prospect of its further development in the creation of a holistic concept of the formation of intercultural competence of students as active citizens of a cohesive society at all stages of learning foreign languages in comprehensive schools.

Key words: competence, intercultural competence, formation, students of comprehensive schools, cohesive society, active citizens, pedagogical conditions, English lessons, motivation, intercultural interaction, information and communication technologies.

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INTRODUCTION

Relevance of the research. The activation of the processes of cultural self-determination of peoples and ethnic groups in the countries and regions of the world takes place in the conditions of growing globalization, dynamic changes in science, technology, economy and social communications. International cooperation, the interaction of different cultures and education systems is expanding, which exacerbates the task of forming the intercultural competence of the younger generation. Preparing young people for life in a multicultural society is focused on in the priority documents of the UNO, UNESCO, and the Council of Europe of the last decade. A qualitatively different educational situation is in demand, which provides the school graduate with an expansion of the range of subject-spatial connections at a fundamentally new level of worldview, cultural connections of the “open world”, adequate to traditions both in Ukraine and at the international level.

Pedagogical science and the school of Ukraine are faced with the issue of reforming education in the direction of humanizing learning, personality formation, development and rational use of potential opportunities of the educational system.

The state national program “Education. Ukraine of the 21st century” states: “The existing education system in Ukraine is in a state that does not meet the requirements set before it in terms of the development of Ukrainian statehood, the cultural and spiritual revival of the Ukrainian people. This manifests itself, first of all, in the inconsistency of education with the demands of the individual, social needs and global achievements of humanity...” [245]. Ways of reforming the domestic education sector, the goal of which is to achieve qualitatively new standards of teaching subjects and forming the personality of a citizen capable of effective intercultural communication are defined in such documents as the Laws of Ukraine “On Education” (2017), “On the Basic Principles of Youth Policy” (2021); Decree of the President of Ukraine “On the National Youth Strategy until 2030” (2021); Resolution of the Cabinet of Ministers of Ukraine “On Approval of the State

Targeted Social Program “Youth of Ukraine” for 2021-2025 and amendments to some acts of the Cabinet of Ministers of Ukraine” (2021); The concept of the New Ukrainian School. These documents constitute the normative and legal basis of the research.

The processes of European integration cover more and more spheres of life, including education and “Ukraine has clearly defined the benchmark for entering the educational and scientific space of Europe, modernizing educational activities in the context of European requirements” [245].

The existing system of higher education is largely built on the cultural dominants of the past – a rational view of the world, intellectualism and utilitarianism. The search for the models of education adequate to the modern type of culture, which correspond to the new stage of the development of civilization, is one of the urgent issues of modern pedagogy. Solving these issues calls for the need to turn education to its fundamental origins – to consider it as a part of culture, a culturally appropriate system, a culture-creating process. Humanitarian education by its nature (regardless of the level and profile) has so far been researched, designed and implemented mainly on the basis of natural and scientific approaches. But new socio-cultural realities put forward other requirements, ordering the implementation of education and training in the space of culture by humanitarian methods and means, determining such promising vectors of development as integration and dialogue, person-oriented and axiological approaches, return to the spiritual foundations of existence, to cultural activities and other humanistic principles.

The foundations of the cultural approach to education and development of personality in modern times were developed by such Ukrainian and foreign scholar as M. Byram [40; 41], S.Borg [29], V.Borysiuk [33], A.Bychko [39], I.Bychko [39], D. Deardorff [63], O.Dubaseniuk [72], J. Firth [82], T. Fomenko [83], M. Hammer [99], T. Kolodko [124], T.Konovalenko [127], C. Kramersch [132; 133], V. Kylyvnyk [140], M. Maksimets [158], O.Matvienko [164], I. Protsyuk [200], V.Sukhomlynsky, O.Sukhomlynska, A. Thomas [259], H. Vollmer [268], M.Yevtukh [271], I.Zyazyun [276; 277] and others. Their research created

theoretical prerequisites for setting and developing the issue of cultural approach in education.

Based on the study of the sources and our own experience, we can say that modern teachers are not completely ready to implement the strategic aim of education – the education of a socially cohesive person of culture, just as the entire education system is not ready for this either in its middle or higher levels. This is evidenced by the analysis of theoretical sources, the results of research of such scholars as I.Barantsova [15], V. Kremen [134; 135], O. Savchenko [223; 224], A.Sbruieva [221], O.Sukhomlynska [251], M.Fitsula [81] etc.

The member states of the Council of Europe consider social cohesion as a priority in the organization of social, cultural, and political life, and its achievement as a condition for the protection of rights and human dignity.

The content of the category “social cohesion” is detailed in the concept of the same name, developed in the 1990s within the framework of the Council of Europe and included in the political strategy of the Council of Europe at the Second Summit of the Heads of States and Governments in 1997 as the main recommendations for the organization of the social policy of this coalition of states. According to the authors of the concept, “social cohesion” reflects the presence of common values and strong social ties in society, as well as the agreement of community members to fulfill their common duties. In this sense, the concept of social cohesion is close to the idea of social solidarity, when people and their groups, understanding the nature of the public good and being ready to act for it, unite for a common cause, identifying themselves as responsible members of the community.

Citizenship is a center of cultural values, and the very understanding of citizenship is the property of the world and, in particular, national culture. Citizenship is an element of the basic culture of an individual, which determines the need to consider the education of citizenship from the point of view of a cultural approach. Within the cultural approach, education is considered through the lens of the concept of culture, i.e., understanding education as a cultural process that is carried out in a culturally appropriate educational environment, all components of

which are filled with human meanings and serve a person who freely expresses his or her individuality, the ability for cultural self-development and self-determination in the world of cultural values.

The need to raise intercultural competence of comprehensive school students as active citizens of a cohesive society is due to the strengthening of the role of moral beliefs, consciousness in behavior and tolerant attitude towards representatives of other cultures.

The issue of the formation of citizenship attracted the close attention of philosophers and scholars, whose works reflect the essence and content of the concepts “morality”, “citizen” and the question of the relationship between society and the individual (Aristotle, Helvetius, Locke, A. Makarenko, Plato, V. Sukhomlynskyi, J.-Zh. Rousseau, Socrates, V. V. Zenkovsky).

Peculiarities of education of personality qualities included in the concept “citizen” as an integral personality quality (humanity, tolerance, responsibility, patriotism, active social position, etc.) are reflected in the works of O. Duhnovich [73], I. Ohienko [175], S. Rusova [214], Ya. Ryappo [217], H. Skovoroda [235], V. Sukhomlynskyi [250], H. Vashchenko [263] and others.

Issues of citizenship education in the last decade were considered in the works of T. Bondarenko [28], V. Borysov [32], K. Chorna [50], D. Fedorenko [77], T. Havlitina [103], L.Kelembet [121], Yu.Kondratenko [125], O.Korkyshko [128], O.Kovalenko [130], V.Kremen [135], M. Stelmakhovich [246], O. Stiopina [247], O. Vyshnevsky [269], S.Zakharenko [273] and others, confirming that they remain one of the most important issues of our time.

The theoretical analysis of modern studies of various aspects of citizenship at the philosophical, social, psychological and pedagogical levels indicates the relevance of the issue and the interest of scientists in solving the tasks of civic education and culturally appropriate education.

In domestic pedagogy, the issue of educating school students' citizenship was developed in different directions: the principles of selecting the material necessary for studying were determined, the search for adequate methods of forming students'

ideas about the country, its history, society, and the activation of students' behavioral skills adequate to the ideals of civil society was underway.

The humanization of modern education, the appeal to personally oriented pedagogy, the emergence of variable programs and technologies, intercultural communication required the transition of teachers and educators to a new level of interaction with children, the mastery of teachers with new theoretical knowledge, special additional training of pedagogical personnel for the work of educating school students as active citizens of cohesive society in the conditions of a multicultural educational space.

However, until now, pedagogical science does not provide reasoned answers to many questions related to the essential and criterion characteristics of citizenship, as well as the mechanisms of its education in the conditions of the educational process based on the cultural approach. The need for citizenship education and the level of development of certain philosophical, social and pedagogical aspects of the topic enter into an increasingly obvious contradiction between the existing pedagogical potential for citizenship education of school students and the insufficient development of program and methodological support for this process based on a cultural approach.

We analyzed the degree of development of the issue.

The analysis of scientific literature shows that there is a body of knowledge that reveals the main approaches to solving the issue under study:

- the interdependence of culture and education is studied in pedagogy (V.Kremen [135] and others); basics of multicultural education (V.Ogneviuk [177], O.Sukhomlynska [251], I.Beh [19], V.Lugovy [156]); content and technologies of intercultural communication (V. Gudikunst, M.Halytska [97], V.Manakin [159] etc.);

- social adaptation and interaction of personality in the conditions of intercultural communication (O.Kovalenko [130]), sociology of culture (T.Skubishevskaya [238], B.Sliushchinsky [239]) were studied in cultural studies;

- in philology, the language personality in the aspect of the dialogue of cultures (T.Kolodko [124]), education and bilingualism (O.Savchenko [224], L. Sercu [226]) are considered;

- in ethnopedagogy, multicultural education (M.Stelmakhovych [246]), education of ethnic tolerance among school students in the regional sociocultural environment (Yu.Prykhodko [202]), socio-psychological roots of ethnic prejudices (B.Slushchinsky [239]), issues of interethnic interaction and intercultural competence (E. Ivanova [113]), ethnopsychology, citizenship and international relations (N. Lebedeva [150]);

- in the teaching methodology, the personally-oriented and humanitarian technologies of intercultural communication of students in the course of education are substantiated (I.Beh [20], S.Vetrov [266], I.Ziaziun [276]), the formation of intercultural competence of students in the process of learning foreign language communication (M.Byram [41], J.Richards [212], T.Rodgers [212]);

- in sociology, the structure of social action (P.Parrish [183] , N. Smelzer [241]), the dialogue of cultures (S.Bader [12], V.Redko [210]), socialization of personality (V.Rybalka [215]).

The concept of intercultural competence was also studied by foreign scientists: intercultural effectiveness (V.Gudikunst [94], R.Hannigan [101]) and intercultural communication competence (M. Hammer [99], N. Nishida [174]). Scientific interest in the issue of intercultural competence is manifested in the research of the following foreign scholars (M.Barrett [17], R.Bell [22], S.Borg [29], H.Brown [35], M.Byram [41], J.Corbett [55], K.Cushner [60] etc.)

Thus, the interdisciplinary analysis of the development of the topic showed that there are certain theoretical and methodological prerequisites for the scientific development of the studied phenomenon in pedagogical science. Despite the importance of the conducted research, the influence of citizenship on the formation of intercultural competence of school students as active citizens of cohesive society has not yet been the subject of special consideration.

The need to study the process of intercultural competence formation in the context of social cohesion is confirmed by the contradictions between:

- the objective needs of society and the state for graduates of schools with a high level of intercultural competence and the insufficient focus of the general education system on the training of graduates with intercultural competence;
- the student's motivation for the formation of intercultural competence and weak use of the pedagogical potential of a foreign language in using the influence of citizenship on the formation of the student's intercultural competence;
- the requirements of pedagogical practice in the scientific and methodological support of the researched process and the insufficient theoretical and methodological development of the process of forming the intercultural competence of students in the conditions of a cohesive society in pedagogical science.

The identified contradictions and the relevance of the issue determined the choice of the research topic: “Formation of intercultural competence of comprehensive school students as active citizens of cohesive society at the English lessons”.

The object of the dissertation research is the educational process of teaching English language in 9th-11th grades integral with the process of forming intercultural competence in the conditions of a cohesive society in comprehensive schools.

The subject of the study is the pedagogical conditions of the process of forming the intercultural competence of 9th-11th grades school students as active citizens of cohesive society in the process of teaching English language.

Connection of work with scientific programs, plans, topics. The dissertation work was carried out in accordance with the thematic plan of scientific research works of the Department of Pedagogy and Pedagogical Mastery and the Department of Teaching Methods of German Languages of Bogdan Khmelnytsky Melitopol State Pedagogical University, it is a component of the topics “The improvement of the quality of higher pedagogical foreign language education as a result of reflection in the study process” (state registration number 0120U101425) and “Training of future specialists of pedagogical education in conditions of

educational transformations” (state registration number 0111U000098). The topic of the study was approved by the Academic Council of Bogdan Khmelnytsky Melitopol State Pedagogical University (Minutes No. 9 dated December 18, 2019) and specified with the approval of the Academic Council of Bogdan Khmelnytsky Melitopol State Pedagogical University (Minutes No. 14 dated April 15, 2021).

The analysis of the state of research of the issue led to the following definition of the **aim** of the research – to develop and experimentally test pedagogical conditions and a didactic model of the process of formation of intercultural competence of comprehensive school students as active citizens of a cohesive society in the process of mastering English language.

In order to realize the aim and test the effectiveness of the set of pedagogical conditions, the following **objectives were defined**:

1) to find out the degree of development of the investigated issue in the pedagogical, linguistic and didactic literature;

2) to study regulatory documents regarding the educational process, to analyze current school programs and textbooks of English language, according to which teaching in comprehensive schools is organized;

3) to determine the content and structure of intercultural competence, its role in the system of teaching foreign languages, on the basis of which to develop pedagogical conditions and a didactic model of intercultural competence;

4) to substantiate the pedagogical, psychological and psycholinguistic features of the formation of intercultural competence of comprehensive school students;

5) to find out the role of interdisciplinary connections of the subject “Foreign language” with other school disciplines in the formation of linguistic and foreign language competence as a component of intercultural competence of comprehensive school students;

6) to build a model of the process of forming intercultural competence of comprehensive school students as active citizens of cohesive society, substantiating its content and structure;

7) to experimentally verify the effectiveness of the pedagogical conditions and the model of the process of formation of intercultural competence of comprehensive school students as active citizens of cohesive society.

The following **methods** were used to achieve the objectives:

- theoretical analysis, synthesis, comparison, generalization and systematization of scientific literature on pedagogy, didactics, psychology, psycholinguistics, linguistics, methods of teaching foreign languages;
- analysis of pedagogical experience of schools;
- linguistic-didactic analysis of the teaching material of English language textbooks for the 9th, 10th and 11th grades of comprehensive schools;
- surveying of comprehensive school students in order to determine the areas of their cognitive interests and motives for learning a foreign language;
- system-comparative analysis of program country studies material contained in the content of educational courses of various subjects (based on the material of Great Britain);
- modeling;
- ascertaining experiment to determine the level of academic knowledge of students of the 9th, 10th and 11th grades of a comprehensive school;
- formative experiment aimed at testing the effectiveness of the proposed model of the process of forming intercultural competence of comprehensive school students as active citizens of cohesive society;
- mathematical processing and analysis of the obtained results of the experiment.

The scientific novelty of the dissertation research is that as a result of the analysis of textbooks on various school subjects (history, geography, foreign literature, mathematics, physics, chemistry, biology), it systematizes *for the first time* educational material of a country studies nature (using the example of Great Britain) and substantiates the content of intersubject connections of the subject “English language” and their role in the formation of intercultural competence of school students; a didactic model of intercultural competence as a system of

knowledge, abilities and skills was developed; a model of the process of forming the intercultural competence of comprehensive school students as active citizens of a cohesive society is built, which is based on taking into account the social cohesion of society, modern aims of learning foreign languages, integration of foreign languages, the language learning process, age characteristics of school students, motives for their educational activities and areas of interest, active public position.

The essence of concepts has been *clarified*: “citizenship” as an integrative systemic property of an individual in the form of a set of relevant traits and higher personal feelings, which is characterized by the identification of an individual with the state, a sense of duty and responsibility, the ability to think critically, be tolerant towards representatives of another culture, defend one's own position and readiness for active participation in public affairs and intercultural interaction, which we consider as an integral component of intercultural competence. The essence of the concepts “intercultural competence”, “cohesive society”, “civic competence”, “intercultural interaction” has also been *clarified*.

The methodical and practical principles of using innovative forms, methods and means of forming intercultural competence of comprehensive school students during English language lessons have gained *further development*.

The practical significance of the obtained results is that the proposed model of the process of forming the intercultural competence of comprehensive school students as active citizens of cohesive society will allow optimizing foreign language learning, strengthening its practical focus, creating the necessary pedagogical conditions for the formation of an active public position in comprehensive school students, tolerance towards representatives of another culture as a relevant and important factor for modern historical and socio-economic conditions of life, as the aim of learning a foreign language.

A consolidated table of country-specific information about Great Britain is of practical importance (information about the country is contained in such school subjects as History, Geography, Foreign literature, Mathematics, Physics, Chemistry, Biology). Its practical application in English language classes in

comprehensive school will free up time to attract additional socio-cultural information, will help activate students' independent and creative activities. Similar tables can be compiled for all, without exception, foreign languages studied in comprehensive schools of Ukraine.

The recommendations formulated in the research work can be used in drawing up educational programs, preparing textbooks for all foreign languages studied in comprehensive schools of Ukraine, as well as in the selection of texts for use in foreign language lessons.

Implementation. The results of the dissertation research were implemented in the educational process of: Melitopol Gymnasium No. 22 (certificate No. 124/02 dated 14.02.2022), Nikopol comprehensive school of grades I-III No. 10 (certificate No. 65-B dated 24.03.2022), Dniprorudny specialized school of grades I-III “Talent” (certificate No. 01-19/224 of 04.02.2022), the Private School “Global School” in Kyiv (certificate No. 154-1/06 of 06.05.2022), Special School of Ivano-Frankivsk Regional Council (No. 17-34/22 of 18.02.2022), Kyiv school of grades I-III №70 of Shevchenko district of Kyiv (No. 01-09/76 of 04.04.2022, Melitopol school of grades I-III No. 11 (certificate No. 141 of 07.02.2022).

Publications. The main provisions and results of the research are reflected in 22 publications, of which: 4 articles in specialized professional publications, 11 - in collections of materials of international conferences, 4 - in collections of materials of international conferences indexed in Google Scholar, 2 articles in a collection of scientific articles for students and post-graduate students of Bogdan Khmelnytsky Melitopol State Pedagogical University, 1 article – in a foreign collection of scientific articles (Plovdiv, Bulgaria).

Scope and structure of the dissertation. The dissertation consists of an introduction, three chapters, conclusions to each chapter, general conclusions, a list of references (277 names), 10 appendices (on 33 pages). The full volume of the dissertation is 306 pages, of which 228 pages are the main text. The work contains 9 tables, 4 schemes and 2 diagrams.

Chapter 1 deals with theoretical basis of intercultural competence of school students as active citizens of society. Chapter 2 gives the analysis of the pedagogical conditions of the formation of intercultural competence of school students in the conditions of the educational environment of the modern school. In Chapter 3 the results of the research and experimental work on the formation of intercultural competence of school students as active citizens of cohesive society in the English lessons are given.

CHAPTER 1

THEORETICAL BASIS OF INTERCULTURAL COMPETENCE OF SCHOOL STUDENTS AS ACTIVE CITIZENS OF SOCIETY

1.1. The essence of the concepts “culture” and “intercultural interaction”

Changes taking place in Ukraine and in the world constantly require corresponding changes in the education system in general and in the secondary education system in particular. In these conditions, the identification of the mechanism of transmitting of the forms and methods of educational activity in the comprehensive school becomes an important practical condition for solving the problems of the educational process, since a number of social and general cultural factors influences this process.

In a number of recent publications and studies, it is noted that education presupposes the mastery of culture. Academician I.A. Ziaziun sees the implementation of the main content of the educational cultural paradigm in the following directions: filling it with cultural content; the axiological nature of obtaining knowledge of the traditional education system; formation of general and professional culture, pedagogical mastery of the teacher; the creation of an educational environment of a cultural nature, which should be filled with cultural meanings and values and educate the personality. I.A. Ziaziun outlines the circle of elements of pedagogical mastery as a system: “pedagogical orientation of the teacher's personality”, “professional knowledge” and “ability to pedagogic activity” plus “pedagogical technique” [277, p. 58-61].

This leads to the belief that at the level of theoretical and methodological analysis, knowledge can be obtained through the complex use of both traditional pedagogical and cultural approaches. This seems quite justified in the conditions of

the next change of educational paradigms and the modernization of education in Ukraine as a whole.

The main goal of education is the development of the personality, his or her general culture, the formation of a value orientation in relation to the world, society, other people, oneself, and work. At the same time, as emphasized in the documents of the UNESCO World Conference on Higher Education “Higher Education in the 21st Century: Approaches and Practical Activities” (Paris, October 5-9, 1998), it is necessary to go “... towards culture and cultures in such a way as to be able to preserve, spread and enrich the cultural heritage, striving to achieve a universal culture manifested through pluralism” [206].

The growth of the need to expand the cultural space of modern education in Ukraine coincides with similar processes in the world educational process. All national education systems, solving their internal tasks, build a common cultural space. Multicultural education in developed countries has become an integral part of their cultural policy.

It should be added that in recent years, another concept has been developing – intercultural education, which focuses on the creation of a general cultural space for learning and education, which is most relevant for countries with a mixed ethnic population, which is typical for Ukraine. In connection with the new sociocultural and educational realities, the newest organizational difficulties of a cultural nature appear.

Firstly, many humanistic concepts have received further development in the field of education, and thanks to the pluralism of positions, all kinds of approaches are being developed both in pedagogy itself and in educational systems.

Secondly, pedagogy and psychology of personality development turned from a theoretical concept into a methodological basis for the specific pedagogical activity of many teachers, expanded its influence and accumulated the potential of a new stage of its own development. At the same time, the expansion of its theoretical field took place: the ideas of the culturological development of the personality appeared and began to be implemented.

Thirdly, the change in the leading values of education, which has occurred in recent years, forces teachers to turn to the basic values of culture in order to understand the new cultural goals and tasks of education in modern society. They should also turn to culturally appropriate disciplines and with their help to look for adequate means of reforming education.

Finally, subjects of educational systems, as well as society as a consumer of the results of pedagogical activity, are beginning to understand the need to actively saturate the educational process with cultural components for the growth, formation and development of human culture.

In our research work, a cultured person is considered precisely in the full sense of this term. This is a person:

- aware of one's own worldview, one's place in the world, and oneself as an active exponent of a socially positive attitude towards the world (nature, society, other people, work) on the basis of constant improvement of the system of knowledge, and one who knows how to express it in an adequate form under the conditions of any situation of different social interactions - verbal or figurative;

- feeling, understanding, preserving and multiplying the beauty of the world - its harmony, proportion, diversity, exclusivity, etc., and oneself as a representative of homo sapiens in Universal Life;

- striving to improve one's spiritual life in the process of internationalization of universal human values: kindness, love, loyalty, honor, dignity, duty, personal and social responsibility and realizing the values of a healthy lifestyle;

- organizing one's own behavior, language and work activities in accordance with the imperatives and norms determined by the historically determined stage of society's development.

So, on the basis of this definition, we can distinguish the main functions of culture, namely cognitive, axiological, regulatory, operational.

The presented definitions form a certain generalized image, a pattern, which can be considered as the ultimate goal of education, realized in such an image as its

result. The definition of the generalized ideal image of a modern cultural person is the starting point of the research.

Ukraine is experiencing an era of dynamic fundamental changes, when the functions of education and school as a social institution are changing significantly. Modern problems of education are of a global nature, and are specific, for example, to American society. The school must now take on the function of training the younger generation in a changing world that has signs of instability and uncertainty. The similarity of the problems of education, as shown by the comparative analysis, is especially fully and precisely stated in the study of the classic of psychology and pedagogy J. Bruner "Culture of education", written in 1996. He noted that the problems of pedagogy are not at all reduced to drawing up curricula, approving educational standards and conducting various knowledge tests, that questions of this kind are meaningless until we look at the problem more broadly and decide what we, as a society, want to achieve, investing significant funds in the education of youth. We must finally understand that the view of the essence of education is derived from the view of society and its purpose. Moreover, this last one is not always formulated clearly [38, p.6].

Establishing strategic priorities of education, V.Borysiuk states that, being the most technological sphere, directly connected with the formation of a personality and the formation of spiritual and moral values of the entire human community, the sphere of education still does not fulfill its main - integrative function, which contributes to the spiritual unity and mutual understanding of people. It does not fulfill its most important, culture-creating and mental-forming purpose, remains aside from the most pressing problem - worldview synthesis of Knowledge and Faith [33, p.24].

We consider the generalized characteristics of the stages of a person's achievement of higher educational results, described in the ontogenetic sequence of analyzed works according to the general scheme "literacy - education - competence - culture - mentality and a citizenship" [33, p.58-65]:

1. Literacy is the minimally necessary level of knowledge, abilities, skills, creative, worldview and behavioral qualities of a person, necessary for inclusion in various types of activities and relationships and is the starting point for the subsequent continuous development of a person.

2. Education is literacy brought to the socially and personally necessary maximum. Education presupposes the presence of a sufficiently broad outlook on all issues of human life and society. However, at the same time, it presupposes a rather certain selectivity in the depth of penetration and understanding of certain issues. That is why professionally oriented education must be built on a broad general educational basis. It is impossible to be educated in one or another area without being literate in it.

3. Competence. General education, like literacy, is not an end in itself. In the conditions of the natural division of labor, each person has to be self-determined in choosing one or another profession or specialty. However, it is important to take into account not only the economic efficiency of the division of labor, but also the personal needs of the most complete self-realization in life in accordance with one's abilities and interests. It is clear that such self-realization is possible only in a limited sphere of work, in which a person must be professionally competent.

The category “professional competence” is determined mainly by the level of professional education, experience and individual abilities of a person, his or her motivated desire for continuous self-education and self-improvement, creative and responsible attitude to work. “Embryos” of all these qualities should be present not only in the structure and content of general education, but also in the structure of literacy.

4. Culture. Competence in any field of activity is a necessary component of a person's assimilation to a widely understood culture. The concept “culture” is interpreted in different ways. However, with all the differences in nuances, its most essential attributes are a deep, conscious and important attitude to the heritage of the past, the ability to creative perception, understanding and transformation of reality in one or another sphere of activity and relations.

5. Mentality and citizenship are the quintessence of culture. They embody the deep foundations of worldview and human behavior. It is the mentality that occupies the hierarchically highest level and determines the content of all the second links of the structural chain of educational effectiveness – “literacy” – “education” – “competence” – “culture” – “mentality”, determines the specific actions of people, their attitude to various aspects of social life. It is clear that the result of education should be evaluated not only by the immediate parameters of the effectiveness of pedagogical activity. Ultimately, it is important to assess the long-term results of this activity, at the level of cultural and mental priorities and advantages of this particular society, but taking into account the dynamics of universal human values and ideals and the changing criteria of real material and spiritual progress of both man and society.

Personality development in the field of education takes place in the educational environment by means of pedagogical goal-setting of the formation of individual worldview, citizenship, outlook and mentality in harmonious unity with acquired knowledge and moral values. In this way, it ensures “...the introduction of each person to the cultural and mental values of the society, human civilization as a whole by direct or indirect inclusion of these values in the system of purely educational (pedagogical) goal setting, content and process of education (training, education, development of students)” [47, p. 106]. This determines the unity of the educational environment and educational space. Citizenship, mentality and culture should harmonize with other educational personal results; education should be culturally responsive.

However, the educational environment, as well as the educational space, must be self-developing, dynamic enough and cyclically renewable to ensure its unity and stability. This is possible if there is “... the formation and continuous enrichment of the mental space, the “spiritual aura” of the human community (society) due to the individual creative, actively transforming activity of people who, on the basis of the received education (and therefore, in harmony with Knowledge and Beliefs) are internally motivated by such activity and see in it the highest priorities of their vital

self-realization” [47, p.107]. Citizenship, mentality and culture of a person, transformed through the socio-cultural space, as if with the help of “feedback” returns to the educational environment, enriches the latter.

The paradigmatic approach to modern education was fully revealed by O.Pavlenko. He notes that mastering the content of the reformed education and restoring the educational system is directly related to the change in the educational paradigm. The substantive content of the fundamental concepts “education” and “training” directly depends on what kind of pedagogical paradigm underlies the educational process. At this modern stage of educational development, the humanistic educational paradigm combines features of person-oriented, systemic, activity-based, cultural-historical, ecological approaches, and creates a perspective for the development of a cultural paradigm. The phenomenon of the cultural paradigm has already partially manifested itself in the modern content of education and training programs in the reproduction of scientific and cultural understanding of the essence and significance of scientific knowledge and its role in the development of human society [187, p.76-81].

V. Andrushchenko [2], V. Danylchuk [62], V.Chernychenko [47], A. Liashenko [151], O. Pavlenko [187] and others highlight the paradigmatic status of goals in education as the basis of efficiency and effectiveness of modern pedagogical theory and educational practice.

Therefore, in our research work, we consider the concept “paradigm”. American philosopher of science Thomas Kuhn introduced the term “scientific paradigm” into scientific terminology more than half a century ago. He suggested that this term designate scientific achievements recognized by all, which during a certain period provide the scientific community with models for posing problems and solving them [138, p. 11].

In particular, for pedagogical sciences M.Yevtukh notes that “...paradigm in education is knowledge about the structure of the pedagogical process, approved as truth by the pedagogical community” [271, p. 3].

According to V.Galuzynsky and M.Yevtikh paradigms of education correspond to a certain dominant component in the system of basic parameters of education as a sociocultural phenomenon. The parameters defining the educational paradigm are ideas about the system of knowledge and skills necessary for a person of a specific historical era; understanding the type of culture and ways of human development in the process of mastering a certain cultural experience; principles of coding and information transmission; understanding the value of education in society; awareness of human cultural development; the role of education in society; representation of the image and place of the teacher as a bearer of knowledge and culture in the educational process; the image and place of the student in the structures of training and education [271].

O.Pavlenko gives a more complete contemporary definition of the cultural educational paradigm. It is based on the values of individual culturally responsible, productive and multicultural education. To explain this paradigm, O.Pavlenko uses variable, multidimensional, polysystem ideas about culture. He notes that the culturological paradigm of education presupposes active and critical mastering by students of valuable, moral, reflective ways of acting in the process of cognition, behavior and activity; ensuring productive, socially-oriented activity and creative interaction of children and adults based on their equality; creation of conditions for self-education, self-determination and self-construction of each child as a person and individuality [187, p.76-81].

Analyzing the content of the humanistic and cultural educational paradigms, it is possible to draw a conclusion about their commonality from the point of view of the orientation of education to the upbringing of a highly moral, cultural personality capable of preserving, transmitting to the next generations and creatively developing the scientific and historical heritage of humankind.

During the development of society, educational priorities in society change, this leads to a certain transformation and change of traditional paradigms, and, as a consequence, to the emergence of new ones. Analyzing and developing the theory of paradigm shifts and the history of education and science, modern philosophers

note that within the framework of a specific paradigm, knowledge is increased, new approaches to scientific research and new paradigms are born, which are the continuation and development of advanced thought in a specific field of science. “New concepts, theories, methods orient the scientific community and research activities to the use of theory in relation to the prophecy of new phenomenological branches, as well as to the perfection of the paradigm itself and the reformation of science through the reinterpretation of theories that are in the circle of the paradigm” [233, p. 212]. Thus, the humanistic educational paradigm contributed to the development of person-oriented, active approaches, and the cultural-historical approach to the development of the cultural paradigm, which does not exclude the goals, approaches, and features of the humanistic paradigm and influences their development.

In traditional educational paradigms, the content of the education is usually narrowed down to the content of the educational material.

The large information capabilities of global information and search systems provide a useful educational transfer of information arrays from one generation to another. However, without established moral and cultural values, the specified possibilities of the information space can cause harm.

O.Savchenko created a model of the student's educational activity [224, p.4-8]. According to this model, the core of the educational process of a person-oriented type is the approach to mastering cultural and historical achievements. First, the subject of the student's activity is a reality directly recognizable to him, only then the student is enriched with cultural and historical achievements related to this reality, and his own result can be included as an element in the general system of knowledge.

The existence of the original cultural resource context, the increase of the cultural product with further independent mastering of cultural experience, the cultural and historical achievements of humankind will indicate the important cultural basis of the personality-oriented educational paradigm. The increase in the

internal personal content of education allows us to speak about developing education in a broad sense.

O.Savchenko considers the personally-oriented educational paradigm to be culturally responsible. He derives a parallel name – “personally-oriented culturally responsive education”, noting that for a personally-oriented and simultaneously culturally responsive educational process, the integration of the two named approaches (psychological and methodological) is appropriate: the student's activity in mastering reality to internal personal development, and hence to the mastering of cultural and historical achievements [224].

It should also be recognized that the personality-oriented educational paradigm is based on the humanistic paradigm. According to O.Savchenko, only in this case all other parameters of educational systems (content, methods, means and organizational forms of educational activity) will be ultimately, strategically understood, that is, oriented not only to the fulfillment of tasks, but also to formation of personally and socially significant worldview qualities. The complexity of the problem, according to the researcher, is that in the search for invariants of these qualities and universal equivalents, the specifics of mental characteristics due to the national-ethnic, cultural-historical, religious-philosophical differences of the respective human communities should not be suppressed. Otherwise, one-sided unitarism, which is organically opposed to it, can be introduced into the sphere of education, a kind of “educational chauvinism”, which inevitably causes the uniformity of educational institutions and leads to authoritarian methods of education management. Reasonable harmony of differentiation and integration of educational goals, as in many other cases, is the only reliable way of substantiating new philosophical and axiological doctrines of educational activity [224].

Summarizing the arguments presented in the course of our research, it is possible to determine that the priority component of the integral educational paradigm can be called humanistic and cultural.

Therefore, in the training programs of students of pedagogical universities, there should be an invariant humanistic and culturally relevant component with an

orientation to the human ideal and citizenship, which the future teacher should embody and transmit together with knowledge to form the cultural personality of a student capable of an active civic position.

1.2. Intercultural competence as a subject of research in scientific and methodological literature

In our time, the strategic goal of mastering foreign languages is considered to be the integration of a person into another culture and his participation in the dialogue of cultures. This goal is achieved by forming the student's ability to intercultural communication, acquiring the necessary level of interlinguistic, communicative and cultural competence. The relevance of the study of the problem of the formation of students' intercultural competence by means of foreign languages is due to a number of circumstances:

- in modern socio-cultural conditions, people have a need to establish contacts with native speakers;
- a person today must be able to overcome difficulties when encountering a foreign culture and its carriers;
- any person should learn to show tolerance to another way of life.

The problem of competence has always been relevant. Philosophers of ancient times and the Middle Ages made efforts to solve this problem (Aristotle, F. Aquinas, Confucius, Plato, M. Quintilian, E. Rotterdam, etc.).

Competence is also a subject of attention of modern researchers (T.Bondarenko [28], O.Pavlenko [187], V. Rybalka [215], M.Stelmakhovych [246], O.Vyshnevsky [269] etc.) In their works, various aspects of this phenomenon are considered. Taking into account the importance of terminology in establishing scientific truth, we turned to the analysis of concepts and terms in order to eliminate their ambiguous use in relation to the problem of the theoretical foundations of the formation of students' intercultural competence. First, we consider the essence of the term “competence”.

In the Ukrainian dictionary of foreign words, it is indicated that [260, p. 295] “competence (Latin. *competere* - to answer, to approach) - a range of issues in which anyone is well versed”.

In the encyclopedic dictionary we read: “competence (from the Latin *competere* - answer, match) - knowledge and experience in one or another area”.

The new explanatory dictionary of the Ukrainian language provides such an interpretation of competence. “COMPETENCE, f. 1. Good knowledge of anything... 2. The scope of authority of any organization, institution or person” [172].

We note that most definitions of “competence” include the ability to navigate in social situations; the ability to accurately determine individual characteristics and emotional states of other people; the ability to choose adequate means of communication and implement them in the process of interaction.

Identifying the meanings of the concept “competence” allows us to establish the essence and specificity of another concept “intercultural competence”. The analysis of literary sources shows that researchers understand intercultural competence as a positive attitude towards the presence of different ethno-cultural groups in society and the free adaptation of social and political institutions to the needs of various cultural groups.

Quite often, the concept of intercultural competence is associated with such a process as intercultural communication, which the authors consider as a set of various forms of relations and communication between individuals and groups belonging to different cultures.

The study of scientific research in the field of intercultural communication shows that the appeal of modern national pedagogical thought to universal human values brings to the fore the issue of educating young people in the culture of communication. It includes interpersonal and business communication, forming a culture of business communication as a means of improving and reflecting morality, involvement in the future conditions of professional activity.

In the works of V.Kremen [134], Goncharova O. [91], V.Lugovy [156], Osadcha K. [179], Shevchenko Yu. [233] and other researchers, the issue of

orientation of the educational process on general cultural values received some coverage.

The provisions expressed by V.Kremen regarding the importance of general cultural training in the development of the student's personality and his personal qualities as an active member of a cohesive society are of significant importance for our research [134].

Socio-psychological aspects of the problem of general culture and the culture of behavior in society are reflected in the works of V.Rybalka [215], T.Kaliuzhna [116], T.Kolodko [124] etc. Some issues of foreign language competence are considered in the works of foreign authors (J.Bittner [26], R.Brislin [36], M.Clyne [52], J.Marsh [160], etc.).

In the works of V.Andriushchenko [3], L.Gubersky [93], O.Matvienko [164] and others intercultural communication is deeply and comprehensively researched through the set of culture-forming components and communicative culture.

The aspect intercultural differences in the context of the culture of communication was studied in the works of I.Beh [21], O Sukhomlynska [251].

As the majority of modern researchers note, the process of upbringing and education should be oriented towards the peculiarities of the development of humanity - the expansion of relationships between different countries, peoples and cultures. This process covered various spheres of social life, which was manifested in the rapid growth of cultural exchanges and direct contacts between state institutions, social groups, social movements and individuals. The expansion of the interaction of cultures makes the issue of the cultural identity of peoples and their cultural differences very relevant. The cultural diversity of modern humanity is constantly increasing, and the peoples who make it up are finding more and more means to preserve and develop their integrity and culture. People are participants in intercultural contacts; they interact with representatives of other cultures that have differences - in languages, norms of social behavior, etc. This makes contacts difficult, and sometimes impossible. However, according to T.Kaliuzhna and co-authors, such difficulties are "only partial problems of intercultural contacts. The

main reasons for their failure lie beyond their obvious differences. They are in differences in worldview, that is, in a different attitude towards the world and other people” [116, p.35]].

The authors are quite convincing when they note that the main obstacle to the successful development of the problem is that we perceive other cultures through the prism of our own, therefore our observations and conclusions are limited precisely to its framework. Under such conditions, the problem of forming intercultural competence of comprehensive school students becomes especially relevant for comprehensive schools in the process of learning foreign languages. Such assimilation can act as a means of adaptation to the future conditions of social and professional activity. That is, intercultural competence is one of the goals of modern secondary education, the education system itself must take on the difficult task of ridding people of outdated ethnocentric views and replacing them with new, ethno-relativistic ones, more in line with the realities of the world in which we live. The policy of modern states, which are becoming more and more multi-ethnic, should be aimed at this, and therefore, the problems of acculturation and the formation of intercultural competence come to the fore in their lives.

As some scientists note, the basis of the development of intercultural competence is the study of culture. These opinions echo the views of other researchers: “As a result of the development of human society, people have to travel around the world and cooperate in multinational teams. At the same time, how can they get rid of the ideas and values rooted in them because of hundreds and thousands of years of upbringing and education? It is impossible and you should not even try. But what they can do is to expand their understanding of what is happening, to recognize existing cultural differences without being paralyzed by them” [25].

According to many researchers, humanity must learn to live within the limits of a new culture - the culture of dialogue. In this connection, the authors refer to the term “culture of tolerance” (*tolerantia* - patience, leniency). According to B.Zhdanyuk, tolerance is a fragile, unreliable, but absolutely necessary construction in human, religious, social, state and other relations [275].

Summing up, we can express the following thesis: education of tolerance is another task of educational institutions, which is related to the formation of intercultural competence. However, it should be taken into account that the process of achieving tolerance is quite complicated, because it is both necessary and impossible (you have to take into account views, actions, and ways of life that are repulsive with their traditionality).

In our opinion, the concept “intercultural competence” is also related to such a concept as “intercultural interaction”. In the education system, intercultural interaction acts as a means of understanding the ethno-national image of the world.

In view of the stated positions, it can be concluded that intercultural communication is always a solution not only to the communicative task, but also to the task of forming intercultural competence. Shevchenko Yu. notes that nowadays, the training of comprehensive school students is characterized by insufficient knowledge of the language, culture, historical past, traditions and customs of native and other peoples, as well as insufficient tolerance and benevolence manifested in feelings, assessments and behavior towards representatives of other nationalities. This explains the researchers' attention to the issues of intercultural, interethnic communication, the development of language communication, conditioned by the needs of modern existence in a multicultural society. “At the current stage, the results of the educational reform of the New Ukrainian School are the definition of key competencies, one of which is communication in a foreign language, which is a tool of international communication and a means of joining the European educational space. The basis of the modern social order in the field of education is the problem of generating a personality capable of intercultural communication, the solution of which occurs during the study of a foreign language, which ensures the formation of sociocultural competence in students” [233].

Goncharova O. pays attention to the intercultural competence too and names it “an essential element of the professional competence and general culture of a modern specialist, which is manifested in the ability of an individual to go beyond his own culture and acquire the qualities of a mediator of cultures without losing his

own identity; in the ability to achieve mutual understanding with representatives of different cultures, even with a mediocre command of foreign languages, based on knowledge, understanding and observance of universal rules and norms of etiquette of foreign language communication” [91].

The issue of the formation of intercultural competence of comprehensive school students in the process of learning foreign languages is becoming especially relevant for comprehensive schools. Such assimilation can act as a means of adaptation to the future conditions of social and professional activity. Education of intercultural competence is one of the goals of modern education.

The basis of the development of intercultural competence is the study of culture. In this regard, a special field of scientific knowledge - cultural anthropology, which investigates the development of culture in all its aspects: way of life, perception of the world, mentality, national character, everyday behavior, etc., attracts attention. Cultural anthropology studies a person's ability to develop culture through communication, considers the diversity of human cultures in their interaction. A modern specialist needs to orient himself in the cultural sphere of modern society, participate in the dialogue of cultures to solve typical and problematic tasks using verbal and non-verbal sign forms.

As it becomes clear from the previous chapters of our work, cultural identity is formed and developed in a complex process of dialogic interaction between representatives of different cultures, which involves the conscious acceptance of certain qualities as one's own. An individual's awareness of himself as a bearer of a certain culture means that he has appropriate knowledge and behavioral skills that allow him to feel free and confident in it, but it also simultaneously means that the individual possesses at least the necessary cultural competence to live in the conditions of his own culture.

However, the life activity of each person is not limited only to the framework of his culture, one way or another he inevitably has to encounter manifestations of other cultures. As experience shows, for an adequate perception and evaluation of foreign cultural phenomena, not only knowledge of the language of the relevant

culture is necessary, but also knowledge of the norms, rules, traditions, customs, etc. adopted in it. Each participant of intercultural contacts quickly realizes that the mere possession of a foreign language is not enough for a full-fledged intercultural understanding, that knowledge of the entire complex of forms of behavior, psychology, culture, and history of one's communication partners is required. Finally, knowledge of the mechanism of the communication process itself is needed in order to predict the possibility of misunderstanding partners and avoid it.

In this case, the question of the significance of cultural differences, the ability to realize them, understand them and adequately take them into account in the process of communication is crucial. The main goal and meaning of any communicative process is the desire to be understood by the partner, which implies the need to convey one's information, knowledge and experience to the interlocutor as fully and accurately as possible. In addition, this means that the effectiveness of communication is directly proportional to the level of mutual understanding between communicators.

However, in order to achieve mutual understanding, a certain set of knowledge, abilities and skills common to all communicators is necessary, which in the theory of intercultural communication is called "intercultural competence".

Unlike the process of intercultural communication, issues of intercultural competence have not been the subject of special research until now. The authors are not yet aware of special works on the topic of intercultural competence, in which this concept would be considered and its essence would be revealed. This circumstance determines the need for a more thorough analysis of it, for which the term "competence" should be considered in more detail.

The theoretical analysis of the category "competence" faces the problem of different interpretations of both the concept itself and the definition of its main criteria. Therefore, the primary task is to clarify the content of this category. In order to do this, it is necessary to define the meaning of the concept "competence" in our research.

Thus, in the Dictionary of Foreign Words, the term “competence” is considered in two meanings:

- 1) scope of powers of anybody or official;
- 2) a range of issues in which a person has knowledge and experience.

The term “competent” is also presented in two meanings:

- 1) someone who has competence;
- 2) someone who understands a certain field [260, p.116].

In domestic science, the concept “competence” has been actively developed in recent years by psychologists, pedagogues, sociologists, cultural scientists, who distinguish such types as social competence, professional competence, communicative competence, pedagogical competence, etc.

Today, the issues of professional competence and its special types are considered by a new science - acmeology, which examines competence from a systemic standpoint, highlighting in it subsystems of professionalism of activity, normative regulation of activity and behavior, etc. A supporter of the acmeological approach Derkach singles out in the structure of professionalism “a harmonious combination of high professional competence and professional abilities and skills at the level of professional mastery, acmeological invariants of professionalism that act as special basic skills” [67, p.28]. Based on this, professional competence is defined by him as “the main cognitive component of the subsystem of professionalism of activity, the system of knowledge, which gradually expands and allows to carry out professional activities with high productivity” [67].

In sociology, competence is also considered as an attribute of professionalism. In the sociological aspect, the definition of competence is most often used as a thorough knowledge of one's business, the essence of the business being performed, possible ways and means of achieving the planned paths. Therefore, for example, V.Rybalka considers the content of professional competence as the theoretical and practical readiness of an individual for the corresponding type of activity. Theoretical readiness is manifested in a set of abilities to think and analyze, and

practical readiness is expressed in external (subject) skills, to which he includes organizational and communicative skills [216, p.87].

In the context of the sociological approach, V.Danylchuk offers another interpretation of the phenomenon of competence. He believes that “competence implies, in addition to technological training, a number of other components that are mainly of a supra-professional nature, but at the same time are necessary for every specialist today. These are, first, personal qualities such as independence, the ability to make decisions, a creative approach to any matter, the ability to see it through to the end, and the ability to learn constantly. This is the flexibility of thinking, the presence of abstract, systematic and experimental thinking; this is the ability to conduct dialogue and sociability, the ability to cooperate [62, p.95].

In domestic psychology, the term “competence” has acquired an explanatory character, according to which it includes not only the set of necessary knowledge to solve any problem, but also knowledge of the possible consequences of a specific course of action. With this approach, competence is also considered as an attribute of communication, and communication itself is presented as a subject-object or subject-subject interaction. Moreover, the subject-subject method of communication is recognized as competent. In general, the concept of competence in psychological literature is usually associated with a high level of development of any skill in an individual, a way of solving a problem or carrying out an activity, which is expressed in the efficiency, speed, and accuracy of their execution. At the same time, the carrier of competence can only be an individual or group subject, and the competence itself must be evaluated according to procedural and performance indicators.

In the domestic theory of communication, the term “competence” is used in several meanings. It is “a set of knowledge, skills and abilities”, “the ability of an individual to carry out any activity, any actions”, “the level of formation of interpersonal experience, that is, learning to interact with others, which an individual needs in order to function successfully in society within the framework of his abilities and social status” or “the ability to choose and implement language behavior programs depending on a person's ability to navigate in a different environment, i.e.

the ability to assess situations taking into account the topic, tasks, communicative attitudes that arise in the participants before and during the conversation” [45].

In foreign science, the approach to competence is somewhat different. Here, the term social competence has long been established, especially in the field of social and psychological research. There, the term “competence” is widely used when considering issues of social abilities of an individual, establishing levels of social competence, identifying its components, etc.

Therefore, for example, English researchers distinguish three levels in the competence structure:

- integrative competence - the ability to integrate knowledge and skills and their use in practical life activities;
- psychological competence - a developed system of emotions capable of ensuring adequate perception of the surrounding world and practical behavior of people;
- competence in specific areas of activity, which is expressed in the ability to work with people, the ability to overcome uncertainty, the ability to implement plans, etc.

The famous British psychologist J. Raven developed his concept of competence based on the determining role of the value-motivational sphere of the individual. He considers competence as a phenomenon that “consists of a large number of components, many of which are relatively independent of each other ... some components belong to the cognitive sphere, and others to the emotional sphere ... these components can replace each other as components of effective behavior” [205, p.77].

Thus, under competence, he understands a specific readiness to perform a specific action in a specific subject area, which includes highly specialized knowledge, a special kind of skills, ways of thinking, as well as an understanding of responsibility for one's actions. Therefore, to be competent is to have a set of specific competencies of different levels. At the fundamental level, there are all specific skills and abilities to perform an action, and at the highest level - competence for

organizing any kind of activity: initiative, organizational skills, communication, ability to reflect, etc. At the same time, all competencies are divided into three groups: cognitive, affective and communicative, and its components have the properties of interdependence and interchangeability. These groups correlate with the functions of culture, which we have defined in the previous chapter.

Raven also claims that the formation of competence is not so much the creation of favorable internal and external conditions of activity as the education of a competent professional as an individual. Knowledge, abilities and skills that make up the executive side of any professional activity are successfully formed and implemented only with personal acceptance and awareness of the social significance of the respective goals, which determines the formation of high responsibility, initiative and readiness for creativity.

The most important idea in Raven's concept is the statement about taking into account the interests, goals, and priorities of each person when assessing his competence in the relevant field of activity. He notes that the components of competence manifest and develop only in the conditions of an activity that is interesting for a person. That is why he calls competencies “motivated abilities” [205, p.45].

Thus, the analysis of the literature on the problem of definition of competence shows the ambiguity, polystructure and multicomponent nature of the concept “competence”.

We can conclude now that the concept “competence” is a set of personal qualities necessary for the implementation of a certain content. The concept “competence” defines the depth and nature of an individual's awareness of any type of activity, as well as his ability to effectively implement his knowledge, qualifications and experience in practical activities.

Based on the above, in our opinion, the subjective factor serves as a basis for the competence of an individual, as it determines his ability to perform the relevant activity. It is expressed in the presence of qualities, knowledge, skills, opportunities and abilities of an individual to perform the necessary actions. On this basis, we

consider competence as an integral quality of an individual, manifested in a set of knowledge, abilities and skills that allow him to effectively satisfy his needs and carry out the necessary actions in any area of life. Therefore, we consider competence as a set of objective conditions that determine the limits of the realization of an individual's capabilities [208, p.65].

It is quite obvious that in his practical life every person is connected with the surrounding world by numerous relationships of the most different nature. Each of them requires the individual to have certain knowledge, skills and abilities to preserve, maintain and develop these relationships so as not to be an outsider in the world. For this, a person must have appropriate competencies, the number of which is determined by the totality of his relationships with the environment. Thus, we consider it justified to assert that the general level of competence of an individual consists of a set of individual specific competences corresponding to his relations with the surrounding world.

Since each type of interaction of an individual with the surrounding world makes special demands on the knowledge, abilities and skills of the subject, it is quite natural to distinguish different types of competence. From all the diversity of individual competences, we single out intercultural competence, which is formed as a result of the objective need for each person to interact with the phenomena of other cultures, to borrow them to meet their needs.

As we have already mentioned, in the most general form, the process of intercultural communication is the communication of individuals who are carriers of different cultures that have their own language, types of behavior, values, customs and traditions. In this interaction, the individual's behavior is determined by his belonging to a certain socio-cultural and linguistic community. In the process of communication, each participant acts simultaneously as a separate individual, as a member of a socio-cultural group, as a representative of a certain cultural community, and as a representative of all humanity. Accordingly, his consciousness simultaneously contains individual, social-group, national, and universal knowledge, but each of these types of knowledge plays its role in the communicative

process. As a whole, this knowledge constitutes the content of an individual's intercultural competence. They are diverse in nature and include, in addition to language knowledge, general and specific knowledge about the communication situation, knowledge of social and cultural norms, knowledge about communication partners, etc. Consciously or unconsciously, communication partners implement this knowledge when interacting with each other.

At the same time, intercultural communication, like any other type of social communication, always has its goals, the implementation of which determines its effectiveness (or ineffectiveness). That is why intercultural competence plays the main role in situations of intercultural communication. However, this phenomenon is just beginning to attract the attention of researchers, and the very concept "intercultural competence" is just beginning to enter wide scientific circulation and, accordingly, does not have an established terminological definition. We can note only a few publications in which this concept is described at the propaedeutic level [38, p.5].

In foreign science, the concept "intercultural competence" arose in the early 70s of the 20th century, when the formation of intercultural communication as an independent scientific direction took place. In the course of this process, at the turn of the 70s and 80s, the issues of relation to another culture and its values, overcoming ethnic and cultural centrism became relevant. In the context of the study of these problems, intercultural competence began to be considered as "a complex of analytical and strategic abilities that expands the interpretive spectrum of an individual in the process of interpersonal interaction with representatives of another culture" [116, p.34].

By the mid-1980s, Western science developed an idea according to which intercultural competence can be mastered by mastering the knowledge obtained in the process of intercultural communication. Knowledge of this kind was divided into specific knowledge, which was defined as information about a specific culture in traditional aspects, and general knowledge, which included the possession of such communicative skills as tolerance, empathic perception, knowledge of cultural

universals. However, regardless of this division, the success of intercultural communication has always been associated with the degree of mastery of both types of knowledge. According to this division, intercultural competence in Western cultural anthropology is considered in two aspects:

1) as the ability to form someone else's cultural identity, which involves knowledge of the language, values, norms, and standards of behavior of another communicative community. With this approach, assimilation of the maximum amount of information and adequate knowledge of another culture is the main goal of the communication process. Such a task can be set to achieve acculturation, up to the complete rejection of one's native cultural affiliation.

2) as the ability to achieve success in contacts with representatives of another cultural community, even with insufficient knowledge of the basic elements of culture.

In the national science of communication (communicative studies), intercultural competence is still defined as “the ability of members of a cultural community to seek understanding in the process of interaction with representatives of another culture using compensatory strategies to prevent conflicts between “own” and “other” and to create a new intercultural communicative community during interaction” [28, p.87].

In general, we agree with this understanding of intercultural competence. We would like to make some significant clarifications in this matter. In our opinion, the concept “intercultural competence” is related to the volume and quality of information about the phenomena and values of another culture. In addition, the more actively a person uses the knowledge he has, the higher the level of his intercultural competence is assessed. At the same time, in the process of intercultural communication, partners pursue certain goals, to achieve which they use certain techniques and methods that allow them to achieve their goals. Collectively, these knowledge and techniques form the communicative basis of intercultural competence, the main features of which are:

- openness to learning about another culture and perception of psychological, social and other intercultural differences;
- psychological adjustment to cooperation with representatives of another culture;
- the ability to distinguish between collective and individual in the communicative behavior of representatives of other cultures;
- the ability to overcome social, ethnic and cultural stereotypes;
- possession of a set of communication tools and their correct selection depending on the communication situation;
- observance of etiquette norms in the process of communication.

Based on these features, we believe that intercultural competence is a set of sociocultural and linguistic knowledge, communication skills and skills of an individual, with the help of which he can successfully communicate with speakers of other cultures at all levels of intercultural interaction.

The essence of intercultural competence is that an individual, possessing a sufficient amount of knowledge, abilities and skills in the field of intercultural interaction and communication, acts as an active carrier of these knowledge, abilities and skills. This allows him to accept the uniqueness of the way of life of intercultural communication partners, to correctly assess the specifics and conditions of interaction and communication with them, to find adequate models of behavior with them in order to achieve mutual understanding and agreement, as well as high efficiency of joint activities. Based on this understanding of intercultural competence, its content can be structurally divided into three groups of knowledge: affective, cognitive, and communicative.

Affective knowledge forms the emotional and value basis of effective intercultural understanding and interaction, and therefore includes empathy and tolerance, which are not limited to the framework of forming a trusting attitude towards another culture and its representatives. They form a psychological basis for successful intercultural communication.

Cognitive knowledge (conceptual basis) is the basis for mutual understanding, adequate perception and interpretation of the communicative behavior of partners, the basis for correcting one's own behavior in the process of intercultural interaction. They include various types of culturally specific knowledge, which in each specific case of communication have their own special meaning.

Communicative knowledge is aimed at ensuring the effectiveness of intercultural communication. They represent behavioral strategies specifically applied in situations of intercultural contacts. There are strategies aimed at the successful flow of such interaction, encouragement to language action, search for common cultural elements, readiness to understand and identify signals of misunderstanding, using the experience of previous contacts, etc., and strategies aimed at replenishing knowledge about the cultural uniqueness of the partner.

Since intercultural competence initially involves a dialogic form of interaction, it is fully justified in the process of its formation to use dialogic methods, which we understand as a set of teaching methods that ensure the effective formation of intercultural competence through dialogic interaction in the learning process. Dialogic methods represent a system of rules and techniques for organizing the learning process based on a previously created dialogic structure with the aim of preparing students for the perception of educational material by encouraging them to participate in posing problems and solving them, preparing them for independent research activities. As a whole, dialogic methods provide an opportunity to simulate situations and problems that may arise in the process of intercultural communication and “play out” various options for their solutions.

The following groups belong to the main dialogic methods of forming the competence qualities of the individual: heuristic, discussion, game, training. Heuristic methods, in turn, include an interview, a problem method based on solving cognitive tasks, brainstorming, and creating an information bank. The group of discussion methods combines educational group discussions, reflection and analysis of practical cases and situations, disputes. Game methods include open-ended business game, simulation game, role-playing game, and lesson-competition. In

addition, dialogic training methods involve actual training, sensitive training, and autogenic training.

In the work, we also analyzed regulatory documents:

The state standard defines general requirements for the content, quality and results of education. It defines which aspects of intercultural competence should be taken into account in education at different levels.

A typical curriculum deals with the content of specific subjects or courses. It provides guidance on learning intercultural competence, including the ability to understand and respect cultural differences, promote mutual understanding, and develop critical thinking.

Model foreign language programs determine the requirements and content of foreign language learning. They include tasks and emphases related to intercultural competence, such as understanding cultural differences, being able to communicate effectively in an intercultural environment, and developing cultural sensitivity.

Thus, we made the definition of “Intercultural competence”. Understanding other cultures: the ability to understand and respect cultural differences, including the traditions, values, and social norms of other cultures. Effective communication in an intercultural environment: ability to effectively communicate and interact with representatives of other cultures, avoid intercultural conflicts. Development of cultural sensitivity: the ability to show cultural sensitivity and adapt one's behavior according to a specific cultural setting. Goals of developing intercultural competence: to develop in students the ability to accept and respect cultural differences, to promote tolerance and openness to other views. Building intercultural communication skills: to maintain effective intercultural communication skills, such as the ability to listen, express one's opinions and adapt communication to the specifics of the audience. Preparation for global citizenship: to prepare students for life in a global world where they can meet a diversity of cultures and promote harmonious cooperation.

In general, the goal of interactive teaching methods is to create real situations in which new experience and knowledge are acquired in the minds of students. They

begin to manage the process of their interaction with their partners, adequately interpret their actions and deeds, effectively and actively respond to changes in the context of intercultural interaction, i.e., education of active communicators and members of society (citizens).

1.3. Evolution of the ideas of education of active citizens in philosophical and pedagogical literature

Education for citizenship is an element of moral education of the individual. The problem of the formation of civic education, the awareness of citizenship as a quality of the individual and, at the same time, as a system of relations between man and state, society and state, received the attention of philosophers and public figures even in the era of antiquity. Although in the development of Western civilization and, especially, Ukrainian civilization, there were historical periods when the education for citizenship and the very term “citizen” were not used either in philosophical or pedagogical literature.

The process of forming the content of the category “citizenship” in the period of antiquity was closely related to the moral and ethical assessment of the behavior and human personality qualities as a citizen. The life feat of the philosopher-citizen Socrates, the works of Plato and Aristotle, Cicero and Marcus Aurelius, as well as other thinkers speak of this. The established since then comparison of the personality qualities of a person and a citizen passed through the centuries and was included in the Declaration of the Rights of Man and Citizen (1798) [65] and the Universal Declaration of Human Rights (1948) [261].

According to A.Marru [161], Homeric Greece did not emphasize the process of forming a citizen, because the main goal of growing up was the education of a capable, strong warrior. The heroes of Homeric Greece were brought up in the spirit of competition, did not set social goals, and did not consider the good of the state as the highest good that appeared under the polis system. Marru defines the main goals of a person in this period as follows: “To shine, to be the first, to win, to establish

oneself in the competition, to surpass the opponent in front of the judges, to perform a feat ... which will make him the first among people-contemporaries, and maybe even descendants – that is the reason why he lives and why he dies” [161, p. 32].

It is possible to highlight the elements of civic education at this stage by analyzing the education system in Sparta, Athens and other Greek polises. It is in Sparta that “... the deeply personal ideal of the Homeric knight, the royal soldier is now replaced by the collective ideal of devotion to the state” [161, p.36]. Devotion and service to the state becomes the background against which the complete spiritual life is carried out. In Sparta, such an ideal of citizenship can be found, which was later established with the help of educational systems in many states. However, Marru considers this ideal to be totalitarian. It is in the state that an individual becomes a person. The presence of the state gives rise to a deep sense of solidarity that unites all citizens of the same city, gives birth to love and devotion to the good of the common homeland, and at the same time the willingness to sacrifice one's life for the good of the state. In the process of historical development, the goal of the state began to be put above the goals of individual citizens, leveling began to occur, which led to the destruction of the idea of citizenship in Sparta.

The theory of civic education and the interpretation of civil status had its greatest flourishing in the system of classical polis democracy. “Military virtues” characteristic of Homeric Greece, which received citizenship rights in the polis, but at the same time were somewhat modified when moving from “military” (aristocratic) virtues - courage, bravery – to “peaceful” ones - justice, intelligence, prudence. “Peaceful virtues” are transformed into the ideal of polis education, for the purpose of training citizens of the polis; military and civil virtues are concentrated in the generalized, and therefore true image of a soldier-citizen.

The merging of military and civilian virtues as the main goal of education and formation of a person corresponded to the specificity of the ancient polis as a kind of union of armed men, a civil corporation, a civil community, a settlement in which the accepted, established and obligatory norms of relationships, passed down from generation to generation, began to prevail laws binding on the entire population.

In connection with the shift of the center of social life to the people's communities, qualities such as intelligence, moderation, and prudence become an important component of political virtues, along with “military” virtues. The argument on which the Homeric heroes relied - strength - ceases to be the main one. It was necessary to be able to force oneself to listen, to convince. It was impossible to force any of the citizens to shut up. During this period, among all civil virtues, justice came to the fore.

The concepts “justice” and “virtue”, which are inextricably linked with the characteristics of an individual as a citizen, undergo changes in the process of historical development and formation of ancient philosophy, notes O.Dukhnovych [73, p.139]. Thus, in Hesiod’s works, justice, as in Homer’s works, is opposed to force and violence.

Democritus considered justice to be “fulfilment of duty”, injustice – “failure to fulfill one's duty, evasion of one's duties” [73]. A good citizen, according to Democritus, should not engage in other people's affairs, neglecting his own, but also should not ignore public affairs, because such neglect entails the reputation of a bad citizen, even if a person has not done anything wrong.

Virtue as a characteristic of a citizen of the polis, according to Protagoras, consists of justice, prudence and piety. According to the philosopher, virtues need to be learned, as they are necessary in domestic and state affairs. Moreover, here a big role is assigned to education.

During the heyday of Athenian democracy, ideas about civic virtues as regulators of human behavior were born. Socrates (470-399) as a citizen and philosopher solves the problem of the relationship between civil culture and real political behavior with his life and death.

Socrates drew attention to the role of laws in the organization of public life. According to Socrates, a person's attitude towards people and the Gods is determined not by arbitrariness, but by laws. Obedience to laws is justice and is the duty of a citizen. For example, Xenophon in his “Socratic works”, conveying the opinion of Socrates, expressed by him in a conversation with Euthydemus, writes: “... without

justice, one cannot be a good citizen” [165]. Socrates considered law-abidingness to be the main civic virtue, because “under the rule of law, society is prospering”.

According to Socrates, where fellow citizens obey the laws most strictly, the state is the happiest in peace and the most invincible in war. The consent of citizens is the most important good for the state. Socrates left behind no works, so his views can be reconstructed based on the works of Plato, Aristotle, Xenophon, Diogenes Laertes, etc., but Socrates' life is a real feat of citizenship.

As a citizen of Athens, Socrates performed all the functions of a citizen. He participated in the war, was a member of the Athenian Council [165.]. The description of the trial leaves no doubt about the high citizenship of Socrates. Brought up by the polis, he could not go against him, even knowing about the injustice of the sentence. In his comments to Crito, O.Dukhnovych explains this as follows: “Thinking from a distance, laws, according to Plato's Socrates, can of course be wrong. In this case, however, they need to be discussed, criticized, replaced with new ones, for example, to demand a different decision in court, rather than the one that comes from the court's decision. However, the thought-out, discussed and adopted law must be applied without any exception and no one has the right to violate it” [73, p. 139]. As a true citizen, Socrates was incapable of preferring life to death. For Greece of the VIII-V centuries B.C., it was typical for a free man condemned to exile to kill himself.

A peculiarity of Socrates and Plato understanding of citizenship is that they bring internal, moral citizenship closer to external citizenship. Arrangement of the soul, justice and good are the keys to the success of individual and social practice. In addition, the imperfection of society, the lack of real knowledge and the inability to live are the cause of evil.

Compared to Plato, for whom the external citizenship is only a symbol of the internal, his student Aristotle considers the need for a common cause for the self-determination of a person and a citizen to be the best good for all.

A citizen is one who participates in the legislative or judicial power of the state. Access to public office is evidence of civil rights. In practice, a citizen is

considered one whose parents - both father and mother - are citizens, and not just one of them. The main virtue of a citizen, according to Aristotle, is honor, which implies the ability to independently participate in the affairs of the polis. Both the citizen with his rights and responsibilities, and the political whole mutually condition each other to an equal extent. Aristotle considers the best citizen to be one who possesses virtue. "If it is possible to assume the existence of a state consisting exclusively of business citizens, then each of them must do his job well, which depends on the virtue of the citizen. But since it is impossible for all citizens to be the same, there cannot be one virtue of a citizen and a good person; the virtue of a business citizen should be available to all citizens, because only in this case the state turns out to be the best..." [146, p.15].

Peculiarities of polis management and the need to fulfill two duties at once - one's civic duty to rule and, at the same time, the duty to obey - determine one of the virtues of a citizen: "the ability to rule and obey is praiseworthy; the virtue of a citizen probably consists in the ability to perfectly rule and obey" [146, p. 20].

Like Socrates, Aristotle considers the most important characteristic of a citizen to be respect for the law, compliance with the law. A citizen is also obliged to participate in the political life of the polis. This was even reflected in one of Solon's laws: "whoever does not stand up with weapons in his hands for either one or the other during a time of turmoil in the state, is dishonored and deprived of civil rights" [146, p.22].

Following Plato, Aristotle pays serious attention (book 8 of "Politics") to the education of youth as a means of expressing the community of citizens. The philosopher believes that if the goal of any state is one - general well-being, then the education of all citizens should be a public matter, and not a private one. Aristotle also emphasized that education should be based on the law and be a public matter. At the basis of education itself, he believes, there should be three rules: stick to the middle, to the possible, to the decent. This work of Aristotle is also interesting because in it he reflected his opinion about who can be considered a citizen. He

writes: "It is quite fair that we should consider citizens all those without whom the state cannot exist" [138, p. 115].

Thus, in ancient Greece, a citizen is not only a legal status, it is also the awareness of oneself as such, and it is involvement in the Greek political, democratic worldview. It is the ability to defend one's city at any time, it is the ability to rule the people, since every citizen not only had the right to participate in the social and political life of the polis, but was also obliged to do so. "After all, it is necessary for citizens to have the opportunity to do business and wage war, but what is even better, to enjoy the world and enjoy leisure time, to do everything necessary and useful, and even more so - beautiful. With these goals in mind, appropriate education should be established for children and for other age groups that need education" [138, p.173].

Philosophers of antiquity, thus, believed that education is an integral function of society. Adhering to the idea that "a healthy mind resides in a healthy body", they saw physical education as the beginning of mental education, and the main task of education was to complement and develop what was laid down by nature [138, p. 182].

In this sense, there is every reason to believe that the very idea of citizenship as a moral and political category and as a universal human value was handed down to the next generations precisely by the ancient polis. The idea of a person-citizen is not devoid of universal content and in this sense is a concrete manifestation of polis culture. The polis and its laws as humane solutions had a certain orientation towards a completed social model. Another feature of the polis life is related to the above - there was no contradiction between the individual and society. Man realized himself in the polis, but did not dissolve in it.

In the definition of a citizen, ancient authors emphasized moral categories: justice, integrity. Virtue acquires the meaning of moral perfection and state utility. Above all virtues there is justice, next to it - prudence. A virtuous man possesses attainable virtues and consciously masters them. Correlating justice, injustice and audacity, and making a decision, a person enters the sphere of conscious choice.

Together with the acquisition of state landmarks, a person opens the way to realizing his own personality.

No less valuable are the ideas of Roman philosophers and political figures concerning the issue of citizenship, education of citizens, and citizenship virtues.

The main purpose of Roman education is preparation for practical life in the sphere of the state. The upbringing of a true citizen of the homeland took place both in the process of family education (where civic virtues were established by family customs and traditions) and in the entire structure of social life [122].

The famous Roman philosopher and politician Cicero put the fulfillment of civic duty above other virtues. In his writings, Cicero affirms patriotism, the duty of Romans to the homeland and fellow citizens: “since the homeland promises us more benefits and is a mother older than the one who gave birth to us, then, of course, we should give it a greater thanks than that, which should be given to the father” [122, p. 26].

Cicero thoroughly criticizes refusal of state activity and fulfillment of civic duty. He considers it strange that educated people “when the sea is calm, refuse to hold the helm, because they have not learned it and have never tried to master such a skill, but that they announce their intention to stand at the helm when a strong storm plays out at sea” [122, p. 27]. Thus, Cicero removes doubts about whether one should engage in public activities and perform civic duty at all.

The main meaning of human existence in Cicero's understanding is service to the homeland and the people. Therefore, studying the sciences that can make a person useful to the state is a glorious task of wisdom and the greatest manifestation of valor and its duties. Valor, more than other virtues, strives to serve others, and the highest valor is to strive for the common good. Fulfillment of civic duty is considered as a higher duty, which finds the most important application in state management. Patriotism is defined as the duty of Romans to their homeland and fellow citizens. Along with military service as a civic duty, paying taxes is also considered.

The peculiarity of the Roman interpretation of citizenship also lies in the fact that the emphasis is placed on the values of freedom, liberality, mercy, benevolence, peace and friendliness towards each other. In contrast to the Roman, Greek and Slavic understanding of citizenship is largely based on extrapersonal grounds related to a certain place of residence - a polis, a city.

In the philosophical tradition, the idea of citizenship is inextricably linked with the idea of civil society. The Age of Enlightenment gave a large number of interpretations of the understanding of the meaning of the existence of society, citizens and the state, as well as the education of true citizens of the motherland.

Zh.-Zh. Rousseau was one of the first to consider the issue of citizenship education. It should be noted that Rousseau highly valued the role of citizenship both in social life and in a more general sense - the existence of the state. At the same time, Rousseau came closer than anyone did to the understanding of citizenship in its modern meaning. He pointed out that a person should not only be a citizen and properly fulfill his civic duties, but first of all he should be a person in the humanistic sense of the word. He writes: "... the duties of a citizen are more important than the duties of a senator, and the duties of a person are more important than the duties of a citizen" [213, p.84]. This understanding of citizenship as an integral quality of an individual converges with the understanding of the French socio-political thinker, legal theorist, lawyer J. Beaudin, who believed, based on the position of the theory of natural law, that there is "no difference between a virtuous person and a good citizen". For this reason, "a wise person is a measure of justice and truth and ... the higher good of a private individual is the same as the higher good of the state" [11, p. 33].

Rousseau notes that the duty of educating citizens should be entrusted to society and the state. Moreover, truly civic education is possible only in free nations, since the most important principle of education is education in equality. Rousseau points to the need for continuity of education, since the education of a citizen is not a matter of one day, but it should begin from childhood. By the mechanism of educating a citizen, Rousseau understands the perception by each citizen of his

personality from an early age “... not otherwise than from the point of view of his relations with the state as a whole, and to look at his own existence only ... as a part of the existence of the state ... “ [213, p. 197]. In addition, in this way they will be able to feel themselves a part of the state.

Based on Rousseau's concept, the following main features of a citizen can be distinguished:

- respect for state laws and principles of general will;
- the presence of moral freedom, since obeying one's desires is slavery, and obeying the law is freedom (based on this phrase, it can be concluded that one of the characteristics of a citizen is conscious regulation of behavior and highly developed legal self-awareness);
- love for motherland, which should fill the entire being of a citizen.

Rousseau notes that education itself is designed to form national self-awareness. Education directs the taste and thoughts of citizens so that they become patriots.

Speaking in one of his works about Poland, Rousseau indicates that the education of a citizen should be comprehensive and include [213, p.184]:

- 1) study of national literature;
- 2) studying the geography of the native country;
- 3) at a more mature age, studying its history and laws.

Another representative of the French Enlightenment, Helvetius (1715-1771), a materialist philosopher, was an outstanding statesman, close to Montesquieu, Diderot, and Holbach. In the treatise “About a Man” he laid out his own concept of education. Considering various aspects of the educational process, Helvetius wrote: “The science of education boils down to putting people in a position that would make them acquire the desired talents and virtues (...) Education makes us what we are” [104, p. .26].

Helvetius considered education powerful, which was characteristic of the Age of Enlightenment. He did not go to extremes like Rousseau, who saw ideal education in the complete isolation of a child from the outside world and his upbringing by a

wise mentor (in this Helvetius even opposes Rousseau). He saw education in the understanding of man, his place in society, his role in the history of his country and the role of education as a factor in personality development - in this Helvetius' views are similar to the views of many figures of the Enlightenment.

In order to implement the idea of ideal education, according to Helvetius, it is necessary:

- to determine what talents or virtues are characteristic of a person of a particular profession;
- to indicate ways that would encourage him to acquire these talents and these virtues.

“In general, the best kind of upbringing is when a child, being away from his parents, who do not interfere with the ideas that should occupy him during his studies, ideas that contradict them. That is why public education will always be better than home education”, Helvetius notes [104, p. 28].

Speaking about a citizen, civic education, Helvetius systematizes civic virtues, which includes generosity, truthfulness, justice, loyalty to friendship, one's word, loyalty to obligations, etc. A citizen is not only a person who is aware of all his rights and responsibilities. He is also a person who strives to achieve success either in his activities or in the arts and sciences, and he will be able to do this if he has been taught from an early age to self-education, because the modern education system only drowns out all the talents and impulses of a child. “Why are there so few good patriots, few citizens who would always be just? Because people are not raised to be fair; because modern morality ... represents only a tangle of gross errors and contradictions; because you can be fair only by being educated, and even the most understandable concepts about natural law are drowned out in a child” [194, p.32].

Highlighting different methodological approaches, educationists are united in their opinion about the priority of purposeful education and training in the formation of a citizen's personality.

We will analyze the views and approaches of domestic teachers and public figures regarding the education of citizens.

For a very long time in Ukraine, the problem of citizenship was philosophically and pedagogically grounded, although socio-political thought, historical monuments, and literary monuments mentioned the importance of patriotism as a personal quality necessary for the formation of the Ukrainian state. Examples of the manifestation of the spirit of patriotism and citizenship can be found in “The Teaching of Volodymyr Monomakh”, “The Story of the Time Years”, “Lay of Igor’s Warfare”.

The problem of civic education appears both in literature and philosophical domestic works in the 17th century. Thus, the Croat Yuri Križanim (1618-1683), considering the state of allegiance, calls it political slavery, noting that being a slave of the king and the people is a glorious thing and is one of the types of freedom, moreover, it is the duty of every citizen and expresses honor, not humiliation [138]. In this case, the terms allegiance and citizenship are not synonymous, which reflects the peculiarities of the historical development of the idea of citizenship and civil society.

The Ukrainian education system of this era was greatly influenced by the works of outstanding French and English educators, especially Locke. The desire to raise educated, loving and devoted to their country citizens is characteristic of this period of the formation of citizenship [135, p.145]. M. Grynchenko believed that education has three main parts: physical education, which concerns only the body; moral education, which has the heart and soul as the subject of education, and mental education, which deals with the education of the mind. He expressed the main rule of upbringing in the following lines: “Raise your children to be happy and useful citizens” [135, p.88].

We find G.Vashchenko's reflections on citizenship, patriotism and the specifics of the national self-awareness of the people to be interesting. Considering love for the homeland, he notes that you can love your homeland in different ways: how to love snow, a smoky house, and how an English citizen who is proud of “institutions and high civilization” loves his country [262, p. 259]. According to G. Vashchenko, the second type of love for one's homeland is more active, as it is not

based on ignorance. In our opinion, G.Vashchenko reflects the dualism inherent in the current understanding of citizenship - how unconditionally one can love one's homeland. G.Vashchenko solves it as follows: "Love for the homeland is a beautiful thing, but there is something more beautiful - it is love for the truth" [262, p. 59]. He also notes the negative aspects of unconditional love for the homeland - it divides nations, feeds national hatred and "... sometimes dresses the earth in mourning" [261, p. 29]. For G.Vashchenko, love for the truth is more important, because the truth spreads knowledge and creates spiritual pleasures. "The way to heaven is not through the homeland, but through the truth", - G.Vashchenko points out [262, p. 159].

At the end of the 19th and the beginning of the 20th century, a well-known Ukrainian pedagogical figure Y.Zelenkevych [274] indicated that the state should be guided by the principle of Christian ethics; always have "its task to improve social life for the sake of all its members". Politics and social economy should be directed by the state to unite people, not divide them. For this purpose, it is necessary that "all the activities of the state inculcate in its citizens the consciousness of the idea of duty and counteract with the force of its moral authority the desire of people to defend and oppose their personal or class interests". In other words, the state had to use all its might to lead the people to strive for moral improvement. "The idea of people's unity should serve as the main basis of the state order and state policy" [274, pp. 142-144].

We will analyze the main approaches to the problem of moral education in the history of domestic pedagogy. Thus, domestic pedagogical thought, starting from the times of Kyivan Rus, as noted by M.Demkiv, [73] is characterized by emphasis on the moral direction of education. Moreover, moral and religious education, in his opinion, is dominant throughout the historical development of the country. In the 19th century, only a more thorough development and deepening of those issues of moral education, which were planned earlier, takes place. In the history of pedagogical thought, the theory of patriotism and civic education has been actively developed since the 19th century.

Many thinkers of that time emphasized the need for purposeful education and its importance. M.Demkiv [68] noted the enormous importance of education and its influence on the fate of nations: "... education is the first good of a person, the first necessity: the fate of his whole life depends on it. From the teacher, he can become either a virtuous or a perverted Nero" [68, p. 138].

The beginning of the 20th century was marked by teachers' search for educational goals. Most of them ask themselves the question: what should a national school be like and what should "national education" be like? What should become the basis of national education and on what basis will it be built? Speaking about the search for a model of a national school, it should be noted that these searches go into all components: the form, the method of organizing the educational process, methods, etc., but above all they go into working out the truly national content of education. At the same time, as the most important component of the national school, they point to Orthodoxy, which has become the historical foundation of the Ukrainian school and has always occupied an important place in the entire system of national education.

The problem of civic education in the domestic pedagogical tradition of the 20th century practically did not exist, and the main emphasis was placed on the system of national education. M.Dragomanov paid a lot of attention to this topic. In one of his most famous works, "Strange thoughts about the Ukrainian national cause" (1891), it was not for the first time that various aspects of national characteristics of education were considered and a clear worldview rationale was given. M.Dragomanov pointed out that there is a need to apply a national system of education, since each nation during its historical development has developed certain forms of education peculiar only to that nation. The ideal of education as a necessary goal of the educational process is correlated with the interests of national development. In addition, in the ideal of education, as M.Dragomanov notes, the ideas of each nation about its citizen are reflected [70].

"Despite the similarity of the pedagogical forms of all European nations, each of them has its own special national education system, its own special goal and its

own special means of achieving this goal”, he claimed [71, p. 72]. According to M.Dragomanov, the application of an education system built on “abstract or foreign principles” in our country will have a weak or even negative impact on the development of students.

M.Dragomanov believed that there are certain national qualities that can even be inherited and are characteristic only of a certain ethnic group. It is on the foundation of these qualities that the educational system should be based. He called these qualities “natural inclination” (in modern science, it is identical to the concept of mentality). It is on “nationality”, as claimed by M.Dragomanov, that a teacher should rely on in his activities. The author asserted too categorically: “education, if it does not want to be powerless, must be national”, i.e., in accordance with the peculiarities of the national character [70, p. 91].

Recognizing the Christian ideal as the highest ideal of education, M.Dragomanov believed that it is an integral part of the national education of all Christian peoples. The teaching of various educational disciplines is also an element of pedagogy common to all civilized peoples. However, specific forms of education and training should remain national. Otherwise, the effectiveness of pedagogical influence on the child will be significantly reduced.

Noting the peculiarities of the worldview of the people, M.Dragomanov pointed out the contradictions that are connected with the historical features of the country's development: the absence of clear legal concepts and at the same time the high morality of the people; susceptibility to everything foreign and at the same time the stability of folk beliefs. In contrast to Western European nations, the people's invariable distinguishing feature was only a strong Orthodox faith. According to M.Dragomanov, all these properties had to be taken into account when developing the concept of national education and upbringing [70, p.92].

Many liberal pedagogues of the beginning of the 20th century, orienting themselves to a greater or lesser extent on Western positivist ideology, responded very critically to M.Dragomanov's theories of national education. Therefore, they claimed that specific national features should be present in pedagogy, but they are

secondary to “universal” ones. In fact, it was a statement about the priority of universal pedagogical values over national ones, which is close to the views of some modern domestic authors.

They believed that the very attempts to determine the features of the national character could not lead to reliable results, since all nations are in constant development. This assumption can also be found in modern pedagogical literature. At the same time, other teachers, primarily supporters of Orthodox education, largely support M.Dragomanov's point of view.

The well-known Ukrainian socialist, physician S.Podolynsky. paid great attention to the issue of national education and upbringing. In the legacy of the pedagogue, a holistic understanding of the goals, forms, and tasks of national education is built, the idea of which is integrative and deeply permeates all of his creativity. S.Podolynsky had many works that in one way or another touch on the issue of national education, and his cycle of articles “On the National Education Ideal” was published [192].

Therefore, for example, the main task of national education S.Podolynsky considers devoting all his energies to serving the homeland and preparing for this service. However, “national education is not the development of sentimental worship of the country and its culture, it is not the accumulation of knowledge about the country. One cannot see one's goal in the development of national romanticism, its goal is to develop the idea of serving the motherland and prepare for this service” [192, p.158]. The national feeling that is revealed in a person is a sign of high spirituality and intense creative activity of the soul. “Love for the homeland is not, in the light of this, a simple attachment of the soul to the place in which it was born, but is a great and deep life of the soul, it is an expression of its growth and disclosure, its ascent to the heights of spiritual life” [192, p.157]. He understands love for the homeland as a healing source of the development of the soul and spiritual forces in a person. National feeling, love for the homeland are directly related to the spiritual life of a person, and therefore, despite the recognition of the peripherality of social education in the matter of raising children, S.Podolynsky recognizes the connection

between the development of a spiritual life, “ascent to freedom” and the formation of a national sense.

The end of the 19th century was marked by the search for answers to the questions “What should a citizen be?” and “How to create conditions for nurturing those qualities of a person that would characterize him as a citizen?” Thus, a follower of humanistic pedagogical ideas M.Pavlyk noted the importance of citizens having high patriotic and civic feelings, pointing out that the strength and glory of every state depends on it.

Noting the great influence of the environment on moral and religious development, he especially singles out the influence of elders, “among whom students live” [188], indicating that the presence of this feeling in a child will depend on the patriotism of the parents. M.Pavlyk singles out the study of history as a special means of educational influence, since it is history that provides examples of patriotism and citizenship. Also, to the means of education, M.Pavlyk refers the celebration of heroic and historical dates, the use of literary and musical works. The role of the moral and religious basis in education is especially emphasized, since “a religiously moral person cannot help but love his homeland and wish to serve it” [188, p. 13].

M.Pavlyk singles out family, school, society and state among the most important factors of education. The family, the routine of family life, the system of mutual relations influences the moral development of a child. In the family, according to M.Pavlyk, there is a liberation from personal selfishness and a child's attachment to the values of citizenship: “Love for one's people, for people in general (general philanthropy) is only an extension of the feeling that arose in the family...” [188, p.34].

School is an important transition stage between family life, family arrangements and social and state life. However, for the realization of the ideal of education, it is necessary that there should be continuity between these institutions of socialization. M.Pavlyk points out the connection between the education of citizenship and the education of universal human values. The purpose of the

existence of the state is, in his opinion, “in the constant moral improvement of people...” [188, p.39].

Prominent representative of pedagogical thought of the late 19th and early 20th centuries B.Grinenko, speaking about the pedagogical process, defines it as “comprehensive improvement of the personality on the basis of its organic self-development and to the extent of its strengths, according to the social ideal” [79, p.91]. Ideals are reflection of the ideals of people and society. B.Grinenko points out that the existing universal ideals included in the pedagogical process become a life force, a “living model” that could be followed in education only if they are refracted through national ideals” [79, p.96]. He sees the national ideal in the education of a “good public worker”, although this ideal is universal and is understood as a property opposite to selfishness and personal isolation on the one hand, and the duty to work with others, “jointly merging into a friendly community with others” [79, p.97] - on the other hand. An important element of education of a “good public worker” is the formation of awareness of public cultural duty. That is, this is a person who not only uses the fruits of previous generations, but actively protects and multiplies them. According to B.Grinenko, it is impossible to be a good citizen without being a good public figure. Important, distinctive qualities of a citizen - a good public worker - are independence, initiative, and self-activity.

B.Grinenko saw the ways of achieving educational goals in the unity of three means. The first is the content and character of education. The second most important tool is the teacher's personality, the teacher's example. This position is noted not only by Grinenko, but also by a number of authors in the 20th century (A. Mudryk, V. Sukhomlynsky).

The author sees the third means of moral education in the structure of school life. Later, this provision was reflected in the concept of teacher by A. S. Makarenko.

According to A. S. Makarenko, the educational system of school should be based on the pedagogical and student collective and the collective of students should not be the collective of the class, but the collective of the school. Traditions of school

life are a necessary element that unites school students into a single team. “Nothing binds a team together like tradition”, - A.S. Makarenko wrote [134, p. 289].

Tradition determines the appearance of the school, is the core of the team's existence, and determines discipline. In Makarenko's opinion, the following factors are necessary to create a single school collective as an instrument of pedagogical influence and a condition for the education of a citizen: “... unified school interests, a unified school form of work, unified school self-governance and, finally, communication (of members of this collective)” [134, p. 296].

“I am convinced that the goal of our education is not only to bring up a person - a creator, a person - a citizen, able to participate with the greatest success in the construction of the state, notes A.S. Makarenko, - we must bring up a person who should be happy” [134, p. 168].

In the modern concept of education, citizenship is considered as an integral quality of the individual. “A comprehensively developed personality of a citizen combines the desire to master the wealth of universal human culture, to defend it, to show an active civic position, to possess basic culture, to take an active part in work for oneself and for the benefit of the state, to show sensitivity to people” [59, p. 11].

We should mention that O.Pometun [195, p.18] defines such characteristics and qualities that would characterize a person: the possession of civil self-awareness; performance of civil duties; a sense of duty to the country, society, parents; a sense of national pride and patriotism; respect for the Constitution of the state, state authorities, the President of the country, symbols of the state (coat of arms, flag, anthem); responsibility for the fate of the country; public discipline and culture; careful attitude to the national wealth of the country, language, culture, traditions; public activity; observance of democratic principles; caring attitude towards nature; respect for the rights and freedoms of other people; active life position; legal awareness and civil responsibility; honesty, truthfulness, sensitivity, mercy; responsibility for one's affairs and actions; internationalism, respect for the peoples of other countries.

A number of authors Ukrainian scholars, characterizing the process of civic education as an integral quality of the individual, indicate the need for such personality traits in addition to harmonious human development as responsibility, humanism, ecological culture, tolerance, benevolent attitude towards people.

However, as noted in modern studies devoted to the issue of civic education in modern schools, today there is still no coherent and developed system of education of school student's citizenship. For example, in the article of Doctor of Pedagogical Sciences M.Yevtukh [271], which is of a critical nature, he states the fact that in the post-Soviet period it was not possible to create a coherent system of school education, focused on the formation and development of an individual, ready to live in a civil, democratic society and in a state governed by the rule of law.

The concept of civic education in comprehensive schools of Ukraine was developed by a group of Ukrainian scientists and teachers within the framework of the large-scale Project "Education for Democracy in Ukraine", which is part of the Transatlantic Civil Society Support Program supported by the governments of the United States and the European Union.

The goal of the project is to promote the implementation of education for democracy in secondary educational institutions of Ukraine. The document proposed for consideration and discussion by educators and all interested parties is designed to outline the conceptual framework of the civic education system in Ukraine: its purpose, tasks, basic principles, content, forms, methods and ways of implementation. The concept of civic education in Ukraine should become the basis of painstaking work on building an appropriate system at all levels of the educational process.

Modern society needs such a form of political organization that would ensure the disclosure of the cultural and creative potential of a person. This is possible only under the condition of a free, democratic system, where the maxim "a free person - a developed civil society - a strong state" is the guiding principle.

The basis of a democratic system is a person for whom democracy and civil society are a natural environment for the satisfaction of his personal and public

interests. Civil society is the sphere of self-expression of free individuals and voluntarily formed associations, horizontal connections between citizens not sanctioned by the state. Modern democracy requires a person not only to be politically active, but also to realize his own role and importance in the life of society and to act responsibly in accordance with his own beliefs and values.

Efforts to free ourselves from the legacy of totalitarianism in the economy, politics, and national self-awareness do not lead to the desired success in Ukraine, in particular, due to the lack of formation in society of the system of values, models, and patterns of behavior characteristic of a democratic political culture. Under these conditions, civic education becomes especially important.

Civic education is a specialized, systematic preparation of people for social life in the conditions of democracy. Civic education is a complex dynamic system that combines:

- civic knowledge, based on which ideas are formed about the forms and ways of functioning of a citizen in the political, legal, economic, social and cultural field of a democratic state;
- civic skills and experience of participation in the socio-political life of society and practical application of knowledge;
- civic virtues -- norms, attitudes, values and qualities characteristic of a citizen of a democratic society.

As a process of development and dissemination, civic education is a broad complex of educational efforts. Rich experience of civic education has been accumulated in the countries of mature democracies, but it cannot be automatically transferred to Ukrainian educational practice. Ukrainian pedagogy is based on a rich heritage, the best traditions in the education of citizenship. In recent years, a number of steps have been taken in our country to implement a system of democratic civic education; trial textbooks have been prepared and are currently being tested. The task of forming a citizen of Ukraine has recently been set in a number of conceptual and normative documents, its educational aspect has been developed and presented in projects of the concepts of civic, national and patriotic education in Ukraine.

Issues of civic education are reflected in the Concept of the New Ukrainian School, in which the school is recognized as a center of citizenship formation, which should contribute to the development of democratic political culture, the formation of civic competence, political and legal knowledge, political skills, dignity and responsibility of young people, awareness and acceptance of democratic principles of life and priority of human rights based on culture, self-awareness, tolerance.

The urgency of building a system of democratic civic education at school is due to the following realities of the political life of Ukraine:

- spontaneity, incoherence and unsystematic efforts aimed at the democratization of social life;
- low level of public acceptance of the democratic system and trust in it;
- undemocratic relations between the state and society and the state and the individual.

The need to develop this concept is due to the insufficient focus of the educational process in Ukraine on the formation of a democratic worldview and the need to achieve the correspondence of theoretical knowledge to everyday social practice.

The purpose of civic education is to create conditions for the formation of a personality, a citizen of Ukraine, who is characterized by democratic civic culture, awareness of the value of freedom, human rights, responsibility, readiness for competent participation in public life, and effective intercultural communication.

Tasks of civic education:

- to promote the formation of an active position of citizens regarding the realization of the ideals and values of democracy in Ukraine;
- to provide basic knowledge, form motivation and skills necessary for responsible participation of young people in public life,
- to create conditions for students to gain experience in civic action, democratic behavior and constructive interaction.

Civic education is based on the same general pedagogical and didactic principles as education in general. At the same time, the following factors are specific to it:

- the connection with practical activities implies the priority for the system of civic education of learning and nurturing skills and actions, the orientation of students to the skills of social interaction, the ability to independently analyze various situations, first of all in their living environment, the ability to independently make responsible decisions and act in legal space;

- orientation on positive social actions and means targeting civic education on social expectations of students, gaining positive experience of social actions, forming a positive image of competent citizenship and fostering the need to learn this throughout life;

- democracy means fostering the spirit of social solidarity, justice, the ability to constructively interact with society and participate in decision-making;

- involvement of subject-subject relations between teachers and students, an atmosphere of mutual respect and trust in the school team, student self-government, openness and communication of school with other participants in the socialization process (family, children's and youth public organizations, mass media information, the church, etc.), the connection of the school team with the local community, participation in social, cultural, nature protection actions;

- pluralism means fostering respect for the principles of political, ideological, ethno-national, racial diversity;

- fostering a tolerant attitude towards different worldviews, political doctrines, religious beliefs, towards the activities of various youth public organizations at school;

- avoiding extremist views and behavior in the life of the school team, raising awareness that any political extremism is unacceptable;

The interests of the individual are placed at the center of the educational process. At the same time, the central idea of civic education becomes the concept of inalienable human rights. Its content is aimed at educating a citizen of a cohesive

society, a patriot of Ukraine, who strives for a free choice of his own life path and ways of its implementation, builds his activity on the basis of recognition of the absolute value of human rights.

A personally-oriented approach to the formation of the content of civic education involves taking into account the age characteristics of students, developing the content of each specific stage of education according to the educational interconnected context of the entire educational content; activity approach, which determines the orientation of the content of civic education to the development of ideas and skills that ensure the success of the individual's social activity. This approach is implemented by creating educational situations in which learned civic values are tested in practice.

The implementation of this approach is carried out by presenting global problems through local ones based on the positive experience of students' participation in individual civic actions, projects, etc.; a concrete-historical approach, which requires considering the educational content as a whole, as a historical category, a kind of model of specific requirements of society regarding the preparation of young people for life and activities in society at a certain stage of its development. The concrete-historical approach directs the content of civic education to the solution of the tasks most relevant for this stage of the development of Ukrainian society.

One of the tasks that must be solved by the system of civic education is to ensure the functional civic education of a person. Therefore, the content of education should be aimed at students gaining experience of civic actions and experiences, basic civic skills that ensure the successful realization of individual interests in the political, legal, social, economic and cultural spheres of public life, as well as at the formation of the emotional and value component of civic culture of the individual.

The content of civic education ensures the formation of a system of ideas and contributes to the formation of personal worldview orientations, the development of one's own philosophy of life, self-identification and self-realization in each of the spheres of social life.

Thus, based on the analysis of philosophical and pedagogical literature, it can be concluded that citizenship is understood as a complex, integral quality of the individual. The views of philosophers, political figures and teachers of Antiquity, the Age of Enlightenment and the New Age differ in the understanding of techniques and methods, in the main goals of education. One of them is the education for citizenship. They come to a unified opinion and see citizenship as a center of cultural values and precisely the understanding of citizenship is the property of world culture, which determines the need to consider citizenship from the point of view of a cultural approach. We will further analyze the essence and structure of citizenship from the standpoint of a cultural approach to learning foreign languages and in the process of forming intercultural competence.

CONCLUSIONS TO CHAPTER 1

The growing need to expand the cultural space of modern education in Ukraine coincides with similar processes in the world educational process. All national education systems, solving their internal tasks, build a common cultural space. Multicultural education in developed countries has become an integral part of their cultural policy.

As a result of the analysis, we found out that in recent years, another concept has been developing - intercultural education, which focuses on creating a general cultural space for learning and education, which is the most relevant for countries with a mixed ethnic population, which is typical for Ukraine. In connection with new sociocultural and educational realities, new organizational problems of a cultural nature arise.

First, many humanistic concepts have been further developed in the field of education, and thanks to the pluralism of positions, all kinds of approaches are being developed both in pedagogy itself and in educational systems.

Secondly, pedagogy and psychology of personality development has turned from a theoretical concept into a methodological basis for the concrete pedagogical activity of many teachers, expanded its influence and accumulated potential for a new stage of its own development. At the same time, there was an expansion of its theoretical field: ideas of cultural development of the personality appeared and began to be implemented.

Thirdly, the change in the leading values of education that has occurred in recent years forces teachers to turn to the basic values of culture in order to understand the new cultural goals and tasks of education in modern society, as well as to turn to culturally relevant disciplines and with their help to look for adequate means of reforming education.

In view of the stated positions, it can be concluded that intercultural communication is always a solution not only to the communicative task, but also to the task of forming intercultural competence. Nowadays, the training of

comprehensive school students is characterized by insufficient knowledge of the language, culture, historical past, traditions and customs of native and other peoples, as well as insufficient tolerance and benevolence, manifested in feelings, assessments and behavior towards representatives of other nationalities. This explains the researchers' attention to the issues of citizenship, intercultural, interethnic communication, the development of language communication, conditioned by the needs of modern existence in a multicultural society.

The upbringing of a person of culture capable of intercultural communication is connected with the upbringing of a citizen of society who knows how to appreciate the cultural realities of his country and to be tolerant of another culture. However, as noted in modern studies devoted to the issue of citizenship education in modern schools, today there is still no coherent and elaborated system of education of school student's citizenship. This is an urgent problem for secondary education, which is developing in the process of creating a national school in the conditions of a multicultural society.

CHAPTER 2

PSYCHOLOGICAL AND PEDAGOGICAL CONDITIONS OF THE FORMATION OF INTERCULTURAL COMPETENCE OF SCHOOL STUDENTS IN THE CONDITIONS OF THE EDUCATIONAL ENVIRONMENT OF THE MODERN SCHOOL

2.1. Intercultural competence of school students as a product of interpersonal interaction

The object of our research is defined, according to generally accepted age periodization, students of comprehensive school age. As evidenced by the review of scientific sources, this age period has been studied much less in psychology than adolescence or elementary school. Few works are devoted to the study of the peculiarities of speech and communicative activity, including foreign language, of comprehensive school students. However, it is at this age that significant shifts in personal development occur in general, and according to M.Zabrotskyi [272, p. 41], qualitative changes in communicative activity in particular.

A selective, in the context of the problem under investigation, analysis of scientific, educational and methodological sources with the aim of clarifying the psychological characteristics of comprehensive school age, which will influence the formation of intercultural competence, proved that this age is characterized by certain objective changes in the life of a school student: the close completion of education, the need to choose a profession, programming one's future life, the complication of educational activities, the expansion of social contacts [272].

Therefore, this is the age of significant qualitative changes in personality development. They relate to the cognitive and emotional sphere, leading activities of school students, their intellectual, speech and communicative development. According to the observations of psychologists, in this period a complete structure of self-awareness is formed, personal reflection is developing, life plans and perspectives are realized. According to psychologist A.Petrovsky [191, p.76], 9th-

11th grades students are able to plan their future 10-15 years ahead and prepare for changes in life.

The most significant quality for comprehensive school students in the structure of their personality is that a certain stable determination appears, in which a person's attitude to the surrounding reality, to other people and to himself is concentrated (I.Bekh, G. Kostiuk, O.Krakovskii, etc.). Orientation is the core of personality development. At the comprehensive school age, the main attitude of the individual consists primarily in self-determination, self-realization, in choosing one's life path. In the psychological and pedagogical literature, the leading role of the social determination of the individual at this stage of his development is especially emphasized — direct preparation for life as an adult, for the choice of a specialty, for the performance of relevant social functions [20, p.16]]. The more socially mature a comprehensive school student is, the more his aspirations are aimed at the future, and the more he develops attitudes related to life prospects. Social factors determine the essence of those changes, thanks to which comprehensive school students approach the status of an adult. According to G.Kostiuk, at the age of 14, only 17% of school students of this age imagine their future, and at the age of 15, 84% already plan it [129]. The same applies to choosing a profession.

In this period of the personality development, self-esteem becomes more multifaceted, the number of interests increases, the moral sphere is enriched; dominant needs, values, ideals and other motivators are changing; for example, social motives begin to dominate.

Comprehensive school age is characterized by the expansion of the life world of the individual, the formation of basic interests, among which priority is the interest in one's own personality (“egocentric dominant”), the focus is more on future, broader types of activities than on the current, present (“dominant distances”) [129, p. 37]. In addition, the choice of immediate actions depends on goals and plans for the future. The more important these goals are for an individual, the more they influence his actions and interests. O.Skrypchenko noted that comprehensive school

age is characterized by a realistic and practical choice of one of the most stable interests, mostly directly related to the chosen main lifeline [5, p.26]. Therefore, nurturing the interests of comprehensive school students becomes important, since interests are the basis of any motivation for activity (educational, speech), to acquire knowledge and skills. Cognitive interests are a concrete and materialized manifestation of personality orientation [5, p.16]. They contribute to the subjective involvement of comprehensive school students in a certain sphere of activity and organize the system of their orientation in social reality. We are convinced that the effectiveness of foreign language learning and the formation of intercultural competence is significantly influenced by the teacher's consideration of students' cognitive interests, since the effectiveness of using methods and techniques supported by the student's personal interest increases significantly. The child's individual activity in language learning also increases.

The essence of cognitive interest lies in the fact that it constitutes a disposition — a personality's tendency to cognitive activity based on social needs and is characterized by a positive selective attitude to the object of knowledge [6, p.160]. Their manifestations play an important role in the study of cognitive interests [6, p.123]. Cognitive interests can be limited to contemplative curiosity, when a person constantly needs new information (cognitive level). The highest level of the formation of cognitive interests is practical (praxiological), according to which acquired and realized knowledge is applied in practical activities. An emotional (affective) level is present in each of the above.

Cognitive interests form the basis of educational activity [6, p.123]. In order to identify cognitive interests related to learning a foreign language, we conducted a survey of comprehensive school students of Melitopol schools, which included 70 students, 35% of whom named a foreign language as an educational subject among their interests, 21% - country and culture studies. Comprehensive school students are interested in the culture (art, music) of the country whose language they are studying, youth issues, tourism and sports. The dependence between the level of the formation of cognitive interests and the level of success of school students was

revealed: the stronger the motivation, the higher the effectiveness of educational activities. When determining the motives of their interest in a foreign language, 9th-11th grades students, as our research has shown, proceed from the following considerations: 1) the practical importance of the subject (connection with the future profession, the opportunity to acquire the necessary knowledge and skills); 2) ease of learning and the level of teaching of the subject at school; 3) own preferences. Our observations of comprehensive school students proved that when a student becomes aware of an interest in a foreign language, he begins to study it actively. This process is especially typical for students of grades 10-11. A significant role in the activation of interest in a foreign language is played by various factors, among which we define teachers, positive emotions in the lesson, expansion of topics and circles of communication, creative forms of work at the lesson, mass media, as the main ones.

According to our survey of 9th-grade students of two comprehensive schools in Melitopol (No. 11, 22), 80% of teenagers would like to learn more about the country whose language they are studying in foreign language lessons, 73% are interested in the lives of their peers abroad, 57% — traditions and peculiarities of life, 35% — politics and history of the country.

In addition to the group of cognitive motives described above, the intellectual activity of a student is conditioned by social motives. The leading motive in this hierarchy is to “get a specialty and find a job” (32%), followed by “secure life abroad” (23%).

In the psychological and pedagogical literature, various views on the problem of motives and interests of comprehensive school students are expressed. Without delving into a detailed comparison of these views, we will take as a basis in our study the one presented in the works of G.Vashchenko and V.Sukhomlynsky. In particular, G.Vashchenko, considering the motive of learning as the student's focus on various aspects of educational activity, formulates a general conclusion for pedagogical practice. It is based on the external manifestations of the interests of students; the teacher should strive to find deeper understanding of the meaning of learning,

motives, goals, emotions of a certain student [263, p.26]. In the form of interests, the motivational sphere of learning is revealed in the ratio of such aspects as the nature of educational activity, the formation of its structure, the meaning of learning for each student, the nature of learning motives, the determination of goals, features and emotions that accompany the learning process. Psychological observations testify to the close interrelationship of all motives and the significant role of the meaning of learning: the ratio of motive and goal forms the meaning of learning for a student, the direction of the student depends on the meaning of learning, that is, the motives of learning. In our opinion, it is especially important to take into account all aspects of the motivational sphere of students for the successful organization of educational activities of comprehensive school students in foreign language lessons [263, p.45].

In psychological literature V.Barko, I.Bekh, G.S.Kostyuk, V.Krutetskyi, A.Tiutiunnykov distinguish two groups of motives :

- cognitive motives related to the content of the educational activity and the process of its implementation;
- social motives related to various social relations of the student with other people [16, p.154].

In our opinion, these motives are decisive in the process of learning a foreign language and require significant attention, as they correspond to the essence of this educational subject in interaction. Learning a language is primarily aimed at communication, and you cannot master a foreign language without communication, even if it is conditional and educational. In 9th-11th grades, the relationship between cognitive and social motives for mastering a foreign language increase.

All researchers of psychology of comprehensive school age determine the selectivity of cognitive motives, the significant development of motives and methods of self-education, which is associated with life prospects, with the choice of a profession [16].

In this age period, there are certain qualitative changes in the ratio of cognitive and social motives: there is mutual influence and interpenetration of social and cognitive motives; both social and cognitive motives are enriched with personal

meaning, that is, they become meaningful [16, p. 84], and thus the effectiveness and independence of manifestations of all types of motives increases. The quantitative dynamics of motivation at this age is that the general positive attitude of 9th-11th grades school students to learning increases compared to teenagers [19, p.128]. If the motivation to study decreases, then, according to many researchers, the reason for this is the lack of mastery of modern methodical techniques by the teacher, disregarding the age characteristics of comprehensive school students [19, p.135].

Psychologists emphasize that as a result of the combination of social motives of activity and cognitive interests, the student's worldview is established as the main regulator of his socially conditioned behavior [19, p.120], and this also affects the attitude to learning of a foreign language taking into account the social and cultural contexts of communication.

Our observations during the pedagogical activity at the school proved that in school age, introversion is replaced by extroversion, the circle of communication and self-confidence increases, as well as interest in other people, so communicative activity occupies an extremely important place in the process of forming the personality of comprehensive school students. The main neoplasm of this age is self-awareness, which some scholars defined as social consciousness transferred inside [79, p.66-67]. In the "Philosophical Dictionary": self-awareness is a person's awareness of himself as an individual, his activities as a member of society, relations with other people, character traits, his own actions and deeds, their motives, goals, mental, moral, physical qualities, etc. [192, p. 165]. A comprehensive school student is included in the system of relationships and interactions with other people (not only parents and teachers), and therefore distinguishes himself, opposes himself to others, but also inseparably connects himself with others. All this is evidence of the development of his self-awareness, the formation of the "self-image" as an evaluative - cognitive system, as such a level of self-awareness at which a person reaches the most mature awareness of the essence of his personality, his orientation.

The age of 9th-11th grades school students is the period most favorable for the development of moral and worldview attitudes, the system of views on the world,

for dynamic changes in worldview in general, in the worldview of the individual. In this regard, we would suggest that it is the worldview of comprehensive school students that acts as a kind of intellectual catalysts for the assimilation of the most socially and culturally significant achievements, cultural heritage, including the culture of another nation.

In school age, the formation of cognitive processes continues, the thought is finally combined with the word, because of which thinking and other cognitive processes are regulated. Increased cognitive capabilities contribute to the rapid accumulation of knowledge. According to J. Piaget 's theory of development, a sign of cognitive changes in a child during this period is the development of thinking at the level of formal operations, which includes thinking about possibilities, comparing reality with those events that might or might not happen [59]. This type of thinking, as H. Craig emphasizes [59, p.95], is necessary for abstract thinking that does not depend on the concrete conditions of the external environment existing at a certain moment. As a result, the ability of comprehensive school students to plan, predict, orient themselves in cognitive processes for the possible future increases, which, in our opinion, affects motivation in learning a foreign language.

The so-called “intellectual maturity” [59, p.301] is actively growing in comprehensive school students: they strive to know much and be able to do much. This stimulates the development of cognitive activities, the content of which goes beyond the school curriculum (clubs, electives, sections, the Small Academy of Sciences, youth associations, etc.). Comprehensive school students show independence in classes, can prepare a report on any subject, use scientific publications, encyclopedic dictionaries, and compare information from different sources. In this way, learning acquires a special meaning and turns into self-education. We would also like to emphasize that the cognitive activity of 9th-11th grades school students is characterized by such skills and developed abilities as

- possession of a sufficient amount of information;
- application of the learned material in new conditions;
- ability to integrate and synthesize information;

- the ability to organize the perception of information;
- reason, think critically, and develop curiosity, cognitive interests.

Together with the development of abstract and generalizing thinking in comprehensive school students, there is a transition to higher levels of speech, enrichment of vocabulary, formation of a general culture of both oral and written speech. However, this age level of development is not characterized by significant quantitative changes, and therefore V.Sukhomlynsky calls it the age of “hidden” qualitative changes in the development of speech and thinking activity of a school students [250, p.23]. On the other hand, this is the age of active communicative development of speech.

Modern studies use the concepts “speech age” and “communicative age”. The criterion for distinguishing speech age is the development of speech functions, and the main criterion for communicative age is a new formation in the system of communicative tasks and in the method of solving each of them [254, p.45].

E.Tarasov defines speech age as a period that separates one qualitatively new stage in the development of speech from another [254, p.50]. From this point of view, from the age of 14-15, the function of prospective self-regulation continues to develop and the generalizing function associated with the production of new meanings appears, and in general, speech abilities, including foreign language, are already formed. A somewhat different state of affairs emerges in relation to the communicative age. As already mentioned above, 9th-11th grades students are characterized by a developed motivational sphere, a formed structure of self-awareness, and increased communication needs. Therefore, school age is a period of active communicative development, when the tasks of speech activity are differentiated influence, regulation of communication, exchange of values and self-expression [254, p.56].

Psycholinguists (G. Bruner, B. Craft, D. Slobin,) have proven that communicative abilities largely depend on language abilities [38, p.5-44]. According to our observations, this is clearly visible in comprehensive school students. Their communicative development reflects not only progressive changes

in the ability to build a coherent statement based on a sufficient vocabulary and knowledge of language rules, but also the development and interconnection of all types of speech activity (speaking, listening, reading, writing); development of speech mechanisms; development of ways of forming and formulating thoughts and their conscious differentiation for different communication conditions. The role of the communicative attitude in receptive types of speech activity (reading and listening) increases.

It is significant that there are positive changes in the development of the ability of comprehensive school students to communicate with various partners in various situations, using adequate language means and methods of influence. However, the research of such scholars as V.Kyrychuk, O.Prashko shows that the general trend of activation of speech-thinking and, especially, communicative activity of comprehensive school students does not exclude that a significant number of age-related opportunities are not fully realized due to non-inclusion purposeful formation of certain types of speech activity in the context of students' educational activities [143, p.58-65].

The considered features of the mental and speech communicative development of comprehensive school students indicate that this is a stage of qualitative changes. It brings the subject closer to the optimum of his capabilities and, in our opinion, is the most favorable for the formation of intercultural competence as the ability to effectively use acquired knowledge and skills in various situations of foreign language communication, taking into account cultural, social and psychological contexts. It is obvious that in the conditions of consistent orientation of the educational process to the cognitive and social interests of the comprehensive school student, his needs, desire for communication, including foreign language, the successful implementation of the strategic goal of learning a foreign language as the development of abilities of school graduates to intercultural communication can be achieved.

2.2. Intercultural communication as a source of the formation of intercultural competence of the individual

In this paragraph, intercultural competence will be considered in the context of modern trends in foreign language learning, in particular, the specifics of the communicative activity approach, as well as in the conditions of the modern educational environment. In addition, different views on the issue of communication, communicative activity and communicative competence existing in modern pedagogy, linguistics, psychology, psycholinguistics (both domestic and foreign sources) will be analyzed.

The essence of the communicative approach to learning foreign languages is that the very process of language acquisition should be a kind of model of the communication process. In this case, communicativeness is considered as a methodological principle that subordinates all aspects of education: the correlation of knowledge with abilities and skills, the selection of teaching methods, the content of general educational tasks, as well as the scope and nature of connections with others educational subjects. The main thing in communicative education is the orientation of the educational process to the development of practical language skills as a means of communication in various life situations depending on the purpose of communication, that is, to the formation of communicative competence of a certain level [63, p. 241]. Therefore, the entire organization of educational activities should reproduce the process of modeling fundamentally important parameters of communication. Such parameters are: the personal character of the communicative activity of the subjects of communication; the relationships and interaction of speech partners; the situation as a form of functioning of communication; the substantive basis of the communication process; the system of speech means that ensure communicative activity; the functional nature of the acquisition and use of speech means; heuristics [63, p.256]. Usually, this approach to learning a foreign language is called communicative-active [63, p.266]. It, according to V.Kyrychuk, is oriented to the interlocutor, since communicativeness is the optimal influence on the

interlocutor [142, p.54].

According to the communicative activity approach, communication is the goal, method and means of learning a foreign language. This approach has deep psycholinguistic conditioning: it is based on the relationship between language and speech activity, the psychology of the generation and understanding of utterances, and focuses on language as a system and speech as an activity to actualize the opportunities that language provides to its speakers [142, p.60].

Even F. de Saussure considered language as a symbolic system that arises and is used for the purpose of communication and in communication situations, it is its main means, that is, it performs a communicative function, in addition, it is a means of transmitting information from the speaker to the listener. Therefore, language is related to the needs and conditions of human communication, constitutes the most important aspect of his social behavior, occupies a certain place in communicative and cognitive activity. Every sphere of human existence relates to communication. Mediated by signs, it acts as a communicative activity with its own strategy for the implementation of certain communicative and cognitive tasks, namely: to attract the attention of the interlocutor; to orient him in the purpose and conditions of communication; to organize meaningful perception by the interlocutor information; to reassure the interlocutor, evoke his sympathy, support his point of view, that is, to influence others in the process of communication in order to change their behavior [216].

In this connection, the question of the social functions of communication, its nature and place in the general system of society and the individual as a member of this society is becoming more and more relevant. Problems of communication as a multilevel and multidimensional phenomenon are studied at various levels by many sciences: sociology, psychology, linguistics, psycholinguistics, linguistic sociopsychology, pedagogy, etc.

As our research has shown, there are different approaches to the issue of communication. Philosophers, for example, analyze communication as a way of realizing social relations, consider it as a type of activity where subject-subject

relations are fixed, study the influence of communication on the formation of personality (A. Camus, K. Jaspers, Zh. Sartre, etc.). The study of communication problems in general philosophical terms is the methodological basis on which the study of this phenomenon in other sciences is based. In particular, in psychology and pedagogy, communication is considered as interpersonal and intergroup interaction, the basis of which is knowledge of each other and the exchange of certain results of mental activity — information, thoughts, feelings, evaluations, etc., as a personal human need. Psychologists call this need communicative and believe that it manifests itself through a person's desire to be understood by others [11].

Determining needs as the beginning of activity, most researchers consider communication in relation to activity, but approach it differently: communication and activity are two equivalent categories of human existence [24, p.47]; communication is one of the manifestations of activity [24, p.50]; communication is a special type of activity [24, p.51]. In many works, communication is defined as a special type of activity, which, in fact, is adequate to communicative activity.

In accordance with the topic of our research, we are more impressed by the proposed N.Pavlyk's understanding of communication as such an activity of interacting persons, during which they, influencing each other with the help of signs (including linguistic ones), organize a joint activity [188, p.28]. We choose this position as the main one. A certain development of the opinion of N.Pavlyk about communication as a special type of activity can be seen in V.Kyrychuk's works [143, p. 58-65]. In his opinion, communication and activity are related as two circles, as a result of which communication acts as a condition of any activity or in the form of a specific communicative activity.

In our opinion, this understanding of communication serves as a logical basis for using the term “communicative activity approach to learning foreign languages”, since it is the combination of definitions of activity and communication while preserving their independence that allows us to build the learning process as a process of communicative activity.

Our analysis of psycholinguistic and didactic literature indicates the absence

of a single, generally accepted approach to the study of communication problems in the process of educational activity. The development of the mentioned problem by psychologists, pedagogues, linguists, and methodologists is mostly carried out within the framework of attitudes and trends existing in the relevant sciences.

In the general problems of linguistic didactics, the issue of communication, and in that case directly speech, is given a significant place. Its solution involves a number of practical measures aimed at optimizing the educational process, increasing the effectiveness of educational activities, etc. In the field of teaching a foreign language, the mentioned problem becomes crucial, since learning communication is defined here as the goal of learning [143].

In the context of modern problems of foreign language learning, it is important, in our opinion, to pay attention to the structure of communication. Different researchers have their own points of view on this issue. The following three interconnected aspects of it are distinguished:

- communicative — exchange of information between individuals;
- interactive — organization of interaction between communicating subjects (subject-subject relations), i.e., exchange of not only knowledge, thoughts, ideas, but also actions, in particular, during the construction of a joint interaction strategy;
- perceptive — the process of mutual perception and understanding of communicants, their knowledge of each other [30, p. 58].

All these parties in communication as a multidimensional process act as a whole. In psychology, it is proposed to differentiate types of communication depending on its various characteristics and features:

- interpersonal, intergroup, intersocial, communication between an individual and a group — by the number of participants;
- verbal and non-verbal - according to the method of communication;
- official and unofficial — according to the terms of communication;
- instructional and informational - according to tasks;
- contact and remote — according to the position of the communicators [30, p. 198-199].

We believe that in the process of forming students' intercultural competence in foreign language lessons, one should focus primarily on interpersonal, intergroup verbal communication — the most effective types of human interaction. Interpersonal communication itself is one of the forms of satisfying a person's communicative needs; it contributes to the self-expression of the individual, full mutual understanding of the interlocutors and, finally, the quick receipt of the necessary information. We note that in our research we proceed from the modern understanding of dialogue as a means of direct communication (O.Andrienko, V. Kyrychuk). This approach provides a real opportunity to combine two methodological approaches: operational (establishing interpersonal interaction as a means and by-product of joint activity) and personal (achieving mutual understanding as a goal and a direct product of interpersonal interaction). In face-to-face dialogic communication with speakers of another language in order to achieve a communicative goal, in our opinion, it is especially important to navigate in the social and cultural contexts of communication, which implies the intercultural competence of the speaker.

From the point of view of system analysis, the process of communication is considered as a system that unites communicators, their knowledge and means of communication [5, p.23]. Means of communicative activity are various sign systems, primarily speech. It is not by chance that the functional significance of human speech as a means and factor of social communication has recently increasingly become the subject of special research. The concept of “speech communication” proposed by O.Andrienko is important, where communication is considered primarily as a speech activity, which is analyzed in relation to communication and from the point of view of its psychological conditioning [5, p.25]. The author substantiated the psychological structure of the speech communication process, determined the place of planning, motivation, effectiveness and normativeness in this process [5, p. 47]. M.Zabrotsky, developing the concept of O.Andrienko, considers verbal communication as a social and communicative activity [272, p.88]. It can be argued that in modern social psychology,

psycholinguistics, language teaching methods (G. Miller, Ch. Osgoud, etc.) such an approach to speech communication is widespread. According to G. Miller, today it acquires special importance [168, p.30] and, according to our observations, is the most acceptable in the modern conditions of teaching foreign languages in comprehensive school.

We analyzed numerous interpretations of speech communication and its models (N. Enquist [75], R. Jacobson [114], E. Krypchik [137], E. Tarasov [254], K. Shannon [232]), and considered only the most important factors of verbal communication, which, in our opinion, are most fully reproduced in the educational process of a foreign language study in comprehensive school.

Communication always unfolds in the structure of the joint activity of communicators, for the sake of its organization, which is of fundamental importance: the effectiveness of communication depends on the extralinguistic conditions of communication and, much more, on the orientation of cognitive processes of communicators. In addition, the selectivity and orientation of these processes is determined by the goals, needs, and emotions of those who communicate, that is, by all those factors that reveal the essence of the principle of activity of mental reflection formulated in the general psychological theory of activity [232, p.145]. So, in communication, cognition is connected with communication, and therefore, communication can be identified as a communicative-cognitive process [232, p.153].

From such positions, it assumes a community of communicative knowledge, which is noted, as evidenced by our analysis of the relevant scientific literature, in all concepts of communication. The essence of this factor is revealed by E. Tarasov, referring to the psychological understanding of communication as a speech-mediated perception of the real world. He notes that at the beginning of the communicative chain there is an object of the real world to which the speaker wants to point. In order for communication to take place, it is necessary to have a mental image of this object in the psyche of the sender of the message. In the case of successful communication, the recipient of a speech message has a mental image

(object) similar to the mental image of the sender of the message [254, p.45-56]. The closeness of these mental images in communicators, as we can see, depends on the extent to which their pre-communicative knowledge about the object, and therefore about the surrounding world, coincides. Therefore, we are talking about meaningful contact as a mandatory factor of communication.

Experimental studies conducted by O. Dusavitskyi, testified that in the process of human communication, the mechanism of meaningful contact is not always turned on, although it is the only one that is able to provide a modality adequate for certain purposes [74, p. 45]. The problem of meaningful contact and presentation of knowledge becomes extremely relevant in the process of mastering a foreign language and culture. In other cases, the modes of existence of knowledge about the surrounding world do not significantly affect communication. The effectiveness of meaningful contact also depends on role behavior, speech and non-speech etiquette, kinetic behavior, emotional intonations, etc., that is, semiotic means [74, p.46]. In foreign language communication, this factor acquires special importance, because symbolic means of communication in the process of communication replace objects and processes of the real world, and such a replacement is possible only when the meaning of the sign is known [74, p.49].

Preliminarily summarizing the above, we note that the commonality of communicative knowledge and means of communicators is a fundamental characteristic of communication, which is emphasized in many scientific works. We can refer to the work by F. Batcevych "Intercultural communication", where it is said that the prerequisite of communication is the commonality of communicative skills (perception and production of speech), as well as knowledge of the social system and culture [10, p.45]. H. Lasswell, for example, attributes meaning expression (for the activity of speaking) and perception of meaning (for the activity of listening) to higher mental processes that perform regulatory, planning, and corrective functions in the process of communication as a social interaction of subjects [145].

Taking into account all previous considerations, in our research we will proceed from the thesis of communication as a communicative and cognitive

process. In our opinion, only such a vision of communication should gain priority in the practice of teaching foreign languages. We believe that the multidimensionality of communication as a process can and should provide both informative and social needs of communicators, and therefore, act simultaneously as a method and a means of learning, which significantly expands the possibilities of the subject “Foreign language” at school. The structure of communication is formed mainly by the structures of the action of generation and interpretation of messages (texts), which must be adequate to each other so that the communicators reach mutual understanding. It follows from this that communication as a component of interaction can be managed through training, through the formation of skills and abilities to operate cognitive and speech elements of communicative activity, that is, in the process of forming communicative competence. Therefore, the development of foreign language communicative competence should become the goal of foreign language learning.

Attempts to solve the problem of the commonality of communicative means and knowledge about reality and the surrounding world among communicators can be considered the main result of multifaceted research in the field of speech communication. This problem was posed in the theoretical works of V. Humboldt, and later in the theory of communication. It found a certain realization in the form of the idea of the commonality of thesauruses in the sender and receiver of information (H. Gryce [90], G. Sirl [231], N. Chomsky [49] and others). This contributed to the development of the concept of communicative competence, which arose as a result of the realization of the impossibility of describing the skills and abilities of speech communication only through the concept of language communication .

The concept “communicative competence” was launched in 1972 by the American linguist D. Haiman as opposed to N. Chomsky's theory of linguistic competence [49]. N. Chomsky mostly associated his theory with ideal listeners-interlocutors in a homogeneous language environment, with those who know the language at the highest level and who are not affected by such psychological factors

as limited memory, attention and interest; errors in use language skills in real communication. The focus of N. Chomsky's attention was the characterization of the capabilities of abstract speakers to produce grammatically correct sentences in a certain language. D. Haiman's theory of communicative competence is aimed at determining what a speaker should know in order to be competent in communication. In our opinion, an important factor in it is that it emphasizes the need to focus on communicative skills more than knowledge of grammatical structures in language learning. It was in the 70s that intensive research of the problem of communicative competence began as a result of understanding the social function of language and the communicative direction of human speech activity. In the scientific psycholinguistic and methodical literature, there are different approaches to the definition of communicative competence. We briefly consider them [49].

In the early 1970s, communicative competence was interpreted as the ability to use language and language knowledge in various socially determined situations [96, p.71]. Thus, M. Halliday considered communicative competence as the functional basis of language use, that is, in accordance with certain functions. Investigating the problem of teaching foreign language, he described seven main functions of communicative competence: instrumental, regulatory, interactive, personal, heuristic, representative, and the function of imagination [96, p.65]. D. Wilkins proposed to consider functional or communicative language competence as the basis for creating communicatively oriented programs for language learning [270, p.122]. These programs, in his opinion, should include such concepts that the student needs to know and use. Learning a language should be based not on grammar and vocabulary, but on meanings. He described two types of meanings: basic categories (time, quality, frequency, location, sequence) and categories of communicative function (response, complaint, offer, refusal). He characterizes communicative competence as the ability to communicate in specific situations [270, p.113].

Gradually, the understanding of communicative competence is clarified and

expanded. Some scholars understand verbal and communicative competence as the ability to take into account the contextual appropriateness and usability of language units in speech communication for the realization of cognitive and communicative functions [257]. M. Finocchiaro interprets communicative competence as a person's ability to understand and reproduce a foreign language not only correctly, but also in accordance with the sociolinguistic situation of real life [80, p.69]. S. Savignon defines communicative competence as the ability to functionally possess language and the ability to express, interpret and discuss meanings involving communication between two or more persons or between one person and a written or oral text [225, p.154].

In modern studies, various definitions of communicative competence are proposed. It is the level of interpersonal experience formation, which is necessary for an individual to function successfully in a certain society within the limits of his own abilities and social status; it is a person's ability to communicate as a complex, multi-component, dynamic, integrated speech activity, the nature of which can be influenced by various factors; it is the ability to coordinate the interaction of its individual components to ensure the effectiveness and efficiency of communication [223, p.413-414].

The results of the analysis of scientific literature and many other definitions of communicative competence allowed us to form our own understanding of this concept in relation to mastering a foreign language. We define communicative competence as a person's ability to understand and reproduce a foreign language not only at the level of phonological, lexical-grammatical, country studies knowledge, and speaking skills, but also in accordance with various goals and the specifics of the communication situation. From these positions, for speech communication it is not enough to know the language system at all its levels, to know the rules for generating sentences constructed in accordance with grammatical norms, but it is also necessary, in addition, to exert influence on the interlocutor adequately to the task and situation of communication and, accordingly, to use speech utterances. Therefore, we consider communicative competence as an individual dynamic

category that reflects the unity of language and speech.

Communicative competence is a complex, systematic construction. According to R. Bell, in modern sociolinguistics it is understood precisely as a system that performs the function of balancing existing language forms, which are determined based on the linguistic competence of the communicator against the background of certain social functions [22, p.5-34]. And so, starting from the 80s, separate models of it as a system appeared (M. Canale [44], G. Caspar [45], R. Clifford [51], M. Halliday [96], S. Savignon [225]). We consider some of them.

In 1980, M. Canale and M. Swain proposed a structure of communicative competence consisting of four components (types):

1) discursive competence — the ability to combine separate sentences into a coherent oral or written message, discourse, using various syntactic and semantic means of cohesion;

2) sociolinguistic competence — the ability to understand and produce phrases and sentences with such a form and meaning that correspond to a certain sociolinguistic context of the illocutionary act of communication;

3) strategic competence — the ability to effectively participate in communication, choosing the right discourse strategy for this, if communication is threatened by a break due to noise, insufficient competence, etc., as well as an adequate strategy to increase the effectiveness of communication;

4) linguistic competence — the ability to understand and produce learned or similar expressions, as well as the potential ability to understand new, unlearned expressions [44, p.1-47].

L. Bachman and A. Palmer proposed the following model of communicative competence:

1) linguistic competence (consists of organizational, pragmatic, functional and sociolinguistic competence);

2) strategic competence;

3) psychomotor skills, cognitive processes [11, p.51].

Later, L. Bachman added illocutionary competence — the ability to properly

form an illocutionary (speech) act (ask for something, invite, inform someone) in accordance with the communication situation [11].

M.Haliday 's model is based on the interconnection of three “worlds” - the text, its idea (concept) and interpreters. The scientist assumed that the “worlds” of the text and its ideas, that is, the norms and content of the sentences of the text, have a different degree of certainty than the “world” of interpreters, that is, participants in communication [96, p.62].

R.Clifford 's model is called three-sectioned, since mastering a non-native language according to this model is determined by three components: function, subject matter, and accuracy in communicative acts [51, p.72].

F.Batsevych suggests linguistic, psychological and sociolinguistic competences as components of communicative competence [10, p.68-80].

N.Bibik presents the following model of communicative competence:

- 1) phonological competence;
- 2) lexical and grammatical competence;
- 3) sociolinguistic competence;
- 4) country studies knowledge, skills and abilities provided by discursive, illocutionary and strategic competence.

She also includes linguistic competence in country studies knowledge and rules of using such foreign words and expressions that name objects, phenomena, facts, ideas that either do not exist in one's own country, or are called differently, that is, words and expressions without equivalents [24, p.47-52].

L.Baranovska believes that the components of communicative competence are:

- 1) verbal and communicative competence;
- 2) linguistic competence;
- 3) verbal and cognitive competence;
- 4) metacommunicative competence [14, p.33-37].

O.Matvienko offers the following model of communicative competence:

- 1) country studies competence;

- 2) sociolinguistic competence;
- 3) linguistic competence;
- 4) discursive competence;
- 5) strategic competence;
- 6) illocutionary competence [164, p. 104].

The analysis of the given models of communicative competence convincingly shows that all of them are built on the basis of a systemic approach, which involves the study of communicative competence as a system, the determination of its internal qualities, connections and relationships.

Within such an approach, communicative competence, like any system object, allows division into numerous microsystems, depending on the specific tasks set in the study. We believe that the analyzed models of communicative competence are an attempt to describe and explain the complex phenomenon of communicative competence through the selection of many of its elements (microsystems), among which linguistic competence, sociolinguistic competence, and strategic competence are essential in most models. For the methodology of teaching foreign languages, the model proposed by N.Bibik is the most appropriate, in our opinion. He singles out, among others, country studies competence as part of communicative competence, which also corresponds to the direction of our scientific work.

After all, the possession of country studies and linguistic information, the skills of its adequate use are a prerequisite for successful and high-quality communication, which, in turn, is the goal of a communicative activity approach to learning foreign languages, as well as a component of communication as a communicative-cognitive process.

The model of communicative competence, is built on the system principle, where it is noted that “communicative competence consists of three main types of competence: speech, language and sociocultural, which, in turn, also include a whole a number of competencies” [244, p.6]. The model of communicative competence is presented in an expanded scheme, which we will refer to later in our research (Fig. 2.1.).

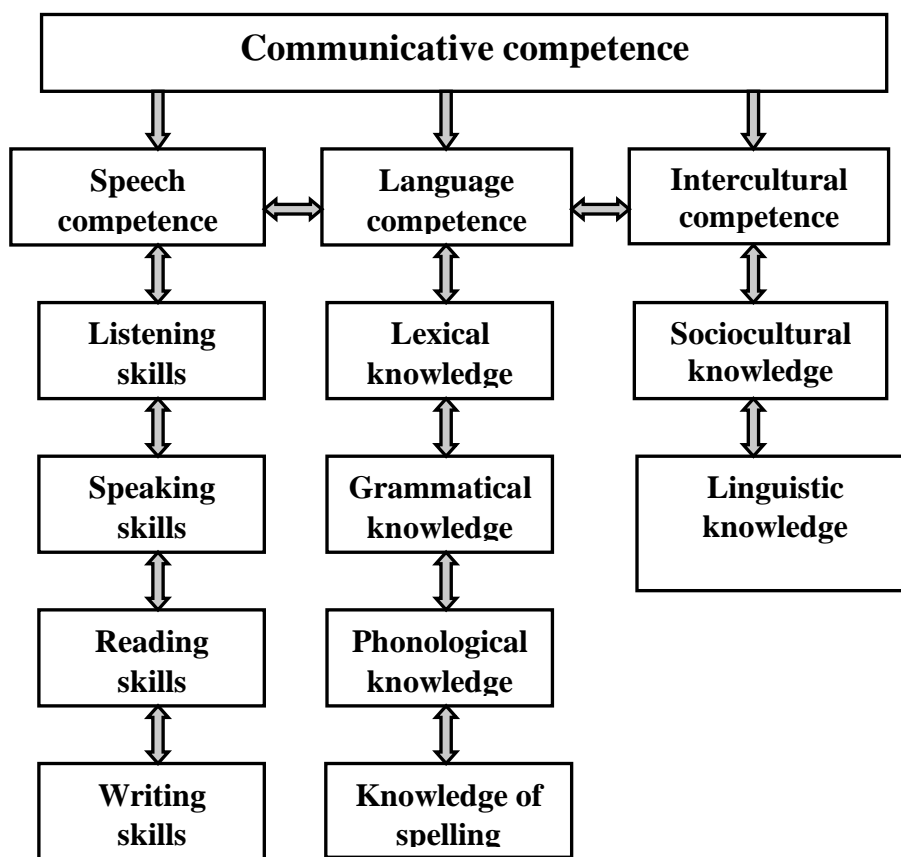


Fig. 2. 1. Model of communicative competence

Considering the content and objective of our research, we take the above-mentioned model of communicative competence as a basic model. However, in our opinion, this model, and more precisely, its component “intercultural competence” requires addition. We are sure that it will be incomplete without the “sociolinguistic competence” component. After all, communication cannot be effective without mastering paralinguistic means of communication.

So, based on the analysis of models of communicative competence valid in sociolinguistics and psycholinguistics, taking into account the defining characteristics of the educational field “Foreign language” of general secondary education, we propose the following structure of communicative competence in the context of the problem we are investigating (Fig. 2.2.).

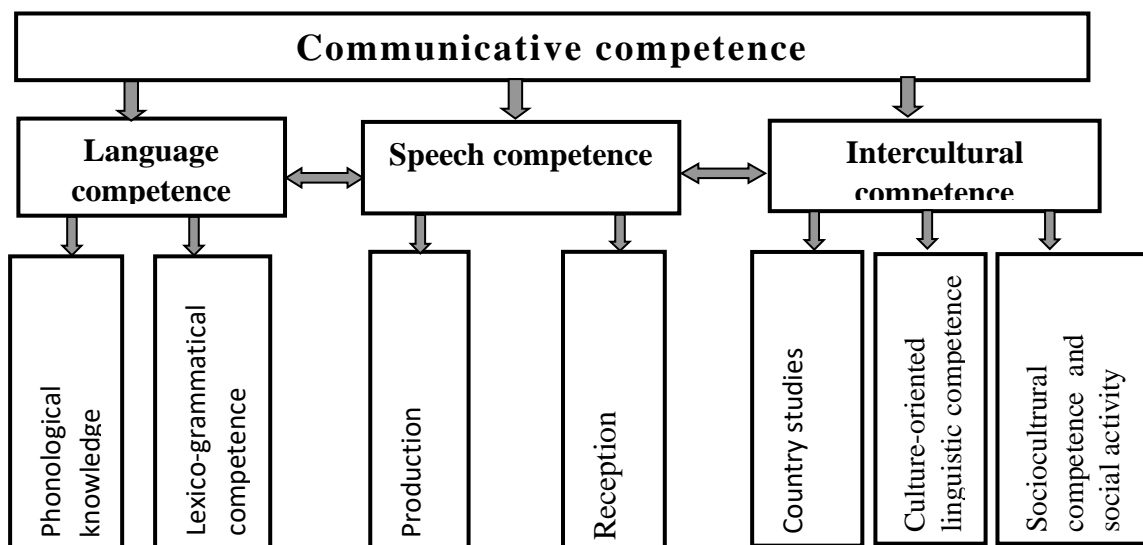


Fig. 2.2. Model of communicative competence

This model of communicative competence, like most existing models, is built on the principles of a two-level approach, which can be reduced to the dyad “knowledge-implementation”. Language competence is knowledge of the language, that is, the rules by which correct language constructions and sentences are generated [244]. Knowledge of the phonetic system of the language, listening and speaking skills make up phonological competence; knowledge of vocabulary, phraseology, grammar in combination with the ability to generate text (utterance) is defined as lexical-grammatical competence. In general, at the school level, language competence is knowledge of theoretical information about language (its system and structure) and language material (language units, rules for their combination), which ensure the development of speech activity and the ability to communicate verbally. However, in our opinion, there are significant differences in the characteristics of language competence of those who study a foreign language. To clarify them, it is worth turning to the interpretation of the language competence by T.Symonenko. It is a psychological system containing two main components:

- data on speech experience acquired by a child in the process of communication and activity;
- knowledge about the language acquired during schooling [252, p.36].

This structure of language competence corresponds to the process of mastering the native language, because speaking experience arises as a result of

practical mastery of the (native) language. Regarding a foreign language, it is important to take into account that it is studied at school outside the language environment, and therefore there is no spontaneous accumulation of language experience. Compensation for this, in our opinion, should take place at the expense of a specially organized, regulated and purposeful process of learning a foreign language on a communicative basis.

Communicative competence as the goal of learning a foreign language in comprehensive school involves not only knowledge of the language system, but also practical command of the language, i.e., the appropriate level of the formation of skills and abilities, which refers to the second content line of the model — speech competence. This is a complex activity that takes place on the basis of acquired knowledge, skills and abilities. It can be both receptive and reproductive/productive. Speech competence cannot be divided into components. In this matter, we share the opinion of A.Kapska, although she attributes communicative competence to speech competence [118, p.15-22].

The third component of communicative competence is intercultural competence, without which foreign language communication will be ineffective or will not occur at all. Communicative competence involves the assimilation of extralinguistic information necessary for adequate communication and mutual understanding, which is impossible without the fundamental identity of the communicators' general information about the surrounding reality.

Foreign language communication is also facilitated by mastering the cultural norms of behavior as a “way of life” of the people who speak the language. In other words, in the process of learning a foreign language, it is important to involve students in the new national culture, way of life, traditions, and social relations, and thus to form intercultural competence, which will provide them with the opportunity to participate in intercultural communication. We note that the modern understanding of intercultural communication as a dialogue of cultures, each of which represents a complex formation of “culture-language-personality”, goes back to the ideas of V. Humboldt, R. Jacobson, U. Weinreich. Today, these tasks have

become even more relevant and urgent, as evidenced by the scientific interest in the problem of intercultural competence. Intercultural competence is also the subject of our research, so we consider its main characteristics.

We apply a systemic approach to the analysis of intercultural competence and, accordingly, consider intercultural competence as a kind of integral system, partial in relation to the system of communicative competence.

Each system has its own unique construction principles. Among them, the integrity, structure, interdependence of the system and the environment, hierarchy, multiplicity of description of each system are considered the most convincing to us [114]. We characterize intercultural competence by applying these principles.

As we mentioned above, intercultural competence is a system of interconnected components, such as country studies competence, sociolinguistic competence, culture-oriented linguistic competence, which are considered in the hierarchy as constituent elements of the whole. Intercultural competence is a complex sociocultural formation, without which it is impossible to achieve the effectiveness of intercultural communication and which manifests itself in the unique unity of language as a means of communication and the conditions of communication: psychological, social, ethnic. Therefore, the components that make up the model of intercultural competence are essential for the practice of learning a foreign language, since the subject of learning a foreign language, as emphasized in the “Project of the State Educational Standard on a Foreign Language”, is “not only a foreign language as a system, but also speech activity, more precisely, speech interaction in this language, the culture of the people who speak the language, as well as certain culture-oriented linguistic knowledge” [244, p.5]. We first consider each component of intercultural competence.

Osadcha K. notes that “the communicative and pragmatic goal of teaching English at the school education level is the interculturally competent personality of a school student, who has communicative intercultural competence at the level of functional literacy. Intercultural competence is the ability to successfully communicate with people from other cultures; in a narrow sense, the ability to

successfully communicate two-way with people from other cultures” [179].

By country studies competence, we mean knowledge about the native people, about the national character, social and state structure, historical and cultural experience, achievements in the field of education, culture, about the peculiarities of everyday life, traditions, and customs. In general, according to O.Bigych, G.Boretska [25, p. 46], it is all aggregate scientific material about the country whose language is being studied.

For adequate communication and mutual understanding with native speakers, a necessary condition is the assimilation of a significant amount of non-linguistic information, the acquisition of certain knowledge of country studies, which in the “Project of the State Educational Standard on Foreign Language” in relation to foreign language learning includes knowledge of History, Geography, Economics, State System and Culture of the Country [244, p.6]. The process of assimilation of such information by students, and therefore the formation of country studies competence, has an integrative nature, due to intersubject connections in the system of school disciplines, and is not directly related to a foreign language. This information is obtained mainly by means of the native language. Comprehensive school students already have a sufficient amount of relevant knowledge of country studies, which is the basis of country studies competence.

An important component of intercultural competence is linguistic competence [244] — the ability to perceive language in its culture-bearing function. This is a complete system of ideas about the traditions, customs, realities of the people, the country whose language is being studied, which allows students to correlate the same information with language units as native speakers. Accordingly, in learning a foreign language, the main object is not the country, but the background knowledge of native speakers, in a generalized form, their culture. As a form of social memory, language is a true mirror of social life and national culture, a storehouse of information about the life of people, their contacts with other people, and a means of connecting generations. Language generally reflects the life of society; therefore, it is a reflection of social consciousness. And that is why one of the main tasks in

the process of mastering a foreign language is penetration into the culture of the nation whose language is being studied, into the system of its worldview, since language and culture are inseparable [52, p.131-137]. And the main goal at the same time is not so much getting to know speech realities (words-realities), but understanding the system of concepts that has developed over the centuries in a certain country, understanding, according to the famous American Methodist R. Lado, the “way of life” [144, p. 28]. In order to understand the people and their language, first it is necessary to master the system of their concepts, and precisely with the help of language. Thus, there is a close relationship: on the one hand, it is almost impossible to understand a language without having an idea of the life of people who speak this language, on the other hand, it is necessary to study the language in order to get to know the people from different angles: ethnic, historical, territorial, cultural and social.

Therefore, we consider it necessary to turn to the concept “language picture of the world”, which refers to the fundamental concepts that express the specificity of a person, his existence and relationships with the world. V. Humboldt formulated the problem of “linguistic” world perception at the beginning of the 19th century. In the 20th century, the study of the linguistic picture of the world becomes relevant in philosophy, psychology, linguistics, and psycholinguistics. In the modern linguistic context, the picture of the world is considered as a multifaceted mental phenomenon that connects language with thinking, with the surrounding world, with cultural and ethnic realities. The linguistic picture of the world consists in the perception of reality through the prism of linguistic and cultural-national features inherent in a certain language group [144, p.156].

Ethnocentric studies of this problem are certainly of interest for the theory and methodology of foreign language learning. First, these are the works of A. Vezhbyt'ska, which develop the ideas of V. Humboldt, O. Espersen, E. Sapir, B. Whorf, and which are based on the thesis that language is a nationally specific phenomenon; at the same time, the language reflects not only the peculiarities of the natural-historical and cultural conditions of its existence, but also the uniqueness of

the national character, which determines the structure of the language models of the world, symbols, and meanings. One of the results of the analysis of language pictures of the world is the determination of correlations between language structures in the consciousness of the native speaker and his speech behavior. These studies strengthen the scientific motivation of the need for in-depth knowledge of the specifics of the country and the people whose language is being studied, and therefore the need for country studies and culture-oriented linguistic approaches to foreign language learning. Learning a new language is a transition to a new image of the world, which is necessary for mutual understanding and cooperation with speakers of another language and another culture [264].

According to R.Martynova, in order for language to serve as a means of communication, it must be supported by an adequate or close understanding of reality; and vice versa: unity of understanding of reality, unity and coherence of actions in society have as their prerequisite the possibility of adequate communication [163, p.262]. In other words, mastering a foreign language is the simultaneous assimilation of a certain image of the world, a vision of the world through the prism of national culture, one of the most important components of which is language.

The relationship between language and culture in modern sciences is fully proven and does not cause much discussion. It is always emphasized that these are different but related concepts. Without delving into this theoretical problem, we give only two points of view of scientists regarding it: in a foreign language communication, knowledge of culturally specific use of expressions is required for understanding [163, p.22]. S. Shevchuk notes that the peculiarities of language and its structural elements are not reflected in all spheres of culture, while all spheres of culture and structural elements distinguished by social consciousness should be reflected in language as fully as possible [163, p.59]. An important pedagogical thought emerges from this. During the learning of a foreign language, culture-oriented linguistic competence is formed in students not only due to the exposure of cultural and country studies information by means of language units, but also

through learning the perception of a language unit against the background of an image similar to what is present in the mind of the speaker of the language and culture. The image on which the semantics of a word or phraseology is built is created in student's mind consistently in the process of working on the meaning of a language/speech unit and emerges in its entirety when the student encounters this unit in the text (utterance). With this approach to work on semantics, over the national-cultural component of language units, priority is given to language, not culture. Therefore, linguistic competence should ensure the effectiveness of foreign language communication through the operation of similar images in the minds of both communicators, as it happens during communication among speakers of the same language and culture.

An essential place in the system of intercultural competence belongs to sociolinguistic competence, since the subject of communicative activity is social relations, a specific system of subject-subject relations in a specific society and in a specific socio-speech situation [163, p.54-55]. Let us emphasize that orientation in the system of norms and evaluations, which is accepted in a certain country, in a certain society, is extremely relevant for foreign language communication.

M. Canale and M. Swain [44] first defined sociolinguistic competence in 1980. They believe that sociolinguistic competence is a pragmatic component of communicative competence that reflects the functional and social characteristics of language use. M. Haliday attributes sociolinguistic competence to both the semantic (concepts) and pragmatic sphere (activity, speech acts, etc.) [96]. V.Redko, as a result of the analysis of the works of M. Canale, M. Haliday, M. Swain, and, proposes to consider sociolinguistic competence as the ability to express and understand word combinations and sentences with such a form and such a meaning that correspond to a certain sociolinguistic context of the illocutionary act of communication [210, p.313-320].

Developing the ideas of famous scholars, we consider speech communication as a form of social communication in specific life situations using language in its possible sociolinguistic and stylistic variants, in a broad extra-linguistic plan (taking

into account historical, social, cultural and ethno-cultural contexts), because communication is always contextual. Therefore, the ability to organize speech communication in accordance with the communicative situation, social norms of behavior and social status of the communicators can be called sociolinguistic competence. Such a characteristic, in our opinion, corresponds to a systemic approach to communicative competence in general and intercultural competence in particular.

The prerequisites for the formation of a person's communicative competence are created by the activities that he masters in the process of socialization, which consists in the individual's assimilation of the system of knowledge, norms, and values, in the perception of the cultural and social context [210, p.320]. In this connection, T.Polonska rightly notes that a person is in linguistic communication with the surrounding world and words serve to know it [194, p. 294]. The concept of "social context", according to some scientists, involves taking into account the past experience accumulated by a certain society, it is created thanks to the combination of general human knowledge and experience, knowledge of an individual. In intercultural communication, it is necessary to know and take into account the social context, ready-made standards, norms, rules, verbal and non-verbal structures accepted in society in a specific communication situation. Sociolinguistic competence is closely connected with the speech situation, with its socio-psychological characteristics determined by the social and cultural contexts of the country whose language is studied. In this regard, for the formation of sociolinguistic competence, we believe it is important to create such conditions of communication (conditionally educational, but close to the real one) that would contribute to the assimilation of norms and models of speech and non-speech behavior accepted in a certain country.

Having considered the main characteristics of intercultural competence, we can make certain generalizations. As evidenced by our analysis of the scientific works of researchers, all components of intercultural competence are interconnected through the concept of cultural and social contexts. If the cultural context involves

knowledge of the realities common to the entire language-speaking people, then the social context is the knowledge of specific social conditions of communication accepted in the country whose language is being studied. Hence, intercultural competence is a person's ability to consciously take into account the knowledge of the cultural and social contexts of the country in the process of foreign language communication. Intercultural communication is facilitated not only by knowledge of the language, but also by mastering cultural norms of behavior as a "way of life" (R. Lado), which consists of separate acts of behavior (verbal and non-verbal). The following features can characterize each act of behavior: communicator, object, place, time, method, purpose of communication, etc. Although all characteristics are individual and diverse, they have something in common, which is a sign of a certain culture, a cultural norm of behavior, a sign of a certain "way of life" [144, p.34].

The theoretical analysis of models of communicative competence, sociolinguistic and psycholinguistic features of the formation of students' intercultural competence made it possible to distinguish intercultural competence as a separate component of communicative competence and consider it as a complete system consisting of three components: country studies competence, culture-oriented linguistic competence, sociolinguistic competence. All these components are hierarchically interconnected and mutually determined by the goal and tasks of foreign language communication.

The material presented above shows the relevance of the communicative-activity (in foreign studies, cross-cultural (R. Lado)) approach to foreign language learning in comprehensive school. In contrast to the actual country studies approach, the communicative-activity approach contributes not only to the acquisition of knowledge about the language, but also forms communicative skills and abilities, background knowledge of foreign culture, knowledge of norms and rules of social communication in a certain environment [144, p.78]. This approach enables students to adequately perceive foreign language concepts and use them accordingly in various socially conditioned communication situations.

The age psychology of students has a significant influence on the formation

of intercultural competence, since mastering a foreign language is oriented not only on communicative activity, and therefore on the interlocutor, and not only on the image of the world, that is, on consciousness, but also on the personality of the student [144, p.126]. A personal aspect of language acquisition is related to the issues of motivation for learning a foreign language, the attitude of the object of learning to a foreign language and the possibilities of its use in certain spheres of life. Equally important is the student's understanding of foreign language communication as a way of actualizing and realizing the personality, as a way to self-affirmation [144, p.130]. Largely, the positive resolution of these issues depends on the personality of the student, his capabilities, interests and needs.

Due to the importance of intercultural communication in foreign language lessons, we consider it necessary to define the characteristics of the concept “citizen” in the context of the multicultural environment of modern education. The next paragraph of the work is dedicated to this issue.

2.3. The essence and structure of the concept “citizen” in the intercultural environment of the modern school

Intercultural communication, as indicated above, contributes to the formation of intercultural competence of students who are citizens of society and therefore should develop and respect the culture of their country, as well as be tolerant to the culture of another country whose language they study.

Today, the democratization of the Ukrainian state is actively developing, and civic education and training are one of the most important tasks that the education system solves. In the formation of a national democratic state, one of the prerequisites is the formation of a society of consciously active citizens who adhere to democratic values and guidelines in their behavior, and produce civic initiatives and democratic culture through their activities.

The ideas of civic education and upbringing have always been relevant in the national pedagogical thought.

Scientific-theoretical and practical studies of V. Andrushchenko [2], R. Artsyshevsky [7], M. Boryshevsky [30], K. Chorna [50], H. Filipchuk [79], P. Ignatenko [110], V. Kremen [134, 135], L. Kritska [136], O. Kyrychuk [141], Lavrychenko N. [146], O.Pometun [195], S. Rusova [214], O. Sukhomlynska [251], V. Sukhomlynskyi [250], H. Vashchenko [263], I. Ziaziun [276] and others make a significant contribution to the substantiation of the current problems of civic education of youth, the formation of national self-awareness in them, to the elucidation of the essence of citizenship, the psychological-pedagogical and ethnological foundations of its formation

Hryhoriy Vashchenko, an outstanding Ukrainian pedagogue, in his book “Educational Ideal” draws attention to civic education, noting, “for its part, the school must pay more attention to social education of young people. It is not enough to equip students with knowledge, even knowledge of the history of our people, it is not enough to educate them patriotically and only through lectures. In addition to words, deed is also needed. Pupils should learn to carefully educate their public duties and be responsible for them before the school community and teachers. The school must become for them a small homeland, which they love and whose honor they cherish, which they, together with the teachers, are building... The life of students at school must be the fullest, satisfying, as far as possible, all their healthy needs, while students must not only be consumers, but also producers” [263, p. 74-81].

Vasyl Sukhomlynskyi, a classic of Ukrainian pedagogy, one of the first in Soviet times, addressed civic education as the main pedagogical problem, defining “adolescence as particularly important for the formation of a citizen” and asserting that “the traits of a citizen are nurtured by a multitude of pedagogical influences and uncontrolled social influences” [250, p. 213].

The teacher noted that “long before adulthood, our teenager should live with “civic thoughts and perceptions”, and “true civic education in the learning process

begins where thought inspires, awakens and confirms the desire for a moral ideal” [250, p. 34-58].

All over the world, the civic education of the young generation is the subject of interest of state structures, public figures and organizations of national and international scale, specialists in the field of education. CIVED (international program of research in the field of civic education) since 1971 has conducted its research in the field of civic education in more than 20 countries of the world. In the 70s of the 20th century, civic education primarily involved civic knowledge, recognition of democratic values, support of national governments and local authorities. From the end of the 20th to the beginning of the 21st century, the goal of civic education has been the development of civic competences. The criteria proposed by CIVED for evaluating civic competences include knowledge and skills; basic concepts; relationships; political activity; civic activity.

Domestic researchers have a modified approach to the definitions and interpretations of civic education. They believe that in modern conditions, civic education aims to prepare the younger generation for active participation in the life of a democratic society and the development of democratic culture. Citizens from birth should learn to be full-fledged citizens by belonging to the state, members of whose society they are: free, active, effective and creative, think critically, know and realize their rights and responsibilities, be able to work in a team, conduct dialogue and negotiations, seek compromises, etc.

It is especially important to emphasize the formation of civic values of young people in the modern global world, which is characterized by a sharp increase in interpenetration of cultures. The main problem in the current situation is that in our country a sharp change in the value paradigm of social development took place relatively recently, which led to an increase in social entropy and a lack of social agreement on key issues and value guidelines for further development. In the context of the transformation of value orientations, the role of education in the civic formation of the younger generation of Ukrainians is growing significantly.

The result of civic education should be the formation of civic competence in young people as a complex personal education. According to modern domestic researchers, civic competence involves the following abilities:

- to navigate the problems of modern social and political life in Ukraine, to know the procedures for participation in the activities of political institutions of a democratic state, local self-government bodies;

- to apply procedures and technologies to protect one's own interests, rights and freedoms of one's own and other citizens; perform civic duty within the local community and the state in general;

- to apply methods and strategies of interaction with state authorities for the benefit of oneself and civil society;

- to use methods of activity and models of behavior that correspond to the current legislation of Ukraine, satisfy the individual's own interests and protect human and citizen rights;

- to make a conscious choice, to apply democratic technologies of making individual and collective decisions, taking into account the interests and needs of citizens, representatives of a certain community, society and the state [28, c. 87].

Thus, modern domestic researchers understand civic competence as a person's ability to actively, responsibly and effectively implement civil rights and duties for developing a democratic, cohesive society. Civic competence is one of the key competences of an individual (ability to learn, social, general cultural, health preserving, ICT-, entrepreneurial key competences), which today are defined as guidelines for the development of Ukrainian education and as a result of civic education.

According to the Concept of Civil Education in Ukrainian Schools (developed by a group of Ukrainian teachers within the framework of the Education for Democracy in Ukraine, 2011), its components are:

- civic knowledge, on the basis of which ideas are formed about the forms and ways of functioning of an individual in the political, legal, economic, social and cultural field of a democratic state;

- civic skills and experience of participation in the socio-political life of society and practical application of knowledge;
- civic virtues – norms, attitudes, values and qualities inherent in a citizen of a democratic society. [53, c. 10].

The normative base of civic education in Ukraine, formed in recent years, is a certain set of legal acts of different legal force that regulate social relations in the field of education. Among them: the Laws of Ukraine “On Education” and “On General Secondary Education”, the National Doctrine of Education Development, the Concept of the New Ukrainian School, which contain general provisions on the role of education in raising a citizen, outline the principles of education that directly correspond to the tasks of developing a democratic citizenship of the younger generation. The analysis of the documents that make up the legal basis of modern educational policy in Ukraine shows that the foundations of the modern understanding of civic education were laid in the early 90s in the context of defining democratic principles and principles of education and personality development in the conditions of independent Ukraine.

The fundamentals and principles of education development formulated in the main legal acts - pluralism, multiculturalism, diversity, tolerance, collective and individual rights and responsibilities, freedom, social justice, self-awareness (national, European, global), etc. - are key concepts of democratic civil society. They meet both national priorities and global and European standards in the field of civic education.

Based on the mentioned legal acts and concepts of civic education, it is possible to determine the content of civic education, which ensures the formation of civic competence of an individual, as a set of:

- civic knowledge:
 - a) philosophical-cultural and moral-ethical: about civic, democratic, universal, European, national norms and values; European citizenship; the culture of world civilization and the cultural heritage of the Ukrainian people;

b) political science: about the types of states, the political system of society, the mechanisms of functioning of the political system and power in Ukraine, political organizations and institutions, principles, procedures and regulations of social interaction, the electoral system; peculiarities of the interaction of state authorities and local self-government and their responsibility to citizens; the essence of civil society; system of social security and social protection; effective forms of interaction with representatives of government structures and other institutions;

c) legal: about human rights and their protection mechanisms; on the main legal norms determining the legal behavior of a person in Ukraine;

d) economic: about the financial, tax and budget systems of the state and local self-government bodies; the essence of market relations; basic economic principles; driving forces of economic development; economic rights;

e) social: about the socially effective behavior of the individual; strategies for interaction and communication with others; ways of settling conflict situations;

- civil skills:

a) in the political sphere of public life: to navigate the problems of modern social and political life in Ukraine and determine one's own position; apply methods and strategies of interaction with state authorities for the benefit of oneself and civil society; use means of public influence on power structures; to initiate public activity;

b) in the legal sphere of public life: to exercise and consistently defend one's rights; apply procedures and technologies to protect one's own interests, rights and freedoms and the rights and freedoms of other citizens; perform civic duties within the limits of the local community, the state and its political institutions; to use methods of activity and models of behavior that, within the limits of the current legislation of Ukraine, correspond to the interests of self-realization of the individual and protect human and citizen rights;

c) in the social sphere of public life: communicate effectively, apply behavior patterns characteristic of a high culture of interpersonal (intergroup) relations; overcome stereotypes, militant nationalism, racism and intolerance, recognize and accept diversity, make compromises with different ethnic and religious groups for

the sake of social peace in the state; listen to, understand and interpret the arguments of other people; to consider alternatives of action and behavior and subject them to analysis from an ethical point of view; to develop a decision-making strategy taking into account the norms and values of civil society in difficult situations of personal and public life; make a conscious choice, apply democratic technologies for making individual and collective decisions, taking into account one's own interests, the interests and needs of other citizens, representatives of a certain community, society and the state; participate in self-organization, self-government of children and youth;

d) in the economic sphere of public life: to exercise and defend one's rights as a subject of market relations, a consumer and a taxpayer; establish and develop partnership economic relations; navigate in the conditions of the free market;

e) general knowledge: to think critically and independently; critically perceive information, in particular, regarding ways of thinking and philosophical, religious, social, political and cultural concepts, independently analyze and apply it; to formulate, express and publicly defend one's own position; conduct a discussion in defense of one's point of view;

- civic values, attitudes:

a) universal: kindness, sensitivity, mercy, conscience, honesty, truthfulness, industriousness, justice, dignity, tolerance for people, respect and love for parents, family, careful attitude to nature;

b) democratic (civil society): a sense of self-worth, respect for human rights and individual freedom as an absolute value; respect for laws; recognition of the main democratic values (freedom, justice, equality of opportunities, the ability to live together, respect for human dignity and rights, solidarity, protection of the environment, commitment to peace); loyal and, at the same time, demanding attitude to the authorities; an active civic position, confidence in one's ability to influence the life of society; respect for the interests, rights, identity of large and small nations, intercultural mutual understanding, tolerance;

c) national: duty and responsibility to compatriots, the Motherland, the state; faith in the spiritual forces of one's people, their future; love for Ukraine and native land, respect for national history, culture, language, and traditions [56].

The Recommendations of the Committee of Ministers of the Council of Europe define the conditions for the acquisition of civic competence by the youth of European countries, which are also relevant for Ukraine. They include:

- active participation of pupils, students, teachers and parents in the democratic management of the educational institution;
- democratization of methods of teaching and upbringing, mutual relations of subjects of the educational process;
- the spread of methods focused on the personality of the pupil and student, in particular, the implementation of pedagogical projects based on a common collective goal and cooperation of participants who take care of education on issues of democratic citizenship (non-governmental institutions, enterprises, professional organizations);
- promotion of research, individual training and initiative;
- formation of educational approaches that closely connect theory with practice;
- involvement of pupils and students in individual and collective assessment of the quality of education, in particular, within the framework of the above-mentioned pedagogical projects;
- encouraging exchanges, meetings and partnerships between pupils, students and teachers from different educational institutions in order to improve interpersonal understanding;
- the spread of approaches and methods of education, which contribute to the education of subjects of the educational process of tolerance and respect for cultural and religious diversity;
- convergence of formal and informal education;
- establishment of civil partnership relations between the school and the family, the community, the workforce and mass media [57, p. 11-12].

Based on the analysis of theoretical development in the field of civil rights and civil competence, we agree with the following definition of a person's civil competence: civil competence is an integrative quality of an individual that allows him to consciously, responsibly and effectively use civil rights and freedoms, fulfill the duties of a citizen, to take an active civic position, to share the values of a democratic society, to be a patriot of one's Motherland, to treat the peoples and cultures of other countries with respect.

Modern tasks of citizenship formation, education of a responsible citizen require a change in approaches to education, both in content and in teaching methods, which significantly affects the change in the teacher's position, the system of his professional training and professional development.

Teachers need special training in the field of civic education, oriented to the realities of the modern global world, searching methods of working with information, awareness and goal setting in the development of pedagogical activities, the transition from a directive to a supportive nature of teaching, reflection on the successes, which were achieved, and mistakes, which were made.

It is difficult to explain to a modern child how knowledge of subjects can help him orientate in the present, build a career, and achieve success in life. However, this is unnecessary. The importance of school education is different. We believe that the school subject teacher and class leader should, first of all, cultivate civic competence in education and form the necessary moral qualities. Of course, civic competence is supra -subjective, key, and the task of its formation lies in the sphere of responsibility of the entire school education system.

The Council of Europe has developed an appropriate list of conditions for the formation of civic competence in the classroom, at school, in the school environment, in the local community and for a wide range of citizens. Among them there are the following ones: active participation in the democratic management of the educational institution; democratization of teaching and upbringing methods; dissemination of methods focused on the personality of the pupil and student; formation of educational approaches that closely connect theory with practice;

involvement of pupils and students in individual and collective evaluation of the quality of education; encouraging exchanges, meetings and partnerships between pupils, students and teachers from various educational institutions of the world; convergence of formal and informal education; establishment of civil partnership relations between school and family, community, mass media [57, p. 128-129].

Educational institutions should be the initiators of relevant activities. The formation and development of the civic competence of students largely depends on the educational technologies used by teachers in the learning process. Taking into account the fact that the student as a subject of learning receives from the teacher only certain guidelines for the process of knowledge acquisition, and most of the information must be obtained by himself, the basis of the educational process should be innovative technologies, oriented not only and not so much to the knowledge component, but to the activity and personal creativity. Relying on the life experience of school students also plays an important role.

Formation of civic competences of an individual is a complex and long-term process. The competences (especially social and values-related competences) the child acquires primarily in the family circle: from parents and other family members.

We consider the structural components of civic competence [56, p. 129]. The quality of education depends on how the learning process is organized. The national education system tries to preserve the best national assets in the organization of the educational process and to study and adopt the best foreign experience. More than thirty specific forms of learning are known in pedagogical practice. The tasks of education and upbringing, features of the content of various subjects and their separate sections, specific content, determine the choice of forms of organization of education.

The effectiveness of teaching practice should be ensured not only by the use of specific forms of organization of the educational process, but also by a combination of their types.

There are different classifications of forms of organization of educational activities, namely: according to the didactic purpose and structure of the lesson

(lesson, lecture, seminar, workshop, laboratory and practical lesson, colloquium, etc.); by the number of participants (individual, pair, cooperative, frontal); by place of study (classroom/extracurricular); by duration (time is regulated by the curriculum, teacher, students).

Each of these forms has its own characteristics, which must be taken into account when choosing certain methods of organizing knowledge acquisition by participants in the educational process (methods, technologies).

As long-term practice shows, one of the most effective forms of organizing educational activities is a lesson. This form gives an opportunity to develop the student's creative abilities and personal qualities, to evaluate the role of knowledge and see its application in practice, to feel the interrelationship of different sciences; this is independence and a completely different attitude to work. The lesson is determined in time and therefore the issue of overloading the participants of the educational process is removed. If you use innovative teaching methods and practices, you can raise interest in the educational material, which will provide a non-standard form of delivery, reduce the traditionality of the lesson, and activate the work of the student. A wide list of non-standard forms of education can be offered for each type of lesson.

The formation of civic knowledge and competences can also take place through an interdisciplinary form of activity within the educational process. This approach makes it possible to form the necessary knowledge and skills not through a separate discipline, but through integrated educational areas. Cross-curricular lessons aim to combine related material from several subjects.

Integrated learning makes it possible to conduct lessons using interdisciplinary connections at all stages of knowledge acquisition. In integrated learning, the material of several topics is presented in blocks. These lessons consider the problem of integrating civic knowledge, updating methods, means and forms of the educational process. However, we note that the preparation of any non-standard form of the lesson requires the teacher to spend energy and time, since he acts as an organizer.

He must possess not only a number of personal qualities, but also meet certain requirements:

- have good knowledge of the methodology;
- apply a creative approach to work;
- take into account the peculiarities of one's own character and temperament.

So, further on, we will consider research and experimental work on the formation of intercultural competence of comprehensive school students as active citizens of a cohesive society in the conditions of a multicultural environment and intercultural communication in English lessons, taking into account civic skills, namely:

- communicate effectively;
- apply models of behavior characteristic of a high culture of interpersonal (intergroup) relations;
- overcome stereotypes, militant nationalism, racism and intolerance, recognize and accept diversity, make compromises with different ethnic and religious groups for the sake of social peace in the state;
- listen to, understand and interpret other people's arguments;
- consider alternatives of action and behavior and subject them to analysis from an ethical point of view;
- to develop a decision-making strategy taking into account the norms and values of civil society in difficult situations of personal and public life;
- make a conscious choice, apply democratic technologies for making individual and collective decisions, taking into account one's own interests, the interests and needs of other citizens, representatives of a certain community, society and the state;
- think critically and independently;
- critically perceive information, in particular, regarding ways of thinking and philosophical, religious, social, political and cultural concepts, independently analyze and apply it;

- formulate, express and publicly defend one's own position; conduct a discussion in defense of one's point of view.

The following civic values and attitudes also require special attention:

a) universal: kindness, sensitivity, mercy, conscience, honesty, truthfulness, industriousness, justice, dignity, tolerance for people, respect and love for parents, family, careful attitude to nature;

b) national: duty and responsibility to compatriots, the Motherland, the state; faith in the spiritual forces of one's people, their future; love for Ukraine and native land, respect for national history, culture, language, and traditions.

CONCLUSIONS TO CHAPTER 2

The school age of the 9th-11th grades students is the period most favorable for the development of moral and worldview attitudes, the system of views on the world, for dynamic changes in worldview, worldview in general and worldview of the individual. In this regard, we would suggest that it is the worldviews of comprehensive school students that act as a kind of intellectual catalysts for the assimilation of the most socially and culturally significant achievements, cultural heritage, including the culture of another nation.

In the context of modern problems of foreign language learning, it is important, in our opinion, to pay attention to the structure of communication. Different sciences have their own points of view on this issue. The following three interconnected aspects of it are distinguished:

- communicative – exchange of information between individuals;
- interactive – the organization of interaction between communicating subjects (subject-subject relations), i.e. exchange of not only knowledge, thoughts, ideas, but also actions, in particular during the construction of a joint interaction strategy;
- perceptive – the process of mutual perception and understanding of communicants, their knowledge of each other.

All these parties in communication as a multidimensional process act as a whole. In psychology, it is proposed to differentiate types of communication depending on its various characteristics and features:

- interpersonal, intergroup, intersocial, communication between an individual and a group – by the number of participants;
- verbal and non-verbal – according to the method of communication;
- official and unofficial – according to the terms of communication;
- instructional and informational – according to tasks;
- contact and remote – according to the position of the communicators.

We believe that in the process of forming the intercultural competence of comprehensive school students in foreign language lessons, one should focus

primarily on interpersonal, intergroup verbal communication – the most effective types of human interaction. Interpersonal communication itself is one of the forms of satisfying a person's communicative needs; it contributes to the self-expression of the individual, full mutual understanding of the interlocutors and, finally, the quick receipt of the necessary information. We note that in our research we proceed from the modern understanding of dialogue as a means of direct communication (V.Andrievska, G.Ball, O.Kyrychuk). This approach provides a real opportunity to combine two methodological approaches: operational (establishing interpersonal interaction as a means and by-product of joint activity) and personal (achieving mutual understanding as a goal and a direct product of interpersonal interaction). In face-to-face dialogic communication with speakers of another language in order to achieve a communicative goal, in our opinion, it is especially important to navigate in the social and cultural contexts of communication, which implies the intercultural competence of the speaker.

We defined the structure of intercultural competence as a multi-component education, which includes 1) country studies competence; 2) linguistic country studies competence; 3) sociolinguistic competence.

Intercultural communication contributes to the formation of intercultural competence of students who are citizens of society and therefore should develop and respect the culture of their country, as well as be tolerant of the culture of another country whose language they are learning. Therefore, certain civic skills, values and attitudes should be taken into account in the formation of intercultural competence in the English lessons.

CHAPTER 3

**RESEARCH AND EXPERIMENTAL WORK ON THE FORMATION OF
INTERCULTURAL COMPETENCE OF SCHOOL STUDENTS AS
ACTIVE CITIZENS OF COHESIVE SOCIETY AT THE ENGLISH
LESSONS**

3.1. The role of intercultural competence in the system of foreign language teaching

The purpose of this paragraph is a detailed analysis of the components of intercultural competence, their content and role in the foreign language teaching system. Above, we have already defined the structure of intercultural competence as a multi-component education, which includes 1) country studies competence; 2) culture-oriented linguistic competence; 3) sociolinguistic competence.

Country studies competence is the student's possession of knowledge about the country, people, whose language is being studied. It can tentatively be called a content component of students' intercultural competence. Acquaintance with the life and culture of the country whose language is being studied is one of the main tasks of learning any foreign language. This is evidenced by world pedagogical practice. In our country, various facts about any state, its system, traditions, culture, etc., which are presented in the process of language learning, are usually called country studies, in Germany - Landeskunde, in American educational institutions there are courses on "languages and territories" (language and area), in the French methodical school there is a concept of "language and civilization" (langue et civilisation), English teachers use the term "linguacultural studies". However, all these terms usually express the same meaning in their content.

Country studies is a holistic integrative system of knowledge about the country whose language is being studied. This system of information about the country can make up the content of a separate educational subject, as, for example, in specialized schools with in-depth study of a foreign language, where it is a

“general education synthesized course”. It aims to “acquaint comprehensive school students with the country whose language is studied, to give them a complete idea about the country's social system, history, geography, and culture” [238, p.57-64]. Country studies as an integrative system of knowledge includes several universal components: ethnos, people; history, geography; nature, ecology; culture; state.

This understanding of country studies is inherent in modern sociology and ethnography. In addition, in the “Project of the State Educational Standard for a Foreign Language” [245, p.6], “knowledge of the history, geography, economy, state system and culture of the country” is included in the country studies knowledge that forms the basis of students' country studies competence. The volume of country studies information necessary for the formation of intercultural competence among comprehensive school students is determined by their communicative needs and depends on the purpose and conditions of study. First, the fact that learning is carried out outside the environment of the language being studied needs to be taken into account. Thus, the role of the textbook and the actual foreign language lesson is strengthened. It should also be emphasized that country studies competence is formed not only in foreign language lessons, but also through integration with other school courses (geography, history, foreign literature, fine arts, music, etc.).

Important for the formation of intercultural competence are country studies knowledge, socially significant, related to the social life of the country, with possible addressees of communication. In our opinion, the total amount of country studies information that students receive should tentatively consist of three microsystems:

- 1) constant encyclopedic knowledge (which includes information about the state system, history, geography, economic development of the country, ethnographic data);
- 2) current information about the real modern life of the people, about the news of socio-political, economic and cultural life of the country;
- 3) youth theme.

In the aspect of the formation of intercultural competence of comprehensive school students, an understanding of the socio-cultural space of the country whose

language is being studied, i.e., the spheres of action of the culture of people, in particular, the practical implementation of culture in the activities and behavior of people, as well as in language, acquires a special importance in the system of country studies knowledge [67, p. 137]. As it was stated in Chapter 1, culture is not a collection of ideas, things and objects, but the concentrated experience and knowledge of previous generations, the entire history of humanity in general and of each nation, which is recorded most often in language.

In modern philosophy and linguistics, the view of language as a factor of cultural heritage and as a cultural-historical environment can be considered already generally accepted. Integrative ties of language and culture are revealed in communicative processes: communication, primarily speech, is a necessary condition for the existence and development of culture; it ensures the unity of cultural processes within a certain community [51, p.170]. Therefore, communicative activity is such a center where language as a heterogeneous system and culture, in which this language exists and is its necessary component, intersect and interact. Modern scientists aphoristically expressed the relationship between language and culture: “If culture is understood as everything that a nation does and thinks, then language records how this nation thinks” [127, p.123]. In the process of learning a foreign language, the problem of the relationship between language and culture becomes particularly relevant and bipolar: language is learned through culture, and thanks to language, a transition to the world of another culture takes place. Hence there is a generally recognized conclusion about the need for a country studies approach as one of the defining principles in teaching foreign languages. At the same time, emphasis should be placed on the humanization of education within the framework of the dialogue of cultures.

Therefore, all of the above makes it possible to define country studies competence as the ability to take into account in the process of communication the peculiarities of the country, history, and culture of people whose language is studied. Country studies competence is inextricably linked with culture-oriented linguistic competence.

Achieving the communicative goal of learning foreign languages is ensured by the assimilation of certain country studies knowledge and certain language material in unity. Here we think it is appropriate to recall the words of A.Vezhbytska about the need to combine linguistic and extralinguistic information in the lesson, ensuring the gradual mastery of the former in constant interaction with the latter [264, p.267]. Modern scientists, characterizing culture-oriented linguistic studies, emphasize that with this approach, in order to ensure the communicative orientation of education and to solve general educational and humanistic tasks, the cumulative function of the language is implemented and the addressee is acculturated (familiarizing him with typical phenomena of modern reality). In this way, communicative competence is ensured in acts of intercultural communication, primarily through adequate perception of the interlocutor's speech and original texts designed for native speakers. This, in our opinion, is the essence of culture-oriented linguistic competence.

In modern linguistic didactics, there are, for example, the following interpretations of culture-oriented linguistic competence:

- knowledge of the peculiarities of speech and non-speech behavior of native speakers in certain communication situations;
- a complete system of ideas about national traditions, customs, realities of the country whose language is studied, which allows students to associate the same information with language units as native speakers, and thus achieve full communication;
- knowledge and correct use of such foreign language expressions denoting objects, phenomena, facts, ideas that either do not exist in one's country, or are called differently or less figuratively [264, p.214].

We consider culture-oriented linguistic competence as the ability to perceive language in its culture-bearing function, with its national and cultural specificity. Linguistic competence includes knowledge of language units, including those with a national-cultural component of semantics, and the ability to use them in accordance with the socio-speech situation. National-cultural semantics is present at all levels

of language: in grammar, stylistics, and even in phonetics. However, there are such language units that are most closely related to extra-linguistic reality and for which the accumulative function is most characteristic. These are, as a rule, nominative lexical and phraseological units of the language. Therefore, the basis of culture-oriented linguistic competence at the linguistic level is the national-cultural component of a foreign language, which is reflected in units of different language levels, and most of all in lexical-phraseological units. These units constitute a rather large and heterogeneous layer, because they denote everything that is characteristic of the culture, lifestyle, and traditions of people during different historical eras. This usually includes non-equivalent vocabulary, words with partial semantic equivalence (background vocabulary), phraseological units, established etiquette expressions [264, p.123].

In the process of learning a foreign language, students acquire the skills to use knowledge of the given language units in real communication situations, because the ability to construct an expression is not important until you know what and why you need to say. For a foreign language communication, it is necessary to know both the word (sign) and the meaning of the word in relation to the object, the phenomenon of a foreign cultural environment.

If we use A. Vezhbytska's anthropocentric theory of lexical meaning, we should point out the opposition of two knowledge structures in the context of communication: concept-maximum and concept-minimum [264, p.125]. The maximum concept means full mastery of the meaning of the word, inherent in a person with developed linguistic and intercultural competence. A minimal concept is an incomplete mastery of the meaning.

Considering this, in the context of our research, we can say that students' culture-oriented linguistic competence involves full mastery of the word's meaning and reality, that is, understanding the word in the scope of the maximum concept, which also includes encyclopedic information about the subject or phenomenon. Therefore, language knowledge and background knowledge as a component of language culture are combined in culture-oriented linguistic competence.

Background knowledge includes cultural, material-historical, geographical information related to the words of a certain language, ideas about everyday life, traditions, customs [264, p.65].

Background information reflects the socially determined experience of speakers of the language and culture. Background knowledge is concentrated in the consciousness of the speaker and the linguistic community of people to which this individual belongs. In the process of learning a foreign language, this knowledge is mastered simultaneously with the assimilation of words, provided that the students' educational activities are purposefully organized. The source of background knowledge is primarily non-equivalent vocabulary, which is characterized as follows: sometimes the content plan of a word or nominative phrase cannot be compared with any foreign language concept, and therefore they cannot be semanticized with the help of a simple translation [264, p.56].

Non-equivalent words are used to express those concepts that are absent in another culture and another language, they have no equivalents outside the language to which they belong. Semantization of non-equivalent vocabulary requires deeper knowledge about the lexical unit, about its linguistic background characteristics, which can be obtained only by studying the everyday life and culture of people who speak the language. Non-equivalent vocabulary usually includes the names of the realities of people's life and daily life, which include ethnographic terms (housing, food, traditions, customs), names of social-administrative units, positions, professions, titles, etc.

Non-equivalent vocabulary is, first, reality words. The term "realities" in linguistic and country studies theory denotes an object (cultural phenomenon) and the word that names it. According to its content, reality is a verbal reproduction of facts related to the history, geography of the country, features of the political structure of society, everyday life, customs of people, etc. There is a certain classification of reality words in linguistics, which we will adhere to [10]. The denotative realities include (we will give examples from the English language, although we note at the same time that similar examples exist in every language):

Toponyms:

- a) names of objects of physical geography: *Snowdonia, Thames*;
- b) names of constituent parts of the country (regions, counties, etc.): *East Anglia, Highlands, Suffolk, Yorkshire*;
- c) city names: *Brighton, Cambridge*;
- d) names of city districts: *Westminster, Kensington, Chelsea*;
- e) names of streets and squares: *Fleet Street, Kings Road, Downing Street*;
- f) names of individual buildings: *Westminster Abbey, The Tower of London, British Museum*;

- g) names of parks and zoos: *Hyde Park, Alton Tower Park, London Zoo, etc.*;

Anthroponyms: *King Arthur, Isaak Newton, Charles Dickens, Joshua Reynolds, James Cook, John Lennon, Winston Churchill, Margaret Thatcher etc*;

Ethnographic realias:

- a) clothes, shoes: *kilt, tartan, plaid*;
- b) food, drinks: *fish and chips, lollipop, pudding*;
- c) household establishments: *pub, loo, chemist's*;
- d) transport: *double-decker, Dunlop, tube*;
- e) recreation, sports, games: *Boat Race, caber, soccer, snooker, Wembley, cricket, Wimbledon, Highland Games*;
- f) plants and animals, environmental protection: *Dog's Home, daffodil, thistle, leek, shamrock, poppy, red rose, clover, moor, heather, Robin Redbreast, Greenpeace, RSPCA (the Royal Society for the Prevention of Cruelty to Animals) etc*;

Socio-political realias: *House of Parliament, the Blues and Royals, OBE (Order of the British Empire), the State Opening of Parliament, constitutional monarchy, the Queen, 10 Downing Street etc.*;

Realias of the education system: *girl guide, Patrol, PTA (Parent-Teacher Association), summer schools, National Education Act, system of options, Careers guidance etc*;

Cultural realities:

a) literature: *James Barry, Charlotte Bronte, Robert Burns, David Copperfield, Peter Pan, Charles Dickens, George Orwell;*

b) cinema and theater: *Nell Gwynn, Peter Hall, Sean Connery, Globe Theatre, Audrey Hepburn, the Royal Opera House, Barbican Centre;*

c) fine arts: *National Gallery, Tate Gallery, Joshua Reynolds, J.M.W. Turner;*

d) music: *Promenade concerts, Arthur Sullivan, the Royal Albert Hall, Andrew Lloyd Webber, the Beatles, Black Sabbath, the Rolling Stones, the Who, Led Zeppelin, Pink Floyd, Dire Straits, Eurhythmics;*

e) mass media: *the BBC, the Independent, the Observer, the Times, Financial Times, the ITC, Top of the Pops, etc.*

Among denotative realities, we single out nominative units with incompletely equivalent semantics as a separate group. These are mainly word combinations in which the main element of semantics is an equivalent concept, and the national-cultural coloring arises due to the thematic connections of words. For example: *paper back, pocket-book*. Such nominative units also need a comment. These words are perceived against the background of certain associations. Therefore, during the linguistic study of the vocabulary of a foreign language, it is necessary to take into account not only all the meanings of the word registered in dictionaries, but also its associations in the background knowledge of the native people [10].

Phraseological units contain interesting linguistic and regional information, because the phraseological system of the language reflects the cultural and historical experience of people who speak the language; it makes it possible to understand the national psychology, the national vision of the world.

Phraseological units often have a national character, for example: *Cleanliness is next to godliness (Healthy body — healthy spirit); Don't trouble trouble till trouble troubles you (Having obtained good, do not look for better); An Englishman's home is his castle (Do not rush to a foreign monastery with your own law); Every family has a black sheep. He dances well to whom fortune pipes (Fate of fate); It is better to be a has-been than a never-was (Better something than nothing); Praise is not pudding. Take care of the pence and the pounds will take care of themselves.*

The source of national identity is the associative-figurative perception of the surrounding world and its verbal expression. Each language has phraseological units with national and cultural semantics, which are formed under the influence of ethnolinguistic, historical, sociological, cultural, areal and other features of a specific language community. Most of the time, they cannot be translated. We would like to note that in the context of our research, we are primarily interested in those phraseological units that do not have direct analogues in the students' native language. They are directly or indirectly related to standards, stereotypes and mythologemes of national culture, both material and spiritual. For example: *A wonder lasts but nine days (Everything gets boring); The same for Attius as for Tettius (What is permitted to one is permitted to another); Safe bind, safe find. Pity is akin to love (Pity means love); A cat may look at a king; The more, the merrier.*

The national-cultural component of the language should also include the etiquette formulas of communication, the knowledge of which we also associate with sociolinguistic competence, so we will dwell on their characteristics later.

Therefore, the national-cultural component of the language, which consists of words-realities (denotative realities), phraseological units and etiquette formulas, is the linguistic basis of culture-oriented linguistic competence based on knowledge, skills and abilities, which are necessary for the implementation of productive speech actions, to achieve the set communicative purpose. This is knowledge of usual forms of speech, country-scientific information that provides the meaningful aspect of speech activity, as well as the skills and abilities of adequate use and understanding of non-equivalent vocabulary and phraseological units.

We consider the last component of intercultural competence — sociolinguistic competence. First, we will give several of its definitions from scientific sources.

Sociolinguistic competence is:

- register and dialect, cultural consistency, speech expressions, naturalness of speech [264];
- the ability to express and understand word combinations and sentences with such a form and such a meaning that correspond to a certain sociolinguistic context

of the illocutionary act of communication [44];

- the ability formed in interaction with the social environment, in the process of acquiring social experience [31].

Taking into account the definition of sociolinguistic competence adopted by us as the ability to organize speech communication in accordance with the communicative situation, social norms of behavior and the social status of the communicators, we believe that the concept of sociolinguistic competence has a direct connection with the communication situation, its social, national, speech characteristics. Therefore, sociolinguistic competence should include knowledge of the peculiarities of national speech etiquette and non-verbal behavior, as well as the ability to consider them in real life situations.

From a constructive point of view, speech etiquette is considered as a set of culturally (nationally and socially) determined rules of linguistic and communicative behavior, inherent in certain nations and national communities [23]. Such culturally determined scenarios consist of stable behavioral formulas that set the rules for establishing speech contact between partners, the rules for choosing the right communication style in accordance with their social roles and situational positions, as well as depending on other circumstances of communication.

Formulas of speech etiquette are present in the minds of native speakers and are used by them, as is usually believed, automatically. However, reproducing the etiquette form, the speaker still does not act completely mechanically, but carries out a complex operation of selecting a certain expression in the speech act that best corresponds to the social, psychological, and personal parameters of the communication situation. Today, unfortunately, it is quite obvious that most people need to learn to communicate even in their native language. As for mastering communication skills (verbal and non-verbal) in a foreign language, this task is much more difficult. Therefore, there is no doubt about the importance for comprehensive school students, learning a foreign language, of mastering the rules of speech behavior, a layer of such established word combinations with a given pragmatic meaning, which play a significant role in the organization of speech

communication in a foreign language environment, that is, speech etiquette.

Speech etiquette is an integral part of the problems of culture-oriented linguistic studies. It is connected with the national specificity of formulas, often without equivalent, with the customs, habits and rituals of another nation. It is an element of speakers' background knowledge and requires certain prior knowledge for correct implementation. Speech etiquette is closely related to speech usage. Foreigners often make mistakes of a very ordinary nature: the phrase is constructed grammatically correctly, but “they don't say that!”. Therefore, in foreign language lessons, it is necessary to pay constant attention to the national specificity of speech etiquette.

In our opinion, the defining feature that characterizes the formulas of speech etiquette is “politeness”. In other words, speech etiquette is a system of stable expressions that are implemented as a function of politeness during farewells, apologies, requests, etc., for example: *I beg your pardon (I am sorry), very pleased, ever so glad to see you, if I am not mistaken, many thanks*. However, “politeness” is only one of the signs of speech etiquette formulas. Other aspects of human communication are also reflected in them: intentions, illocutions, which are neutral, but express more diverse relationships between interlocutors than politeness formulas: *to be speaking acquaintance of smb. (to be familiar in absentia), perhaps so, take it easy (don't take it seriously), if I were you (if I were in your place), etc.*

Another function of the speech etiquette formulas is communicative stereotypes, without which a full-fledged illocutionary act is impossible - these are formations that are used only in speech acts to express the communicative intentions of the interlocutors. For example: *Will you...? Could you...? Sorry! Pardon! To meet you, of all people, here! Cheerio! (Cheers!); Keep in touch! (Don't disappear!); I say! (Listen!); How is it? (What's up?); By what chance? Let me... Ten thousand pardons! (A thousand apologies!); I cannot for the life...* They can be called situational clichés.

So, speech etiquette is a socially oriented aspect of communication taking into account national and cultural specifics. From a linguistic point of view, speech

etiquette formulas can have the following structure:

- words, for example: *certainly, indeed, really, hi, heaven=gly, so-so, etc.*;
- phrases, for example: *if I were you..., excuse me, but..., for ages, allow me to... etc.*;
- sentences, for example: *Drop any time you please. See you soon. Many happy returns of the day. Awfully sorry. Not at all. etc.*

All the given examples are typical for use in daily communication situations; therefore, they need to be mastered by students.

Speech etiquette is accompanied by non-verbal means of communication. As evidenced by our analysis of the relevant literature, non-verbal communication is given insufficient attention compared to verbal communication. Special studies have proven that from 40% to 80% of communication takes place with the help of non-verbal means [226, p.73] (or the following scheme of distribution of the intensity of the influence of means of communication on a person is presented: 55% – body language, 38% – voice, 7 % – words) [226, p.75]. Non-verbal means of communication are different for representatives of different cultures, and misunderstanding their specifics, non-compliance with certain scenarios disrupts communication between representatives of two “ways of life”, two cultures. The limited or lack of knowledge about the national and cultural specificity of speech etiquette leads to the fact that models of behavior are used that are not accepted in the environment of native speakers, which causes condemnation on their part.

Considering all of the above, we specify that sociolinguistic competence is knowledge of specific culturally agreed behavioral scenarios (etiquette, customs, non-verbal behavior) and the ability to follow them in social situations of foreign language communication.

Therefore, we have determined that the components of intercultural competence as a whole system (country studies competence, culture-oriented linguistic competence, sociolinguistic competence) are interconnected and mutually conditioned by the goal and tasks of foreign language communication. For the formation of intercultural competence of comprehensive school students in the

process of mastering a foreign language, it is necessary to create such learning conditions that would reproduce the process of real communication, would serve as a mechanism of social interaction and would contribute to the assimilation of norms and models of speech and non-speech communication inherent in the society of the country whose language is being studied.

All the components that make up the model of intercultural competence are essential for teaching a foreign language in the 9th - 11th grades, or in the third cycle of the general process of learning a foreign language, when the primary task is the development of communicative skills practically necessary for a person [101, p. 185].

Therefore, we will try to present the didactic model of intercultural competence as an integrative education that includes knowledge, skills and abilities. At the same time, we consider the “knowledge-implementation” dyad. The main goal of a student's educational activity is his solid assimilation of knowledge and the formation of skills and abilities to apply this knowledge in various life situations. And the product of the educational activity of a student who masters a foreign language is a set of acquired knowledge and formed skills and abilities (“Project of the State Educational Standard on Foreign Language”).

Specifying the concept of intercultural competence in the didactic aspect, it can be said that it includes:

- knowledge of the language system and theoretical information about language units;
- country studies and background knowledge;
- the ability to correlate language means with the tasks, purpose and conditions of communication, i.e., with the speech situation;
- the ability to organize speech communication taking into account the social norms of behavior accepted by native speakers;
- possession of the nationally determined specifics of the use of language means.

Therefore, the content basis of intercultural competence consists of

knowledge: linguistic (phonetic, lexical, and grammatical), country studies (theoretical information about the country whose language is being studied), background knowledge, knowledge of language units with linguistic and country studies content. This knowledge is realized in communicative activity in the form of speech skills and abilities and communicative skills.

Speech skills and abilities are related to the possession of receptive and productive types of speech activity (speech competence). Communicative skills are related to the organization of speech communication in accordance with its motives, goals, tasks, on the one hand, and, on the other hand, in accordance with the social norms of speech and non-speech behavior accepted by speakers of a certain foreign language. With regard to intercultural competence, the content of communicative skills needs clarification, which, in our opinion, includes: the ability to use country studies knowledge in communication, background knowledge and the national-cultural component of a foreign language, the ability to take into account the cultural and social context of intercultural communication. This understanding of intercultural competence can be presented in the form of a scheme (Fig. 3.1. Model of intercultural competence).

The basis of the proposed model of intercultural competence is the principle of integration, that is, the principle of interconnection and interdependence of knowledge, skills and abilities.

Integration refers to:

1. The most didactic content of intercultural competence: knowledge (language, country studies, background) – speech skills and abilities – communicative skills – intercultural competence as the ability to consciously take into account the knowledge of the cultural and social contexts of the country in the process of foreign language communication;

2. The manifestation of the didactic principle of knowledge, which involves a logical sequence in the educational process, consolidation of what has already been learned: the intercultural competence of comprehensive school students is based on the knowledge, abilities and skills acquired in the first and second levels of foreign

language learning;

3. Intersubject connections of a foreign language as a subject: students acquire country studies information in the process of studying other academic disciplines (history, geography, foreign literature, music, chemistry, physics, mathematics, biology).

Summarizing the results of the study of pedagogical, psychological, didactic and methodical scientific sources, as well as our own pedagogical observations, we will highlight several provisions that are essential for our research.

In the context of the communicative-activity approach to learning foreign languages, the formation of communicative competence in students is relevant and important, one of the main components of which is sociocultural competence as a person's ability to consciously take into account the knowledge of the cultural and social contexts of the country in the process of foreign language communication. We apply a systemic approach to the analysis of intercultural competence and, accordingly, consider it as a complete system consisting of country studies competence, culture-oriented linguistic competence, sociolinguistic competence. All these components are hierarchically interconnected and mutually determined by the goal and task of real communication with native speakers.

Taking into account the current socio-political conditions of the development of our country, the expansion of opportunities for intercultural communication for young people and the characterization of comprehensive school students as active citizens of a cohesive society, we believe that in the process of forming the intercultural competence of comprehensive school students, it is necessary to focus more on interpersonal, direct (less – indirect), dialogic communication. Therefore, we offer such a didactic model of intercultural competence as an integrative education, which takes into account the main content components of the educational field “Foreign language”, speech skills and abilities.

In accordance with the subject, as well as with the data of empirical searches, a suggestion was formulated that the process of forming intercultural competence of

comprehensive school students as active citizens of cohesive society will be successful if the following conditions are met:

- scientificity and availability of the material offered for study;
- focus on intercultural communication, on the task of real communication with native speakers and in communicative situations related to citizenship, civic position in society;
- systematic approach to the process of formation of intercultural competence;
- ensuring the integrity of comprehensive school students' knowledge about their country and the country whose language is being studied by integrating the content of education based on interdisciplinary connections;
- problem-thematic organization of the subject content of communication in a foreign language lesson;
- strengthening of the sociocultural and citizenship aspects in the selection of lexical minimum and texts for teaching a foreign language.

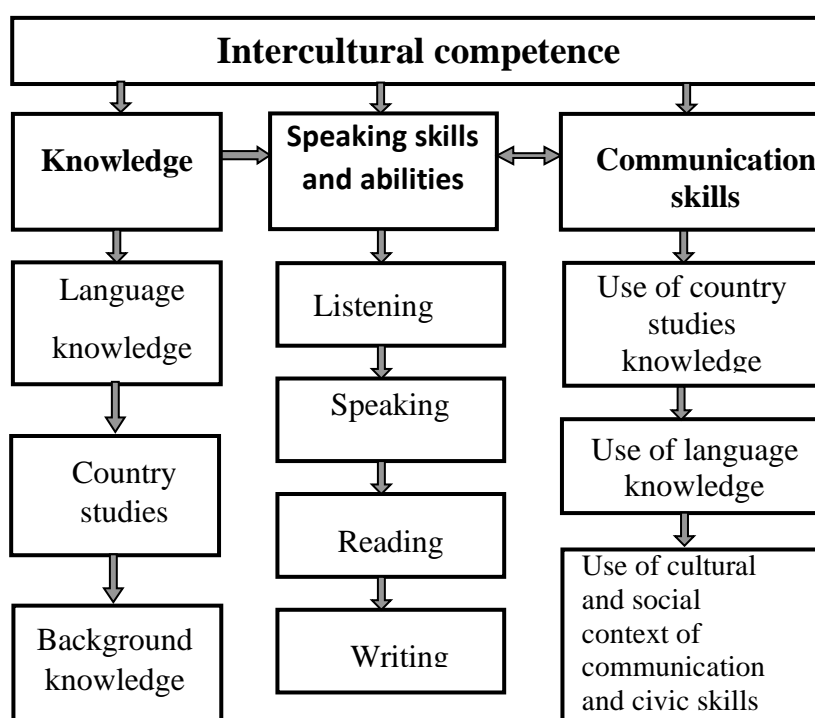


Fig. 3.1. Model of intercultural competence

In the next paragraph of our research, on the basis of the above, a model of the process of forming intercultural competence of comprehensive school students

will be developed, in which the main provisions considered and substantiated by us will be comprehensively taken into account, on the basis of which the structure and content of the model under study should be constructed. In addition, this model takes into account the characteristics of comprehensive school students as active citizens of cohesive society and includes civic competence, which we have discussed in the previous chapter and which consists of certain civic skills, values and attitudes.

3.2. Pedagogical model of the process of the formation of intercultural competence of school students as active citizens of cohesive society

First, we consider it expedient to find out the relationship between the concepts “system” and “model”, which are key in our research, because we consider the system of education of comprehensive school students and model the process of the formation of intercultural competence of comprehensive school students during their studies in English classes.

In pedagogical literature, the word “system” is quite widely used in the meaning of plan, order, location of parts of a whole (system of education, upbringing, training). In modern didactics, the education system is interpreted as a socially determined complex of elements that functions dynamically. The main components of it are teachers, students, the content of education, the social and material situation, as well as relationships between elements [31, p.9]. It is also considered a set of characteristic ways of managing educational work, techniques and teaching methods that contribute to the implementation of a certain pedagogical concept [31, p.18]

Regarding the number and importance of the main components of the education system, there are different points of view (S. Honcharenko [107], O. Savchenko [224], M. Yevtukh [271],). Having analyzed the views of these scientists, we, in accordance with the purpose of our research, agree with O. Savchenko, who differentiates three interrelated components in the structure of

educational activity: motivational, informative, procedural [224, p.4-8]. Management, which includes goal determination, selection of means, control and correction, analysis of results, is a method of regulating connections between system elements. Therefore, in the future, we will proceed from the understanding of the education system as a certain way of organized interaction between teachers and students, aimed at students' assimilation of the content of education with the aim of forming certain qualities in them.

Regarding the concept “model”, we can speak in a general scientific sense and in a pedagogical sense. A model in the methodology of science is an analogue (scheme, structure, symbolic system) of a certain fragment of natural or social reality, a product of human culture. This analog serves to preserve and distribute information about the original, design the original, and manage it.

The model expresses the essential features of a certain system, describes only its individual aspects, fixes the main characteristics, freeing from details, coincidences, secondary moments [67, p.35]. It serves as an analogue in the cognition and assimilation of a real object, and therefore the epistemological function of models comes to the fore in scientific cognition [67, p.98].

In the humanitarian fields of knowledge, the desire of many researchers to consider models as informational and logical-informational structures that connect different sciences is especially noticeable. The model is also valuable because it necessarily has an efficiency criterion. It is possible to choose the most appropriate model. It is the presence of several modeling options that facilitates the transition from complex theories to practice. This is how another characteristic of the model arises as a link in the transition from theory to practice in scientific knowledge.

In pedagogy, the model is considered as an intermediate object in the process of learning the pedagogical phenomenon, identifying certain psychological and pedagogical features [67]. In modern didactics, “model” is very often used close in meaning to “technology”. Without delving into this problem, we will only note that we are impressed by the opinion of the Ukrainian teacher I. Osadchiy, who comes from the presence of two directions of orientation of pedagogical consciousness:

technological - aimed at increasing the effectiveness of learning, developing learning criteria, forming and summarizing the assessment, presenting information and the stages of its learning, specifying educational goals, correcting feedback, fully learning knowledge, skills and abilities; and humanistic – aimed at solving the problems of proposing and testing hypotheses, research, development of practical and creative thinking.

The first direction is implemented using learning technologies, the second - using learning models [180]. Therefore, model and technology are not identical concepts. In contrast to technologies, the learning model is a general scheme of the teacher's activity during the educational process [180, p.28], the basis of which is the predominant activity of students, which is organized and developed by the teacher. According to I. Osadchiy, the main indicator of the model is the essence of educational activity, and the additional ones are the sequence in time of the stages of education, the special nature of the interaction between the teacher and students, and the characteristics of the expected learning outcomes [180, p.36]. The learning model is based on the integrity of the picture of students' activities (learning as a game, learning as a discussion). It covers the entire educational cycle. The learning model takes into account not only the logical and substantive aspect (the goal of learning, the unity of teaching and learning), but also its dynamics, unfolding over time.

Summarizing the above characteristics of the model as a way of learning a certain object, including a pedagogical one, and taking into account the peculiarity of the subject of our research, we consider the model as a general scheme of the functioning of the main components of education, as a complex multi-component category that integrates various fields of knowledge that must be mastered by comprehensive school students in the process of learning a foreign language. In addition, the model should be a holistic dynamic system in a certain way, which would also reflect the level of the formation of skills and the ability of students to effectively operate the acquired knowledge in practical activities, that is, the ability to use them in foreign language communication, in intercultural communication.

Models are usually built around a learning method. In our case, it is communicative and active, prevailing in the modern methodology of teaching foreign languages. It requires the improvement of the current system of teaching foreign languages, provides subject-subject relations of the participants of the educational process and its organization as a model of real foreign language communication.

The model of the process of the formation of intercultural competence, reproducing in a symbolic form the essential characteristics of intercultural competence as a system, is itself a complex system. The use of a systemic approach in modeling allows us to identify those features and characteristics of the model that will make it possible to describe the main properties of the process of forming intercultural competence of comprehensive school students in structural and functional unity with civic competence.

In modeling the process of the formation of intercultural competence, we will use such general pedagogical categories as learning goals; content of education; knowledge, skills and abilities; intra-subject and inter-subject connections; teaching aids. The analysis of the category of learning goals allows determining intercultural competence as the final goal of practical language training of school graduates.

Based on the analysis of didactic literature, we determined the psychological-pedagogical and psycholinguistic principles of building any model. Based on the research of scientists (A. Aleksiuk [1], V. Ognevyuk [176], O. Savchenko [224]) and the general principles of teaching that exist in didactics, we consider the principles to be the following:

- the integrity of general education, foreign language training and the development of students' citizenship;
- integrability;
- rational consideration of the native language;
- individualization and differentiation of the learning process;
- systematicity;
- conformity of the model of the formation of intercultural competence to the

cognitive interests of comprehensive school students;

- active intercultural communication;
- multidimensionality of the communication model;
- effectiveness of learning outcomes.

We consider it necessary to substantiate the relevance of the definition of these principles.

The principle of integrity of general education, foreign language training and the development of citizenship of students, which we consider as a specification of the general didactic principle of the focus of education on the comprehensive and harmonious development of the personality, provides the wide involvement of comprehensive school students in the general cultural values of the people whose language is being studied, in comparison with the general cultural values of people [224, p.4-8]. This principle is determined by the cultural function of school education, updating its content based on humanization, because the formula of modern education, according to O. Savchenko, is “from an educated person to a person of culture and a person-citizen” [223, p.413-414]. The relevance of the mentioned principle is also connected with a new approach to the goal of learning foreign languages — the development of the ability to intercultural communication. Such communication can be considered as a dialogue of cultures (N. Borysko), each of which is a complex multi-component formation “culture-language-personality” [31, p.20].

The principle of integrability in relation to intercultural competence has already been sufficiently motivated in our previous considerations. Therefore, we specify its pedagogical understanding as the principle of interconnection and interdependence of knowledge, abilities and skills. Integration refers to:

- the essence of the goal of learning a foreign language;
- didactic content of intercultural competence: knowledge (language, country studies, background) \Rightarrow speech skills and abilities \Leftrightarrow communicative skills \Rightarrow intercultural competence as the ability to consciously take into account knowledge of cultural and social contexts in the process of foreign language communication;

- manifestation of the didactic principle of continuity, which involves a logical sequence in the educational process, consolidation of what has already been learned: intercultural competence of comprehensive school students is based on knowledge, abilities and skills acquired in the first and second cycles of foreign language study;
- systems of interaction between the foreign language course and other educational subjects, i.e., intersubject connections.

The principle of rational consideration of the native language (it is closely related to the previous one), is important for the construction of the model predicted by us. We proceed from the fact that, firstly, students learn country studies information through two channels: a) native language — at the level of intersubject connections of a foreign language with other educational subjects, b) foreign language as a subject of study; secondly, the socio-cultural component of a foreign (English) language includes non-equivalent vocabulary that needs to be semanticized both in English and in the native language. Here, the development of the skills of working with a linguistic commentary is envisaged.

The principle of systematicity (S. Honcharenko) involves the formation of knowledge, abilities and skills in a relationship. The principle of systematic learning is multifaceted, since systems of different structure and importance interact in the learning process [107, p.95]. In particular, in the context of our research, we understand the content of the pedagogical process of intercultural competence formation as a system that is determined by the systemic essence of the very concept of intercultural competence.

The principle of differentiation and individualization we consider in the context of the personality-oriented model of education widespread in modern schools, the essential features of which are “education of the individual with the maximum possible individualization, creation of conditions for self-development and self-education, meaningful definition of one's capabilities and life goals” [107, p.99]. If we speak more specifically about our subject of research, then the level of erudition, the need for knowledge of a foreign language, cognitive interest in it, forecasting the future profession and opportunities for intercultural communication

are purely individual for comprehensive school students. Considering them is the essence of this principle.

We formulate the principle of correspondence of the model of the formation of intercultural competence to the cognitive interests of comprehensive school students based on the didactic principle of motivational support of the educational process [107, p.97]. The specified principle, in our opinion, provides the selection of country studies and socio-cultural information, oriented to the cognitive interests of comprehensive school students, their motives for learning a foreign language, and their future professional orientations. At the same time, one should take into account the possible motivation of three types (in unity): “distant”, associated with the prospect of using the language in later life; “close”, determined by the student's activity in the lesson, and “cognitive”, when the student is convinced in each lesson that he is able to start and maintain a conversation, understand another language, and this creates a general perspective of mastering a foreign language as a means of communication [107, p.67].

The principles of active communication and multidimensionality of communication are closely interrelated. The communicative-activity approach to learning a foreign language, as already mentioned, is precisely oriented towards foreign language communication.

The principle of active communication consists in the fact that comprehensive school students learn not language as a system, but speech communication through the means of the language system, that is, they master the skills and abilities to use a foreign language in the most important situations of intercultural communication.

Therefore, the principle of the multidimensionality of the communication model involves the reflection in educational speech situations, which are created by the teacher in class, of all the variety of possible life communication, in accordance with the social and cultural contexts of the country whose language is being studied.

Finally, we take into account the didactic principle of the effectiveness of learning outcomes (O. Savchenko) in the predicted model as a system-completing one, since the formed intercultural and communicative competence is generally a

condition and indicator of effective foreign language communication.

Taking as a model the scheme proposed by O. Savchenko [223, p. 413-414], we systematized these principles in accordance with the components of the educational process.

Analysis of relevant scientific and methodical literature and own pedagogical experience made it possible to determine the components of the model of the formation of intercultural competence of comprehensive school students as active citizens of cohesive society. It includes:

- 1) the goal of forming intercultural competence;
- 2) conditions for the formation of intercultural competence;
- 3) forms of organization of the educational process;
- 4) means of the formation of intercultural competence.

In order to build an effective model for the formation of intercultural competence of comprehensive school students as active citizens of cohesive society, it is necessary that this model be adequate to the age-related psychological characteristics of comprehensive school students. We note that in the psychological periodization of personality development in ontogenesis, the term “early youth” is often used, which coincides with the age of a comprehensive school student.

We highlight the main components of the mental development of a comprehensive school student. Early youth (from 14-15 to 18 years old) [234], which is characterized as the “third world”, existing between childhood and adulthood. Biologically, this is the period of completion of physical maturation. By the end of this period, the main processes of biological maturation are completed in most cases.

L. Bozhovych notes that in early youth, the main attention is focused on the development of the motivational sphere of the individual: determining one's place in life, forming a worldview and its influence on cognitive activity, self-awareness and moral consciousness [34, p.23]. Crucial importance is given to the dynamics of the “internal position” of the individual. The internal position consists of how a comprehensive school student, based on his previous experience, his capabilities and

needs and aspirations, refers to the objective position he currently occupies in life and what position he wants to occupy. It is this internal position that determines a certain structure of his attitude to reality, to others and to himself. The attitude towards the future is also changing, which consists in the fact that the focus on the future becomes the main orientation of the personality and the problem of choosing a profession, further life path is in the center of attention of interests and plans of comprehensive school students [34, p.25].

A young man (girl) strives to take the internal position of an adult, to realize himself as a member of society, to define himself in the world, that is, to understand himself and his capabilities along with understanding his place and purpose in life. It is known that during adolescence and comprehensive school age, a person's moral and intellectual powers develop intensively, spirituality is formed, and personality traits are determined. L.Bozhovych writes in this regard: "In adolescence, an individual enters a qualitatively new social position, at this time his conscious attitude towards himself as a member of society is formed. So, a lot depends on how social orientation proceeds in this period in the formation of a person's social attitudes" [134, p. 36].

In psychological and pedagogical studies, it is emphasized that comprehensive school age is characterized by the strengthening of the role of moral beliefs and consciousness in behavior, in contrast to the behavior of a teenager, which is largely impulsive in nature, dictated by direct incentives, determined by the requirements and instructions of adults. The behavior of comprehensive school students to a much greater degree is determined by their moral ideas and concepts, their system of views on life. It is in comprehensive school age that the ability to choose the right line of behavior in various circumstances is formed. Development at the comprehensive school age takes place under the decisive influence of changes in the student's position at school, family, and in the system of social relations. "At such an age, a person's position in society changes, his social responsibility increases, and in connection with this, demands on the student as a member of the team, as well as his demands on himself, increase" [129, p. 120].

The new formations of early youth consist in the development of reflection and, on its basis, self-awareness, the intensive formation of the moral and ethical sphere of the individual, the development of the position of the individual in relation to the main issues dictated by social reality, professional self-determination, the development and assimilation of moral and ethical values, social identification. Youth is a crucial stage in the formation of a worldview, because it is at this time that cognitive and emotional-personal orientations mature. The period of early youth is characterized by spiritual and moral searches of the individual. H.Kostiuk defines this phenomenon as “worldview search”. “Worldview search includes the social orientation of the individual, that is, awareness of oneself as a part, an element of the social community, the choice of one's future social position and ways to achieve it” [129, p. 187]. Therefore, we consider youth as a sensitive period of the formation of the civic worldview of an individual.

Another essential feature of the age of a comprehensive school student is the need to acquire social and personal identity [75], which is carried out through the process of identification. Most often, a teenager and a young man identifies himself with his parents (Z. Freud) [86], or with a person who is authoritative for a comprehensive school student. Modern social reality shows a large number of negative examples of the implementation of identification processes (representatives of criminal structures, negative heroes of movies, rock and pop stars can be considered as objects of imitation). Moreover, these objects in most cases do not have a personal meaning, as they represent certain social types, sometimes negatively colored. Therefore, we consider it most successful, considering the process of the development of civic competence, if identification is carried out either with the parent of one's own gender, or with the teacher. However, for this, both parents and teachers must comply with certain social, moral and ethical norms not only when performing social role and professional functions, but above all in everyday life.

In the work of O.Krakovsky [131], it is shown that a person learns from childhood and in later life those relations that are objectified for him in the form of

the prevailing relations in his environment to nature, work, public and personal property. These relations become the individual's own relations to different aspects of reality. Therefore, the task of educational institutions, according to O.Krakovsky, is to cultivate such relationships around the individual and in such a combination, which can create objective wealth. The personality learns these relations in the form of his needs, interests, inclinations, and precisely with such meaningful content in which society is interested.

Thanks to the processes of socialization and planned educational influence, certain personal traits (self-awareness, worldview, etc.) should be formed in youth, which simultaneously play a regulatory role in behavior and at the same time the role of adaptation mechanisms, ensuring adequate integration of the individual into the social space. As a result, it is necessary to consider the peculiarities of the educational influence of the educational system on the personality in order to form the citizenship of a comprehensive school student.

In the Philosophical Encyclopedia, education is characterized as the influence of society on a developing person. "In the narrow sense of the word education, it is the planned influence of parents and school on a student, that is, on an immature person, whose essence includes the need and ability to develop, as well as the desire for development" [192, p. 76].

Other authors define education as "the process of systematic influence on the spiritual and physical development of the individual" [165, p.49] or the activity "of transferring socio-historical experience to new generations, planned and purposeful influence on human consciousness and behavior..." [143, p. 58].

It is necessary to emphasize that education is an element of universal human culture and should be studied from a cultural point of view as the creation of conditions and purposeful assistance to the child in his entry into modern culture. From a cultural point of view, P.Kendzior examines the process of education, researching the mechanism of a child's acquisition of sociocultural experience. Education as a child's life organized by a teacher at the level of culture includes an extremely important feature of "joint ascent to culture with the child" [122, p.8].

This is a joint interaction with children and with the surrounding world at the level of culture, when the teacher reproduces his cultural personal achievements, and a child descends through their reproduction to cultural new formations. That is, we mean the cultural paradigm of modern education, which was considered and analyzed in the first chapter.

As a person lives and realizes his life positions in society, a valuable personality quality is susceptibility to external influences, to the influence of other people, the ability to accumulate this influence and embody it in specific behavior. The process of purposeful education is possible only thanks to this quality of personality. “Dialectics of education”, as G.Caspar notes, – consists in influencing a person from the outside, forming in him the ability to selectively relate to external influences, to compare the thoughts and actions of other people, as well as his own actions and intentions with the learned norms and principles and, in accordance with them, to outline and implement a certain line behavior” [45, p.48].

The main goal of education is the formation and development of a comprehensive school student as an individual who possesses useful qualities not only necessary for him to live in society, but also for society as a whole. One of the most important qualities of a person is citizenship. Education of citizenship is inextricably linked with the unity of moral norms and moral behavior of a person. The individual development of a child is interconnected with upbringing in a team, self-education, development of the ability to regulate one's own mental processes, education of volitional qualities and initiative.

Citizenship, like morality, cannot be taught partially. In its manifestations, it is situational and acts as a result of a person's entire life, his work, rest, study, and the entire system of relationships. Education of citizenship involves the unity and integrity of the educational influence on the personality of a comprehensive school student and cannot be brought up by a simple sum of mechanically connected measures. Citizenship is primarily formed in the process and on the basis of the individual's own participation in the life of society. The level of citizenship of the comprehensive school student will depend on what this participation will be like.

The process of the formation of civic competence involves conscious and purposeful influence on the individual, purposeful organization of his activities. As a result of purposeful education of citizenship, socially necessary ethical requirements are transformed into internal incentives for student behavior.

The analyzed features of the age of a comprehensive school student, as well as the selected components, criteria and levels of the formation of intercultural and civic competences formed the basis of the designed model of the formation of intercultural competence of comprehensive school students as active citizens of cohesive society, which is built on the principles of cultural conformity, humanity, spirituality, and personal activity. The model, when implemented, is aimed at forming comprehensive school students' stable language, speech and country studies knowledge, responsibility, patriotism, active social position, critical thinking, humanity and tolerance. The graphic image of the model is presented in Fig. 3.2.

The proposed content of the model includes two main stages: planning the process of forming the intercultural competence of comprehensive school students as active citizens of cohesive society and implementing the process of forming the intercultural competence of comprehensive school students as active citizens of a cohesive society. At the planning stage, legislative, regulatory and methodical literature is analyzed, systematization and selection of acceptable forms and methods of educational influence takes place.

Thus, during the planning stage, it was discovered that today the most favorable situation for the formation of civic competence as a personality quality has been created. This is primarily because the majority of the population of Ukraine is aware of the socio-economic and political reality of modern life, which leads to a revision of established rules and models of behavior.

The prerequisites for the unity (cohesion) of the nation in understanding the role of each individual in the life of the state as a whole are created, which is a necessary condition for the formation of civic self-awareness. These changes also apply to the education system, where the need to educate active citizens capable of taking responsibility for their own actions is recognized.

In addition, the experience of our intercultural region shows that the perception of both politicians and teachers about the role of active citizenship in the formation of intercultural competence of modern school students has changed.

The historically multinational city of Melitopol truly deeply realized this feature of its own in 2008 by becoming a participant in the “Intercultural Cities” Program under the auspices of the Council of Europe. Since then, the life of Melitopol conceptually and meaningfully acts as an integral and organic component of the process of creating a common cultural European urban space.

As life has shown, based on scientific approaches to the development and subsequent careful monitoring of the productivity of implemented measures, thanks to the coordination of efforts and the coordinated systemic work of the city authorities and representatives of national communities, - already less than four years after the start of the planned implementation of the “Intercultural Cities” Program, chosen by the city the vector of development enabled the urban community to creatively consider the prospects for a constructive solution to many problems.

On February 4, 2021 by order of the Mayor No. 43, the composition of the working group on the creation of the Complex program of intercultural integration of the city of Melitopol for 2021-2023 and was approved. The Mayor's Order No. 73 approved the Comprehensive Program of Intercultural Integration of Melitopol for 2021-2023 and the Plan of Intercultural Integration Activities for 2021.

The working group for the creation of the Complex Program of Intercultural Integration of Melitopol for 2021-2023, chaired by the Deputy Mayor for the activities of the executive bodies of the Council Mykhailo Semikin, included representatives of the departments of the executive committee of Melitopol City Council, as well as representatives of public organizations, higher educational institutions, city institutions and local historians.

Melitopol is responsible for maintaining social cohesion and preserving the quality of life in the city. This is especially true for policies on education, public services, business and the labor market, cultural and social life, public space, etc.

Formal education and extracurricular activities have a powerful influence on

how children will perceive diversity as they grow up. Local educational institutions are considering alternative and innovative ways to build trust and mutual respect for all learners, regardless of their ethnic or religious background.

Having successfully implemented the “Melitopol City Intercultural Integration Plan for 2015-2020”, the city participated in the development of the “Melitopol City Intercultural Integration Program for 2021-2023”, as the “Melitopol City Development Strategy until 2030” defines that one of the priorities directions of its development are intercultural integration, raising the level of intercultural competence, creating road maps and implementing a number of measures to create dialogue platforms for different ethnic communities.

Another important tool was the Intercultural Citizenship Test (2018), developed by experts - representatives of participating cities and the Secretariat of the ICC (Intercultural Cities) Program on intercultural competence in order to determine the knowledge and awareness of citizens regarding human rights, their intercultural competence, perception of diversity as advantages, as well as the desire to act in an intercultural way. According to the results of the Test, the city of Melitopol is hospitable to newcomers with a high level of tolerant attitude of citizens towards others (89.6%); citizens are quite active, often attend events where foreign-speaking people and persons of other cultural origins gather and are sure that newcomers feel welcome in their city and district (55.3%); it is useful for people of different ethnic origins to participate in resolved issues of local importance (77.5%); citizens actively try to involve people of different cultural or religious origins in various activities at work, at school, in places of cultural leisure, etc. (60.1%); residents are ready to help anyone from a different background (gender, culture, ethnicity, religion, age) in situations where their rights are not ensured on an equal basis with others (79.5%).

91.9 % of civil servants, scientists, educators, entrepreneurs, representatives of public organizations, and the media consider improving their skills and abilities in intercultural competence in order to skillfully apply them in practice to be the main factors in improving the quality of intercultural interaction in the city.

Taking into account the city's participation in the Intercultural Program, the planning process ends with the creation or adoption of a program for the formation of students' intercultural competence as active citizens of cohesive society and drawing up a plan of activities. The program and plan of activities will allow the teacher to consistently take into account school-wide activities, the foreign language curriculum, the traditions established in this school team, to carry out educational work aimed at the formation of intercultural and civic competences as integral qualities of the individual.

We have developed educational measures included in the plan of educational measures of Gymnasium No. 22 in Melitopol. In addition to school-wide activities adjusted together with the teaching staff of the school in order to emphasize the formation of intercultural competence of comprehensive school students, such forms of extracurricular activities as the creation of an English club, field trips, holding weeks of the English language and national cultures were proposed.

We initiated and started the international project "The PEN PAL Project", which was attended by students of secondary and senior schools of China and Ukraine, in particular: Oriental Cambridge International School (Shenyang) and Melitopol Gymnasium No. 22. Preparation for the active phase of the project lasted almost 2 months. Chinese and Ukrainian students have already registered and filled out the participant questionnaires.

May 25, 2021 a video conference was organized, the so-called "Telemist", during which all project participants had the opportunity to meet in person. The principal of the Shenyang school, Michael Edmondson, and the director of the Melitopol Gymnasium, Oleksiy Yatsenko, congratulated everyone on the start of the project, and also expressed their intention to continue cooperation in similar projects on an ongoing basis.

During the meeting, students from China showed a video presentation of their school and introduced all participants to the organization of the educational process according to Canadian standards. We presented the Regulation on the regulation of the project during its implementation. From June 2021 students began to receive

their first letters. So, the correspondence phase was officially started.

We also took into account that the formation of intercultural and civic competences is more effective when using active learning methods. Based on this, it was proposed to use the following methods: analysis of specific situations, "brainstorming", and methods of educational and thematic discussion, training and round table. We will give a brief description of each method.

The method of analyzing specific situations is that in the educational process, the teacher creates problem situations taken from professional practice. Students are required to analyze the situation in depth and make the appropriate optimal decision in the given conditions. This method performs many different functions, serves as a tool for research, study, evaluation and selection, training, upbringing, development, and psychological training. The merit of the method lies in the fact that in the process of solving a specific situation, comprehensive school students usually act by analogy with real practice, that is, they use their experience, apply in the classroom those tools and criteria of analysis that they acquired during the training process. The main thing is that comprehensive school students get not only the necessary knowledge, but also learn to apply it in practice.

Depending on the goals and features of the content of the material in the educational process, various types of situations can be used.

1. The situation is an illustration. A specific example from practice demonstrates the regularity or mechanism of cultural phenomena, deeds, actions, and the effectiveness of using certain techniques, methods, methods of leadership, training, and education.

2. Situation – assessment. Comprehensive school students are offered a description of a specific event and measures taken. Their task is to assess the sources, mechanisms, meaning and consequences of the situation and the measures or actions taken by the individual or team.

3. The situation is an exercise. In this case, the analysis of the situation requires the listeners to turn to special sources of information, literature, reference books, and conduct research. Comprehensive school students are divided into groups

of 3-5 persons and study the situation. They prepare a list of questions related to the situation and hand them over to the teacher. After receiving the answers and studying the information, the students create an action plan, project solutions, and forecasts of the result.

When demonstrating situations to comprehensive school students, it is advisable to vary the degree of their difficulty and cognitive difficulties due to the nature of the information provided. Therefore, there may be the following options:

1. Students receive all the necessary information - such provisions, as a rule, are not found in practical activities.

2. Students do not receive all the information; it is necessary to analyze a specific situation and collect additional information - such cases are quite common in practice.

3. Students briefly describe a specific situation, without giving all the necessary information that corresponds to the conditions of practical activity.

Most often, the way of representing the situation by comprehensive school students is a written or oral description of events with the following task. At the same time, the spectrum of methods of representation of situations by students can be much wider depending on the availability of the fund of accumulated materials and the possibilities of technical knowledge.

For example, the following techniques and ways of representing situations can be used:

- a video recording of a certain real event;
- film episode of feature films, documentaries;
- recording of conversations, interviews, discussions, reports, speeches, etc.;
- a set of photo documents, schemes, graphs, diagrams reflecting the state of any fact or process from various historical or modern events at various levels;
- “situation file” – a set of various documents, reports, letters, orders, directives, instructions, recommendations, plans, developments, projects, etc.;
- speaking at a class of a participant of certain events.

The “brainstorming” method originated in the 1930s as a method of collective

production of new ideas. It promotes the development of dynamism of mental processes, the ability to abstract from everyday conditions and existing limitations, from habitual views on phenomena and processes, forms the ability to focus on any narrow actual goal.

The “brainstorming” method can be planned in advance as a fragment of the lesson or fill the lesson as a whole (for example, a seminar - research, a practical lesson, which is based on the search for new principles of problem solving). For the most trained teachers, this method can find a place in the learning process situationally, improvised, when unexpectedly encountering difficulties in learning the material.

In general, the “brainstorming” technique consists of the following stages;

1. Formulation of the problem to be solved; justification of the task for finding a solution. Defining the conditions of collective work, giving comprehensive school students the rules for finding a solution and behavior in the process of “brainstorming”. Formation of several working groups of 3-5 persons and an expert group, whose duties will include the development of criteria, evaluation and selection of the best ideas.

2. Training session – warm-up. Exercise in quickly finding answers to questions and tasks of the training session. The task of this stage is to help students free themselves as much as possible from the influence of factors that bind them, psychological barriers (inconvenience, shyness, fear of mistakes, etc.). This method can manifest itself in its incomplete, short-term form (posing a problematic question and asking for “help” from students, “intellectual warm-up”, etc.), but it can be carefully prepared and carried out in full.

3. “Brainstorming” is a “storming” of a given problem. In advance, the task is clarified once again; some rules are reminded in the course of the decision. The generation of ideas begins at the teacher's signal simultaneously in all working groups. An expert from among the students is attached to each group, whose task is to record the proposed ideas on paper.

4. Evaluation and selection of the best ideas. While the experts select ideas

based on the selected criteria, the working groups rest.

5. Notification of the results of the “brainstorming”. Discussion of the results of the group work, evaluation of the best ideas, their justification and public defense. Making a collective decision to recommend the best ideas for implementation.

Educational thematic discussion. This method is used to discuss complex theoretical and practical problems, to exchange experiences between comprehensive school students, to clarify and agree on the positions of students and the teacher, to develop a unified approach to the study of a certain phenomenon, etc.

Such a method is especially necessary even when everyone does not unquestionably perceive the researched material, it makes sense to show the multifaceted approach to every phenomenon.

The method of educational discussions improves and consolidates knowledge, increases the volume of new information, develops the ability to argue, prove and defend one's opinion. It is used as a method that forms the basis of the entire class (lecture-discussion, “round table” seminar, etc.), and as a method that is used fragmentarily in almost all types of classes, giving them a dialogic form.

“Round table” methods. “Round table” is recognized today as one of the effective teaching methods. As a rule, this method is used to conduct interdisciplinary classes, as well as educational meetings at the “round table”. In the first case, a topic is presented to the class, which must be considered in various aspects: political, economic, legal, moral, etc. Students from other classes can be invited to them. Tasks for preparing a report on a topic are distributed among comprehensive school students. In the final part, experts give their recommendations and draw conclusions.

In the second case, we are talking about a comprehensive consideration of a complex topical problem by invited specialists.

Before each such meeting, comprehensive school students are invited to pose an interesting problem for them on the given topic, to formulate questions for discussion. The selected questions are given to the guest of the “round table” for preparation for the speech and answers. At the same time, several specialists engaged

in the research of this problem can be invited to the “round table”. In order for the “round table” meeting to take place actively and with interest, it is advisable to involve the maximum possible number of comprehensive school students in the preparation of the lesson, to stimulate their initiative, self-activity, to set them up for free communication, in the clarification (in the form of questions) of some points that are not clear to them.

These methods adequately complement classical methods and forms of education and are particularly effective in teaching subjects of the humanitarian cycle. As part of a formative experiment, we developed lessons using active learning methods.

Therefore, the implementation of the process of forming the intercultural competence of comprehensive school students as active citizens of cohesive society was designed taking into account the main provisions of the cultural approach: the affirmation of universal human values and the construction of the process of education and training on their basis, compliance with ethical and legal norms of communication and interaction both among students and in teacher-student dyad, the affirmation of the foundations of humanistic education, the individual's idea of the possibility of self-development and self-knowledge in parallel with the acceptance of the cultural diversity of the surrounding reality, the acceptance of other cultural values. The formation of intercultural competence of students, taking into account citizenship, must be carried out with the use of modern pedagogical technologies based on the achievements of world culture, aimed at the formation of worldview, cognitive and activity components of individual citizenship, which correspond to the cultural paradigm of education.

The formation of the worldview component includes the education of patriotism, humanity, and tolerance of the personality of a comprehensive school student.

The core of civic education is the patriotic education of an individual who knows the history, customs, and traditions of his people, respects and loves his Motherland, and feels responsible for it.

The upbringing of a patriot is inherently humanistic, as its basis is love and respect – feelings that are formed from childhood during a person's life. At first it is love for mother, for native home; over the years this love becomes more mature and is complemented by love for one's region, the city where a person lives, which develops into love for the Motherland, respect for its history, pride for one's people and desire to protect them. Education of patriotism can be carried out through history lessons, which includes an interdisciplinary component, through knowledge of the heroic past of the Ukrainian people, through highlighting the great and tragic pages of Ukrainian history. Education of patriotism can also be carried out through a block of extracurricular activities and school-wide educational activities. It can be supplemented by an optional course in local history, a tour around the city and the region with the aim of visiting historical monuments. This knowledge can be applied in foreign language lessons when preparing topics related to the native land. It can be included in intercultural dialogue.

An important element of the system of education of citizenship of a comprehensive school student is the education of the humanity of the individual. “Citizenship plus humanity is the formula for educating a person”, as V Kremen notes [134, p. 35]. Following well-known domestic and foreign educators and psychologists, we believe that the education of citizenship as a personality quality is inextricably linked with education of humanity “The care of the person, the connection of developed forms of communication with self-education, the unity of citizenship, humanity and tolerance - the basis of the formation of human culture in the modern world” [157, p. 23]. This position was also confirmed during the philosophical analysis of the problem of citizenship education, presented by in the second chapter. Most domestic philosophers are inclined to the opinion that it is impossible to be a good citizen without being a good person. Therefore, the education of citizenship should go parallel to the education of general human, spiritual and moral qualities of the individual. Education of citizenship, separated from universal ideals, can become (and as history shows – has become) the foundation of nationalist and chauvinistic views of the individual.

Education in the spirit of tolerance, in our opinion, should be aimed at counteracting the influence that causes feelings of fear and alienation in relation to others. It should contribute to the formation of comprehensive school students' skills of independent thinking, critical thinking and making judgments based on moral values.

Activities on the formation of attitudes of tolerance can be more successful when combining direct (in the form of training) and indirect work in this direction through the organization of real intercultural and interpersonal interaction, and not only through educational means. The construction of a real, objective basis, which facilitates the organization of intercultural interaction, in the process of which a favorable environment is created, which affects the expansion of the limits of tolerance, is carried out taking into account the potential of the subjects of the humanitarian cycle, namely foreign language. The training "Living in peace with yourself and others" developed by us is aimed at the formation of intercultural competence of comprehensive school students based on the principles of citizenship. It is generally accepted that the term "training" was introduced into scientific circulation by the German social psychologist M. Forverg, who noted that the corresponding concept includes a wide group of methods of active study of social behavior [84]. Clarifying this concept, the well-known domestic specialist E.Holovakha writes that the term "social-psychological training" means "the practice of educational and psychological influence, based on active methods of group work" [106, p.7].

It is possible to single out the following signs of those realities that are designated as social-psychological training:

- this is a special training using methods of active influence (group discussion, role play, life path analysis, group assessment and self-assessment, etc.); the purpose of the training is to change or develop social (behavioral) skills or personal attributes (for example, the ability to establish psychological contact, resolve conflict situations, conduct negotiations, increase self-confidence, develop emotional stability, etc.);

- this is a mandatory group form of work. A group for training participants, figuratively speaking, performs the same role as water for students to swim.

A number of methods are used during social-psychological tolerance training.

Group discussion is a way of organizing communication between group members, which allows comparing opposing positions and seeing the problem from different angles.

Analysis of specific situations. In the generally accepted understanding, the situation is a set of factors characterizing event or phenomenon.

The formation of the cognitive component includes upbringing and education, the development of critical thinking, the formation of a complex of stable legal knowledge. The greatest effectiveness of this process will ensure the continuity and complementarity of education in all institutions of socialization, the accounting of individual characteristics of students, and the implementation of subject-subject relations in the learning process.

The main forms of the formation of intercultural competence of the personality of comprehensive school students based on the principles of citizenship can be foreign language lessons. Knowledge of the history of one's country, the presence of historical self-awareness, acquired in lessons of other disciplines (for example, in lessons of history, literature) are an integral part of understanding citizenship as a quality of the individual. One of the most important educational functions, which are realized in the process of learning these disciplines, is the formation of the historical consciousness and self-awareness of the comprehensive school student [110, p.26]. In our opinion, in addition to legal knowledge and love for the Motherland, the content of citizenship as a quality of personality also forms the knowledge of the historical past of one's country, the heroic pages of the history of one's people, and at the same time knowledge of not only positive but also negative facts of national history.

The production of sustainable historical knowledge should not be limited to the framework of these disciplines. At a foreign language lesson, a child can also gain moral, intellectual, and civic strength in order to become a full-fledged member

of a multicultural society in the future. In a modern school, there should be no contradictions between the existence of a separate discipline dealing with the problems of civic education, and the need for its organic integration into every school subject and into the practice of school life. Each subject separately and the entire rhythm and traditions of school life should be aimed at forming the intercultural competence of comprehensive school students as active citizens of cohesive society. As part of the formative experiment, a cycle of extracurricular activities dedicated to the problem of intercultural communication and tolerant attitude towards representatives of other cultures was developed and held. Extracurricular activities were not limited to this issue, but were aimed at forming students' critical thinking, as well as tolerance and humanity of the individual.

As our research has shown, most often comprehensive school students have vague ideas about their attitude to citizenship, to the indicators of a cohesive society, and to the basic principles of intercultural communication.

In our opinion, this contradiction can be overcome as a result of introducing into the system of school education the study of the basics of citizen behavior in a multicultural environment. This will create a certain foundation, on the basis of which it is possible to educate a member of cohesive society. Knowledge of one's historical heritage, as well as sociocultural knowledge, will allow a person to compare his own desires and aspirations with the desires and aspirations of other people, which is the basis of a humane, tolerant attitude towards other people and humanity as a whole. An important role in this process is assigned both to purposeful socialization of the individual and to self-education and self-learning.

A significant problem related to the formation of intercultural competence based on the principles of citizenship is the problem of developing critical thinking and, at the same time, consciously following the norms and laws of the state system, accepting the values of the state.

According to O. Bandurka and O. Tyaglo, critical thinking is used in the following situations: decision-making; choice; formulation and evaluation of alternatives, forecasts; interpretation and evaluation of opinions and points of view;

negotiation and conflict resolution. All of the situations listed above were modeled in the process of preparing and conducting practical classes in a foreign language, as well as extracurricular activities [13, p.48].

The formation of the activity component of the formation of the intercultural competence of a comprehensive school student includes the education of social responsibility of the individual, the development of an active social position, as well as the creation of conditions for the development of the ability of the comprehensive school student for intercultural communication.

The development of responsibility can be represented as several areas that go:

- 1) from collective to individual responsibility;
- 2) from the external (view of responsibility from the point of view of the place a person occupies in the system of social relations) to the internal (active life position of the individual);
- 3) from retrospective to perspective (responsibility for the future).

The emergence of a new vector (responsibility for the future) is the result of the person's ability to realize personal responsibility for the performance of his duties and predict their consequences in his activities. In the process of the evolution of responsibility, an internal mechanism of control emerges, which helps the individual to transform from a simple executor into an active subject. Becoming an active subject of activity, a person is responsible for his actions and deeds first of all to himself.

In our opinion, responsibility is one of the system-creating qualities of an individual, directly interconnected with citizenship. A necessary condition for the realization of a civic position is the formation of responsibility as a personal quality, responsibility to oneself, parents, society, and the country.

Responsibility as a social quality of the individual is one of the aspects of a person's life position. Responsibility directs human actions in accordance with social norms accepted in society. Social responsibility involves freedom of choice and willingness to give an account for one's actions. It is dictated by objective conditions, involves understanding the possibilities of a given situation and personal

possibilities in it, one's own place and proper role in this situation. "Social responsibility first of all manifests itself as self-control, self-regulation, self-limitation of individual actions and is expressed in the unity of word and deed, social discipline, conscientiousness of a person" [170, p.68].

The regularities of the formation and development of responsibility at school and even at an older age remain unclear. However, not only the age aspects of the problem are important. It is of fundamental importance to identify the factors of responsibility formation in various types of activities and depending on various types of relationships with other people.

Thus, the formation of responsibility is one of the conditions for the formation of citizenship in the process of education and upbringing of a comprehensive school student. According to O.Hukalenko, responsibility is one of the most important characteristics of a person, it is "... what primarily distinguishes a socially mature person from a socially immature one" [108, p.92].

Development of an active social position. A child is not born with a formed social position and its formation occurs at all stages of personality development. The formation of a social position may depend on the conditions of family upbringing, psychological characteristics of the individual, and his activity. However, in our opinion, it is the age of a comprehensive school student that is sensitive to the formation of an active social position, due to the rapid "growth" of self-awareness, the inclusion of a comprehensive school student in sociocultural processes, and the development of logical thinking. The formation of an active social position can occur both in the course of curricular and extracurricular activities. In the course of lessons and extracurricular activities (including foreign language lessons), comprehensive school students learn to navigate in a modern multicultural environment, critically evaluate facts and events of social life, and defend their point of view. The formation of a social position also occurs as a result of the participation of comprehensive school students in the public life of the school, holding school-wide educational events.

Forming the experience of active civic behavior is impossible without

creativity, the ability to work in a team and comply with its requirements. At the same time, students are not just preparing to realize their civic duty to society in adult life, but psychologically feel themselves as active citizens already in their school years. In our opinion, a major role here should be given to the content of educational programs, as well as the system of extracurricular activities at school. Special attention should also be paid to classroom hours and optional courses and clubs.

We emphasize that any school discipline has an educational potential and can play a big role in the education of citizenship in students, but at the current stage it contributes little to:

- the development of critical thinking;
- the development of the ability to listen to others;
- the development of the ability to communicate, argue, discuss problems, clearly argue one's position, think about something, express one's thoughts, oppose different points of view, show solidarity, responsibility, the ability to search and process information;
- the education of tolerance, lack of prejudice, inculcation of interest in the surrounding world, willingness to learn about people of other cultures, respect for prohibitions and rules; creation of joint projects.

Thus, the formation of intercultural competence of students as active citizens of cohesive society in a foreign language lesson entails both historical and civic awareness and education, the development of respect for the point of view of the interlocutor, a careful attitude to human rights and is always built on constructive dialogue and skillful discussion. Other forms of education aimed largely at the formation of the active component are extracurricular activities, trainings aimed at the development of independence, responsibility, and tolerance.

Analysis of the effectiveness of the process of the formation of intercultural competence is a natural element of the system of education and upbringing, as it allows adjusting the educational program, choosing new methods and forms of educational influence. Assessment in the process of forming the intercultural

competence of a comprehensive school student's personality should be understood not only as “grading” the student by the teacher, but a comprehensive assessment of outlook, activity and cognitive components, which is aimed at improving the quality of teaching and nurturing the personality of a comprehensive school student as an active citizen of cohesive society. The main components to be evaluated are abilities, skills and knowledge.

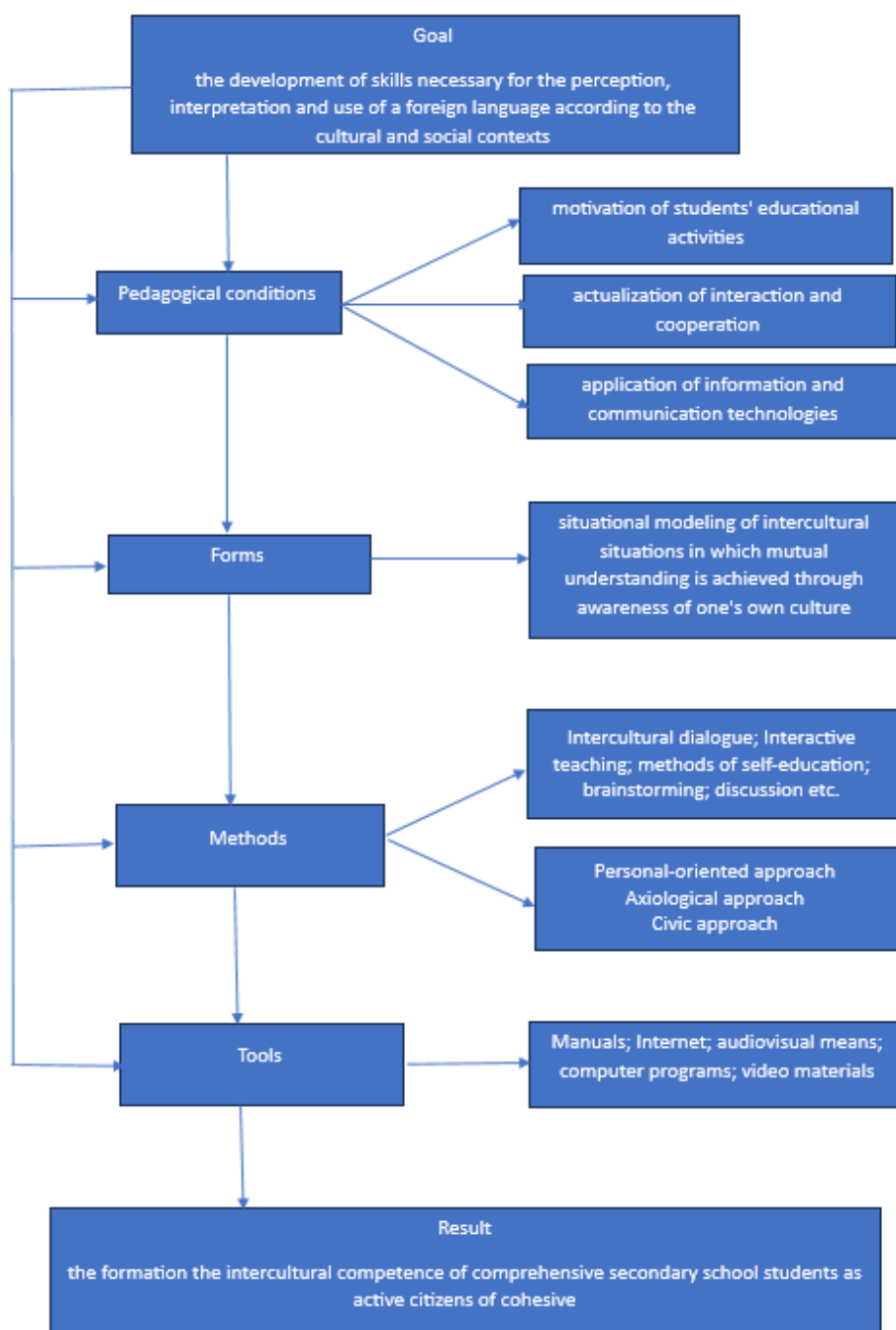


Fig. 3.2. Model of the process of the formation of intercultural competence

We combined all the above-mentioned components of the model of the formation of intercultural competence into a scheme that clearly reflects the existing connections between these components.

We believe that this modeling of the process of the formation of intercultural competence comprehensively corresponds to the proposed didactic structure of intercultural competence (Fig. 3.1).

We define, first, the initial characteristics of the model of the formation of intercultural competence, which can be used as an invariant in teaching any foreign language.

The structure of the modeling process in science is already defined. It distinguishes four stages: setting the task, creating (selection) of the model, researching the model, transferring knowledge from the model to the original [107]. We will also follow this sequence, because it corresponds to the logic of modeling as an activity process.

Therefore, the first stage of building a model is the process of goal formation, in parallel with which the object of modeling is determined. The subject of our forecasted model is the process of forming the intercultural competence of comprehensive school students as active citizens of cohesive society, that is, the ability to consciously take into account the knowledge of the historical, sociocultural, and country studies contexts of countries in the process of foreign language communication. The purpose of the formation of intercultural competence is determined by several factors:

- 1) general processes of humanization of school education;
- 2) the purpose of foreign language as an educational field to become a means of communication for students thanks to the formed communicative skills, civic competence and social consciousness;
- 3) the main goals of studying foreign languages [124, p.80].

The analysis of modern approaches to goal setting shows that there is no unified view of this problem yet. However, in our opinion, the general tendency to define the development of foreign language communication skills (communicative

competence) as the goal of education has already been sufficiently outlined, which, in our opinion, best corresponds to the essence of language and its functions. In addition, the main practical task of mastering a foreign language in terms of communication can be formulated as follows: to learn to speak (or write) the way a native speaker speaks (or writes) (or at least to strive for it). P.Bekh also pointed out the general educational importance of studying foreign languages [19, p.16]. Studying the language of a particular nation, we study a system of concepts that has developed historically and through which this nation perceives reality. The scientist pointed to culture as the main field that should be addressed when learning a foreign language, because culture is a historical category and is closely related to the state of society and its activities [19, p.18].

Summarizing the above factors and taking into account the needs of the development of modern society and the modern school as an important institution of it, it can be considered the main goal of learning a foreign language of modern students (especially in comprehensive school), the development of their ability to intercultural communication, which is becoming especially relevant today in connection with the new geopolitical situation in the world and socio-political changes in our country. The modern understanding of intercultural communication is based on the scientific ideas V. Humboldt, R. Jakobson and others about the relationship “personality-language-culture”. Intercultural communication involves adequate mutual understanding of the participants of the communicative act who belong to different national cultures; mutual understanding is meant at the psychological, linguistic and sociocultural levels. The development of the ability to intercultural communication is directly related to the formation of intercultural competence in comprehensive school students, which will allow them to correlate their history and culture with the history and culture of the country whose language is being studied, which will provide an opportunity for active communication with representatives of another socio-cultural community.

Therefore, the goal of the process of the formation of intercultural competence we consider the development of skills necessary for the perception, interpretation

and use of a foreign language according to the cultural and social contexts of the country whose language is being studied.

In relation to the defined goal, we will formulate the task of forming intercultural competence:

- development of general communication skills;
- enrichment of students' vocabulary, in particular, words and phrases with national and cultural semantics;
- development of skills to use historical, socio-cultural and country history information;
- development of skills to use background knowledge;
- development of the ability to take into account socio-cultural conditions of communication;
- development of skills to actively defend one's civic position, taking into account civic skills, namely:
 - to communicate effectively;
 - to apply models of behavior characteristic of a culture of interpersonal (intergroup) relations;
 - to overcome stereotypes, militant nationalism, racism and intolerance, recognize and accept diversity, make compromises with different ethnic and religious groups for the sake of social peace in the state;
 - to understand and interpret other people's arguments;
 - to consider alternatives of action and behavior and subject them to analysis from an ethical point of view;
 - to develop a decision-making strategy taking into account the norms and values of civil society in difficult situations of personal and public life;
 - to make a conscious choice, apply democratic technologies for making individual and collective decisions, taking into account one's own interests, the interests and needs of other citizens, representatives of a certain community, society and the state;
 - to think critically and independently;

- to critically perceive information, in particular, regarding ways of thinking and philosophical, religious, social, political and cultural concepts, independently analyze and apply it;

- to formulate, express and publicly defend one's own position; conduct a discussion in defense of one's point of view.

We proceed from the fact that the goal and task of the process of forming the intercultural competence of students as active citizens of cohesive society are determined by social factors and the projected practical needs of school graduates, those areas in which they can use a foreign language. Of course, it is impossible to teach foreign language communication in all real areas and situations. It is about preparing students to communicate in a foreign language in the most likely areas and situations. In this connection, there is a need to define a list of topics and situations of communication, relevant for intercultural communication and conditioned by socio-cultural traditions and value orientations of the people who speak the language.

We consider the second important subsystem of the model — the conditions for the formation of intercultural competence, which are objectively embedded in the educational process. They provide for the presence or absence of a language environment, the place of a foreign language in the general education system of young people, the stages of learning, inter-subject connections. We consider them more specifically.

The formation of intercultural competence turns out to be extremely important in the absence of a linguistic environment, which, in fact, is already laid down in the concept of “Foreign language” — a language whose speakers are absent or practically absent in the surrounding linguistic environment [158, p. 211]. Therefore, the process of mastering this language is planned and controlled. Therefore, the process of the formation of intercultural competence should be aimed at training in communication-specific goals and speech situations or as close as possible to them. In understanding the speech situation, we proceed from its interpretation, which is widespread in psycholinguistics, as a set of speech and non-speech conditions

necessary and sufficient to perform a speech act [158, p.215]. These conditions can be specified in the text or created by the teacher in the classroom. It is important that the educational speech situation be derived from the task of speech communication, in particular, from the real situation in which a student, a school graduate in the country whose language is studied, may find himself, when he will be forced to behave in a certain way. In this connection, we consider it appropriate to mention that P.Beh, enumerating the practical tasks for the solution of which mastery of a foreign language is necessary, attached great importance to the ability to express one's wishes, ask the simplest questions and understand the answers to them [21, p. 3-8]. This is not a "tourist language", but the ability to consciously communicate with native speakers.

The effectiveness of the process of the formation of intercultural competence depends not only on the focus on the task of real communication, but also on the role in the lives of students of the foreign language they learn, on its place in the general education of graduates of modern schools, on the knowledge of historical, country studies and socio-cultural material, on the skills actively defend their civic positions.

There is no doubt that the expansion and qualitative changes in the nature of international relations of our state, its "openness" make a foreign language a more important real necessity for various spheres of human activity [25, p.117]. This statement, in our opinion, is especially relevant in relation to the English language, which occupies a leading position among the languages of wide international use, the so-called world languages. After all, English is one of the most common languages in the world. According to recent estimates, more than 375 million people consider this language their first language, and almost 370 million speak it as a second language. English is also the primary language of major airlines and international trade. More than 80 percent of the world's information stored electronically is in English, and two-thirds of scientists worldwide speak English. Today, there are 40 million Internet users in the world, 80 percent of whom communicate in English. English is an official language or has a special status in more than 75 countries around the world.

We have already expressed our thoughts in the first chapter of our work, referring to the concept of A.Vezhbytska, who suggests the entire process of learning a foreign language as internally organized, cyclical [264, p.115]]. The third cycle, which corresponds to the 9th-11th grades, seems to us to be the most optimal for the formation of intercultural competence. It is precisely in this cycle that foreign language learning, according to A.Vezhbytska, is focused on the development of practically necessary specific communication skills. In addition, for comprehensive school students, the “distant” motivation for learning a foreign language sometimes becomes predictable. The amount of knowledge, skills and abilities mastered by comprehensive school students in junior and middle classes is also sufficient.

And, finally, the last condition for the formation of intercultural competence of students as active citizens of cohesive society — taking into account intersubject connections – is actually related to the essence of intercultural competence itself as an integrative education.

3.3. Organization of research and experimental work on the formation of intercultural competence of school students as active citizens of cohesive society at the English lessons

The didactic model of intercultural competence proposed by us defines knowledge as a content basis, including historical, socio-cultural, country studies, among which established encyclopedic knowledge about one's own country and the country whose language is studied occupies a prominent place. Most of this knowledge is understood as “encyclopedic knowledge about the country”, it comes from previous experience and is already present in the general educational competence of comprehensive school students due to the study of subjects that were taught in their native language in previous grades (this is also emphasized in the documents of the Committee on Education of the Council of Europe) [58, p. 65]. Therefore, in the course of the research, there was an urgent need to determine what knowledge about their country and England is already possessed by students of

grades 5-9, that is, to determine the basic level of historical, sociocultural and country studies knowledge formed in the educational process from various school subjects: literature, history, geography, music, fine arts.

In the understanding of the basic level as an invariant core, as the minimum level of knowledge of students of grades 5-9, we rely on the “Project of the State Educational Standard for a Foreign Language” [244, p.5]. In order to determine the basic level of country studies knowledge of the 9th grade graduates as a basis for the formation of intercultural competence in the future (i.e., in grades 10-22), we analyzed:

1. “The project of the state educational standard for a foreign language”.
2. Educational programs and textbooks on related subjects.
3. Current English language textbooks for grades 5-9 of comprehensive school.

In the “Project of the State Educational Standard for a Foreign Language” [244] it is noted that at the basic level, historical, sociocultural and country studies knowledge can be limited to the following information:

- about the state system, geography, economy, history and culture of the country whose language is studied;
- about educational institutions, children's and youth organizations of the country whose language is studied;
- about the holidays and customs of the country whose language is being studied;
- about the peculiarities of the organization of life of the country whose language is being studied;
- about etiquette, behavior, basic civic values, attitudes of young people.

Part of this knowledge is acquired by students in lessons from other educational subjects, which are taught in their native language. A foreign language, like no other subject, is open to numerous interdisciplinary connections and to the use of information from other fields of knowledge in the educational process. By their nature, these should be content-informational, actual intersubject connections

[253, p.162], i.e., connections between a foreign language and other educational subjects at the level of facts, events, their comprehensive coverage with the aim of generalizing, systematizing knowledge about the country, the language of which is studied, in particular, about Great Britain.

It is appropriate to note that the educational material studied in primary school contains a lot of factual data, and therefore, in grades 5-9, the actual inter-subject connections provided by the curricula prevail.

Unfortunately, as our experience and observations show, interdisciplinary connections are not yet sufficiently used in the practice of foreign language learning. This is primarily due to the lack of coordination between foreign language curricula and other school subjects (history, geography, literature, music), which makes it impossible for students to consciously transfer already acquired knowledge about the countries whose language is being studied into the field of a foreign language. However, in modern pedagogy, the importance of interdisciplinary connections is increasing: according to modern trends, the path to the synthesis and integration of scientific knowledge is one of the ways to integrate school education, a means of increasing the general educational, general cultural potential of the school [253, p.165]. The emphasis is exactly made on this fact in the State National Program "Education" [244, p. 11-12].

The process of the formation of intercultural competence is based on the principle of integration as a system of interaction between the subject "Foreign language" and other educational subjects. Interdisciplinary connections are by their nature unstable, unfixed. Therefore, for their wider use, it is necessary to separate the relevant historical, sociocultural and national history information in various school subjects at each stage of education and determine the possibilities of its use. In addition, we imagine that it will be important not only for a foreign language, but also for other subjects (in the form of feedback).

For this purpose, we analyzed programs and textbooks for grades 5-9 of a comprehensive school. The largest amount of information about one's own country and the country whose language is studied was found in the following subjects:

“History”, “History of the Native Land”, “Geography”, “Foreign literature”, “Ukrainian literature”, “Music”, “Art”.

Materials related to Great Britain (specifically for our study) and giving students an idea of this country were selected and processed. These materials, of course, are not equivalent in terms of subject-content, but certain thematic directions can be identified in them, namely:

- general information on the history of England;
- general information about the state and political system of the country;
- general information on physical and economic geography;
- information about historical and cultural sights of the country;
- information about major cities and cultural centers of the country;
- information about outstanding representatives of science and culture of Great Britain.

It should be noted that material related not only to Great Britain, but also to other countries whose languages are studied in comprehensive school can be systematized according to similar thematic directions. We made an attempt to systematize the material contained in various educational subjects according to the thematic directions indicated above, taking into account the specifics of subject and class.

1. General information on the history of Great Britain (up to the XIV century).

History, 7th grade:

History of the Middle Ages. Anglo-Saxon Kingdoms. Irish Church. The Viking Age. Norman Attacks on the British Isles. King Alfred the Great. The Norman Conquest of England. Crusades: Richard I the Lionheart. The origin of the Anglo-French Rivalry. Emergence of Parliament in England. Europe in the XIV - XV centuries: France and England in the Hundred Years' War.

2. General information on the history of Great Britain (XIV - XX centuries).

History, 8th grade:

The beginning of the Reformation in Europe: the Anglican Church. England in the 14th Century: the spread of market relations. Features of Economic

Development. “Bloody Legislation”. “Fencing”. Creation of the Anglican Church and England's Foreign Policy. Reformation. The Church of England and its Relations with the Royal Court.

Culture and Science in the 14th - 15th centuries: Renaissance: T. More, V. Shakespeare. The English Revolution of the Middle of the 17th Century: causes and the beginning of the revolution. Civil War: socio-economic and political prerequisites. Charles I. The Long Parliament and its Activities. Creation of a “New Model” Army. Restoration of the Stuarts and the Coup of 1668. Industrial Revolution: prerequisites and beginning. Development of Science. Technical Innovations. Social Consequences of the Industrial Revolution. A. Smith. English Colonies in North America: establishment of colonies. The Causes of the Conflict between the Colonies and the Metropolis.

History, 9th grade:

Tory Politics. Whigs in Power. The Beginning of the Reign of Queen Victoria. Chartists England in the 1950s and 1960s: achievement of industrial and trade primacy. Affirmation of the Principles of Liberalism. A Victory for Free Trade. Foreign Policy. Culture in the 18th and the first half of the 19th century. England in 1870-1914: loss of industrial and commercial primacy. Labor Party. Creation of the Entente. International Relations. Culture, science. Domestic Policy of D.Lloyd George and Conservative Governments. Labor Party. Trade Unions. Depression of 1929-1933. Development of Culture. Education, Science, Technology. Literature, Art: realism, avant-garde, surrealism, theater, cinema, sport, Olympic Movement.

Great Britain in the 1940s-1960s. M. Thatcher, J. Major. Elections of 1997. T. Blair's Labor Cabinet. Ukrainians in Great Britain.

Foreign literature, 5th grade:

D. Defoe (1660-1731) “The Life and Strange Surprising Adventures of Robinson Crusoe”, L. Carroll (1832-1898) “Alice in Wonderland”.

6th grade:

J. Swift (1667-1745) “Gulliver's Travels”

7th grade:

A. Conan Doyle (1859-1930) “The Adventures of Sherlock Holmes”.

8th grade:

W. Shakespeare (1564-1616) “Romeo and Juliet”, J. Conrad (1857-1924) “Lord Jim”.

Grade 9:

W. Shakespeare (1564-1616) “Hamlet”, sonnets, J.G. Byron (1788-1824) “Childe Harold's Pilgrimage”.

General information about the state and political system of the country.

History, 9th grade:

Tory Politics. Whigs in Power. The Beginning of the Reign of Queen Victoria (20-50 years of the XIX century). Domestic Policy of D.Lloyd George and Conservative Governments. Labor Party. Trade Unions (late 19th — early 20th centuries). M. Thatcher, J. Major. Elections of 1997. T.Blair's Labor Cabinet (40-60s years of the 20th century).

General information on the physical geography of the country.

Geography, 6th grade:

Features of the Geographical Location. Atlantic Ocean. Gulf Stream

Information about major cities, historical and cultural centers of Great Britain.

. Most information is provided about London as the capital of Great Britain, the administrative, economic, financial and cultural center.

History, 9th grade:

England in the 1950s and 1960s: the achievement of industrial and commercial supremacy (industrial and port centers). Culture in the 18th and 1st half of the 19th centuries (cultural and historical centers). Culture, Science (XX century).

In addition to humanitarian disciplines, other disciplines can also be specified, such as Mathematics, Physics, Biology, Chemistry.

Prominent figures:

- sciences of Great Britain: Robert Boyle, John Dalton, Joseph Priestley, Henry Cavendish (Chemistry, 8th grade), Ernest Rutherford (Chemistry, 9th grade), Isaac Newton (Physics, 8th grade), Charles Darwin (Biology, 8th grade);

- culture of Great Britain: writers Joseph Rudyard Kipling, Daniel Defoe, Lawrence George Darrell, Lewis Carroll, Pamela Lyndon Travers, Robert Burns, Alan Alexander Milne (Foreign literature, 5th grade); Percy Bysshe Shelley, Jonathan Swift, Thomas Mayne Reid, George Gordon Byron, Daniel Defoe, John Ronald Rouen Tolkien (Foreign Literature, Grade 6); Robert Burns, Walter Scott, Robert Lewis Stevenson, Arthur Conan Doyle, Herbert Wells, Charles Dickens, Arthur Conan Doyle (Foreign literature, grade 7); Ethel Lilian Voynich, Herbert Wells, Joseph Conrad (Foreign literature, 8th grade); William Shakespeare, George Gordon Byron (Foreign Literature, Grade 9); musicians - The Beatles: John Lennon, Paul McCartney (Music, 8th grade).

All these materials, in our opinion, should form the basis of the basic level of historical, sociocultural and country studies knowledge of comprehensive school students thanks to the retrospective inter-subject connections of a foreign language with other educational subjects. But, as we have already noted, intersubject connections are mobile, unfixated. Of course, the most characteristic are retrospective connections, which have a tendency to turn into parallel interdisciplinary ones. The latter should be taken into account to clarify the general picture of students' encyclopedic knowledge of England. This refers to the use of material about Great Britain from the geography course in the 10th grade: "Regional geography. European countries. Great Britain: Peculiarities of the economic and geographical situation, its influence on the development of the country. Characteristic features of the development of the state's economy. Mineral resources. Population, cities. Main industrial areas. The importance of economic ties".

Let's make a certain generalization of our analysis of intersubject connections of the subject "Foreign language" with other school subjects in order to identify historical, sociocultural and country studies material.

The subjects "History" and "Geography" contain the most encyclopedic information about Great Britain in the form of facts, phenomena, events, and their assessments. The circle of subjects closest to a foreign language traditionally includes foreign literature. In our opinion, the integrative approach to the filling of

the country studies component of students' knowledge of a foreign language is most clearly manifested in intersubject connections with the educational subject "Foreign literature", the main purpose of which is to attract "school students to the treasury of world culture, to acquaint them with outstanding examples of literature of various countries and peoples" [244, p.3].

In the course of literature, works of art are studied, which are the highest achievements of world literature and national literature, have national originality, universal value. Such works of art are an inexhaustible source of country science and socio-cultural information. They reflect both the objective world of the country, the people (information of a geographic, ethnographic, historical, religious, social, political, economic nature), and the spiritual world. Through works of art, students get acquainted with the national culture of the people, with the history of the country, its present, with the way of life and aesthetic norms of the nation. After all, the "closest way" to the knowledge of a foreign language culture consists in the "analysis of the national imagery of literature" [65, p.52-53]. Fiction, thanks to its ontological properties, contributes to the assimilation of national culture, spiritual history, penetration into the national mentality of the people. In addition, historical, local history and socio-cultural information, learned in the process of reading works of art, according to the conviction of some scientists, is stronger than that which is presented theoretically.

In the context of our researched problem of the formation of intercultural competence of comprehensive school students as active citizens of a cohesive society, it is worth paying attention to the following factors. In the assimilation of socio-cultural information by means of fiction, the most significant, of course, are modern literary works that introduce the realities of modern life, with socially determined situations in a specific extralinguistic environment. According to our analysis, in the course of foreign literature, unfortunately, such works by English authors are almost not presented. Even in the 11th grade, where the literature of the 20th century is studied, the program recommends works of art mainly from the first half of the 20th century. (Thomas Eliot "The Waste Land", Agatha Christie "Murder

on the Orient Express”, George Bernard Shaw “Pygmalion”, George Orwell “1984”) with little socio-cultural potential. And so, in our opinion, the English language teacher should fill this gap by using the works of modern English authors to work with the text in class.

Therefore, our study of retrospective and (partially) parallel inter-subject connections of a foreign language with other academic subjects gives grounds to assert that, provided that actual inter-subject connections are implemented and the use of the knowledge is laid down in related subjects (history, geography, foreign literature, physics , chemistry, biology, mathematics, music) of country studies potential, students of grades 5-9 gradually master a certain amount of historical, socio-cultural and country studies knowledge of an encyclopedic nature, which are specified and supplemented in English lessons, where the country studies aspect is implemented consistently.

The scope of historical, sociocultural and country studies knowledge in general terms can be determined by analyzing current programs and textbooks on the English language, calendar planning, while the multivariate nature of these textbooks should certainly be taken into account. But, as a rule, the country studies topics are presented in them in almost the same way (the following topics are offered for study: Great Britain, London and Major Cities of the Country, Prominent Personalities, Geographical Location and Constituent Parts of Great Britain).

According to the analysis of the foreign language programs compiled on the basis of textbooks published by Oxford University Press, we determined the content of the information according to the same thematic areas that we proposed earlier.

General information on the history of Great Britain.

5th grade: Holidays of Great Britain: Christmas. Valentine's Day. Halloween.

6th grade: From the history of England: Celts, Saxons, Jutes, Roman Empire, Conquest of the British Isles, King Alfred the Great.

7th grade: Legends of Scotland and Highlanders, Wales.

General information about the political and state system of the country.

Grade 8: Political system of Great Britain, Socio-political system, Economic

situation.

General information about the geographical location of the country

6th grade: Map of Great Britain, its components.

Grade 8: Map of Great Britain. Geographical location.

Information about major cities and cultural centers of the country

Grade 6: Administrative divisions: cities, London, Scotland. Historical places.

Components of Great Britain.

7th grade: Big cities of the country. Historical places and cities of the country.

8th grade: Cities. London. Places of interest.

9th grade: Outstanding places.

Persons.

6th grade: Prominent figures of British culture: Byron, Shakespeare, Kipling, Burns.

7th grade: Writers: J. Swift, R. Burns, J. G. Byron, C. Dickens; musicians: The Beatles; actors: D.D. Lewis, O. Hepburn, H. Grant.

8th grade: Outstanding people: Newton. Literature of English-speaking countries: Shakespeare, Byron, Kipling, Marshall, Burns.

Grade 9: Music: John Lennon.

Foreign language training programs envisage the implementation of the country studies aspect through the implementation of intra-subject connections and the didactic principle of continuity. On the basis of this, it can be stated that students of grades 5-9 acquire knowledge of country studies at the basic level through several channels: first, through the means of their native language, through actual cross-curricular connections with other school subjects (history, geography, foreign literature, etc.) and, secondly, by means of a foreign language in foreign language lessons through texts, topics for oral speech — intrasubject connections. Diverse inter-subject and intra-subject connections deepen the content of students' knowledge about Great Britain, activate the development of the motivational sphere of their cognitive activity regarding a foreign language, contribute to the formation of student's ability to introduce facts from various educational subjects into the

general system of knowledge about Great Britain. And therefore, a systematic and comparative analysis of the program country studies material determined by us is needed in order to prevent its duplication and to show students the connection of factual information about the country whose language they are learning as a foreign language. For this purpose, we have compiled a summary table, which concentrates all available historical, sociocultural and country studies information about Great Britain in various subjects of the school course.

So, country studies knowledge of the basic level is knowledge of a generalized, actually encyclopedic nature, which is learned through the channel of the native language, and knowledge, somewhat specified in the socio-cultural direction (sports, school, traditions, customs, holidays of Great Britain), which is learned through the channel of foreign language. Basic country studies knowledge is a synthesis of everything acquired in grades 5-9 in the process of learning a foreign language and other subjects and constitutes the invariant core of country studies competence as a component of intercultural competence. In 9th-11th grades, the country studies competence should be deepened due to students' acquisition of new knowledge about the modern cultural and social space of Great Britain.

In the process of our research, there was a need to use a testing method to identify the level of assimilation of basic country knowledge of comprehensive school students, determined by regulatory and program documents. Analysis and generalization of a certain number of works on the problems of measuring qualitative empirical features testify that the interpretation of the concept of 'testing' becomes clearer if it is considered from the standpoint of the procedure, which includes the following main components: 1) about object of measurement — psychological and pedagogical characteristics (object of testing); 2) researcher — expert group, pedagogue-researcher, examination committee (who tests); 3) empirical sign — the quality of the measurement object (being tested); 4) the test is a tool that serves as a system of specially selected tasks [183]. However, despite the growing popularity of testing among researchers, methodologists, and teachers, there is still no uniform attitude toward the test as a research method in the scientific literature, and there is

no unified method for determining their reliability and suitability.

The test is one of the most accessible forms of using mathematical methods to measure and evaluate the process of knowledge acquisition, the formation of skills and abilities. This aspect of the test as a complex phenomenon reflects the possibility of involving the mathematical apparatus in the testing process. In another aspect of the concept of the test, attention is focused on its role as a tool of external feedback in the pedagogical process. In our research, in accordance with the defined goals and objectives, we will adhere to the definition of the test proposed by E. Stulman [199, p. 56]. The test is a control task conducted under equal conditions for all, the duration and nature of which are clearly correlated with objective factors (the general purpose of learning and the specific purpose of this test, the age characteristics of the students, the nature of the educational material, etc.). The test results are subject to qualitative assessment and are an indicator of certain results of the educational process at the time of the test.

In order to determine the basic level of country studies knowledge of the 9th grade students, we conducted an *ascertaining experiment*.

In the scientific literature, there are various types of test classifications. In our study, we used the one with which it was possible to describe the qualities of a section of the country studies knowledge of the 9th graders [209, p. 44]. According to this classification, the test chosen by us is based on the main purpose of use, it is ascertaining, according to the structure of the construction - simple (homogeneous), according to the content - knowledge testing, according to the form of execution - written, according to the conditions and place of implementation - classroom, according to the technique of organization and implementation - non-machine, by the method of test preparation and quantitative data processing — standardized. The section was conducted in April 2020 in the form of a country studies test with free-form answers.

The purpose of the testing procedure was to identify the level of formation of the basic knowledge of country studies of the 9th grade students. According to the results of this test, the hypothesis that students have a certain level of this knowledge

was tested. And therefore, the object of testing was the students' knowledge of country studies. 70 students of the 9th grades of two comprehensive schools of Melitopol (№11, №22) took part in the test. The test was offered in printed form in English and was performed by each student individually. Before conducting the ascertaining section of country studies knowledge in each class, we conducted an oral briefing, which explained in detail the procedure for performing the test and the requirements for the language of the answers. Only answers that were expressed in English were subject to evaluation.

In accordance with the main aim of the research, the pedagogical conditions, the subject and the object of the section, a test was developed, the content of which to a certain extent reflected the essence of country studies competence as a component of intercultural competence. In particular, testing controlled:

- 1) “encyclopedic” knowledge of country studies (students' awareness of general information about the history, state system, geographical location of Great Britain);
- 2) knowledge about the culture of the country (at the level of individual phenomena, facts, personalities);
- 3) background knowledge (understanding of national and cultural features of individual concepts and corresponding lexical units);
- 4) knowledge and skills in the use of linguistic and country studies information (possession of linguistic and country studies realities).

Thus, the proposed test can be considered multi-purpose, as it is both a test that determines the degree of general language proficiency and a diagnostic test that reveals the level of country studies knowledge of the 9th grade graduates.

In accordance with the defined object of testing knowledge about the country whose language is being studied, the following test parameters were offered.

Geographic parameters. Determination of the level of students' knowledge about the distribution of the studied language in the world, the geographical location of the country, its main climatic characteristics. *For example: Name all the countries you know where English is the official language (or one of them).*

The country's contribution to world culture. Determination of the level of knowledge about the country's culture and its place in world civilization (at the level of personalities and facts). *For example: In what areas of human activity did the following individuals contribute: Shakespeare, Newton, Byron, Kipling, Rutherford, Boyle, Darwin, Chamberlain, Lennon, Drake, Nelson, Cavendish?*

History of the country. Determination of the level of awareness in the historical past of the country (at the level of facts and events). *For example: To whom the surnames Tudor, Stuart, Windsor belong?*

Realities of modern life. Determination of the level of knowledge about the phenomena and facts of the modern life of the country. *For example: How are the abbreviations BBC and Mr. deciphered?*

Way of life. Determining the level of understanding of the essence of the difference in the way of life of English speakers and speakers of the students' native language. *For example: What dishes does a traditional English breakfast consist of? What do children leave by their beds on Christmas Eve and why?*

The next stage of the ascertaining section was the processing of the test results. The proposed test consisted of 25 questions. The evaluation of the results was carried out according to the following scheme:

Table 3.1.

Correlation of points with percentages and academic grades

%	100% (5)	50% (4)	25% (3)
Points	25-21	20-11	10-6

The following results were obtained (Table 3.2.):

Table 3.2.**Test results in percentage**

Answers	Students	%
0-10 — 25%	28	38%
11-20 — 50%	39	58%
21-25 — 100%	3	4 %

The results of the test proved the insufficient level of knowledge of school students about Great Britain. After all, the majority of students (64%) were able to give complete and correct answers to only 50% of the proposed tasks. In our opinion, such disappointing test results are the result of overly schematized, unemotional, and socioculturally uninteresting textbook material, as well as an insufficiently diverse manner of its presentation. The common comprehensive school memorization and recitation of so-called “topics” does not contribute to the students' full critical understanding of the information contained in these materials. Therefore, the level of mastery of this knowledge is low.

Next, we differentiated the number of correct answers according to the parameters specified above and obtained the results presented below in the form of a table (Table 3.3.). The table consists of four columns: “Parameters”, which displays the general topic of the questions; “Number of tested persons”, which indicates the total number of students who participated in the testing; “Number of questions”, these are questions submitted for each of the parameters; “The number of the most complete answers from the total number of tested answers” in numbers and percentages.

Table 3.3.**Detailed test results**

Parameters	Number of tested persons	Number of questions	The number of the most complete answers from the total number of tested answers	
			In numbers	In percentages
Geography	68	5	48	68%
History		7	38	56%
Lifestyle		6	27	36%
Contribution to world culture		7	58	82 %

We needed to calculate the percentages in order to determine which questions about Great Britain caused the most difficulties. According to the test results, the 9th grade students demonstrated the lowest level of knowledge of the realities of modern life in the country whose language is being studied (35.7% of correct answers). And this is quite strange. After all, the possibilities of obtaining information are now expanding. But the modern life of the people is not limited to sports, show business and cinema, i.e., those areas that interest teenagers the most. Unfortunately, the practice of teaching in a modern school proves the insufficient use of new country science and sociocultural information in the lesson, not to mention the involvement of new information technologies in the educational process. In most cases, teachers are limited to studying in class only the information contained in textbooks (most of which are outdated not only in terms of content, but also in language).

So, on the basis of the conducted research, we can characterize the basic level of country studies competence of school students after finishing primary school as relatively satisfactory. General, mostly encyclopedic knowledge of country studies prevails. Students have not yet developed the ability to distinguish information about Great Britain, which is contained in various educational subjects, and to correlate it with the communicative purpose of learning a foreign language in the context of the

culture of the people who speak this language, as well as the ability to apply linguistic and regional knowledge obtained through the channel of a foreign language, in lessons on other school subjects, as well as in extracurricular activities. We consider it possible to suggest that a similar situation has developed not only in relation to the English language. And therefore, it is considered necessary to conduct such tests in other foreign languages studied in comprehensive school, with the aim of bringing into the system all the country studies information available in school subjects about one or another country.

All of the above allows us to say that, firstly, the process of forming intercultural competence moves into a qualitatively new stage, which is characterized by the synthesis of everything previously acquired, the deepening of interdisciplinary connections, as well as the formation of an active civic position; secondly, on the basis of the country studies competence of the basic level, comprehensive school students should develop an understanding of the culture and national self-awareness of the people who speak the language, and on the basis of civic competence, an active civic position and cohesion make conscious communication with representatives of other cultures and have a tolerant attitude towards them. The latter is related to the readiness to evaluate and be able to adequately apply the acquired knowledge in accordance with the social situation. And so, there is a need to characterize in detail all the components of the model of the process of formation of intercultural competence.

The next important stage of building a model of the process of formation of intercultural competence in comprehensive school students is the determination of the actual *content of* this process on the basis of the holistic system approach we have already defined.

We consider *the content of the* formation of intercultural competence as a dynamic, structurally complex category that is closely related to the entire process of education of comprehensive school students. Within the framework of a system idea about the content of foreign language learning, about the final result of this process (the development of students of a sufficient level of ability for intercultural

communication), about intercultural competence and the purpose of its formation (the development of skills necessary for perception, interpretation and use of a foreign language in accordance with the cultural and social context of the country whose language is being studied) it can be considered that the content of the formation of intercultural competence of students as active citizens of a cohesive society includes the following main components [51, p.67]:

- a system of encyclopedic country studies knowledge about the country whose language is being studied;
- system of knowledge about the national and cultural features and realities of the country;
- knowledge of the national-cultural component of the language being studied;
- a system of speech and communication abilities and skills that characterize the level of practical mastery of a foreign language as a means of communication in accordance with the situation of contact with a native speaker;
- spheres of communicative activity, topics and problems of communication;
- a system of civic knowledge, based on which ideas about the forms and ways of functioning of the individual in the socio-cultural environment are formed;
- system of civic skills and experience of participation in the socio-cultural life of society and practical application of knowledge;
- civic virtues – norms, attitudes, values and qualities inherent in a citizen of a democratic society.

Let's consider these components in more detail and try to formulate the main conceptual provisions that today determine the content and nature of the work on the formation of intercultural competence in comprehensive school students based on an active citizenship position.

1. The first conceptual position. As a rule, the system of country studies and language-country studies knowledge of the basic level of the 9th grade graduates is already formed (at least, it should be formed). However, the degree of students' possession of this knowledge is still insufficient. This was confirmed by the ascertaining section conducted by us. In the 10th-11th grades, knowledge of country

studies and linguistic and country studies should not so much expand, but deepen and become more specific. After all, it has been proven by psychological and pedagogical studies that new knowledge is often formed not by auditory means, but by rebuilding, restructuring previously acquired knowledge, formulating new questions [62, p.95-103]. Therefore, in the educational activities of comprehensive school students under our study, there should be not just the superimposition of new country studies knowledge on the basic ones, but, in our opinion, a transition from generally encyclopedic country studies knowledge to specific, socially and culturally determined ones. At the same time, the full implementation of intersubject and intrasubject connections becomes of great importance. This is achieved, firstly, by reading and listening texts, audio and video materials and, secondly, by exercises and tasks, role-playing and business games.

Local history knowledge contributes to the development of the general erudition of comprehensive school students, which is one of the important prerequisites for ensuring their ability to communicate in a foreign language and achieve mutual understanding. However, according to our observations, the country studies information contained in the majority of current school textbooks and manuals has a stable, well-known encyclopedic character, and therefore needs to be modernized in accordance with the life and development trends of the society of the country whose language is studied, with an orientation to the most complete image of these countries and real intercultural communication. This will correspond to the Recommendations of the Committee on Education of the Council of Europe on teaching foreign languages [206]. The success of communication and cooperation with representatives of another nation is positively influenced by pre-contact experience – familiarity with the history, culture, and living conditions of this country. Therefore, in the process of learning a foreign language, it is necessary to prepare students for intercultural interaction.

When determining the thematic direction of knowledge of country studies required for school graduates, we took into account such factors as the degree of similarity or difference between the native (Ukrainian) culture and the culture of the

people whose language is being studied; cultural distance; the significance of this knowledge in the process of communication. The so-called cultural distance in modern studies suggests including language, religion, family structure, education, material standard of living, food, clothing, etc. [3, c.54-55].

Therefore, in 9th-11th grades, on the basis of basic knowledge of country studies, knowledge about: the conditions of modern life of native speakers, lifestyle, interpersonal relationships, cultural traditions of the people, modern aspects of the life of young people in the country, the culture of speech behavior and etiquette, national peculiarities of non-verbal behavior should be activated and developed.

According to scientists and teachers, as well as according to our own observations, knowledge about one's native country is not always used systematically and somewhat in isolation in learning a foreign language. However, expanding the opportunities for informal communication of young people in various spheres of life requires finding ways to integrate knowledge about one's country with the learning process of a foreign language, teaching foreign language communication in the context of cultural dialogue, which in itself carries significant educational potential.

And therefore, in our opinion, country studies and local history materials should be used both in textbooks and in general in a foreign language lesson not autonomously or in parallel, but in comparison, which will also contribute to the formation of comprehensive school students' ability for intercultural communication, the development of the ability to relate their culture with the culture of another country, to see what is common and what is different in these cultures, in the worldview of their carriers, in the systems of norms and rules accepted in different life situations. Educational material must be passed through the lens of the student's consciousness, addressing his personal experience, tastes, and attitudes. The teacher is not dealing with an abstract individual, but with a concrete person who, in addition to universal human qualities, has national features, inherent in the people to which he belongs, with national tastes and habits, peculiarities of temperament, emotional perception of reality, etc. All this makes it possible to bring

another culture closer to the student, make it more understandable and, at the same time, raise the level of respect for one's own, teach the student to be proud of it, help him realize that it is not worse, or not so interesting and important, that is, help to overcome the so-called "inferiority complex".

2. The second conceptual provision regarding the content of the work on the formation of intercultural competence of comprehensive school students in the proposed model concerns linguistic and regional knowledge of students.

The acquired knowledge of country studies (in foreign language lessons and thanks to realized retrospective and parallel interdisciplinary connections) allows students to "associate with the language as native speakers, and thus achieve full-fledged communication" [3, p.7]. Thus, country studies and linguistic country studies knowledge are interrelated, and therefore it is in such an integral unity that we attribute them to the content of the process of forming intercultural competence. However, in order to achieve a complete understanding of the concepts with which we operate in the model, we will make several clarifications before filling in the concept of "linguistic and regional knowledge".

As already mentioned, linguistic and regional knowledge is knowledge of the national and cultural component of a foreign language. However, in accordance with the subject of the study and in order to achieve didactic clarity of the model of the educational process predicted by us, we decided to narrow the broad concept of "national-cultural component of language" to the concept of "socio-cultural component of language". Its composition remains the same: phraseological units, denotative realities, speech etiquette formulas, however, language and speech units with sociocultural content and situational orientation are distinguished. In this aspect, as we imagine, modern denotative realities, speech etiquette formulas, especially situational clichés of a conversational nature, that is, those units that are frequent in everyday interpersonal communication of native speakers, become more significant.

In this regard, we believe that for the formation of intercultural competence of comprehensive school students the development of skills necessary for the

perception, interpretation and use of a foreign language, taking into account the cultural and social context of the country, the language of which is studied, and for the effective organization of the educational process of a foreign language in such a direction requires special language material, which can tentatively be called a sociocultural minimum. Therefore, the sociocultural minimum is understood as a set of language, speech phenomena and background knowledge sufficient to ensure the formation of intercultural competence and mandatory for assimilation at a certain stage of education, which are intended for communication and require either introduction and consolidation in exercises and tasks, or only introduction on demonstration levels. We will define the components of such a socio-cultural minimum as follows: denotative words-realities, formulas of speech etiquette, situational clichés, phraseological units.

A comprehensive commentary is required to explain the educational process of all the named units: translation into Ukrainian (if possible); historical, social, cultural characteristics of a language or speech unit, which can become the content of the so-called sociocultural glossary, the development of which for each foreign language studied in a comprehensive school will contribute to the intensification and humanization of the educational process and will serve as an addition to the current educational literature.

Regarding the principles of selection of language and speech material for learning in foreign language classes, there are different views [3, p.45]. Having analyzed numerous publications on this issue, taking into account the opinions of practicing teachers and relying on our own pedagogical experience, we came to the conclusion that in the selection of language material for the sociocultural minimum, it is necessary to be guided by such principles as:

- communicativeness – selection of units that organize and ensure communication;
- functionality – this principle is related to the previous one and involves the use of language units to achieve full interpersonal communication;
- semantic value – selection of units with sociocultural content;

- stability and standard – selected language and speech units should be standard, ready for use in a certain situation under certain conditions; they are not constructed, but reproduced in the speech process;

- repetition and frequency – refers to a quantitative indicator of the use of language units by native speakers in communication.

3. We formulate the third conceptual position regarding the content of the work on the formation of intercultural competence of comprehensive school students according to the predicted model, taking into account the fact that all acquired country studies and linguistic country studies knowledge should be implicit. H.Prykhodko emphasizes the active nature of implicit knowledge, comparing it with explicit knowledge [201, p.22]. Regional and linguistic regional knowledge is related to the purpose of intercultural communication, requires creative use depending on the situation, they are not memorized [201, p.96-97], but are actively developed through the system of communicative abilities and skills. And therefore, the content of the formation of intercultural competence of comprehensive school students must necessarily include the skills and ability to use the acquired knowledge of country studies and linguistic country studies to perform the tasks of intercultural communication in various types of speech activity. This corresponds to the communicative-activity approach to learning foreign languages, which, as already noted, is becoming widespread in modern schools.

Communicative skills are the abilities and skills of speech communication, on the one hand, in accordance with its purpose, motives and tasks, and on the other hand, in accordance with the social and cultural norms of speech behavior accepted in a certain sociocultural environment, in our case, among native speakers. These types of communicative abilities and skills are formed in the educational process in an interrelated manner, but the first group, in our opinion, is the basis of general communicative competence, and the second is the basis of intercultural competence as a component of communicative competence. This type of communication skills can be defined as the ability to consciously take into account the knowledge of the cultural and social contexts of the country in the process of foreign language

communication. The summary table (see Table 3.4. System of sociocultural knowledge and skills) shows the relationship between sociocultural knowledge and communicative and sociocultural skills.

Table 3.4.

System of sociocultural knowledge and skills

Sociocultural knowledge	Sociocultural and civic skills
- information on the history of the country, including the history of culture, science, and art	- use this knowledge in their own statements and understand them in the statements of others
- culture of the country	- establish a connection between native and foreign cultures, explain the differences; - understand the sociocultural features of the country during the perception of texts and in the process of reading and speaking; - display tolerance
- modern aspects of youth life	- compare them with your own experience; - discuss current socio-political, cultural issues, social problems with fellow native speakers, express your point of view; - be patient, tolerant and interested
- lifestyle, cultural behavior of native speakers	- build your speech and non-speech behavior in accordance with the norms adopted in another society; - recognize and use different strategies to communicate with speakers of another culture; - be expressive and active
- national features of interpersonal communication	- participate in a dialogue with native speakers adequately to the goals, tasks, field, situation, communication style
- sociocultural component of a foreign language	- take it into account when communicating in this language; - understand realities, background vocabulary in texts (statements); - use speech etiquette formulas, situational clichés in accordance with the norms adopted in the country

4. The fourth conceptual position is based on the fact that the formation of intercultural competence is possible only if students are included in educational speech and communication activities that are close to reality. Speech activity does not exist by itself, it is always connected with some other type of activity. Real communication serving human activity has no boundaries. This also applies to

foreign language communication. Therefore, there is a need to determine the areas of communicative activity to which students need to be oriented in the learning process.

As already mentioned, we also attribute the spheres and situations of communication, to the content of the process of formation of intercultural competence in comprehensive school students. The number of possible spheres of communication, as well as human activity in general, is difficult to determine. In the teaching of foreign languages, the students most often talk about everyday-life, sociocultural, professional, administrative-legal and other spheres of communication. In addition, the “Project of the State Educational Standard on a Foreign Language” also includes “the ability to communicate on typical situations of educational, work, every day and cultural spheres of communication” to the basic skills [244, p.7].

According to the Recommendations of the Committee on Education of the Council of Europe [206, p.50], language learning is distinguished in such areas as personal, public (in which the subject as a citizen or member of a certain social organism is involved in various types of activities with various goals), professional, educational. We consider this terminology to be more acceptable and more in line with modern ideas about the individual and his place in society.

As it is known, the motivational sphere becomes more developed and multi-component among comprehensive school students as subjects of educational activity [208, p.98-99], the motives for mastering a foreign language and communicative needs also change. That is why we believe that outside the language environment, for the formation of intercultural competence of comprehensive school students, it is necessary to focus primarily on the public and educational spheres. It is in relation to these areas, in our opinion, that the use of the term “intercultural competence of students as active citizens of society” is completely legitimate. However, in the context of the researched problem, the specified areas need commenting in accordance with the goal of learning foreign languages and the formation of intercultural competence.

The public sphere, according to the documents of the Council of Europe [206, p.51], involves communication in public institutions, public transport, shops, medical facilities, on sports grounds, in cultural centers (theatre, cinema, entertainment facilities), in restaurants, cafes, hotels, in places of worship. As we can see, the public sphere includes everything that is traditionally attributed to the social-household and sociocultural, as well as the socio-political sphere, or the sphere of public activity. It is the most likely for possible communication between comprehensive school students (school graduates) and native speakers. The ability to use a foreign language precisely in this area is qualified as intercultural competence.

Therefore, the public sphere of communication can be characterized in the oral form of communication as communication with ordinary citizens of the country whose language is studied, about cultural and social phenomena, processes, events; with official representatives, employees of cultural institutions, health care, household and social services, members of youth organizations, etc.; in the written form of communication it is reading newspapers, magazines, fiction; writing personal and official letters; filling out questionnaires; reading medical prescriptions; understanding abbreviations and designations.

Among the spheres to which the intercultural competence of comprehensive school students studying a foreign language should be extended we also include the educational sphere (according to the terminology adopted in the documents of the Council of Europe), since today the opportunities for studying abroad for young people, participating in international educational programs, projects, competitions are expanding.

Undoubtedly, for the formation of intercultural competence, it is necessary to focus on the personal sphere, which remains dominant from the initial stage of learning a foreign language.

Taking into account the above provisions, we note in the context of our research that the situations of communication can be very diverse and it is almost impossible to simulate each of them in the process of language learning. Therefore,

methodologists more often determine the list of necessary communicative skills of students for communication in the most typical situations (without naming these situations), as it is done in the “Project of the State Educational Standard for a Foreign Language” [244, p.7]:

- establish and maintain contact in conversation;
- report and request information;
- encourage the partner to verbal and non-verbal actions;
- express your opinion and encourage the interlocutor to react accordingly;
- justify one's own point of view and offer the interlocutor to express his;
- express feelings and encourage the interlocutor to show his own feelings (own attitude).

For the formation of intercultural competence in comprehensive school students, it is necessary to develop the ability to perform the following functions during direct interpersonal communication (micro functions - according to the Recommendations of the Council of Europe) [206]:

- establishment of social relations (attract attention, address people, say hello, introduce, say goodbye, etc.);
- facilitating communication (expressing understanding, supporting the interlocutor's position, expressing one's opinion, asking leading questions, changing the topic of conversation, expressing doubt or certainty, expressing agreement or disagreement, etc.);
- incentives (instructions, requirements, warnings, advice, requests, encouragements, invitations, wishes);
- providing and requesting information (identification, transfer, correction, request, response);
- expression and detection of relations (attitudes) (agreement/disagreement, know/ignore, remember/forget, possibility/certainty, etc.).

Skills in performing the following macro functions are also relevant for intercultural direction of communication: description, narration, commentary, interpretation, explanation, instruction, argumentation, persuasion, etc. All these

functions can be considered typical, and therefore they can be repeated in different spheres and topics of communication. The implementation of specified macro- and micro-functions in foreign language intercultural communication will testify to the formation of not only communicative, but also intercultural abilities and skills, such as:

- the ability to recognize and use different strategies to establish contact and initiate communication with speakers of another culture;
- the ability to establish a connection between one's own and foreign cultures, to explain the differences;
- the ability to use the language being studied in order to find mutual understanding with speakers of another culture.

5. The fifth conceptual position. One of the ways to develop the system of country studies knowledge in comprehensive school students is the presentation of extralinguistic information in the form of so-called conversational topics, which has already become a certain tradition in school education of foreign languages [210, p. 313-320] and is reflected in current foreign language programs. In the foreign language program for grades 10-11 three thematic blocks are defined (1. The student and his environment. 2. Ukraine. 3. The country whose language is studied) with further division into subtopics. The country studies direction itself has only the third block with the following subtopics: “Outstanding scientists, artists, athletes. Life of youth. Significant events in the life of the country. Relations with our country. Twin Cities”. Their wording indicates the encyclopedic nature of the information contained in them.

The results of the study of scientific literature and the analysis of the work of foreign language teachers, as well as our own pedagogical experience, allow us to state that the thematic organization of educational material is not always adequate to the process of communication in life, does not fully correspond to the principle of active communication. And therefore, perhaps the thematic organization of the material in the process of learning a foreign language should be reorganized.

In our opinion, the intensive formation of intercultural competence will be

facilitated by the problem-thematic presentation of country studies and socio-cultural information. There are few topics for discussion, they are characterized by repetition at each stage of learning a foreign language, but within one topic, many problems can be formulated according to the age of students, their communicative needs, experience and cognitive interests. Usually, the topic of conversation is somewhat abstract, isolated from the person learning a foreign language. Therefore, in school practice, there are rare cases when students memorize conversational topics, which, unfortunately, does not encourage mental activity, does not give impetus to active mental actions: analysis, interpretation, comparison, selection of the main ones. In addition, with such an approach to studying the material, it becomes impossible for students to consciously transfer already acquired knowledge from one area of communication to another, from a familiar situation to an unexpected one. As a result, it becomes impossible to achieve a positive result of the entire communication process — understanding the interlocutor and influencing him.

The concept of a problem formulation in communicatively oriented learning of foreign languages is connected with a communicative task, a communicative intention. The problem formulation requires the student to express a personal attitude towards it, which acts as a motive for speech activity as the basis of communicative activity. If the topic, according to N.Borysko, is a potential stock of social experience that has not yet been included in the context of one's own activity [31, p.9-20], then the problem with the student's own attitude towards it forms the basis of the assimilation of implicit country studies and sociocultural knowledge (active, creative, such that is not memorized, and actively learned), necessary for intercultural communication. After all, psychologists have proven: the problem which causes emotional empathy is remembered better than neutral, indifferent, aloof [59]. Therefore, we believe that in educational programs and textbooks conversational topics should be specified at the expense of communication-oriented problems arising from the proposed topic.

6. The sixth conceptual position refers to the system of civic knowledge, based

on which ideas are formed about the forms and ways of functioning of the individual in the sociocultural environment, and which include:

a) cultural and ethical knowledge about civil, democratic, universal, European, national norms and values; European citizenship; the culture of world civilization and the cultural heritage of the Ukrainian people;

b) political science knowledge about the types of states, political system of society, the mechanisms of functioning of the political system and power in Ukraine and in the country whose language is being studied, political organizations and institutions, the electoral system; the essence of civil society; system of social security and social protection;

c) legal knowledge of human rights and their protection mechanisms; on the main legal norms determining the legal behavior of a person in Ukraine;

e) social knowledge about socially effective behavior of the individual; strategies for interaction and communication with others; ways of settling conflict situations.

7. The seventh conceptual position. The formation of intercultural competence of comprehensive school students as active citizens of a cohesive society in the conditions of a multicultural environment and intercultural communication in English lessons takes into account civic skills, namely:

- communicate effectively;
- apply models of behavior characteristic of a high culture of interpersonal (intergroup) relations;
- overcome stereotypes, militant nationalism, racism and intolerance, recognize and accept diversity, make compromises with different ethnic and religious groups for the sake of social peace in the state;
- listen to, understand and interpret other people's arguments;
- consider alternatives of action and behavior and subject them to analysis from an ethical point of view;
- develop a decision-making strategy taking into account the norms and values of civil society in difficult situations of personal and public life;

- make a conscious choice, apply democratic technologies for making individual and collective decisions, taking into account one's own interests, the interests and needs of other citizens, representatives of a certain community, society and the state;

- think critically and independently;

- critically perceive information, in particular, regarding ways of thinking and philosophical, religious, social, political and cultural concepts, independently analyze and apply it;

- formulate, express and publicly defend one's own position; conduct a discussion in defense of one's point of view.

8. The eighth conceptual position concerns civic values and attitudes:

a) universal: kindness, sensitivity, mercy, conscience, honesty, truthfulness, industriousness, justice, dignity, tolerance for people, respect and love for parents, family, careful attitude to nature;

b) democratic (civil society): a sense of self-worth, respect for human rights and individual freedom as an absolute value; respect for laws; recognition of the main democratic values (freedom, justice, equality of opportunities, the ability to live together, respect for human dignity and rights, solidarity, protection of the environment, commitment to peace); loyal and, at the same time, demanding attitude to the authorities; an active civic position, confidence in one's ability to influence the life of society; respect for the interests, rights, identity of large and small nations, intercultural mutual understanding, tolerance;

c) national: duty and responsibility to compatriots, the Motherland, the state; faith in the spiritual forces of one's people, their future; love for Ukraine and native land, respect for national history, culture, language, and traditions.

The Recommendations of the Committee of Ministers of the Council of Europe define the conditions for the acquisition of civic competence by the youth of European countries, which are also relevant for Ukraine. They include:

- encouraging exchanges, meetings and partnerships between students, students and teachers from different educational institutions and countries in order

to improve interpersonal understanding;

- the spread of approaches and methods of education that contribute to the education of tolerance and respect for cultural and religious diversity in the subjects of the educational process.

Based on the analysis of theoretical developments in the field of civic education and civic competence, we agree with the following definition of a person's civic competence: civic competence is an integrative quality of an individual that allows him to consciously, responsibly and effectively use civil rights and freedoms, fulfill the duties of a citizen, occupy active citizenship, share the values of a democratic society, be a patriot of one's Motherland, respect the peoples and cultures of other countries.

Therefore, the content of the formation of intercultural competence of students as active citizens of a cohesive society should, firstly, be aimed not only at the development of basic communication skills and abilities of students, but also at the involvement of comprehensive school students in the culture of the native people, in the national and sociocultural specifics of speech behavior in the country where the language is spoken. Secondly, it should form students' ideas about various spheres of modern life of the country and its people, its culture, customs, traditions. At the same time, the development of intercultural competence among comprehensive school students should take place through a constant dialogue between Ukrainian culture and the culture of other peoples, as a result of which the intellectual abilities, knowledge and communicative experience of students will be activated. Thirdly, the formation of intercultural competence of comprehensive school students should be based on an active civic position, taking into account all components of civic competence for effective and tolerant intercultural communication, active advocacy of values of a citizen of a cohesive society. After all, as indicated in the previous chapters, social cohesion is important, it aims at cooperation, understanding and all social interactions imaginable.

“A united nation, a united state is strong; it is a collective that makes decisions together, it is a song that is sung together. Social cohesion shows the way to well-

being - individual and collective, general, structural. Social cohesion indicates modernization - development, transition to a new level, which aims to improve the social quality of life” [62, p.95]]. All that has been said makes it possible to understand the simulated content of the process of forming the intercultural competence of comprehensive school students as active citizens of a cohesive society as cognitive, creative (on the part of both the teacher and the student), open and personally oriented, such that corresponds to the modern content of foreign language learning.

3.4. The results of experimental work

In the context of our research, the formation of students' intercultural competence as active citizens of a cohesive society is considered as an integral part of the entire process of learning a foreign language, the main goal of which is to prepare students for intercultural communication based on clear civic positions. The model proposed by us does not require a fundamental change, but correction and modification of the content and organization of foreign language learning in order to effectively form intercultural competence as a component of the communicative competence of comprehensive school students.

During the preparation of the experiment, considerable attention was paid to the development of the research questions. The theoretical provisions regarding the formation of intercultural competence of comprehensive school students as active citizens of a cohesive society and teaching them the sociocultural component of a foreign language, as well as the formation of civic competence, outlined in the first and second chapters of our work, served as the basis for the development and formulation of the pedagogical conditions effectiveness of which was verified during the experiment: the educational process of forming intercultural competence of comprehensive school students in the conditions of a cohesive society will be successful if the following conditions are met:

- scientificity and accessibility of the material offered for study;

- focus on intercultural communication, on the task of real communication with native speakers in communicative situations related to citizenship, civic position in society;
- a systematic approach to the process of formation of intercultural competence;
- ensuring the integrity of comprehensive school students' knowledge about their country and the country whose language is being studied, by integrating the content of education based on interdisciplinary connections;
- problem-thematic organization of the subject content of communication in a foreign language lesson;
- strengthening of the sociocultural aspect and elements of citizenship in the selection of lexical minimums and texts for teaching a foreign language.

Our analysis of foreign language programs and textbooks, observation of the educational process, proved that at the current stage, the level of presentation of sociocultural information and tasks aimed at the formation of sociocultural knowledge and skills of students of grades 10-11, as well as civic competence, is presented episodically or absent. The episodic inclusion of certain elements of the sociocultural component of a foreign language and components of students' civic competence into the educational process does not contribute to the effective formation of intercultural competence, since successful mastery of the sociocultural component is impossible without the comprehensive and systematic use of all structural elements of civic competence in the learning process.

In the construction of the model of the formation of intercultural competence of comprehensive school students and its experimental verification, we assumed that for the successful formation of intercultural competence of comprehensive school students and their mastery of the sociocultural component of a foreign language and all the structural elements of civic competence, it is not enough to use separate tasks and texts in the educational process. Systematic work on the basis of current textbooks can be effective with strengthening the sociocultural and civic content of texts, lexical minimums, exercises, without overloading the lesson and students. In

addition, the ‘background’ use of the sociocultural component of the foreign language in each lesson will allow to achieve the planned level of intercultural competence faster.

The task of the formative experiment as an important stage of our research was to check the effectiveness of the predicted model, according to which the directions for improving the foreign language learning process are defined as follows:

- systematic and consistent implementation in the educational process of intersubject links of a foreign language with regard to country studies information;
- supplementing the texts of current foreign language textbooks with texts with sufficient sociocultural potential and organizing complex work with them in class with the aim of deepening the sociocultural knowledge of comprehensive school students;
- development and inclusion in the educational process of sociocultural minimums with a comprehensive commentary on realities;
- problem-thematic organization of the subject content of communication in a foreign language lesson as a model of real communication with native speakers of the language being studied;
- enrichment of interactive forms of work in the lesson, bringing them closer to real communication;
- consistent introduction to students' speech of various formulas of speech etiquette, situational clichés inherent to native speakers of the language being studied;
- strengthening elements of citizenship in the selection of lexical minimums and texts for teaching a foreign language.

The experimental test was carried out in English lessons in 2020/2021 and 2021/2022 academic years in comprehensive schools in Melitopol, Nikopol, Dniprorudny, Kyiv and Ivano-Frankivsk.

The formative experiment was conducted on the basis of 9-11 classes with a randomly selected group, which will be identified as experimental in the future. In

total, 210 students took part in the experimental training, as during the ascertainment section. Training with the control group was carried out according to current textbooks and programs, the number of classes for both groups was the same. The amount of educational material was also the same. In control classes, work on the formation of intercultural competence was built in accordance with the structure of the educational process, which has developed in modern pedagogical practice. In the experimental classes, teaching was carried out according to the hypothetical model. During the creation of the experimental methodology, textbook material was used, which was supplemented with other necessary texts, types of tasks that are lacking for the formation of intercultural competence in accordance with the experimental model of this process.

The following conditions were defined for the organization of experimental training: 1) it was found that control and experimental classes do not differ significantly from each other in terms of the level of formation of students' communicative competence; 2) the experiment did not contradict the requirements of the program, but, on the contrary, organically combined with it and complemented it; 3) valid textbooks were used in the lessons; 4) control over the quality of the formed speech and sociocultural abilities and skills was carried out with the help of specially developed tasks, including those of a test nature; 5) the use of additional sociocultural material in lessons occurred due to the rationalization and intensification of the educational process, which provided certain time reserves.

We note that the work on the formation of intercultural competence was carried out in each lesson not in isolation, but in an organic combination with the content of the textbook in accordance with the current program and calendar-thematic plans for the English language of the specified educational institution. We did not foresee additional classes such as electives or group work.

To prepare and conduct the pedagogical experiment, a program was drawn up, which provided for, firstly, the actualization and deepening of basic country studies, linguistic and country studies and sociocultural knowledge and skills based on the implementation of intrasubject and intersubject connections and, secondly,

the formation and improvement of the civic competence of comprehensive school students.

During lesson planning in the experimental 10th grade, English language teachers used the generalizing country studies material about Great Britain in the courses of school subjects (grades 5-9), given by us above and compiled by us on the basis of a systematic and comparative analysis of curricula and textbooks on related subjects (history, geography, foreign literature, chemistry, physics, mathematics, biology, music), in order to update acquired factual students' knowledge about Great Britain, its history, social and political system, education system. In the lessons of generalization and systematization of thematic material, the tenth graders were offered for control the task of the following type: 'Fill in this table. Recall all necessary information from other subjects» (Table 3.5. Prominent representatives of Great Britain; Table 3.6. Geographical information about Great Britain). To perform such a task, the students had to collect information about an outstanding personality, a representative of Great Britain, namely: some biographical information about the artist; the main historical events of the period of his life that took place in the country and the world; cities associated with his name and work; contribution to national and world culture, outstanding contemporaries (from courses in history, geography, literature, etc.). The main thing in such tasks was their focus on the development of students' abilities to select, analyze and classify English-language information from various school subjects. Here are two tables that were used during training.

Table 3.5.

Outstanding representatives of Great Britain

PERSONALITY	
History	life years; the situation in the country in this period
Geography	birth-place; cities and towns, associated with life and creative work
Other objects	literature (books, heroes); physics, mathematics, chemistry, biology (inventions, researches); music, fine art (works)
Personalities	remarkable contemporaries

Table 3.6.**Geographical information about Great Britain**

Data	England	Scotland	Wales	Ireland
Territory				
Capital				
Cities				
Rivers				
Lakes				
Mountains				
Places of interest				
Personalities				

In order to deepen the basic country studies, linguistic and sociocultural knowledge and skills of experimental 10th grade students, teachers conducted work in three directions. First, for the productive assimilation of vocabulary, its sociocultural aspect was strengthened due to revision of its composition and sociocultural commenting on denotative and connotative realities; at the same time, sociocultural glossaries compiled by the author of the study were used. Secondly, texts of various genres with sociocultural content were selected for most topics and subtopics. So, for example, during the study of the topic “Sport” (I semester), students were offered the following text with a sociocultural commentary on denotative realities.

GREAT BRITAIN IS A HOME OF VARIOUS KINDS OF SPORT

Many kinds of sport are originated from England. The English have a proverb, ‘All work and no play makes Jack a dull boy’. They do not think that play is more important than work; they think that Jack will do his work better if he plays as well, so he is encouraged to do both. Football or soccer¹ is one of the most popular games in the British Isles played from August until the beginning of May.

In summer, the English national sport is cricket². When the English say: 'that's not cricket' it means 'that's not fair', 'to play the game' means 'to be fair'.

Golf³ is Scotland's chief contribution to British sport. There is another game called rugby football⁴, so called because it originated at Rugby, a well-known English public school.

Walking and swimming are the two most popular sporting activities, being almost equally undertaken by men and women. Snooker, pool⁵ and darts⁶ are the next most popular sports among men. Aerobics and yoga, squash⁷ and cycling are among the sports where participation has been increasing in recent years.

There are several places in Britain associated with particular kind of sport. One of them is Wimbledon⁸ — it is connected with lawn tennis. The other one is Wembley⁹ — a famous football place. The third one is Derby¹⁰, the tournament and hippodrome.

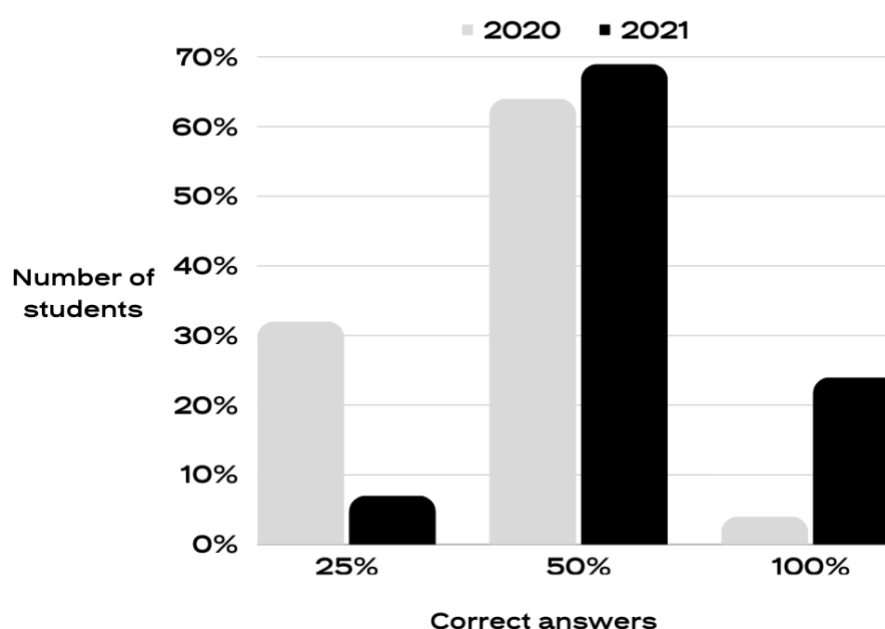
- 1) soccer — British name for football*
- 2) cricket — popular in Britain game with ball, bat and wicket*
- 3) golf — game, during which the player must overcome a route, picking the ball into 18 halls. The most popular summer game in Great Britain.*
- 4) rugby football — a kind of football, in which the player can carry the oval ball, originated at a public school and named after this school*
- 5) snooker, pool — kinds of billiards*
- 6) darts — a game; player should fling special darts into target to collect more points*
- 7) squash — a kind of simplified tennis; it's played in closed court with racket and soft rubber ball*
- 8) Wimbledon — a suburb to the South of London where the All-England Lawn Tennis Championships are held in July (since 1877)*
- 9) Wembley — a stadium in north London where international football matches, the Cup Finals and other events have taken place since 1923*
- 10) Derby — the most famous flat race in the England racing calendar, which has been run at Epsom near London since 1780.*

Thirdly, in the lesson, priority was given to exercises and tasks aimed at the formation of communicative abilities and skills. They imitated essential parameters of the communication process, required the use of speech etiquette formulas, situational clichés. At the same time, the psychological characteristics of comprehensive school students, their interests (in accordance with the theoretical provisions of the model developed by us) were taken into account. The rational selection of methods and means of work, which would ensure that each student achieves a high-quality level of development of communication skills, is extremely important. The following types of work were used in the lessons: reading (listening) with a certain attitude, complex country studies, lexical, stylistic commentary on what was read, interactive forms of work were introduced: acting out different types of dialogues (dialogue-interrogation, dialogue-clarification, dialogue-explanation), story role-playing games (“On the bus”, “At the post office”, “Choosing souvenirs”, etc.). It is important that the method of their use corresponds to the stage of training and its tasks. A specific feature of all types of tasks used during the experiment is their focus on the integration of students' relevant knowledge. The integrated nature of the tasks was highlighted in the instructions for their implementation. The students were offered excerpts from authentic texts that contained dialogues for stylistic analysis. They were supplemented with examples of situational clichés, which had to be used in their own mini-dialogues. Similar work was also carried out based on the texts offered in the textbook.

In order to find out the dynamics of changes in the level of country studies, linguistic and sociocultural knowledge of students of experimental groups at the intermediate stage, at the end of the 10th grade, an ascertaining section was conducted, the methodology of which was identical to the methodology of the pre-experimental ascertaining section. However, the content of the test was more aimed at checking the country studies knowledge about the modern realities of Great Britain and the actual sociocultural knowledge of the students. The test results are presented in the table (Table 3.7.).

Table 3.7.**Test results in percentage (May 2021)**

Answers	Number of students	%
0-20 — 25%	11	7%
21-35 — 50%	71	69%
36-70 — 100%	18	24%

**Fig. 3.1. The results of ascertaining sections**

Their comparison with the results of the pre-experimental ascertainment section is presented in the form of a diagram (Fig. 3.1).

The comparative data presented in the diagram allow us to draw conclusions that the introduction of the predicted model into the educational process of a foreign language forms a significantly higher level of possession of sociocultural knowledge by students of the 10th grade. The number of complete and correct answers has increased significantly (24% against 4% according to the previous ascertainment cut) and the number of satisfactory answers has decreased (7% and 32%, respectively). The students of the experimental classes have not only encyclopedic information about Great Britain, but also acquired sociocultural knowledge, as well

as the ability to apply it in relevant communicative situations.

Formative experiment continued in 2021-2022 in the 11th grade in the same groups of students.

The author of the study selected a system of texts with sociocultural content in accordance with the requirements defined in the predicted model and offered them to English language teachers for use in lessons in experimental classes according to their calendar and thematic planning.

The introduction of texts into the educational process took place under the condition of reliance on interdisciplinary connections and the use (as appropriate and as possible) of visualization to illustrate the text.

We demonstrate a fragment of a formative experiment on the example of studying the topic for communication “Art of Great Britain”, its subtopic “English painting”. In the experimental grade of comprehensive schools No. 22, 11 in Melitopol, a lesson was held dedicated to the work of the English artist Joshua Reynolds. When planning the lesson, it was assumed that introducing students to Joshua Reynolds’ artistic work is possible not only through a certain text with information about the artist, but also with the help of visualization - reproductions of his paintings, which will contribute to deepening the knowledge of comprehensive school students about Great Britain, its culture, expanding their vocabulary, developing abilities and skills in monologue and dialogic speech, aesthetic education, civic education when comparing two cultures, development of national self-awareness. The text-description of painting “Lady Elizabeth Delme with Children” proposed by the author of the study was used in the lesson together with a reproduction of this painting.

*As you can see, this **family portrait** is identified as **typical** for the **Grand Style**. As the rules of the Academy demanded, the **painter** shows Lady Delme with an air of informality on the terrace before her country house **against the landscape**. Reynolds took care that the **gestures, facial expressions and poses of the sitters** would convey their age, character as well as their social status. It's obvious from the **family portrait** that Lady Delme belonged to the privileged society, as Reynolds*

*uses different symbolic features to emphasize her dignity, grace and knowledge of her beauty and of her social position. Lady Delme is shown in **drapery**, as Reynolds was afraid that the costumes of this period, that were familiar to anyone, would destroy all dignity. Therefore, the main figure in the picture is **painted** in an imaginary dress. Her five-year-old son is presented as if he is sensing the responsibility of manhood. He is looking at the distant horizon. Her other son, Emilius Henry, who is three years old, is shown in skirts, as the boys of his age were dressed at the time. As he is younger, he is not so responsible-looking as his brother. The fourth member of the group is shown as the embodiment of the family affection. This detail is as important as the remaining details. Note the deliberate simplicity of the pyramidal design. The **color scheme** is chosen in **low key**. All these symbols in portrait painting were regarded as requirements of good taste. As Reynolds was painting this family group, he wrote, “The vulgar will prefer bright colors to the grandeur of simplicity”.*

The inclusion in the educational process of visualization – the reproduction of a picture, the author of which is a native speaker of the language being studied, is motivated, because the following characteristics of the picture correspond to the task of forming the intercultural competence of comprehensive school students:

- its bright sociocultural content consists in the reflection of the era and its traditions as a component of the general culture of Great Britain;
- the manner of depicting persons in the portrait is typical and includes poses, gestures, background, colors that were characteristic of that era;
- the reality of the costume down to the smallest details gives a clear “living” image of a person in English society of the 18th century;
- the accuracy of the manner of depicting the characters of the painting, their location on the canvas correspond to the traditions of English painting and the way of life of Great Britain in general in the 18th century;
- national characteristics are found in the details of clothes, landscape and in the painterly manner of the master himself.

In the post-text exercises, students' knowledge of country studies acquired

from other educational subjects was updated, thanks to which the content of communication in English is expanded.

Ex. 1. What do you know about the socio-historical period when the artist Joshua Reynolds lived and worked? Tell us about its features.

Ex. 2. In history lessons, you studied the life of British society in the 18th century. Remember its characteristics. To what social stratum does the family from the portrait belong? Name the main features characteristic of people of this circle.

Ex. 3. What questions would you ask Lady Delme to learn about her life?

Ex. 4. Remember how in language and literature lessons you described pictures according to a plan. Make a plan to describe the portrait of Lady Delme.

Ex. 5. At the lessons of fine art, you learned to characterize works of painting professionally. Remember the terms used for this, and translate the following words and phrases into Ukrainian, explain their meaning.

Genre school, landscape, portraiture, brushwork, trends in painting, suffused light, individual way of handing pigment, rendering of detail, the gradations of light and shade, an influential body of painter's withdraw from society, canvas, sketch, masterpiece, fine arts.

Ex. 6. Make sentences with the words highlighted in the text.

Ex. 7. Express your impressions of the painting “Lady Elizabeth Delme with Children”. With the works of which domestic painters could you compare Joshua Reynolds’ painting?

In order to generalize students' knowledge about the English artist, the task of translating the following sentences into Ukrainian was offered:

1. Reynolds is an outstanding painter, the head of the English school of painting of the 18th century.

2. In his art, we see the traditions of the Baroque ceremonial portrait.

3. He always carefully considered the character of the pose, gesture, costume for the model, introduced the landscape as a poetic background.

4. Portrait of Colonel George K.Kh. Kussmacher is written in the soft manner characteristic of the artist, with a broad free stroke.

5. The composition of the portrait is beautiful: the relaxed pose of the colonel, who is standing near a tree in a red grenadier uniform, allows you to feel the slenderness and flexibility of his body, and the hand with the hat - the nobility and restraint of character.

It was suggested to use exactly such sentences in terms of content, as they are usually used by tour guides in museums and exhibitions, which students may visit in the future.

The study of the topic "English painting. Joshua Reynolds" as a control exercise aimed at the eleventh graders' use of all acquired knowledge, as well as knowledge about the Ukrainian art of painting.

Observation of students in class, analysis of the expressions they created confirmed the assumption that the integrated assimilation of sociocultural information through specially selected texts, which are illustrated with clarity, contributes to the expansion of the country studies erudition of comprehensive school students, their mastery of a new "image of the world", knowledge of the culture of the country whose language they study, the education of aesthetic feelings.

In the experimental classes, most of the topics for communication provided by the program and calendar-thematic planning of the teacher were offered to students in the form of a series of problematic questions for discussion and debate, which corresponded to the tasks of person-oriented learning, as well as effective formation of communicative competence and its component - intercultural competence. Thus, the topic "The Life of Youth" from the thematic block "My country, my family" in the experimental 11th grade was presented in exactly this way, based on the scheme we developed for its deployment in the form of problems that concern Ukrainian comprehensive school students and their English-speaking peers. As a result of our own observations of the progress of the problematic development of the topic "The Life of Youth", we can state that: 1) students were interested in discussing the proposed problems; 2) they expressed their own opinion about the problem situation, successfully used sociocultural information from various sources; 3) during the discussion, the comprehensive school students showed

high speaking activity, followed the rules of conducting the discussion, used appropriate speech etiquette formulas and situational clichés.

Such an organization of the subject content of communication in a foreign language lesson requires the active introduction of discussions into the educational process as a form of group communication, close to real communication, which was done during the experimental testing of the predicted model.

In addition, while developing the thematic block “My country, my family”, elements of civic competence were introduced into the discussion.

Based on the obtained data and the analysis of theoretical literature, it can be assumed that the formation of citizenship goes through a number of stages and goes from love for one's family, knowledge of its history, one's city (village) to love for the country and its people in general, as well as to tolerant attitude towards representatives of another culture, in particular the culture of the language being studied.

The formation of tolerance was carried out through the implementation of the theme “Living in the world with oneself and others”. During the lesson, constructive ways of getting out of conflict situations, expressing one's feelings and experiences without conflicts and violence were taught; development of social receptivity, social imagination, trust, the ability to listen to another person, the ability to empathize, sympathize; development of communication skills that strengthen social ties; teaching intercultural understanding and tolerant behavior in interethnic relations.

An important goal of the discussion was the formation of the ability of the comprehensive school student to actively defend human rights, to protest against any forms of discrimination. The task was not just to teach tolerant behavior and develop a general attitude towards acceptance of others, but to form such a personality quality that can be labeled as active tolerance, the formula of which is: understanding plus cooperation plus the spirit of partnership.

Different methods were used to solve the set goal: role-playing games; exercises involving feedback, exchange of opinions; joining techniques, which form the skills of conducting a positive dialogue, the ability to listen to the interlocutor.

In our opinion, the education of citizenship should permeate all the life activities of the school team and not be limited only to planned lessons and extracurricular activities, since only conversations that are not supported by social practice cannot form the moral consciousness of schoolchildren. A word not supported by a deed can lead to the formal assimilation of moral norms, and sometimes to hypocrisy. “Modern man, in order to consciously exist in the world, in order to form his value -meaning space, must place himself in the world of universal values. He carries out this immersion with the help of direct empathy” [45, p. 49], Naturally, the experiences modeled in the educational process are not a mirror image of the experience that a person can get during social practice, but this experience can help in the formation of internal personal positions, to promote the development of certain models of behavior, to form skills and abilities aimed at realizing one's civil rights and freedoms, defending one's civil positions, understanding differences in cultures and a tolerant attitude towards representatives of other cultures, based on historical, local history and sociocultural information

The analysis of the effectiveness of the process of citizenship formation is a natural element of the system of formation of intercultural competence, because it allows to adjust the foreign language training program, to choose new methods and forms of teaching and upbringing in the lessons.

At the end of the formative experiment, in order to check the effectiveness of the implemented model of the process of the formation of intercultural competence in the experimental and control classes, a final control work was conducted. Here we will only briefly describe its tasks. In the first task, which was offered to students, it was necessary to write an official letter according to the proposed scheme; in the second, insert the necessary lines into the dialogue without violating its content and using the necessary situational clichés in accordance with the proposed communicative situation; in the third, read a text written in spoken English and rewrite it in literary English; in the fourth, read the description and explanation of a certain object and write what is meant.

The control work was carried out in written form, which made it possible to

more accurately assess the knowledge, skills and abilities of each student.

The level of academic achievements of comprehensive school students was determined according to the criteria adopted in the comprehensive school, as well as according to the didactic model of intercultural competence proposed in our study. Therefore, the level of formation of intercultural competence of comprehensive school students as active citizens of a cohesive society was determined by the following parameters: conformity of speech to the purpose, conditions, sphere and style of communication; volume of revealed country studies and background knowledge; the frequency, correctness and adequacy of the use of language units with national and cultural semantics; the level of mastery of the elements of civic competence.

The evaluation of the results of the tasks of the control work based on the specified parameters was carried out according to a 12-point system. The determined average score was considered an indicator of the level of the formation of intercultural competence in each student. The results of the performance of the control work by the students of the experimental and control classes and the level of intercultural competence determined on this basis are presented in Table 3.8, from which it can be seen that the students of the experimental classes have an amount of knowledge about the social and cultural contexts of Great Britain, the traditions and rules of speech communication, the level of civil competencies are much higher.

The results of the final control work

The level of formation of intercultural competence	points	Control classes		Experimental classes	
		Number of students		Number of students	
		Absolute	In percentages	Absolute	In percentages
Average	4	—	—	—	—
	5	2	7%	—	—
	6	8	27%	—	—
Sufficient	7	8	27%	5	12.5%
	8	7	23%	14	35%
	9	5	16%	15	37.5%
High	10	—	—	3	7.5%
	11	—	—	2	5%
	12	—	—	1	2.5%
	In total	30	100%	40	100%

The analysis of the performance of the test tasks showed that the quality of communication on the topics of the proposed communicative situations and created dialogues in the experimental classes corresponded (according to the generally accepted criteria for evaluating the educational achievements of students) on average 9 points, in the control classes – 7 points, the performance of the second task respectively 9 and 7 points as well.

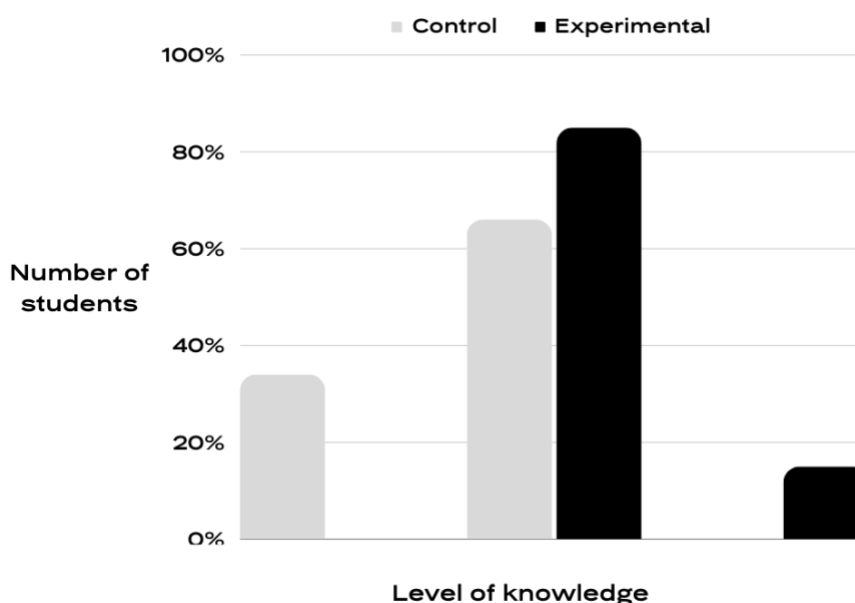


Fig. 3.2. Results of the control test

Students of experimental classes used vocabulary with sociocultural content,

real words, and phraseological units in their statements more than in control classes; successfully used not only the nationally determined formulas of speech etiquette (which is also characteristic of the students of the control classes), but also various situational clichés (*Right, I think the same, I'm afraid you are wrong, I think ...; Exactly, Absolutely; As for me ...; On the contrary; I don't think so! Look here! I say!*), phrases and questions of a clarifying nature (*What makes you think so? Where do you have this information? Do you mean...? What do you mean? What's your idea about this? I believe...; Well, I suppose ...*), verbal emotional reactions (*Unbelievable! That sounds strange; Incredible! How nice! Great! I can't believe it*), which generally indicates the formed skills to generate appropriate speech statements, reasoned and active, adequately to the conditions of social and role situations to express one's thoughts and views, one's civic position and tolerant attitude towards representatives of another culture.

The results of the study prove that the students of the experimental groups acquired a much larger amount of sociocultural knowledge, as well as the ability to use them in speech activities (composing dialogues, reading and understanding the text, writing a letter, explaining realities) than the students of the control groups. As a result of the comparative qualitative and quantitative analysis of the results of the control work in the experimental and control classes, it was established that the level of intercultural competence in the majority of students in the experimental classes (85%) is characterized as sufficient, while in the control classes it was found in only 66% of the students (see diagram).

A significant argument in favor of the conclusion about the effectiveness of the experimental model of the educational process of the formation of intercultural competence used in the study is the fact that in the experimental classes no students with an average level of intercultural competence were found, but, on the contrary, 15% of the students had a high level, which, undoubtedly, we regard as the result of experimental work.

As one of the sources of additional information about the level of the formation of intercultural competence of the students, we developed the questionnaire “Interest in intercultural training”, the analysis of the results of which

showed that before the research and experimental work, students of both the control and experimental groups believed that the intercultural studies would improve not only cultural, but also social level.

After the implementation of the method developed by us for the formation of intercultural competence, the students of the experimental group noted that studying the basics of intercultural studies ensures the independence of mental work and activity, opens the way to personal development, causes a sense of satisfaction, creates a sense of self-worth, and increases the prestige of education. In addition, students noted that cultural awareness satisfies the need for self-actualization and self-realization, increases the possibility of social-psychological contacts, and provides social recognition.

Taking into account the experience of scientists and relying on the components of the structure of intercultural competence of comprehensive school students as active citizens of a cohesive society substantiated in the previous chapter, we determined the following criteria for evaluating the formation of intercultural competence in the process of learning a foreign language and their indicators: motivational and valuable (awareness of the importance of country studies knowledge for intercultural interaction and future professional activity; value attitude to the cultural realities of native and foreign-speaking countries; formation of motivation for intercultural activity); cognitive (formation and character of learning knowledge about the national and cultural features of the native and foreign-speaking countries; formation of knowledge about the norms of speech and non-speech behavior in the socio-cultural environment); activity-behavioral (indicators: readiness for intercultural interaction; formation of communication skills; ability to control one's behavior in a conflict situation and choose the correct behavior strategy); personal (indicators: manifestation of tolerance and empathy; ability to adapt to new situations of intercultural interaction).

Thus, at the ascertainment stage of the experiment, the diagnosis of the determined criteria was carried out by means of questionnaires, interviews, and testing.

The second stage of the pedagogical experiment - the formative one - directly involved the practical implementation of scientifically based pedagogical conditions for the formation of intercultural competence of comprehensive school students in the process of learning a foreign language in the experimental group. In the control group, the formation of intercultural competence of comprehensive school students was carried out in accordance with the general educational process.

The first pedagogical condition was to ensure the motivation of the educational activities of comprehensive school students to master intercultural competence. At the initial stage of the formative experiment, students were informed about intercultural competence, previous knowledge and personal experience of students were activated, which was expressed in the assimilation of information about the facts of a foreign culture in the form of authentic materials on a comparative and comparative basis, in highlighting the differences between cultures.

To form the motivation of comprehensive school students, we initiated and organized the international project "The PEN PAL Project", in which students of general and comprehensive schools of China and Ukraine participated, in particular: Oriental Cambridge International School (Shenyang) and Melitopol Gymnasium No. 22. Preparation for the active phase of the project lasted almost 2 months. Chinese and Ukrainian students have already registered and filled out the participant questionnaires.

On May 25, 2021, a video conference was organized, the so-called "Telemist", during which all project participants had the opportunity to meet in person. The principal of the Shenyang school, Michael Edmondson, and the director of the Melitopol Gymnasium, Oleksiy Yatsenko, congratulated everyone on the start of the project, and also expressed their intention to continue cooperation in similar projects on an ongoing basis.

During the meeting, students from China showed a video presentation of their school and familiarized all participants with the organization of the educational process according to Canadian standards. We presented the Regulation on the regulation of the project during its implementation. From June 2021, students began

to receive their first letters. So, the correspondence stage has officially started.

One of the methods used to motivate comprehensive school students was the method of cultural capsules. The method of cultural capsules consists in a brief description of some aspects of a foreign culture (for example, food traditions, Christmas traditions, wedding ceremonies, etc.) and a subsequent comparison with cultural realities in the native culture. While studying the cultural sights of London, students compare them with the cultural sights of Kyiv, i.e., they study the culture of another country in relation to the culture of their native country, which contributes to a more productive assimilation of intercultural information. Students mastering the values of their native region and native culture makes their perception of another culture more accurate, deep and comprehensive.

The second pedagogical condition we define is the actualization of interaction and cooperation. Preference in the selection of forms of educational activity that promote interpersonal interaction in the formation of intercultural competence was given to collective group classes, such as: seminars-debates, “round tables”, integrated classes. It should be noted that group forms of work contributed to the formation of the personal component of intercultural competence of comprehensive school students, namely: tolerant behavior, elimination of communication difficulties. The advantages of group forms include solving a specific situation with maximum effect, development of creative potential, experience of intercultural communication, the acquisition of which develops the ability to evaluate, analyze the situation, listen to the partner, determine his intention, the ability to take different positions and accept values.

The “critical incidents” method. “Critical incident” means a situation that can be considered problematic, conflictual, “critical”. Such a situation and its analysis are used to find the best solution or its alternative and creates a prerequisite for the development of such skills as the ability to analyze, communication skills, intercultural skills. Critical incidents are used as material for analyzing a conflict situation with the possibility of proposing a solution to the problem. In some cases, a solution to the problem already exists, but it does not completely lead to a positive

outcome of the situation; in such cases, it is necessary to offer students an alternative solution, for example, the task contains a text, after reading which students will learn what psychological barriers people face when they are in a foreign-speaking country. They discuss this problem in group mode, find similarities with their experiences and propose ways to solve similar problems.

The implementation of the third pedagogical condition involved the use of information and communication technologies in the process of forming intercultural competence. The website <https://learnenglish.britishcouncil.org> is intended for English learners. The site consists of several sections, such as: “Grammar and vocabulary”, “Writing”, “Listen and watch”, “Games”, etc. The site contains audio and video materials for improving language practice, texts and interactive exercises. Each student can go to the section that interests him and improve his knowledge. One of the podcasts is dedicated to British culture. On this page you can find articles about the geographical location and climate of Great Britain, the manners of modern Britons, the free time of Britons, etc. On another website - <http://www.learnenglishfeelgood.com/> - you can practice knowledge of English grammar, learn new words, phrasal verbs, idioms, download handouts. The active use of videos from the YouTube service contributes to the immersion of students in an authentic broadcasting environment, that is, it enables the use of videos and films on various topics in classes, contributing to the simulation of real situations of intercultural communication in the classroom. Sites for the formation of intercultural competence: <http://peopleof.oureverydaylife.com/american-family-traditions-rituals-3613.html> (American Family Traditions and Rituals); <http://www.themotherco.com/2014/11/what-is-the-traditional-family/> (What is the "Traditional American Family?"); <http://family.lovetoknow.com/american-family-values> (American Family Values); <http://www.special-dictionary.com/proverbs/keywords/family/> (Proverbs about Family).

Table 3.9

Dynamics of levels of the formation of intercultural competence of comprehensive school students as active citizens of a cohesive society according to all specified criteria and indicators at the beginning and after the experiment (empirical significance)

Criteria	Indicators	Comparison of EG-KG	
		Ascertaining Stage	Control Stage
motivational and valuable	awareness of the importance of country studies knowledge for intercultural interaction and future professional activity	0,73	17,04
	valuable attitude to the cultural realities of the native and foreign language countries	0,02	6,89
	motivation for intercultural activity	0,07	7,14
cognitive	knowledge about the national and cultural features of native and foreign-speaking countries	0,31	13,2
	knowledge of the norms of speech and non-speech behavior in an intercultural environment	0,14	6,72
activity-behavioral	readiness for intercultural interaction	0,35	6,55
	formation of communication skills	0,36	14,5
	the ability to control one's behavior in a conflict situations	0,03	19,12
personal	manifestation of tolerance during the dialogue of cultures	0,06	11,35
	manifestation of empathy during the dialogue of cultures	0,01	9,95
	the ability to adapt to new intercultural situations interaction	0,07	8,15

In our study (low, medium and high levels are highlighted) $L=3$. So, the critical value of the criterion $\chi^2_{кр.} = 5,99$ (for the level of significance $\alpha = 0,05$).

According to the rule of statistical hypothesis testing, it can be concluded that according to the criterion for which the experimental value of the criterion is less than the critical one ($\chi^2_{эксп.} < \chi^2_{кр.}$), the characteristics of the experimental and control groups coincide at the level of significance.

If according to the results of the calculations $\chi^2_{эксп.} > \chi^2_{кр.}$, then the alternative hypothesis is accepted, that is, the characteristics of the experimental and control groups differ significantly according to this criterion.

So, based on the results of the experiment, the following conclusions can be drawn:

1. At the ascertainment stage of the experiment, the characteristics of the experimental and control groups according to the selected indicators coincide ($\chi^2_{эксп.} = 0.73; 0.02; 0.07; 0.31; 0.14; 0.35; 0.36; 0.03; 0.06; 0.01; 0.07; \chi^2_{кр.} = 5,99; \chi^2_{эксп.} < \chi^2_{кр.}$), that is, qualitative changes at the control stage can be explained by the implementation of the proposed pedagogical conditions.

2. At the control stage of the experiment, percentage calculations demonstrate an increase in the number of students of the experimental group with high and average levels of knowledge on each indicator compared to students of the control group. The method of statistical hypotheses allows us to conclude that for all indicators the improvement is statistically significant ($\chi^2_{эксп.} = 17.04; 6.89; 7.14; 13.2; 6.72; 6.55; 14.5; 19.12; 11.35; 9.95; 8.15; \chi^2_{кр.} = 5,99; \chi^2_{эксп.} > \chi^2_{кр.}$).

To clarify the conclusion about the effectiveness of the proposed pedagogical conditions, we compared the control group at the beginning of the experiment and after it. It was found that the characteristics of this group did not change statistically (experimental values of the criterion 1.25; 0.41; 0.14; 1.12; 2.17; 0.61; 0.31; 0.27; 0.22; 1.93; 0.41, which is less than the critical value). A comparison of the experimental group at the beginning of the experiment and after the introduction of

pedagogical conditions made it possible to conclude that the characteristics of the samples differ significantly (experimental values of the criterion 20.46; 10.33; 10.27; 20.86; 13.63; 10.74; 16.82; 20.02; 13.55; 18.66; 12.50, which is more than the critical value), that is, the differences are statistically significant.

Therefore, the analysis of the results during the experimental work allows us to confirm the correctness of the research questions that were put forward at the beginning of the research work. All of the above confirms the effectiveness of the proposed pedagogical conditions for the formation of intercultural competence of comprehensive school students as active citizens of a cohesive society in the process of learning English.

CONCLUSIONS TO CHAPTER 3

Summarizing what was presented in the third chapter of the work, we note that in general, the results of the formative experiment confirmed the legitimacy of the main suggestion of our study and the chosen principles of modeling the process of forming the intercultural competence of comprehensive school students as active citizens of a cohesive society. The application of a systemic approach to building the model made it possible to describe the main properties of the process of forming intercultural competence in structural and functional unity with the entire context of foreign language learning for comprehensive school students. Experimental verification of the model proved the expediency of making certain changes to the organization of foreign language learning without a radical restructuring of the entire educational process, as well as the need for interdisciplinary integration of students' knowledge.

Observation of the students' learning activities during the experiment showed that the students were particularly interested in, first, texts with new for them and interesting for their age sociocultural information about the modern life of native speakers of the language being studied, particularly young people; secondly, tasks aimed at developing skills in the use of speech etiquette formulas, more precisely, situational clichés that are used in neutral and informal speech styles; thirdly, tasks related to the organization and holding of discussions on issues relevant to young people, which include elements of civic competence.

The conducted intermediate ascertaining section and control work, as well as own observations of the educational activities of comprehensive school students, showed an increase in the level not only of their intercultural competence, but also of communicative competence and citizenship in general. Sufficient level of intercultural competence, which was determined in 85% of the 11th grade students at the end of the experiment, testifies to their readiness for intercultural communication in real life situations in public, educational and personal spheres of communication, which, of course, will improve in accordance with life needs and

interests graduates, as well as in connection with the possibility of some of them staying abroad, in the countries whose languages they studied at school. The real speech environment, without a doubt, will be the best basis for self-improvement in various types of communicative competence, including intercultural and civic, the foundations for which are formed at school.

At the same time, the development of intercultural competence of comprehensive school students should take place through a constant dialogue between Ukrainian culture and the culture of other peoples, as a result of which the intellectual abilities, knowledge and communicative experience of students will be activated. The formation of intercultural competence of comprehensive school students should be based on an active civic position, taking into account all components of civic competence for effective and tolerant intercultural communication, active advocacy of values, attitudes of a citizen of a cohesive society. After all, as indicated in the previous chapters, social cohesion is important, it aims at cooperation, understanding and all social interactions imaginable.

CONCLUSIONS

The theoretical analysis of the problem of the formation of intercultural competence in the context of the educational field “Foreign language”, the creation of a model of the process of the formation of intercultural competence of comprehensive school students as active citizens of a cohesive society and its experimental verification determined the achieved theoretical and practical results of the research.

1. The study and generalization of scientific and methodological literature, normative documents on education in Ukraine, school practice, modern trends in teaching foreign languages in comprehensive schools revealed the social need for the formation of intercultural competence in students in order to prepare them for intercultural communication and insufficient theoretical and practical development of this problem in domestic pedagogical science, in particular, in relation to comprehensive school students. According to mental and speech communicative features, school age can be considered the most favorable for the formation of intercultural competence, provided that the educational process is consistently oriented to the cognitive and social interests of comprehensive school students, their communicative needs, citizenship and principles of behavior in society.

2. The theoretical analysis of models of communicative competence and the interpretation of intercultural competence as the ability to consciously take into account the knowledge of the cultural and social contexts of the country in the process of foreign language communication made it possible to distinguish intercultural competence as a separate component of communicative competence and consider it as a complete system, which includes country studies competence, linguistic country studies competence, sociolinguistic competence, interrelated and mutually determined by the purpose and tasks of real communication with native speakers, as well as civic competence

3. Determination of the content and role of these components of intercultural competence in the system of foreign language learning based on the

communicative-activity approach, as well as sociolinguistic and psycholinguistic prerequisites for the formation of intercultural competence motivated its didactic structure: intercultural competence is an integrative education that includes: knowledge of language system and theoretical information about language units; country studies and background knowledge; the ability to correlate language means with the purpose and conditions of communication, i.e. with the communicative and speech situation; the ability to organize speech communication taking into account the social norms of behavior accepted by native speakers, the ability to use linguistic means in accordance with the nationally determined specifics of their use, as well as, in our study, civic skills, namely:

- communicate effectively;
- apply models of behavior characteristic of a high culture of interpersonal (intergroup and interpersonal) relations;
- overcome stereotypes, militant nationalism, racism and intolerance, recognize and accept diversity, compromise with different ethnic and religious groups for the sake of social peace;
- listen to, understand and interpret other people's arguments;
- consider alternatives of action and behavior and subject them to analysis from an ethical point of view;
- to develop a decision-making strategy taking into account the norms and values of civil society in difficult situations of personal and public life;
- make a conscious choice, apply democratic technologies for making individual and collective decisions, taking into account one's own interests, the interests and needs of other citizens, representatives of a certain community, society and the state;
- think critically and independently;
- critically perceive information, in particular, regarding ways of thinking and philosophical, religious, social, political and cultural concepts, independently analyze and apply it;
- to formulate, express and publicly defend one's own position; to actively

conduct a discussion in defense of one's point of view.

4. The interpretation of intercultural competence as a system made it possible to present the process of the formation of intercultural competence in comprehensive school students in the form of a multi-level pedagogical model, which made it possible to describe the main properties of this process in structural and functional unity. The model of the process of the formation of intercultural competence of comprehensive school students is built on the basis of principles, the relevance of which is motivated by the didactic characteristics of the educational process and the functions of language, in particular, the principles of: the integrity of general education, foreign language training and cultural development of students; systematicity; integrability; active communication; correspondence of the formation of intercultural competence to the cognitive interests of comprehensive school students; individualization and differentiation of the learning process; rational consideration of the native language; effectiveness of learning outcomes.

In accordance with the specified principles, the structure of the model with the following components is defined:

- the goal of the formation of intercultural competence is the development of skills necessary for the perception, interpretation and use of a foreign language, taking into account the cultural and social contexts of one's country and society, as well as the country and society whose language is studied;

- conditions for the formation of intercultural competence — the presence or absence of a language environment, the place of a foreign language in the general education system of youth, stages of learning, intersubject connections;

- forms of organization of the educational process — the model is oriented towards the lesson as the main form of organization of the educational process, as well as extracurricular activities;

- the content of the process of the formation of intercultural competence is correlated with the model of real foreign language communication in the conditions of a multicultural environment;

- means of forming intercultural competence, which include textbooks, texts,

technical teaching aids and visualization;

- methods, techniques and ways of forming intercultural competence, which are determined by the general concept of teaching foreign languages in educational institutions of Ukraine.

The proposed model of the process of the formation of intercultural competence of comprehensive school students as active citizens of a cohesive society is considered as invariant, as such, which can be used in teaching any foreign language. In the dissertation research, it was concretized on the material of the educational process in English.

Considering speech situations as a multifunctional learning tool, we will consider the dynamics of their use. The effective use of these tools is possible only if a certain system is followed, which provides the presence of two stages: 1) preparatory (before situational) and 2) creative (situational), during which students should develop language skills and speech skills corresponding to the topic of communication. At the preparatory stage, language exercises are performed: substitution, transformation, addition of sentences, filling in gaps in sentences/dialogue replicas, formation of sentences according to the model, etc. Usually, such exercises should contain lexical units, informatively relevant to the topic of communication. An important role at this stage belongs to conditional speech exercises, which should be created in the form of peculiar micro-situations (1–2 sentences/replies): say/write that you will (not) do it too, ...; confirm your opinion, disagree/agree, add to heard/read, evaluate, clarify, ask again... Often such exercises can be performed according to a sample as an indicative basis of activity. This is a kind of pre-situational stage that introduces students to the language and information environment, in which, performing exercises, they learn thematic lexical units characteristic of the content of the educational and speech situation, project work, or role-playing game, familiarize themselves with some thematic information materials, acquire experience of performing speech actions in oral and written form, using lexical units and speech samples of a certain thematic area.

Only when the students have developed appropriate language skills, it is

possible to proceed to the second, creative stage, where actions aimed at the formation of speech mechanisms are performed and communicative behavior experience is acquired, which is consistent with the content of a certain competence. Of course, the proposed direction of situational communication, its volume, informational depth of the content is determined in many ways by the requirements of the curriculum, the outlined tasks, the educational experience of the students, their age characteristics and potential opportunities.

It is appropriate to give certain types of speech situations the form of educational and thematic games, project work, the content and forms of execution of which are close to real conditions of foreign language communication and appropriate communicative behavior. Such interactive activities contribute to the formation of elements of key and subject competencies in students, which gradually enable them to learn to meet their social life needs and master the ability to successfully live and cooperate in the modern globalized multilingual and multicultural world space.

5. An important factor in the intercultural competence of comprehensive school students and the model of its formation is integrability, one of the manifestations of which is a didactic focus on the intersubjective connections of a foreign language with other educational subjects, especially in relation to historical, country studies, and sociocultural information.

However, the modern practice of teaching foreign languages, the quality of the use of interdisciplinary connections in it, do not provide a sufficient level of country studies competence, as evidenced by the conducted testing of school students of the 9th grade.

In 9th-11th grades, there should be a deepening of country studies and sociocultural knowledge, a transition from general encyclopedic to specific, socially and culturally conditioned knowledge, with an orientation to the most complete image of one's country and the country whose language is being studied, and real intercultural communication in the conditions of a multicultural environment.

6. The modeled content of the process of forming intercultural

competence of comprehensive school students is considered cognitive, creative, open, activity-related and personally oriented, as well as oriented to citizenship and existence in a cohesive society.

The research examines the concept of “cohesive society”. Social cohesion consists of many important social concepts that determine the extent to which a society is united and cohesive, while assessing not only the individual or collective level, but at the same time taking into account both micro- and macro-level studies. So, social cohesion combines the principles of inter-individual, inter-structural interaction and the interaction of the individual and the structure. Thus, the study of cohesion provides more thorough, complete knowledge and the possibility of comparing the components. Knowledge about social cohesion will help to overcome the risks present in society and will guide the achievement and transition to collective values inherent in modern society, the vector of movement towards which a modern person chooses. A cohesive society is one of the “generalized values” of postmodern society, it is the impetus and guarantee of development, modernization and, in general, existence in the modern world.

The study of social cohesion together with intercultural competence marks the transition of research from the outdated “quality of life”, which relies on purely objective indicators, such as GDP, housing security, inclusion in the labor market, to “sociocultural quality”, which considers society as an intercultural objective, and therefore, combines different levels and methods of research.

The conducted research made it possible to draw the following conclusions. Social cohesion is a complex, but important concept to study, because the understanding of social cohesion presupposes the understanding of the components of this concept: tolerance, intercultural dialogue, mutual assistance, trust, perception of difference, perception of justice, public inclusion, etc. Social cohesion combines micro- and macro-level research, assessing a multicultural society from the perspective of an intersubjective world. According to the level of social cohesion, Ukraine occupied a low position, but not the lowest, being among the groups of countries of the lowest (fifth) and fourth levels, corresponding to the status of a

country of the transition type in view of the post-Soviet transformation. However, the level of cohesion in Ukraine does not even reach the average in terms of the comparative state of society before the radical changes of 2013 (Euromaidan, annexation of Crimea by the Russian Federation, war in the country). This makes it possible to draw conclusions about the place of Ukrainian society among others regarding the influence of the factors of radical changes that are taking place and require further research and measurement.

So, according to the systematic idea about the content and purpose of learning foreign languages, about the content of intercultural competence and the purpose of its formation in the conditions of a multicultural environment, it is recognized that the process of forming intercultural competence in comprehensive school students as active citizens of a cohesive society should be aimed at their development:

- systems of encyclopedic country studies knowledge about one's country and the country whose language is being studied;
- systems of knowledge about national and cultural features and realities of the country;
- knowledge of the national and cultural component of the language;
- systems of speech and communication abilities and skills that characterize the level of practical mastery of a foreign language as a means of communication in accordance with a real communication situation;
- the ability to correlate one's culture with the culture of another country, to see common and different things in these cultures, in the worldview of their speakers, in the systems of norms and rules adopted in various life situations;
- civil knowledge systems, based on which ideas about the forms and ways of functioning of the individual in the sociocultural environment are formed;
- systems of civic skills and experience of participation in the sociocultural life of society and practical application of knowledge;
- civic virtues – norms, attitudes, values and qualities inherent in a citizen of a democratic cohesive society.

7. The formation and development of intercultural competence is

effectively carried out under the conditions of: 1) involvement of comprehensive school students in educational and communicative activities focused on the implementation of typical micro-functions (establishment of social relations, encouragement, identification of attitudes, assistance in communication, etc.) and macro-functions (description, story, commentary, beliefs, etc.) in the relevant spheres for young people, which are primarily public (social-domestic, socio-cultural, socio-political), educational and personal; 2) problem-thematic organization of the subject content of communication in the lesson; 3) spreading the use of interactive forms of student activity in the lesson; 4) a special selection of language and speech material for inclusion in the educational process and for sociocultural commenting.

Pedagogical conditions for the formation of intercultural competence of comprehensive school students in the process of learning English have been developed and scientifically substantiated: 1) ensuring the motivation of students' educational activities to master intercultural competence; 2) actualization of interaction and cooperation during the study of the English language; 3) application of information and communication technologies in the process of formation of intercultural competence.

It is proven that the implementation of the proposed pedagogical conditions contributes to the effective formation of intercultural competence of students in the process of learning a foreign language, stimulation of motivation for intercultural interaction, and the disclosure of socially significant and important personal qualities for society.

The criteria and indicators of the formation of intercultural competence in the process of learning a foreign language have been clarified: a) motivational and valuable (indicators: awareness of the importance of sociocultural knowledge for social interaction and future professional activity; valuable attitude to the cultural realities of native and foreign-speaking countries; motivation for intercultural activities); b) cognitive (indicators: the formation and nature of learning knowledge about the national and cultural features of the native and foreign-speaking countries;

the formation of knowledge about the norms of speech and non-speech behavior in a multicultural environment); c) activity-behavioral (indicators: readiness for intercultural interaction; formation of communication skills; ability to control one's behavior in a conflict situation and choose the correct behavior strategy); personal (indicators: manifestation of tolerance and empathy; ability to adapt to new situations of intercultural interaction).

The effectiveness of the implementation of pedagogical conditions for the formation of intercultural competence of comprehensive school students as active citizens of a cohesive society in the process of learning a foreign language has been experimentally tested and proven.

Experimental testing of the proposed model proved that its implementation in the educational process will contribute to the systematic formation of intercultural competence of comprehensive school students as active citizens of a cohesive society and will ensure the necessary and sufficient level of sociocultural and civic knowledge and skills of secondary school graduates.

At the same time, the dissertation materials do not cover all the issues of the researched problem. The perspective of its further development can be seen in the creation of a holistic concept of the formation of intercultural competence of students as active citizens of a cohesive society at all stages of learning foreign languages in comprehensive schools.

Theoretical and experimental research of the issue allows to formulate certain recommendations.

In order to optimize the process of the formation of intercultural competence of comprehensive school students as active citizens of a cohesive society, it is necessary to:

- revise the contents of the fields and the formulation of topics for communication in the educational programs;
- to enrich the linguistic and sociocultural aspects of textbooks and scientific-methodological complexes in general at the lexical and textual levels;
- to update the content of textbooks in accordance with changes in modern

postmodern society, cognitive interests and learning motives of modern comprehensive school students;

- to include in the textbooks more authentic texts of various genres, a sufficient number of exercises and tasks taking into account relevant areas and typical situations of intercultural communication;

- in the educational process, to activate the inter-subject connections of a foreign language with other educational subjects in order to update country studies information; to strengthen the socio-cultural orientation of the problem-thematic content of foreign language communication in foreign language lessons, to develop program topics for communication into the current problems of the modern development of Ukraine and the country whose language is studied, various aspects of education, culture, youth life and society;

- to create didactic-methodical conditions in the educational process in the comprehensive school for the combination of communication-oriented and sociocultural education of comprehensive school students, for the comparative humanistic -oriented education of foreign and native languages and cultures, as well as for the formation of integrative communicative skills of intercultural communication, active intercultural dialogue, the ability to overcome stereotypes, militant nationalism, racism and intolerance, to recognize and accept diversity, to make compromises with different ethnic and religious groups for the sake of social peace.

At the same time, the dissertation materials do not cover all issues of the researched problem. We see the prospect of its further development in the creation of a holistic concept of the formation of intercultural competence of students as active citizens of a cohesive society at all stages of learning foreign languages in comprehensive schools.

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SUPPLEMENTS

SUPPLEMENT A

Test 1 (Vorobyova I.)

Answer the following questions:

1. Name all English-speaking regions in the world

2. What spheres were these personalities famous in: Shakespeare _____,
 Newton _____, Byron _____, Joule _____,
 Faraday _____, Darwin _____, Boil _____,
 Chamberlain _____, Lennon _____, Drake _____,
 Nelson _____.

3. What English writers do you know? _____

4. What English singers and groups do you know? _____

5. How many people live in the UK? _____

6. What places of interest in Britain d'you know? _____

7. Name the biggest cities in the UK _____

8. What common holidays do Britains and Ukrainians have? _____

9. What are the main countries of the UK and their capitals? _____

10. Is the Queen of the United Kingdom also the Queen of some other countries? _

11. What do letters MP stand for? _____

12. What plays written by Shakespeare do you know? _____

13. What is "the Woolsack"? _____

14. What do letters BBC stand for? _____
15. Who are the Tudors, the Stuarts, and the Windsors? _____
16. Which river is associated with the name of Shakespeare? _____
17. What parts does London consist of? _____
18. What are the main stages of education in Britain? _____
- _____
19. What famous English singers and groups d'you know? _____
- _____
20. What do children leave at the end of their beds on Christmas Eve and why? _____
- _____
21. Which is the English summer national sport? _____
22. What are the most popular kinds of sport in GB? _____
23. Who are the Celts, the Anglo-Saxons, and the Normans? _____
24. How Englishmen call their flag? _____
25. What does traditional English breakfast consist of? _____

SUPPLEMENT B

A test to identify the general knowledge of comprehensive school students about the culture of Great Britain and the United States of America (Fomenko T.)

Dear students! Take part in a test to determine the level of your knowledge about the culture of Great Britain and the United States of America. Choose the correct option.

BRITISH AND AMERICAN CULTURE QUIZ

Choose the appropriate variant:

1. The capital of England is ...
 - a. Cardiff.
 - b. London.
 - c. Edinburgh.
2. The longest river in England is ...
 - a. the Severn.
 - b. the Thames.
 - c. the Avon.
3. The British flag is often called ...
 - a. the Union Jack.
 - b. the Stars and Stripes.
 - c. the Maple Leaf.
4. The symbol of England is:
 - a. the thistle.
 - b. the daffodil.
 - c. the red rose.
5. What is the US capital city?
 - a. New York City.
 - b. Washington D.C.
 - c. Philadelphia.
6. The USA consists of ... states.

- a. 49.
 - b. 50.
 - c. 51.
7. How many stripes are there on the USA flag?
- a. 13.
 - b. 15.
 - c. 17.
8. The Big Apple is a popular name for ...
- a. Los Angeles.
 - b. Chicago.
 - c. New York City.
9. The national symbol of the USA is ...
- a. a donkey.
 - b. a bald eagle.
 - c. an elephant.
10. The most popular city of the USA is ...
- a. New York City.
 - b. Chicago.
 - c. Los Angeles.
11. The largest minority group in the US is ...
- a. African-Americans.
 - b. Hispanics.
 - c. Native Americans (Indians).
12. America is called the land of ...
- a. social classes.
 - b. public welfare.
 - c. opportunity.
13. The kilt is ...
- a. a shirt.
 - b. a dress.

c. a skirt.

14. Stonehenge is ...

a. a cemetery.

b. a temple.

c. a mysterious place.

15. The word „loch” means ...

a. the sea.

b. the lake.

c. the river.

16. The London Underground is often called ...

a. the box.

b. the tube.

c. the channel.

17. The most popular British newspaper is ...

a. The Times.

b. The Sun.

c. Today.

18. Britain's oldest University is ...

a. Cambridge.

b. Oxford.

c. London University.

19. Thanksgiving celebrates ...

a. spring.

b. independence.

c. harvest.

20. What vegetable is a symbol of Halloween?

a. cabbage.

b. pumpkin.

c. potatoes.

21. Traditional English Christmas dinner consists of ...

- a. porridge.
 - b. cornflakes.
 - c. roast turkey.
22. The sport that people watch most in Britain is ...
- a. football.
 - b. cricket.
 - c. tennis.
23. Basketball was invented in ...
- a. the USA.
 - b. Australia.
 - c. UK.
24. The English are ...
- a. prudent and careful about almost everything.
 - b. very talkative.
 - c. short-tempered.
25. The English are a nation of ...
- a. stay-at-homes.
 - b. open-hearted people.
 - c. people who spend time in eating out.
26. The English are proud of their ...
- a. sense of humor.
 - b. knowledge of foreign languages.
 - c. wealth.
27. The proverb „My home is my castle” is characteristic of ...
- a. the Americans.
 - b. the English.
 - c. the French.
28. In Great Britain people used to shake hands ...
- a. at the first time only.
 - b. never.

c. every time they need.

29. If you make the V for victory sign in the UK, you must do so with the palm ...

a. facing outwards.

b. facing inwards.

30. If you say „Cheers” you are ...

a. having a drink.

b. saying „Good-bye!”

c. saying „Thank you!”

31. When giving flowers as gifts in Great Britain, be careful not to give ...

a. daisies and lilacs.

b. white lilies.

c. lilacs and apple blossoms.

32. When entering a British meeting room allow those of a higher rank to enter first.

a. True.

b. False.

33. It is considered polite to enquire about an individual's salary during an initial meeting in the UK.

a. True.

b. False.

34. When invited to an English home, it is customary to arrive at least 10 to 20 minutes before the arranged time.

a. True.

b. False.

35. Sitting with folded arms during a business meeting is a sign of boredom and that you are uninterested.

a. True.

b. False.

SUPPLEMENT C

Diagnostics of comprehensive school students' knowledge of norms of behavior in a foreign language environment

Questionnaire

**"Do you know the rules of behavior in a foreign language environment?"
(according to the method of Yu. Nikolayenko)**

Dear students! Read the statement carefully, if you agree - put a plus (+) in the corresponding cell of the answer sheet, if not - minus (-).

1. The British are happy to solve business issues over breakfast.
2. In the USA, a subordinate can call his boss simply by his first name.
3. In England, people greet each other with a handshake.
4. In the UK countries, it is not customary to work overtime after the end of the official working day.
5. Americans discuss business matters over lunch.
6. Americans are usually 15 minutes late for business meetings.
7. In Britain, it is impossible to meet with a business partner without prior agreement.
8. The best topic of conversation between strangers in Britain is the weather.
9. Americans willingly discuss their earnings.
10. When you visit a cafe in America, before sitting down at a table, you must shake hands with everyone you know.
11. In the UK, it is customary to exchange business cards immediately after meeting.
12. If a British or Dutch person rolls up his sleeves, it means that you should finish work and rest.

Key:

One point is awarded for positive answers to questions 2, 4, 5, 7, 8, 10, 11, 12 and for negative answers to questions 1, 3, 6, 9.

The sum of the points indicates the level of familiarity with the norms of behavior in a foreign language environment:

10 - 12 - high level;

6 - 9 - average level;

1 - 5 - low level.

SUPPLEMENT D

Questionnaire on determining the intrapersonal needs of comprehensive school students in the formation of intercultural competence (author's work)

Dear students! Read the statement. Express your attitude to these statements. Put a check mark in the appropriate cell.

№	Assertion	Yes	No	I don't know
1	I want to deepen my knowledge of foreign languages countries			
2	I want to deepen my knowledge about traditions, holidays, etiquette of the peoples of foreign-speaking countries			
3	I want to be know about the life of young people in foreign language countries			
4	I want to know about the education system in foreign-speaking countries			
5	I want to be informed about everyday life in foreign language countries			
6	I want to know about socio-cultural differences			
7	I want to expand my general worldview			
8	Knowledge of cultural realities is the level of education of a person			
9	I want to improve my level of foreign language proficiency			
10	I like to communicate in a foreign language			
11	I value the ability to communicate with foreigners			
12	I want to communicate with students from other countries			
13	I will strive to cooperate with foreigners in his future professional activity			

Continuation of the table

14	I believe that when communicating with foreigners mastery of a foreign language is not the main thing			
15	It is important that communication between students is tolerant			
16	Knowledge of foreign language etiquette is necessary for me when communicating with foreign friends			
17	I will try to avoid intercultural conflicts			
18	I want to learn to behave properly in a foreign-speaking country			
19	I want to adapt my behavior in accordance with socio-cultural circumstances			
20	Knowledge of norms of behavior is necessary for students to effectively communicate with foreign peers			

Key

Each question has three possible answers. The respondent must choose one of the 3 proposed answer options. If he agrees with the statement, he chooses the option “yes”; if does not agree – “no”, if he hesitates to answer – “I don't know”. Each answer is assigned a score from 0 to 2:

“yes” - 2 points;

“I don't know” - 1 point;

“no” - 0 points.

The obtained points are summed up. The sum of points indicates the level of need of students in intercultural competence:

up to 20 points - low level;

21 - 30 points - average level;

31 points or more is a high level.

SUPPLEMENT E**Questionnaire on identifying the attitude and interest of comprehensive school students in their native and foreign language cultures (T.Fomenko)**

Dear students! Answer the questions by choosing one of the statements.

1. Do you think it is necessary to know and follow the traditions of one's people?

- a) Yes.
- b) Rather yes than no.
- c) Rather no than yes.
- d) No.

2. Are you interested in the historical past of your people?

- a) Yes.
- b) Rather yes than no.
- c) Rather no than yes.
- d) No.

3. Are you interested in the traditions of your people?

- a) Yes.
- b) Rather yes than no.
- c) Rather no than yes.
- d) No.

4. In your opinion, is it necessary to preserve the national culture of peoples?

- a) Yes.
- b) Rather yes than no.
- c) Rather no than yes.
- d) No.

5. Are you familiar with Ukrainian traditions, customs and ceremonies?

- a) Yes.
- b) Rather yes than no.
- c) Rather no than yes.
- d) No.

6. Are you proud of the traditions of the Ukrainian people?

- a) Yes.
- b) Rather yes than no.
- c) Rather no than yes.
- d) No.

7. Do you consider yourself a patriot?

- a) Yes.
- b) Rather yes than no.
- c) Rather no than yes.
- d) No.

8. Do you think that national pride is a feeling that should be nurtured from childhood?

- a) Yes.
- b) Rather yes than no.
- c) Rather no than yes.
- d) No.

9. Do you consider yourself a religious person?

- a) Yes.
- b) Rather yes than no.
- c) Rather no than yes.
- d) No.

10. Do you observe religious ceremonies?

- a) Yes.
- b) Rather yes than no.
- c) Rather no than yes.
- d) No.

11. Are Ukrainian traditions supported in your family?

- a) Yes.
- b) Rather yes than no.
- c) Rather no than yes.

d) No.

12. In your opinion, can established national traditions conflict with your modern views on life?

a) No.

b) Rather no than yes.

c) Rather yes than no.

d) Yes.

13. Are you well acquainted with the peculiarities of cultures of other nationalities?

a) Yes.

b) Rather yes than no.

c) Rather no than yes.

d) No.

14. Are you interested in the traditions of foreign-speaking countries?

a) Yes.

b) Rather yes than no.

c) Rather no than yes.

d) No.

15. Are you interested in the peculiarities of the life of students in foreign-speaking countries?

a) Yes.

b) Rather yes than no.

c) Rather no than yes.

d) No.

16. In your opinion, can the traditions of one nation conflict with the traditions of another nation?

a) Yes.

b) Rather yes than no.

c) Rather no than yes.

d) No.

17. Do you take into account the national customs of people when communicating

with them?

- a) Yes.
- b) Rather yes than no.
- c) Rather no than yes.
- d) No.

18. Do you focus on the values of your native culture when you judge people of other national cultures?

- a) Yes.
- b) Rather yes than no.
- c) Rather no than yes.
- d) No.

19. Do you think that in any international disputes a person should protect the interests of his nation?

- a) No.
- b) Rather no than yes.
- c) Rather yes than no.
- d) Yes.

20. Are the traditions and customs of representatives of foreign cultures acceptable to you?

- a) Yes.
- b) Rather yes than no.
- c) Rather no than yes.
- d) No.

Key

Each answer to a direct statement is assigned a score from 0 to 3:

“yes” - 3 points;

“rather yes than no” - 2 points;

“rather no than yes” - 1 point;

“no” - 0 points.

Reversible points are assigned to the answers to the reverse statements:

“no” - 3 points;

“rather no than yes” - 2 points;

“rather yes than no” - 1 point;

“yes” - 0 points.

Numbers of direct statements: 1, 2, 3, 4, 5, 7, 8, 9, 10, 11, 13, 14, 15, 16, 17, 18, 20.

Numbers of reverse statements: 12, 19.

Then the obtained points are summed up. The sum of the points indicates the level of attitude and interest in the cultural realities of the native and foreign-speaking countries:

up to 20 points - low level;

21 - 50 - average level;

51 points or more is a high level.

SUPPLEMENT F

Diagnostics of knowledge of students about norms of behavior in a foreign language environment

Questionnaire

"Do you know the rules of behavior in a foreign language environment?"

(according to the method of Yu. Nikolayenko)

Dear students! Read the statement carefully, if you agree - put a plus (+) in the corresponding cell of the answer sheet, if not - minus (-).

1. The British are happy to solve business issues over breakfast.
2. In the USA, a subordinate can call his boss simply by his first name.
3. In Great Britain, people greet each other with a handshake.
4. In the USA, it is not customary to work overtime after the end of the official working day.
5. The British discuss business matters over lunch.
6. Americans are usually 15 minutes late for business meetings.
7. In Britain, it is impossible to meet with a business partner without prior agreement.
8. The best topic of conversation between strangers in Britain is the weather.
9. Americans willingly discuss their earnings.
10. When you visit a cafe in Great Britain, before sitting down at a table, you must shake hands with everyone you know.
11. In the USA, it is customary to exchange business cards immediately after meeting.
12. If a British or Dutch person rolls up his sleeves, it means that you should finish work and rest.

Key:

One point is awarded for positive answers to questions 2, 4, 5, 7, 8, 10, 11, 12 and for negative answers to questions 1, 3, 6, 9. The sum of the points indicates the level of familiarity with the norms of behavior in a foreign language environment: 10 - 12 - high level; 6 - 9 - average level; 1 - 5 - low level.

SUPPLEMENT G

Diagnostics of interpersonal interaction (according to the method of A. Solodka)

Dear students! Carefully study the wording of the questions and choose the number of the answer that corresponds to your opinion. If you are not satisfied with any of the proposed answers, write your own version.

1. What is your attitude towards students representing another culture?
 - 1) I treat them with respect.
 - 2) I always try to expand intercultural acquaintances.
 - 3) I have a tolerant attitude towards students representing a different culture.
 - 4) Don't care.
 - 5) I tend to be negative, but I try not to show it.
 - 6) Some representatives of a foreign cultural environment cause me deep sympathy, but others are a great irritation.
 - 7) I can't help but show my negative attitude.
 - 8) It is difficult to answer.
 - 9) Another answer.
2. How closely can you communicate with representatives of other cultures?
 - 1) I can accept them as close relatives by marriage.
 - 2) I can accept them as my own friends.
 - 3) I can communicate with them only as fellow students.
 - 4) I try not to communicate with them.
 - 5) I would prefer not to see them at all.
 - 6) It is difficult to answer.
 - 7) Another answer.
3. Have you had any conflicts with students representing another culture? If so, which ones?
 - 1) Yes, open conflicts on an intercultural basis regularly occur.
 - 2) Yes, conflicts regularly occur at the household level.
 - 4) Yes, sometimes there are conflicts at the intercultural level.

5) Yes, sometimes there are conflicts at the household level.

6) No, there were no conflicts, but I feel that there could be.

7) No, there were no conflicts, I feel safe.

8) Another answer.

4. Are the customs and traditions of representatives of another culture acceptable to you?

1) Completely acceptable.

2) Some traditions seem incomprehensible, but I am ready to put up with it.

3) Traditions are noticeably different from my culture; it is difficult for me to accept them.

4) The traditions of students representing another culture are foreign to me, I am not ready to accept them.

5) The traditions of students representing a different culture cause me great irritation.

6) It is difficult to answer.

7) Another answer.

5. What do you think about the traditions of students representing other cultures?

1) Everyone has the right to the way of life he likes.

2) I think that their traditions are not significantly different from ours.

3) Their traditions are obscure, but I tolerate them.

4) Indifferent.

5) Ready to accept all differences if the foreign students themselves come to meet us.

6) Their traditions are extremely unpleasant to me.

7) I believe that in our country, foreign students must follow our traditions.

8) It is difficult to answer.

9) Another answer.

6. Are the customs and traditions of your culture acceptable for foreign students?

1) I do not see any problems for effective intercultural communication due to differences between the traditions of this or that culture.

2) Some traditions seem incomprehensible to them, but they are ready to put up with

it.

3) Our traditions are noticeably different; it is difficult for them to adapt to the customs of my culture.

4) The traditions of my culture are foreign to them; they are not ready to accept them.

5) The traditions of my culture cause great irritation among foreign students.

6) It is difficult to answer.

7) Another answer.

7. How do foreign students affect the life of the school and the city?

1) Education of students from other countries contributes to the development of intercultural interaction.

2) Education of students from other countries significantly replenishes the finances of university and city budgets.

3) Communication with foreign students contributes to the development of tolerance in the local population.

4) Education of students from other countries leads to the emergence of intercultural conflicts.

5) The education of students from other countries contributes to the increase in the level of crime in the city.

6) Education of students from other countries leads to the disappearance of local culture.

7) Another answer.

SUPPLEMENT H

Diagnosis of personality behavior in a conflict situation

(questionnaire by Kenneth Thomas)

Dear students! There are a number of statements that will help determine some features of your behavior. From the two answer options - A and B - choose the one that best corresponds to your views, your opinion about yourself. In the answer sheet opposite the statement number, mark the chosen answer option.

Questionnaire text

1. A. Sometimes I make it possible for others to take responsibility for solving a controversial issue.

B. Instead of discussing differences of opinion with the interlocutor, I try to focus on what we both agree on.

2. A. I try to find a compromise solution to the disputed issue.

B. I try to settle the case, taking into account my own interests and the interests of the other.

3. A. I usually try hard to get my way.

B. I try to calm my opponent down and maintain a good relationship with him.

4. A. I try to find a compromise solution to the controversial issue.

B. Sometimes I sacrifice my own interests for the sake of another person's interests.

5. A. When settling a controversial situation, I always try to find support from the other side.

B. I try to do everything to avoid unnecessary tension.

6. A. I try to avoid trouble for myself.

B. I try to get my way.

7. A. I try to postpone the resolution of the disputed issue in order to later resolve it definitively.

B. I consider it possible to give up something in order to achieve something else.

8. A. I usually try hard to get my way.

B. First of all, I try to determine in what way my interests and those of the opponent

are violated.

9. A. I think that it is not always worth worrying about disagreements that arise.

B. I do my best to get my way.

10. A. I firmly strive to achieve my goal.

B. I try to find a compromise solution to the disputed issue.

11. A. First of all, I try to determine what all the disputed issues are.

B. I try to calm my opponent down and maintain a good relationship with him.

12. A. I often avoid taking a position that could cause controversy.

B. I allow the opponent to keep his opinion on something, if he also goes to meet me.

13. A. I propose to find a compromise solution to the disputed issue.

B. I insist that it be done my way.

14. A. I communicate my opinion to my opponent and ask about his views.

B. I try to show my opponent the logic and superiority of my views.

15. A. I try to calm my opponent down and maintain good relations with him.

B. I try to do everything necessary to avoid tension.

16. A. I try not to hurt my opponent's feelings.

B. I try to convince the opponent of the advantages of my position.

17. A. I usually try hard to get my way.

B. I try to do everything to avoid unnecessary tension.

18. A. If it makes the other person happy, I will give him the opportunity to insist.

B. I give the opponent the opportunity to stay with his opinion on something, if he also goes to meet me.

19. A. First of all, I try to determine what is the essence of all the raised issues and interests.

B. I try to postpone the resolution of the disputed issue in order to resolve it finally.

20. A. I try to resolve conflicts immediately.

B. I try to find the best combination of benefits and losses for both parties.

21. A. During negotiations, I try to be attentive to the opponent's wishes.

B. I always lean towards direct discussion of problems and their joint solution.

22. A. I try to find a position that is in the middle between my opinion and the other person's position.

B. I defend my position and my interests.

23. A. I am usually concerned about satisfying the desires of each of us.

B. Sometimes I give others the opportunity to take responsibility for solving a controversial issue.

24. A. If the opponent's position seems very important to me, I try to meet his wishes.

B. I try to convince the opponent to come to a compromise.

25. A. I try to show my opponent the logic and superiority of my views.

B. During negotiations, I try to be attentive to the wishes of the opponent.

26. A. I propose to find a position that is in the middle between my opinion and the position of another person.

B. I am almost always concerned about satisfying the desires of each of us.

27. A. More often I avoid taking a position that could cause controversy.

B. If it makes the other person happy, I will give him the opportunity to insist.

28. A. I usually try hard to get my way.

B. When settling the situation, I usually try to find the support of the opponent.

29. A. I propose to find a position that is in the middle between my opinion and the position of another person.

B. I think that it is not always necessary to worry about some disagreements.

30. A. I try not to hurt other people's feelings.

B. I always take such a position in a controversial issue in order to find a compromise solution together with another interested person.

Key to the questionnaire

1. Rivalry: 3A, 6B, 8A, 9B, 10A, 13B, 14B, 16B, 17A, 22B, 25A, 28A.
2. Cooperation: 2B, 5A, 8B, 11A, 14A, 19A, 20A, 21B, 23B, 26B, 28B.
3. Compromise: 2A, 4A, 7B, 10B, 12B, 13A, 18B, 22A, 23A, 24, 26A, 29A.
4. Avoidance: 1A, 5B, 6A, 7A, 9A, 12A, 15B, 17B, 19B, 20B, 27A, 29B.
5. Devices: 1B, 3B, 4B, 11B, 15A, 16A, 18A, 21A, 24A, 25, 27B, 30A.

Each A or B response provides insight into the expression of rivalry, cooperation, compromise, avoidance, or accommodation.

If the answer matches the one specified in the key, it is assigned the value 1, if it does not match, the value 0 is assigned.

The number of points scored by the respondent on each scale gives an idea of the severity of his tendency to display appropriate forms of behavior in conflict situations.

SUPPLEMENT I

Task I.

Write the official letter using the learnt scheme

Task II.

Read the text. Guess what is it about. Fill in the gaps in the dialogue according to the plot of the text.

Then an unfortunate thing happened. Herbert began to go out after supper. Mrs. Sunbury didn't like it much, but Mr. Sunbury reasoned with her. After all, the boy was twenty-two, and it must be dull for him to stay at home all the time. If he wanted to go for a walk or see a movie, there was no great harm. Herbert had fallen in love. One Saturday evening, after they'd had a wonderful time on the common, while they were at supper, out of a clear sky he said suddenly:

"Mum, I've asked a young lady to come in to tea tomorrow. Is that all right?"

"_____?" asked Mrs. Sunbury, for a moment forgetting her grammar.

"You heard, Mum."

"_____?"

"Her name's Bevan, Betty Bevan, and I met her first at the pictures one Saturday afternoon when it was raining. It was an accident like. She was sitting next to me and she dropped her bag and I picked it up and she said thank you and so naturally we got talking."

"_____? Dropped her bag indeed!"

"You're making a mistake, Mum, she's a nice girl, she is really, and well educated too."

"_____?"

"About three months ago."

"Oh,

_____?"

"Well, I've seen her since of course. That first day, after the show, I asked her if she'd come to the pictures with me on the Tuesday evening, and she said she didn't know, perhaps she would and perhaps she wouldn't. But she came all right."

"_____."

"And we've been going to the pictures about twice a week ever since."

"_____?"

"That's right."

"Oh, _____!!"

Task III.

Read the text written in modern active English. Rewrite it in common English.

Bob is a great guy. He never blows his stack. He hardly ever flies off the handle. Well, of course, he is actually getting on, too. But he always knows how to make up for the lost time by taking it easy. He gets up early, works out, and turns in early. He knows how to get away with things. Bob's got it made. This is it for him. He is a cool cat.

Task IV.

Read the explanations of realias given below and guess what are they.

1. Advanced level exams in schools _____
2. The place in London where takes place the richest in GB collection of paintings which represents more schools of painting than any other European gallery

3. Buckingham Palace _____
4. The huge Royal Opera House built more than 200 years ago _____
5. A stadium in north London where international football matches, the Cup Finals and other events have taken place since 1923 _____
6. A suburb to the South of London where the All-England Lawn Tennis Championships are held in July (since 1877) _____
7. A kind of football, in which the player can carry the oval ball, originated at a public school and named after this school _____
8. Popular in Britain game with ball, bat and wicket _____
9. British name for association football _____
10. Western Monastery _____
11. The 13,5-tone bell on which the hours are struck _____
12. The usual New Year song in Scotland _____
13. The Xmas song _____
14. The place in London famous for its bookshops where one can buy books in different languages and of new and old editions _____
15. The organisation which defends the interests of the student youth _____

SUPPLEMENT J

1. Name the emotions that are named by these phrases:

- an angry glance _____
- a look of contempt _____
- eyes burning with tenderness _____
- to look with revulsion _____
- to look with admiration _____
- gazing in amazement _____

2. Answer the following questions:

1. When the English talk about a person "brave as a Dutchman", then he:

- a) brave;
- b) tremor;
- c) burr;
- d) drunk - the sea is up to his knees.

2. If an Englishman calls his wife "cold cucumber", she should:

- a) rejoice because she was approved, calling her cold-blooded;
- b) to be offended because she was called something like a snake;
- c) not to pay attention, because this expression means nothing in English;
- d) take the husband to court, because this statement is a reason for divorce by law.

3. The English use the word "cuckoo" when we say:

- a) stupid as a cork;
- b) opened his mouth like a crow;
- c) eats like a pig;
- d) buzzes like a magpie.

4. Saying: "It's his cup of tea", an Englishman means:

- a) It is in his power;
- b) This is his hobby;
- c) This is his personal matter;
- d) This is his cup of tea.

5. If an Englishman is "poured into the sack", you must understand that:

- a) sand will pour from him;
- b) he was beaten;
- c) he was kicked out of the house;
- d) he was fired from his job.

6. "Backstage" in English is called:

- a) Parliament;
- b) Lobby;
- c) Congress;
- d) Fraction.

3. You came to visit your English friend. Meet his parents.

4. Imagine that you did not come to the appointed meeting for important reasons.

How do you apologize to:

teacher _____

friend _____

5. Find the equivalents of these English proverbs in your native language:

- Live and let live _____
- After dinner comes the reckoning _____
- Birds of feather flock together _____
- He who never climbed never fell _____
- The bull must be taken by the horns _____
- A little bird told me _____
- It just came and went _____

6. Give 1-2 examples of the following situations:

- formal greetings _____
- informal greetings _____
- health responses _____
- introduction _____
- compliments _____

- hospitality _____
- bringing the discussion back to the subject _____
- requests _____
- complaints _____
- apologies _____
- arguments _____
- gossips _____
- parting / final remarks _____

7. Translate the following words and phrases into Ukrainian:

- to die for _____
- to fall for _____
- to get into a jam _____
- to have a hell of a time _____
- to hack around _____
- to gear up _____
- weedy _____
- to keep one's fingers crossed _____
- to lay an egg _____
- meatball _____
- Cool cat! _____
- to shoot the breeze _____
- to see the light _____
- off one's rocker _____

8. Divide the following realities into two groups: American English (AmE) and British English (BrE):

- Stars and Stripes _____
- loo _____
- jazzed _____
- paper _____
- fall _____

- bill _____
- town centre _____
- crisps _____
- biscuit _____
- Union Jack _____

9. Read the explanation of the word and choose the correct answer (in BrE):

1. police patrol car is:
 - a) panda car;
 - b) tiger car;
 - c) bear car.
2. private school single-sex, 13 years and above, usually boarding school is:
 - a) secondary school;
 - b) public school;
 - c) six form college.
3. a boastful tale is:
 - a) boodle;
 - b) line-shoot;
 - c) shoot-out.
4. cheesecloth is:
 - a) underwear;
 - b) plaid;
 - c) muslin.
5. day when offices are closed is:
 - a) bank holiday;
 - b) office holiday;
 - c) state holiday.
6. place where medicines are bought is:
 - a) chemists;
 - b) drugstore;
 - c) pharmacy.

10. Read the proposed situations and give the correct answer to the question (there may be more than one answer).

1. You've been having digestive problems for a week and have just started to feel better. You meet a British friend. He/she says, "How are you?" What do you do?
 - a) Start talking in details about your problem;
 - b) Say, "Fine, thanks. How are you?";
 - c) Say, "Not bad, thank you. How are you?";
 - d) Nothing.
2. You're visiting a British friend in her new apartment. You like the apartment and want your friend to know it. What do you do?
 - a) Say nothing, but show that you are interested by walking around, looking at everything in apartment, and picking up everything that is movable;
 - b) Say, "Gee, this place is really nice";
 - c) Say, "Your apartment is nice. How much is rent?";
 - d) Say, "I really like your apartment".
3. You've been invited to dinner at friend's home. You're about to sit down to eat, but you want to use the toilet first. What do you do?
 - a) Say, "Excuse me, where is the toilet?";
 - b) Say, "Could I wash my hands before dinner?";
 - c) Say, "Do you mind if I use the bathroom?";
 - d) Say nothing and start looking around the house for the toilet.
4. You're a guest in a British friend's home. Your friend asks if you would like something to drink. You really would like to drink. What do you do?
 - a) Say, "Yes, please";
 - b) Say, "Yes, that would be lovely";
 - c) Say, "No, thank you" and wait for your friend to ask you again;
 - d) Say, "That's OK. I can get it myself".
5. You've been introduced to a British friend's parents. What do you do?
 - a) Say, "Hello" and bow;
 - b) Say, nothing and shake hands;

- c) Say, "Nice to meet you" and shake hands;
- d) Say, "Hi".