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ANALYSIS OF STATE OF CROSS-CULTURAL COMPETENCE IN THE DOMESTIC AND FOREIGN SCIENTIFIC SPACE

Abstract. *The article analyzes scientific sources that contain the concept of cross-cultural competence. On the basis of the defined material base, the definition of the concept of cross-cultural competence is proposed, the main components of its development are characterized.*

Key words: *professional military education; cross-cultural competence; military personnel; intercultural competence; intercultural communication.*

Introduction. The evolution of the war, reflected in Ukraine, once again confirmed that the course of European integration and rapprochement with the North Atlantic Alliance is true. The spread of ties, dependencies and going beyond state borders in order to receive support due to threats from the aggressor country encourages fruitful cooperation in the intercultural environment. Achieving the goals during intercultural interaction is possible subject to the mastery of cross-cultural competence.

Analysis of recent research. The essence of the concept of «professional competence» is reflected in the works of V. Radkevych, V. Svystun, V. Yagupova, etc.

The study of theoretical issues of «cross-cultural competence» is carried out by both foreign and domestic scientists. A significant contribution to the formation of «cross-cultural competence» as a separate scientific trend is associated with the works of E. Hall , R. Lewis, G. Hofstede, F. Trompenarsa, K. Hirz, Y. Koivisto, N. Meshko, O. Buryak, M. Ryzhenko, S. Majid, V. Bilytska, etc.

The aim of the article is to analyze and clarify the conceptual apparatus of cross-cultural competence of servicemen of the Special operations Forces of Ukraine, including comparative analysis with approaches to the development of cross-cultural competence in servicemen of the Special operations Forces of the USA, and to identify key components of this competence.

Methods of research. The article uses general scientific theoretical methods of research, in particular analysis of scientific literature, synthesis, comparison, systematization and generalization.

Presentation of the main material.
Since the beginning of 2014 and after the invasion of the Russian Federation into the territory of Ukraine, there have been significant changes in the structure of the defense sector. The country's leadership, having considered the existing and potential threats of a specific nature, decided to create a separate kind of troops, namely, special operations forces, by analogy with the leading member countries of the North Atlantic Alliance.

The purpose of the Special operations Forces of Ukraine is to perform the following tasks:

implementation of measures related to the legal regime of martial law and state of emergency;

conducting military information and psychological operations;

Protection of life of citizens and objects of state property outside Ukraine;

participation in combating illegal trafficking of weapons and drugs;

organization and maintenance of resistance movement operations;

combating terrorism and piracy;

Ensuring the safety of maritime navigation of Ukraine;

implementation of international military cooperation.

The performance of these tasks depends on the qualifications and motivation of the personnel who must have professional skills and awareness. The problem that arises in the context of military education, according to the policy of the Ministry of Defense of Ukraine, is the lack of compliance of military education with modern requirements of combat and operational training of troops (forces) for their effective use in various scenarios of hostilities, local conflicts, anti-terrorist and peacekeeping operations, in accordance with the standards of NATO member countries [1].

Since special operations forces are designed to perform tasks within non-traditional armed conflicts, this involves carrying out activities in an intercultural context. In order to achieve military objectives without errors, it is important that servicemen of the Special operations Forces are able to effectively operate in a cross-cultural environment. This creates a need for the development of specific professional competence, namely, cross-cultural.

Conducting an analysis of scientific literature of domestic and foreign origin, as well as taking into account the pedagogical experience, V. Yagupov gave the following definition of professional competence – this is a complex integral, psychological, professional and subjective formation, which is formed by a specialist in the process of professional training, it turns out, develops and improves during practical professional activity, and the effectiveness of its implementation depends significantly on the theoretical, practical and psychological types of its preparedness, as well as personal, professionally important and individual mental qualities, the perception of goals, values, content and features of this activity [2].

The establishment of intercultural communication became the subject of attention during the Second World War, when the practice of international cooperation, in particular the involvement of Peace Corps activists to help in different countries, highlighted the shortcomings in knowledge and skills in intercultural and interethnic communication. This led to the fact that the positive intentions of volunteers remained unsuccessful due to shortcomings in intercultural communication, which was the impetus for the creation in 1946 in the United States of a special Institute for Foreign Service (Foreign Service Institute), headed by Edward Hall. This educational institution was designed to train diplomats, intelligence officers, Peace Corps volunteers, international military and other specialists to perform tasks abroad and to facilitate the resolution of interracial and ethnic conflicts [3].

It is important to note E. Hall's contribution to the formation of the concept of cross-cultural communication, which he considered in his work "the Silent Language", focusing on the diversity of international interactions during the establishment of international contacts. To overcome it and establish effective communication with the carriers of other cultures, knowledge of language (verbal and non-verbal), culture, traditions inherent in representatives of opposing nations is necessary [4].

It should be noted that global trends in the development of education usually come to Ukraine when they have already been sufficiently studied by international researchers and have reached the next stage of development. To date, we have seen a large number of studies on cross-cultural communication, with significantly fewer studies that focus on cross-cultural competence, its essence, components and areas of application. This shows the potential of developing new approaches to understanding cross-cultural competence and its implementation into practice.

According to A. Sadokhin, intercultural competence is a set of knowledge, skills and abilities by which an individual can successfully communicate with partners from other cultures both in everyday and professional levels [5].

On the basis of this understanding of intercultural competence, he divided its content into three groups of elements (table 1):
- affective (empathy and tolerance);
- cognitive (cultural-specific knowledge);
- procedural (strategy).

Table 1

Elements of cross-cultural competence

Affective	Cognitive	Procedural
empathy and tolerance, which are not limited only to the framework of trust toward another. culture. They form a psychological basis for effective intercultural interaction.	***cultural-specific knowledge,*** which is the basis for an adequate interpretation of the communicative behavior of representatives of another culture, as a basis for prevention misunderstanding and as a basis for changing your own communicative behavior in an interactive process.	***strategies*** that are applied in specific situations of intercultural contact. There are strategies aimed at the successful course of such interaction, inducing speech action, searching for common ones cultural elements, readiness to understand and identify signals of misunderstanding, use of the experience of former contacts, etc., and strategies aimed at replenishing knowledge about the cultural identity of the partner.

Other scholars by cross-cultural competence understand the sphere of communicative activity of the individual, which through its cross-cultural precondition is perceived by it as natural. They distinguish the following criteria of cross-cultural competence:

- cross-cultural awareness (a set of knowledge of cultural artifacts, behavior patterns, understanding the need and compliance with scenarios of behavior of the native or other culture);

- cultural identity (the result of cultural identification, namely the correlation and identification with cultural norms and methods of behavior);

- normative identity (knowledge, understanding and acceptance of social norms).

K. Levadna during the study came to the conclusion that cross-cultural competence must necessarily include the following elements: Knowledge (necessary information for effective interaction); motivation (positive attitude to another culture); skills (necessary behavior skills for effective interaction); empathy. Also, the necessary conditions for the implementation of effective communicative interaction are: Responsiveness and self-confidence; understanding the behavior of others, ways of their thinking; the ability to express one's own point of view clearly and clearly [6].

Cross-cultural competence contributes to the significant development of empathy and transference, as well as the expression of respect for the views of other people, their customs and cultures. It contributes to the readiness for peaceful resolution of conflicts and the search for common points of contact. Empathy is defined as the ability to imagine oneself in the place of another person without going beyond the context of one's own culture, while transactation manifests itself in the ability to imagine oneself in the place of another person in the context of one's culture [7]. Intercultural competence helps to develop the mutual understanding and human relationships necessary to achieve professional goals.

The experience of the development of the US Special operations Forces showed the need for military personnel not only to acquire skills in warfare, but also cultural knowledge and diplomatic skills. According to Admiral Olson, the personnel of the Special operations Forces, for the qualitative performance of tasks for their intended purpose, should act as a warrior-diplomat, who is focused on building long-term positive relations around the world.

The U.S. Department of Defense defines intercultural competence as «a set of knowledge, skills and motivation that enable people to adapt effectively in an intercultural environment.».

Knowledge consists of a set of information, usually of an actual or procedural nature, which contributes to the successful performance of the task. Cross-cultural knowledge includes information about cultures as a whole (e.g., foundational concepts from social sciences to study and understand culture, intercultural schemes, etc.), rather than cultural facts or information. In particular, a woman in Arab society should usually cover her face – an example of knowledge of general culture, while the knowledge that women of the Comoros, also belonging to Arab countries, do not adhere to the strict Islamic dress code – is an example of cultural and specific knowledge.

The next component is the skills, actions or its components that correspond to the level of qualification of a serviceman or his competence in performing a specific task. Skills can be physical (psychomotor), they can have a behavioral (affective) or cognitive nature. Mastering skills is carried out during training or training, which

indicates the ability of the individual to self-improvement through repeated practice and feedback. Examples for the improvement of intercultural skills can be: Self-regulation and monitoring, negotiations, interpersonal skills, verbal and non-verbal communication, stress management, etc.

The third component – abilities, are more general and stable. Abilities tend to be less susceptible to learning or development compared to skills. It should be noted that there are a number of abilities that contribute to the improvement of cross-cultural competence and affect intercultural effectiveness. For example, the ability to self-control emotions in stressful or difficult situations is an important component of intercultural communication, because it reduces the risk of acting irrationally and making unreasonable or unreasonable judgments. Similarly, the ability to perceive and interpret non-verbal behavior of others allows people to respond appropriately, even when verbal cues are missing.

And the last is the fourth component, which is of a general nature and is called «other characteristics». This concept includes a set of individual characteristics that are formed in the process of acquiring the personality of life and professional experience, attitudes, values and styles used in the course of professional activities. These factors may have an impact on the achievement of military objectives in an intercultural context. Other factors that may affect intercultural competence include belonging to a multicultural family, travel experience, travel abroad, and contact with persons who are carriers of another nationality.

With many developments in the study of cross-cultural competence, there is still no one reference model for building this competence and there is ongoing discussion about what actual knowledge, skills, abilities and other characteristics should be included in cross-cultural competence [6; 7; 8].

A. Bartel-Radyk in his work «Intercultural competence: State and Prospects» singled out two interrelated components of intercultural competence: Cultural competence – the ability to understand a particular culture and adapt to it; multicultural competence is the ability to understand the specifics of intercultural interaction and adapt to this specificity, in particular through empathy, openness and emotional stability [9].

An interesting opinion of O. Leontovych on the construction of intercultural competence. The main components of it include linguistic, communicative and cultural competence. At the same time, communicative competence implies the presence of a set of skills that allow to adequately assess the communicative situation, to correlate the intensity with the proposed choice of verbal and non-verbal means, to realize the communicative intention and verify the results of the communicative act with the help of feedback.

Language competence allows you to make the right choice of language means, adequate situations of communication; the correct reference; correlation of mental models with forms of reality; drawing up mental schemes and building with cognitive experience; ability to repeat the acquired language experience in similar communicative situations.

Cross-cultural competence implies the obligatory presence of a wide range of socio-cultural knowledge that ensures a positive attitude to the language and culture of other peoples, awareness of the values of their own and other culture, similarities and differences between them; and the ability of participants to engage effectively in dialog between cultures [10].

As for the structure of intercultural competence, a number of researchers, including G. Yelizarova, N. Samoilenko, K. Knapp, etc., distinguish the following components: Orientation in the phenomena of another way of life, consciousness, system of feelings, hierarchy of values; understanding the facts of another culture, the ability to compare them with their own worldview cultural experience, find similarities and differences between them, the ability to conduct dialog, critically comprehend it, thereby enriching their own picture of the world; understanding the dependence of human thinking, activity and behavior, as well as communicative activity and behavior on cultural cognitive schemes; ability and readiness to accept intercultural perspective, knowledge of various, communicative styles of behavior and the ability to identify them in situations of intercultural interaction; understanding the basic principles of interpersonal communication; possession of strategies for identification and analysis of misunderstanding during communication on the basis of knowledge of cultural differences and their impact on communicative activities and behavior, openness to the knowledge of foreign culture and the perception of psychological, social and other intercultural differences; psychological mood for cooperation with representatives of another culture; ability to overcome social, ethnic, cultural stereotypes, possession of a set of communicative means, their correct choice depending on the situation; compliance with etiquette in the process of communication [11].

N. Osadcha singled out the following stages and components of the formation of cross-cultural competence (table 2).

The first stage is the preparation, which includes the acquisition of theoretical knowledge about culture, traditions, history, state system, political and economic situation.

The value-motivational component in each individual provides for stimulating the need for independent knowledge and openness to obtaining new knowledge about culture, providing the opportunity to gain experience, with the aim of minting skills and skills during communication in an intercultural environment.

The second and third stages are interconnected and closely correlated with the first stage.

Cultural observation makes it possible to notice, interpret and respond flexibly to certain cultural phenomena or cultural manifestations of communication in mediated or unmediated intercultural communication [12].

Components of cross-cultural competence

		Preparation (And stage)	Ability (Second stage)	Ready (Third stage)
components	General and specific knowledge about their and other cultures		Observation, flexibility, adaptability, openness to new experiences	
	Psychological training, including skills: Communication; influence on the interlocutor; resolving conflicts		Sociocultural sensitization, intelligently assimilate	
	Acquire skills and effective communication in a cross-cultural environment		Reflection	
		Empathy		
		Tolerance		
		Impartiality		

Sensitization – cultural sensitivity, as a component of the ability and readiness to contact the carriers of another culture, is the basis for an adequate response to the actions of the partner on intercultural communication and allows to develop mobility and flexibility [12].

Empathy is defined as the ability of a person to understand the experiences of another person (in particular, facial expressions) and empathize with them in the process of interpersonal relations. The so-called platinum rule is typical for empathic behavior: «Do with partners in intercultural communication as they would do with themselves.» That is, it is necessary to focus in the course of communication not on their own characteristics, but on strangers. Empathy is embodied in speech in supporting phrases, the choice of vocabulary with positive semantics, non-use of categorical, evaluative judgments [12].

Cultural assimilation is the process by which a people or community accepts cultural elements (language, values, customs) and the self-consciousness (identity) of another people or community. This process involves the dismemberment of an assimilated people or community in a community or people pursuing an assimilatory policy, usually in which it is numerically superior or dominant in the state, etc.

According to I. Golub, reflection helps to understand the peculiarities of perception of foreign culture by a person, in particular, patterns of behavior of another

culture, and the interaction of cultures in the process of intercultural communication. It is during reflection that sociocultural awareness and sensitivity develop [13].

Tolerance in the context of the formation of the ability and readiness for intercultural communication means respect for other cultures, understanding of communicative behavior, self-expression, the image of thoughts and actions of partners in intercultural communication. Tolerance can be interpreted as a feature of human behavior in the process of communication; tolerance of man to another individual. In culturology and sociology, the term is used to understand respect for other cultures, ethnic, national, racial, religious, and linguistic differences [13].

In our opinion, the concept of cross-cultural competence can be considered as a process that includes interrelated stages, the passage of which allows you to determine that the person has cross-cultural competence and is cross-culturally competent.

Summing up, we can formulate our definition of the concept of «cross-cultural competence» as an indicator of *the quality of training of a military specialist – this is systematically confirmed by him the ability to continuous self-improvement and self-education and the ability to cross-cultural interaction, based on the creative application of the acquired knowledge, skills and abilities in the process of practical intercultural activity.*

Among the main components of the development of cross-cultural competence, in our opinion, we should distinguish the following:

- *cognitive* - a system of theoretical and practical knowledge of the cultural characteristics of each nation, socio-cultural community;

- *praxeological* - system of practical skills, abilities and abilities in intercultural environment;

- *value-motivational* - tolerance and commitment to the carriers of other cultures, the presence of desire and the need to interact with a representative of another culture;

- *active* - strategies and styles that are used in specific situations by the subject of intercultural contact;

- *acmeological invariants of professionalism* - active and purposeful self-development, realization of creative potential for effective intercultural interaction;

- *subjective* – a system of individual psychological qualities that directly affect the preparedness, subjective readiness and ability to be subject to contact in an intercultural environment.

Conclusions. Thus, based on the analysis of scientific sources and empirical material, we proposed our definition of the concept of cross-cultural competence, characterized the main components of its development.

At the same time, further research requires the issue of determining the indicators of diagnosing the readiness of a specialist for practical activities within the intercultural environment.

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РЕЗЮМЕ

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Аналіз стану дослідженості крос-культурної компетентності у вітчизняному та зарубіжному науковому просторі

Постановка проблеми. Еволюція ведення війни, що віднайшла своє відображення в України, вкотре підтвердила, що курс на євроінтеграцію та зближення з Північноатлантичним Альянсом є вірним. Поширення зв'язків, залежностей та вихід за межі державних кордонів з метою отримання підтримки внаслідок загроз збоку країни-агресора спонукає до плідної співпраці у міжкультурному середовищі. Досягнення поставлених цілей під час міжкультурної взаємодії можливе за умови опанування крос-культурної компетентності.

Метою статті є аналіз та уточнення концептуального апарату крос-культурної компетентності у військовослужбовців Сил спеціальних операцій України, включаючи порівняльний аналіз з підходами до розвитку крос-культурної компетентності у військовослужбовців Сил спеціальних операцій США, та визначення ключових компонентів цієї компетентності.

Методи дослідження. У статті використано загальнонаукові теоретичні методи дослідження, зокрема аналіз наукової літератури, синтез, порівняння, систематизація та узагальнення.

Висновки та перспективи подальших досліджень. Таким чином, нами на основі аналізу наукових джерел та емпіричного матеріалу запропоновано своє визначення поняття крос-культурної компетентності, охарактеризовано основні компоненти її розвитку.

Водночас подальшого дослідження потребує питання визначення показників діагностування готовності фахівця до практичної діяльності в межах міжкультурного середовища.

Ключові слова: професійна військова освіта; крос-культурна компетентність; військовослужбовці; міжкультурна компетентність; міжкультурні комунікації.