

National University of Life and Environmental Sciences of Ukraine
Faculty of Humanities and Pedagogy
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**COMMUNICATION
IN THE CONTEXT OF CULTURAL DIVERSITY:
INTERNATIONAL AND CROSS-CULTURAL
DIMENSIONS**

Collective monograph

Edited by Doctor of Philological Sciences, Professor Vasyl Shynkaruk



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This monograph examines communication in the context of cultural diversity, with particular attention to international and cross-cultural dimensions. It analyzes contemporary theoretical and methodological approaches to cross-cultural communication across educational, professional, social, and media domains. It explores theoretical foundations of cross-cultural interaction, key features of verbal and non-verbal communication, and factors shaping the effectiveness of intercultural understanding. Special emphasis is placed on the role of cultural norms, values, linguistic worldviews, and communicative strategies in international communication processes. The monograph also identifies common communicative barriers, stereotypes, and conflict-generating factors that arise in cross-cultural interaction along with strategies for overcoming them. The findings of the study possess both theoretical and practical significance and may be applied in humanities and social sciences, as well as the professional training of specialists engaged in international cooperation and cross-cultural communication.

The authors assume full responsibility for the scientific content and overall quality of the materials submitted for consideration.

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PREFACE

*Culture constitutes communication, and
communication, in turn, constitutes culture¹*

Communication in the context of cultural diversity becomes particularly relevant in today's globalized world, where intensive international contacts encompass political, economic, educational, and cultural domains. The 2005 UNESCO Convention on Protection and Promotion of the Diversity of Cultural Expressions asserts that cultural diversity constitutes a shared heritage of humanity, essential to humanity in the same way that biodiversity is essential to nature². Rising population mobility, the expansion of international cooperation, and the growth of intercultural exchanges highlight the need for a comprehensive analysis of the dynamics of interaction among individuals from different cultural backgrounds across a wide range of communicative situations.

The research relevance is determined by the fact that cultural differences significantly influence the processes of perceiving, interpreting, and transmitting information. Misunderstanding culturally shaped norms of communicative behavior, value orientations, and communicative strategies often leads to miscommunication, communicative barriers, and conflicts, thereby reducing the effectiveness of international and cross-cultural interactions. In the context of increasing international integration, cross-cultural communication has become an essential component of professional activity across various fields.

The development of cross-cultural competence is a prerequisite for successful dialogue, partnership, and collaboration, which, in turn, drives the growing scholarly interest in the study of communicative processes in multicultural environments.

The issue of cross-cultural communication becomes particularly significant in the context of contemporary migration processes, which have substantially increased levels of cultural diversity. While these processes enrich societies with new traditions, they also exacerbate challenges of integration and give rise to cross-cultural conflicts. Under such circumstances, effective communication serves as a key factor in promoting social cohesion, mutual adaptation, and the integration of individuals from different cultural backgrounds, as well as a means of preventing social tension and discriminatory practices.

Research on communication in the context of cultural diversity is particularly important in the field of education, where the number of international programs, academic mobility opportunities, and cross-cultural interactions is steadily increasing. Educational environments require careful consideration of participants' cultural characteristics, as they directly influence the quality of interaction, learning outcomes, and the development of a tolerant worldview. In the professional domain, particularly, in

¹ Hall E. T. (1959). *The Silent Language* / E. T. Hall. New York: Doubleday, 1959. https://monoskop.org/images/5/57/Hall_Edward_T_The_Silent_Language.pdf

² Convention on the Protection and Promotion of the Diversity of Cultural Expressions. Date and place of adoption. 20 October 2005. Paris, France. <https://www.unesco.org/en/legal-affairs/convention-protection-and-promotion-diversity-cultural-expressions>

diplomacy, international business, management, media, and social work, cross-cultural communication constitutes a critical determinant of effective professional performance.

Insufficient consideration of cultural differences can negatively affect negotiation processes, decision-making, and the development of long-term international relations. The theme has become especially relevant in the context of digital technologies and virtual communication, which considerably enhance the potential for international engagement, yet at the same time exacerbate the challenges posed by cultural misunderstandings. Online communication in cross-cultural environments requires new approaches to the analysis of linguistic strategies, discursive practices, and communicative norms.

The examination of communication within culturally diverse contexts becomes especially critical in wartime, when cross-cultural interactions take place under conditions of elevated emotional stress, traumatic experiences, and profound social upheaval. War heightens the challenges of cross-cultural understanding, especially in the contexts of forced migration, humanitarian aid, international assistance, and information interactions.

In both wartime and post-conflict periods, communication within international and cross-cultural contexts fulfills not only an informational role, but also a humanitarian function, promoting solidarity, mutual assistance, and trust among peoples. It further serves as a strategic instrument for countering disinformation, entrenched stereotypes, and manipulative narratives, which is especially crucial under conditions of information warfare.

An examination of recent literature indicates a scarcity of studies focused on communication characteristics in culturally diverse contexts, particularly, within international and cross-cultural frameworks. Therefore, the present study aims to provide a comprehensive analysis of communication in the context of cultural diversity in these frameworks, to identify the factors affecting the effectiveness of cross-cultural interactions, and to explore mechanisms for overcoming communicative barriers among individuals from different cultural backgrounds.

This research seeks to consolidate theoretical frameworks and practical models of cross-cultural communication, while examining their implementation in contemporary social, educational, professional, and international contexts, with particular attention to the challenges posed by globalization, migration, and armed conflict.

Research on communication in culturally diverse international and cross-cultural contexts is both timely and methodologically sound, given its considerable theoretical and practical significance. Such research advances cross-cultural dialogue, fosters a culture of peace, and supports effective interaction in the face of contemporary global and conflict-related challenges.

This monograph will be of significant value to scholars and practitioners engaged in cross-cultural interaction and global communication processes. It is also likely to attract the interest of researchers in linguistics, social communication, cultural studies, sociology, political science, and international relations, particularly, those examining the dynamics and regularities of communication in culturally diverse contexts.

CHAPTER I

THEORETICAL FOUNDATIONS OF COMMUNICATION IN CULTURALLY DIVERSE CONTEXTS

1.1. Concept of Communication: Evolution of Concepts and Approaches

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Abstract

This scholarly work offers a comprehensive theoretical analysis of the concept of communication as a multidimensional sociocultural phenomenon that has evolved over an extended historical period and undergone substantial conceptual transformations. The relevance of the study has been determined by dynamic changes in the contemporary information space, the increasing role of media, and the expansion of digital technologies, necessitating a reconsideration of classical understandings of communication processes. The article aims to trace the evolution of scholarly approaches to the understanding of communication from early philosophical and rhetorical concepts to contemporary interdisciplinary models that integrate social, cultural, psychological, and technological dimensions. The study has examined ancient conceptions of communication associated with rhetoric and the art of persuasion, which laid the foundation for subsequent interpretations of processes of meaning transmission. The study has analyzed the contribution of classical thinkers and their influence on shaping foundational models of communication. Particular attention has been given to the development of interactive and transactional approaches, within which communication is conceptualized as a process of interacting and collaborative meaning-making. The study has emphasized the significance of feedback, context, and the role of the communicative subject in shaping messages. Considerable attention has been devoted to cultural and social conceptions of communication, underscoring the extent to which communicative processes are shaped by social norms, values, and symbolic systems. The contribution of sociology, linguistics, and cultural studies to the expansion of the theoretical field of communication research has been analyzed. The study has examined the impact of digital technologies and the media environment on the transformation of contemporary approaches to communication. It has been demonstrated that digital communication transforms the structure of interaction, increases the nonlinearity of communicative processes, and facilitates the emergence of new forms of social communicative practice. The scholarly work is of theoretical significance for the advancement of communication studies and may serve as a valuable resource for scholars, educators, and graduate students in the social sciences and the humanities.

Keywords: *communication, information, theories of communication, communication models, communicative strategies.*

Introduction

The relevance of studying the concept of communication is determined by its key role in the functioning of contemporary society, where informational processes shape social, cultural, political, and educational interaction. Communication serves not only as a means of transmitting information, but also as a complex sociocultural phenomenon through which meanings, identities, and value orientations are formed. Therefore, an understanding of the evolution of scholarly ideas concerning the concept of communication is essential for a deeper comprehension of interactive mechanisms among individuals, groups, and communities within the context of increasingly complex social processes.

The evolution of concepts and approaches to the study of communication reflects shifts in both scientific paradigms and societal development. From linear models of message transmission to interactive, transactional, and constructivist approaches, scholars have increasingly emphasized the role of context, subjective perception, cultural codes, and power in communicative processes. Analyzing these transformations makes it possible to trace how the understanding of communication has evolved from a technical tool to a multidimensional process of socially constructing reality.

The study of the concept of communication becomes particularly relevant in the context of globalization, digitalization, and the rapid development of media. New technologies significantly transform the forms, speed, and scale of communicative interaction, while simultaneously giving rise to new challenges, including information overload, manipulation, and changes in interpersonal communication. In this context, reexamining both classical and contemporary concepts of communication is essential for an accurate analysis of current communicative practices and their impact on social consciousness.

The relevance of studying communication is further heightened by contemporary sociocultural and political challenges, particularly in the context of armed conflicts and societal transformations. Communication is becoming a strategic resource for fostering social cohesion, building trust, and countering misinformation. Consequently, a systematic analysis of the evolution of concepts and approaches to understanding communication has not only theoretical, but also practical significance, contributing to the development of effective communicative strategies across diverse spheres of social life.

Scholars have made significant contributions to the study of the concept of communication, examining the evolution of concepts and approaches in a broad sense, including communication theories, the development of conceptual frameworks, new approaches, and interdisciplinary perspectives. The evolution of communication theory itself has been analyzed, highlighting how concepts and approaches to communication have shifted within scholarly discourse. New conceptual frameworks have been proposed, such as evolutionary communication, interdisciplinary perspectives, and critical approaches in the digital age. In particular, P. Utari P. Pramana (2025)¹ have analyzed changes in communication concepts over the past five decades, including

¹ Utari, P. Pramana, P. (2025). The Evolution of Communication Theory Over the Past 50 Years. *Ianna Journal of Interdisciplinary Studies*, 7(1), 19–32. <https://iannajournalofinterdisciplinarystudies.com/index.php/1/article/download/269/128/1402>

conceptual shifts and the adaptation of theories to contemporary conditions, and summarized key findings concerning the evolution of communication theory. A contemporary interdisciplinary approach to understanding communication as an evolutionary process has been presented by J. Lull (2020)² providing a conceptual perspective on evolution as a theoretical foundation that extends beyond classical models and outlines prospects for developing communication theory through integration with evolutionary psychology. Key concepts of communication from historical and theoretical perspectives have been systematized by A. Yadav (2024)³ who highlights major stages, theoretical frameworks, methodological approaches, and emerging trends. The study has also provided conclusions regarding contemporary scholarly approaches to the evolution of communication theories and addresses current challenges and opportunities, including digital communication, globalization, and cultural diversity. M. Daeglau et al. (2025)⁴ have investigated interactive communication, defined as the mutual exchange of information between two or more interactive partners, constituting a fundamental aspect of human nature. The study has offered an interdisciplinary review of contemporary interactive communication, integrating psychological mechanisms with acoustic and media-technology constraints in theory, measurement, and applications. M. Hameleers et al. (2024)⁵ have examined political communication and highlighted concerns regarding the discourse delegitimization, particularly debates on urgent issues such as misinformation, which can be harmful by fostering widespread and disproportionate cynicism toward (political) communication. In digital environments, information contradicting democratic principles and objectivity can spread rapidly, bypassing the control and fact-checking procedures employed by established media.

In the first half of the 2020s, the journal *Communication Theory* (Oxford) published studies advancing theoretical approaches to communication. These works address discourse analysis and the expansion of communication theories, integrated media / communication models, and new conceptual frameworks that account for technological developments and the social context. J. Matthes (2024)⁶ has described the internationalization of communication theory and identified new directions for developing the theoretical discipline. The theory of mediated communication has been

² Lull, J. (2020). Evolutionary Communication. *An Introduction*. 32(4), 429–438. <https://www.scribd.com/document/614995838/James-Lull-Evolutionary-Communication-an-Introduction-Routledge-2020>

³ Yadav, A. K. (2024). Evolution of Communication Studies: A Review. *Journal of Advanced Research in Humanities and Social Sciences*, [S.l.], 11(1), 37–40, mar. 2024. ISSN 2349-2872. <https://thejournalshouse.com/index.php/Journal-Humanities-SocialScience/article/view/1250>

⁴ Daeglau, M., Getzmann, S., Bender, M., Fels, Ja., Martin, R., Raake, A., Schiller, I., Schlittmeier, S., Schoenenberg, K., Stärz, F., Krocze L. (2025). Interactive Communication – cross-disciplinary perspectives from psychology, acoustics, and media technology. <https://arxiv.org/abs/2512.04692>

⁵ Hameleers, M.; Gravesteijn, E. M.L.; Bos, L.; Nai, A. (2024). Communicating Delegitimation: Political Information and Challenges to Democracy. <https://repository.ubn.ru.nl/bitstream/handle/2066/312271/312271.pdf>

⁶ Matthes, J. (2024). Internationalizing Communication Theory: Finding Ways Forward. *Communication Theory*, 34(2). https://www.researchgate.net/publication/378264851_Internationalizing_communication_theory_finding_ways_forward

investigated by R. Potter et al. (2024)⁷ who provided a literature review spanning 1980–2020, illustrating how biological dimensions have influenced the evolution of communication theories, particularly in the domains of psychology and cognitive approaches. A. Ayub et al. (2024)⁸ have described the evolution of communication from its earliest forms in antiquity, providing a comparative analysis with communication in the modern era. The study has highlighted key stages in the history of human communication and its gradual transformation. The authors have concluded that, in ancient times, when communication was largely static, methods of transmitting messages and information evolved over time and through processes of conversion.

J. Zubek et al. (2025)⁹ have provided a theoretical and conceptual review of communication models, complementing classical theories. The authors have employed computational modeling as a widely used method for testing hypotheses regarding the emergence of symbolic communication. They have identified the assumptions and explanatory aims of the most representative models and outlined approaches to modeling the emergence of meaningful symbolic communication, in which symbols are simultaneously based on action and perception, and constitute an abstract system. B. Peña-Acuña (2017)¹⁰ has offered a theoretical and empirical foundation for understanding media communication from multiple perspectives, with particular attention to media behavior in education. The study has presented three case studies focused on the Internet, including platforms and social networks developed and applied for different audiences.

S. Cardey et al. (2024)¹¹ have presented a contemporary reexamination of the communication role in social transformations. The authors have proposed conceptual frameworks for understanding communication and inclusive rural development, thereby expanding the concept of communication in a practical, interdisciplinary context.

The concept of communication, as well as the evolution of concepts and approaches to its study, has been examined by Ukrainian scholars. In particular, L. Romanyuk (2023)¹² has provided a theoretical analysis of communication as a scientific

⁷ Potter, R. Ni, Y., Marlet, R. Q. (2024). Four decades of biological measurement advancing mediated communication theory: A review. *Annals of the International Communication Association*. <https://www.tandfonline.com/doi/abs/10.1080/23808985.2024.2391308>

⁸ Ayub, A., Shehzad Y., Ahmad, S. (2024). Evolution of Communication: A Comparative Study from Cave Paintings to Emojis, 5(3), 68–74. <https://qjss.com.pk/index.php/qjss/article/download/119/110/241>

⁹ Zubek, J., Korbak, T., Rączaszek-Leonardi J. (2025). Models of symbol emergence in communication: a conceptual review and a guide for avoiding local minima, 58, article number 65. <https://link.springer.com/article/10.1007/s10462-024-11048-y>

¹⁰ Peña-Acuña, B. (2017). The Evolution of Media Communication. <https://www.intechopen.com/books/5736>

¹¹ Cardey, S. Eleazar, P., Ainomugisha, J., Kalowekamo, M., Vlasenko, Y. (2024). Communication for Development: Conceptualising Changes in Communication and Inclusive Rural Transformation in the Context of Environmental Change. <https://www.mdpi.com/2076-0760/13/6/324>

¹² Romanyuk, L. B. (2023). The concept of communication in world and domestic science. *Bulletin of the National Academy of Management of Culture and Arts*, 2, 193–197. https://elib.nakkkim.edu.ua/bitstream/handle/123456789/5053/Visnyk_2023_2-193-197.pdf?sequence=1&isAllowed=y

category, outlining its content and the evolution of approaches in both Ukrainian and international research. The researcher has analyzed the historical context of shaping the concept of communication, reviewed contemporary theoretical approaches to its study, explored the interrelation between communication and culture, and considered the impact of technologies on communicative processes. A. Zinchenko (2022)¹³ has provided a theoretical analysis and development of a specialized branch of communication, integrated communications, as part of the broader discourse on communication. O. Belikov (2021)¹⁴ has undertaken the study of communication in scientific and academic contexts, which partially concerns the development of the concept of communication as a scholarly practice. The author has described models of scientific communication within the domestic educational sphere, provided an overview of scholarly communication, including traditions and transformations of Ukrainian academic networks. The author has proved that domestic Ukrainian communication structures are relatively stable and continue connections originating in the Soviet era. According to O. Belikov, the post-Soviet region is characterized by “broken and renewed ties”, while contemporary communication increasingly develops dynamically in interaction with the global scientific community. V. Kryvenko (2024)¹⁵ has provided a theoretical analysis of the essence and content of the concept of communication, taking into account various approaches, including linguistic and social-psychological perspectives. The researcher has identified inaccuracies and divergences in the understanding of the concept of communication, highlighting the importance of further development and clarification of both theoretical and practical aspects of this issue. It has also been established that the content of communication encompasses informational, emotional, motivational, and evaluative dimensions. V. Kopaneva (2023)¹⁶ has examined the evolution of scientific communication, as well as the emergence of a new paradigm of virtual interaction. The author has emphasized that communication among members of a scholarly community constitutes the most crucial instrument for the development of science. O. Korkishko (2023)¹⁷ has investigated the essence of the concepts of “communication”, “pedagogical communication”, “scientific

¹³ Zinchenko, A. (2022). Evolution of the concept of integrated communications. Abstracts of the report of a participant of the Scientific and Practical Conference “Features of Communications Transformation in the Conditions of New Social Challenges”, July 17, 2022. <https://ekmair.ukma.edu.ua/server/api/core/bitstreams/36c56fe6-aada-472a-99a7-feb3c987a1bd/content>

¹⁴ Belikov, O. (2021). Models of scientific communications in the domestic educational space (early 21st century). *Humanization of the educational process*, № 1(100) (2021). <http://gnvp.ddpu.edu.ua/article/view/245400>

¹⁵ Kryvenko, V. V. (2024). Communication: concept, essence, content. *Scientific Bulletin of Uzhhorod National University. Law Series*, 84(1), 71–77. <https://visnyk-juris-uzhnu.com/wp-content/uploads/2024/09/11.pdf>

¹⁶ Kopaneva, V. (2023). Scientific communication in the digital environment. *Bulletin of the Book Chamber*, 9(326), 27–37. <https://elibrary.kubg.edu.ua/id/eprint/46442/>

¹⁷ Korkishko, O. (2023). The essence of the concept of “scientific and pedagogical communication” as an interdisciplinary phenomenon. *Humanization of the educational process*, 2(104). https://www.researchgate.net/publication/376253686_sutnosti_ponatta_naukovo-pedagogicna_komunikacia_ak_mizdisciplinarnogo_fenomeny_v_psihologo-pedagogicnij_literaturi

communication”, and “scientific-pedagogical communication” as interdisciplinary phenomena in the psychological and pedagogical literature. The study has emphasized the significance of scientific-pedagogical communication, particularly in the context of interactions among scholars, researchers, and practitioner-educators in the course of their educational activities. L. Gorodenko E. Tsymbalenko (2023)¹⁸ have presented a selection of major summarizing works on mass communication theory, organized chronologically according to their publication by Ukrainian scholars over the past 25 years. The authors have employed historical-comparative and logical analysis methods, which help identify key theorists and principal approaches in the field of mass communication in Ukraine.

The scholarly discourse contains a substantial body of publications dedicated to the concept of communication, its genesis, and the evolution of its concepts and approaches. Researchers examine communication from the perspectives of philosophy, sociology, linguistics, psychology, cultural studies, and media studies, reflecting the interdisciplinarity of this phenomenon. The literature traces the development of ideas about communication – from linear models of information transmission to complex interactive, dialogical, and networked approaches – driven by digitalization, globalization, and transformations in social practices. At the same time, despite the diversity of scholarly contributions, there remains a need for their systematic organization and critical reflection in the context of contemporary societal challenges. Many studies focus on specific aspects or disciplinary interpretations of communication, complicating the development of a comprehensive understanding of concepts and approaches evolution. It is particularly important to reexamine theoretical models of communication, taking into account cross-cultural interactions, media realities, and sociocultural changes in the context of global instability and transformations in the contemporary world.

Materials and Methods

The study was based on an electronic source database and employed a combination of general scientific and specialized methods, enabling a comprehensive and systematic understanding of the subject matter.

The method of analysis was employed for an in-depth examination of individual scholarly approaches, concepts, and definitions of the term “communication” presented in philosophical, sociological, linguistic, cultural, and media studies. Synthesis, in turn, allowed for integrating disparate scholarly positions into a coherent system of knowledge, shaping a generalized understanding of the communication evolution, and identifying both commonalities and distinctions among different theoretical models.

By applying the historical-scientific method, it was possible to trace the genesis of the concept of communication within the context of developing scientific thought. Using this method, the main stages in shaping communication theories were analyzed – from classical linear models of information transmission to contemporary interactive, cultural,

¹⁸ Gorodenko, L., Tsymbalenko, E. (2023). Ukrainian theorists of mass communication: overview of main works. *Current Issues of Mass Communication*, 34, 18–41. https://www.researchgate.net/publication/377277496_Ukrainian_theorists_of_mass_communication_overview_of_main_works

and digital concepts – and the influence of socio-historical conditions on transforming scholarly approaches was identified.

The comparative method was employed to juxtapose different approaches to interpreting communication within individual scientific disciplines and interdisciplinary studies. This made it possible to identify the specific ways in which communication is understood in philosophy, psychology, sociology, linguistics, and media studies, as well as to determine the shared theoretical foundations and conceptual distinctions among scientific schools and traditions.

The systems approach involved considering communication as a complex, multi-level phenomenon operating through the interaction of social, cultural, cognitive, and technological factors. Applying this method allowed for analyzing interrelations among the elements of the communicative process, identifying their hierarchy and integrity, and understanding the role of communication within the structure of social processes.

Using the structural-functional method, the main components of communication, including subjects, messages, channels, context, and feedback, were analyzed, and their functions within different theoretical models were determined. This method made it possible to assess how the functional roles of the elements of the communicative process change depending on the conceptual approach and the historical stage of the development of communication theory.

Discourse analysis was employed to examine scholarly texts representing the concept of communication, taking into account the social, cultural, and ideological contexts of their shaping. This method made it possible to identify changes in terminology, semantic emphasis, and narrative strategies within the scientific discourse, as well as to trace how the understanding of communication has transformed over different periods of scientific development.

The method of scientific interpretation was used to conceptualize theoretical findings and establish their significance within contemporary scholarly knowledge. Generalization contributed to formulating comprehensive findings concerning the evolution of the concept of communication, identifying leading trends in shaping communicative concepts, and outlining prospects for further research in this field.

All-in-all, these methods enabled a comprehensive study of the evolution of the concept of communication. Each method proved instrumental in achieving the primary objective: to conduct a thorough analysis of the concept of communication within the context of the evolution of scientific concepts and approaches, to clarify the theoretical foundations of its shaping and transforming across various fields of the humanities, and to identify key trends in the development of ideas on communication under the impact of sociocultural changes, technological progress, and the contemporary challenges of a globalized, digital society.

Results and Discussion

The concept of communication belongs to fundamental categories of the humanities and encompasses a wide range of scholarly interpretations that have developed across different historical periods. For a long time, communication was primarily understood as the process of transmitting information between subjects; however, with the development

of philosophy, sociology, psychology, cultural studies, linguistics, and media studies, this understanding has become considerably more complex. The contemporary scientific landscape is characterized by a multiplicity of approaches to defining communication, which underscores the need for their systematic analysis and comparison.

The evolution of communication concepts is inextricably linked to shifts in the sociocultural context and advancements in societal technology. According to L. Drotzyanko et.al (2020)¹⁹, communication is one of the most powerful tools of transmitting, shaping the forms and modes of human interaction in the course of societal development and revealing new dimensions of human existence.

Scientific thought has gradually moved from linear models, which focused on the “sender-message-receiver” scheme, to interactive and transactional approaches, emphasizing interaction, the meaning interpretation, and the context role. Study on communication as a social process that shapes identities, social ties, and cultural norms has become particularly important.

In the contemporary digitalization and globalization contexts, the concept of communication acquires new dimensions associated with media environments, networked forms of interaction, and cross-cultural communication. This has led to the emergence of interdisciplinary approaches, integrating classical theories with contemporary concepts of media communication and social practices. Analyzing the evolution of concepts and approaches to understanding communication allows for a deeper comprehension of its multidimensional nature and for outlining prospects for future scholarly research.

The evolution of communication concepts begins in antiquity, when philosophers explored the nature of human interaction and the transmission of knowledge. Consequently, the concept of communication has deep historical roots, tracing back to the philosophical and rhetorical traditions of classical antiquity. In this period, the concept of communication developed closely in relation to philosophical ideas about language, thought, and social interaction. The origins of the concept “communication” are associated with the Latin word *communicatio*, which means, “message”, “exchange”, “community”, or “participation”. Among the ancient Greeks, *communication* was primarily understood as the art of speech and persuasion, closely linked to logic, ethics, and politics. Philosophers of antiquity regarded speech as a means of transmitting knowledge, fostering social consensus, and organizing communal life, thereby laying the foundation for the subsequent theoretical understanding of communicative processes.

In the Roman tradition, the concept of communication acquired a more practical and socially oriented meaning, being associated not only with the art of oratory, but also with establishing social ties, governance, and legal relations. Communication was understood as a process of interaction among people aimed at achieving mutual understanding and coordinated action. It was during this period that the concept of communication as a systemic social process emerged, integrating individual speech with broader cultural

¹⁹ Drotzyanko, L. G., Yagodzinsky, S. M. (2020). Intercultural communication and tolerance in the face of global threats. *Bulletin of the National Academy of Sciences*, 1(31), 15–21. <https://jrnل.nau.edu.ua/index.php/VisnikPK/article/view/14819>

and societal contexts, thereby laying the foundation for subsequent scholarly approaches in the Middle Ages and the Early Modern period.

Ancient Greek thinkers, particularly Plato²⁰ i Aristotle²¹, primarily understood communication as the process of transmitting knowledge and meanings among people through speech (λόγος). In Plato's dialogues²², speech is presented as a means of discovering truth through the interaction of interlocutors, whereas Aristotle²³ in his *Rhetoric* and *Poetics* analyzed the structure of speech, the role of persuasion, and the emotional impact on the audience. Ancient conceptions of communication were primarily normative and aimed at achieving agreement, truth, or persuasion.

In the Roman tradition of antiquity, the focus shifted toward the practical application of communication, particularly in the realms of public affairs and law. M. Cicero^{24, 25} and M. Quintilia²⁶ regarded communication as the art of effective speech, combining logical argumentation, the speaker's ethical stance, and the ability to influence listeners. Communication was understood not merely as the transmission of information, but as a social act aimed at shaping public opinion and maintaining social order. Thus, in antiquity, communication was primarily conceived as a tool for influence and instruction. These classical approaches laid the foundation for the subsequent development of communication theories, framing it as a multidimensional phenomenon, integrating cognitive, linguistic, and social dimensions.

The philosophical and worldview characteristics of the Renaissance and Reformation periods in Ukraine cannot be understood without considering the specific sociocultural context of the era, including the emergence of brotherhood schools, printing houses, the Ostroh and Kyiv Collegiums, and the Slavic-Latin schools in Novhorod-Siverskyi and Chernihiv. The Renaissance and Reformation brought with them the development of printing, which triggered a revolution in communication, as books became more widely accessible, contributing to disseminating Reformation and humanist ideas and accelerating cultural and scientific transformations. The term "Renaissance" denotes the philosophical thought of the period, which mediates the transition from medieval culture to an era marked by the predominance of modern culture (Anonymous, 2009)²⁷.

²⁰ Plato. *Phaedrus* [Electronic resource] / trans. from ancient Greek. Perseus Digital Library. <https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0174>

²¹ Aristotle. *Rhetoric* [Electronic resource] / trans. from ancient Greek. Perseus Digital Library. <https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0059>

²² Plato. *Gorgias* [Electronic resource] / trans. from ancient Greek. Perseus Digital Library. <https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0171>

²³ Aristotle. *Poetics* [Electronic resource] / trans. from ancient Greek. Perseus Digital Library. <https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0056>

²⁴ Cicero, M. T. *On the Orator (De oratore)* [Electronic resource]. Perseus Digital Library. <https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.02.0022>

²⁵ Ibid.

²⁶ Quintilian, M. F. *On the Education of the Orator (Institutio oratoria)* [Electronic resource]. Perseus Digital Library. <https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.02.0065>

²⁷ Anonymous (2009). *Epicedion* / Anonymous. *Ukrainian Humanists of the Renaissance: Anthology*. In 2 parts. Kyiv: Naukova Dumka: Osnovy, 1995. Part 2. P. 20–39. <http://litopys.org.ua/human/hum18.htm>

During the Enlightenment and the Industrial Revolution, communication became a key element of political transformations of the era, through newspapers, letters, and journals. Society in this period grew increasingly aware of ideas such as equality and freedom of speech.

In the 19th century, with the emergence and consolidation of mass society and the influence of large-scale social processes, such as increased migration and rising crime, there arose a need for new systems of control, coordination across all branches of authority, and communication. Among the earliest scholars of mass communication were G. Le Bon (1896)²⁸, G. Tarde (1903)²⁹. A particularly valuable contribution of G. Tarde (1903) was his insight into the critical role of the primary mode of mass communication in setting the orientation of the collective consciousness, which laid the foundations for the socio-psychological analysis of mass communication processes.

In the 19th and 20th centuries, the development of science and technology prompted a shift toward a more formalized understanding of communication. The emergence of mass media, including the press, telegraph, radio, and television, has led to conceptualizing communication as a systematic process of transmitting information from a sender to a receiver. Classical models, particularly the Shannon-Weaver model, emphasized the structure of the communication process and its technical aspects, laying the foundation for the subsequent development of information theory (C. Shannon (1948))³⁰. E. Anpilogova (2025)³¹ rightly notes that the Shannon-Weaver model enabled the description of the communication process technical aspects, including signal transmission and “information noise”, but it is limited in explaining the semantic or meaningful component of communication.

In the second half of the 20th century, interest in interpersonal and intercultural communication grew significantly. Research by psychologists, sociologists, and anthropologists emphasized the importance of context, symbolic systems, nonverbal means, and cultural characteristics in the process of information exchange. Communication came to be increasingly understood as a complex socio-psychological process, involving the interaction of individuals, groups, and society, extending beyond the purely technical model of information transmission. With the rapid development of mass media and communication technologies, a new stage in understanding cultural transformations is beginning. A. Moles (1967)³² analyzed the functioning of culture

²⁸ Lebon, G. (1896). *Psychology of nations and masses* / G. Lebon; [trans. with Fr. A. Fridman and E. Pymenova]. St. Petersburg: Izdanie F. Pavlenkov, 1896. 329 p.

²⁹ Tarde, G. (1903). *Personality and the Crowd. Essays on Social Psychology* / G. Tarde; [translated from French]. St. Petersburg: Published by A. Bolshakov and D. Golova, 1903. 178 p.

³⁰ Shannon, C. (1948). A Mathematical Theory of Communication. *Reprinted with corrections from The Bell System Technical Journal*, 27, 379–423, 623–656, July, October, 1948. <https://people.math.harvard.edu/~ctm/home/text/others/shannon/entropy/entropy.pdf>

³¹ Anpilogova, E. D. (2025). Analysis of classical communicative models and features of their implementation in scientific and technical discourse. *Notes on Romance-Germanic Philology*, 1(54). <http://rgnotes.onu.edu.ua/article/view/335619>

³² Moles, A. A. (1967). *Sociodynamique de la culture*. Paris. La Haye: Mouton, 1967. 343 p. <https://memoriae.hypotheses.org/66>

in the context of mass communication, highlighting processes of standardization and industrialization.

Contemporary approaches to communication integrate digital technologies and globalization processes, which are transforming the ways information is exchanged and social interaction occurs. The Internet, social media, and mobile platforms create new communication channels, highlighting the multidimensionality and dynamics of the process. Modern communication is understood as an interdisciplinary phenomenon encompassing technological, cultural, ethical, and psychological dimensions, and it has become a key element in societal development and shaping competent, informed citizens.

The concept of communication is interpreted in various ways, and scholars commonly distinguish between its narrow and broad senses. In particular, Large Explanatory Dictionary of the Modern Ukrainian Language (2001)³³ defines communication as a means of conveying messages, a connection between one place and another; interaction and the transmission of information from one individual to another, carried out primarily through language. In Philosophical Dictionary (1986)³⁴ communication is defined as a process in which social subjects (classes, groups, and individuals) interact, during which an exchange of experience, information, activities, abilities, skills, competences, as well as the outcomes of activity, takes place. Dictionary of Foreign Words, edited by L. Pustovit (2000)³⁵, defines communication as the exchange of information among people by means of a specialized system of symbols. Natural language is identified as one of such systems; its functioning is governed by rules common to all symbolic systems.

R. Prima et al. (2020)³⁶ interpret communication as “interaction, transmission of information”, as well as “routes of connection and transport”, including “communication lines and underground urban infrastructure networks”. A sound opinion is advanced by V. Kryvenko (2024)³⁷, who argues that such an interpretation proposed by R. Prima et al. (2020)³⁸ effectively points to the use of two distinct concepts – communication and communications – which possess different semantic fields and perform different functions in discourse. According to the scholar, their grammatical number and context

³³ Large explanatory dictionary of the modern Ukrainian language (2001) / Compiled and edited by V. T. Busel. Kyiv – Irpin: VTF “Perun”, 2001. 1440 p. <https://archive.org/details/velykyislovnyk>

³⁴ Philosophical Dictionary (1986). Edited by V. I. Shynkaruk (2nd ed. and additional editions: Main editor of the URE, 1986. 800 p.)

³⁵ Pustovit, L. O. (2000). Dictionary of foreign words: 23,000 words and terminological phrases / edited by L. O. Pustovit; L. O. Pustovit, O. I. Skopenko, G. M. Syuta, T. V. Tsymbalyuk. Kyiv: Dovira, 2000. 1018 p. <https://opac.library.pl.ua/bib/990867>

³⁶ Prima, R. M., Zameliuk, M. I., Tryndyuk, V. A. (2020). Communicative mobility of the future teacher-educator: theoretical aspect. Scientific notes. Series: Pedagogical sciences. Is. 191. 2020. P. 24–28. <https://journals.indexcopernicus.com/api/file/viewByFileId/1195724>.

³⁷ Kryvenko, V. V. (2024). Communication: concept, essence, content. *Scientific Bulletin of Uzhhorod National University. Law Series*, 84(1), 71–77. <https://visnyk-juris-uzhnu.com/wp-content/uploads/2024/09/11.pdf>

³⁸ Prima, R. M., Zameliuk, M. I., Tryndyuk, V. A. (2020). Communicative mobility of the future teacher-educator: theoretical aspect. *Scientific notes. Series: Pedagogical sciences*, 191, 24–28. <https://journals.indexcopernicus.com/api/file/viewByFileId/1195724>.

of use condition this distinction. Both concepts convey the idea of commonality and unity; however, they are realized in different dimensions: the abstract (interaction, exchange) and the concrete (infrastructure). Accordingly, V. Kryvenko (2024)³⁹ maintains that, when used in the plural form (communications), the concept denotes infrastructure ensuring connection and linkage, such as transport routes, communication lines, and underground urban utility networks. Conversely, when employed in the singular form (communication), the concept refers to the process of information exchange between subjects. In this sense, it encompasses various forms of information transmission and interpersonal interaction.

Viewing communication as the transmission of information presupposes an analysis of the process of exchanging information, ideas, thoughts, emotions, and knowledge among individuals, groups, or organizations by means of various verbal and non-verbal resources. This process encompasses not only the transmission of messages, but also their perception, interpretation, and response, which renders communication a dynamic and multidimensional phenomenon. F. Batsevich (2008)⁴⁰ understands communication as a type of interaction among people, involving interpersonal engagement through linguistic and paralinguistic (non-verbal) means with the aim of transmitting information. The scholar notes that it is methodologically appropriate to distinguish the following types of communication: *intrapersonal or internal communication* (where the communicator interacts with oneself); *interpersonal communication* (interaction between two participants); *communication within a small speech group* (three to five communicators); *public communication* (twenty to thirty or more communicators) and *mass communication* (one thousand or more participants).

In the Ukrainian language, a frequently used synonym of the concept “communication” is “*spilkuvannia*” (“interaction / communication”). *Dictionary of Synonyms of the Ukrainian Language* (2001)⁴¹ traces the etymology of the word “*spilkuvannia*”, recording its semantic affinity with such terms as “connection”, “relations”, “communication”, “contact”, “negotiations”, “mutual understanding”, “association”, “common”, “joint”, and “with”, that is, the concept of being “with someone”. From this perspective, “*spilka*” (“association, union”) is conceptually related to “*spilkuvatysia*” (“to communicate, to interact”).

“*Spilkuvannia*” represents a specific manifestation of communication unfolding in interaction among individuals or groups and presupposing direct information exchange through speech, gestures, facial expressions, written messages, or contemporary digital means. It is focused on establishing contact, achieving understanding and mutual understanding among participants in interaction, facilitates the shaping of social relations, and contributes to the effective resolution of tasks across diverse spheres of life.

³⁹ Kryvenko, V. V. (2024). Communication: concept, essence, content. *Scientific Bulletin of Uzhhorod National University. Law Series*, 84(1), 71–77. <https://visnyk-juris-uzhnu.com/wp-content/uploads/2024/09/11.pdf>

⁴⁰ Batsevich, F. S. (2008). *Philosophy of Language: History of Linguistic Philosophical Students* / F. S. Batsevich. Kyiv: Academic Center “Academy”, 2008. 240 p.

⁴¹ Dictionary of synonyms of the Ukrainian language (2001). [Electronic resource]. https://synonimy.info/#google_vignette

The concepts of *communication* and *spilkuvannia* (“interaction / communication”) are closely interrelated; however, they are not absolute synonyms. *Communication* constitutes a broader social phenomenon encompassing all processes of transmitting and exchanging information, ideas, emotions, and knowledge between individuals or groups. It includes both verbal and non-verbal forms of interaction, as well as technological and media tools, facilitating message transmission. *Spilkuvannia*, by contrast, refers to interpersonal interaction and denotes a real-time process of information exchange presupposing mutual understanding and responsive engagement among participants. Thus, *spilkuvannia* may be regarded as a specific form of communication, taking place within the social interaction framework.

Communication constitutes a broader concept, whereas *spilkuvannia* (“interaction / communication”) represents its practical realization in everyday interaction. From a psychological perspective, N. Zakharchuk (2008)⁴² defines “*spilkuvannia*” as the interaction of two or more individuals in the course of which both cognitive and affective-value exchange of information takes place. The correlation between these concepts is manifested in the fact that both examine the processes of information transmission and reception, but at different levels of abstraction. *Communication* encompasses both mass and interpersonal forms of exchange, including interaction mediated through mass media, digital platforms, or written texts, whereas *spilkuvannia* is centered on personal interaction, dialogue, and mutual understanding. At the same time, the effectiveness of communication largely depends on the quality of *spilkuvannia* among the participants in the process. If interaction is ineffective or incomplete, overall communication loses its effectiveness. These concepts not only correlate, but also mutually complement one another, thus, shaping a holistic social interaction image.

The concepts of “*communication*” and “*dialogue*” are also closely related; however, they differ in their specific characteristics. Encyclopedia of Modern Ukraine (2001)⁴³ notes that *dialogue* (from Greek διάλογος – conversation, discussion) is a conversation between two or more individuals. In linguistics, dialogue is understood as a type of verbal communication in the form of an exchange of utterances or replies. *Communication* encompasses a broad range of processes involving the exchange of information, knowledge, emotions, and experience among individuals, groups, or societies, and includes both verbal and non-verbal modes of message transmission. “*Dialogue*” constitutes a particular form of communication, presupposing a bilateral, reciprocal exchange of ideas between participants and is oriented toward achieving mutual understanding, a shared solution, or coordinated positions. Whereas communication may be unilateral in nature (for example, a lecture or mass information dissemination), dialogue necessarily entails the active participation of all interlocutors.

The correlation between these concepts is reflected in the fact that “*dialogue*” is a practical and profound manifestation of communication. Through dialogue,

⁴² Zakharchuk, N. V. (2008). The problem of culture and intercultural communication in the philosophical and sociological aspect / N. V. Zakharchuk. Bulletin of the National Technical University of Ukraine “Kyiv Polytechnic Institute”. *Philosophy. Psychology. Pedagogy*: Collection of scientific works. Kyiv: 2008. № 3(24), 174–178.

⁴³ Encyclopedia of Modern Ukraine (2001). <https://esu.com.ua/article-24455>

communication acquires specificity, personal significance, and effectiveness, as it ensures mutual perception, clarification, and adaptation of information. In social, educational, and professional contexts, dialogue allows the communication process to be complete, as it stimulates active listening, argumentation, and emotional interaction. Thus, dialogue is not merely a form of communication, but also enhances its quality, rendering interaction more meaningful and outcome-oriented.

In various disciplines, *communication* is interpreted in accordance with the subject matter and methodology of each field. In philosophy, in particular, communication is conceptualized as a fundamental mode of human existence in the world, a form of inter-subject interaction, and is linked to issues of meaning, truth, language, and understanding, as well as to the ontological and epistemological dimensions of human existence. Philosophical Dictionary (1986)⁴⁴ defines communication as interaction between individuals, characterized by mutual understanding, trust, and friendly face-to-face discussion. From the works of ancient thinkers to representatives of hermeneutics, phenomenology, and the philosophy of dialogue, communication is regarded not merely as the transmission of information, but as a process of co-creating meaning, which shapes social reality and human identity.

In psychology, *communication* is primarily understood as a process of interpersonal interaction, encompassing the exchange of messages, emotions, attitudes, and behavioral responses. N. Pobirchenko et. al (2007)⁴⁵, in *Psychological Dictionary*, note that communication represents the spiritual and psychological dimension of human interaction, characterized both by the essence of information exchange, perception, and mutual understanding, and by the forms of psychological contact and influence – verbal and non-verbal, direct and mediated, etc. In psychology, particular attention is given to cognitive, emotional, and motivational mechanisms underlying message perception and interpretation, as well as to the role of personal characteristics, social attitudes, and contextual factors. Thus, communication is conceptualized as a factor of personality development, socialization, and the regulation of interpersonal relationships. The view of O. Semenyuk et al. (2010)⁴⁶ is also reasonable: taking into account the interlocutor's psychological role enables an effective communicator to analyze the underlying nature of social interaction and trajectory, examine the causes and dynamics of interpersonal conflicts, and draw up diagrams of both effective and communicatively disadvantageous interaction scenarios with their communication partners.

E. Smith (2004)⁴⁷ notes that a characteristic feature of the early 21st century is the increasing role of intercultural communication as an objective factor and a vector for developing information culture. In cultural studies, communication is understood as

⁴⁴ Philosophical Dictionary (1986). Edited by V. I. Shynkaruk (2nd ed. and additional editions: Main editor of the URE, 1986. 800 p.)

⁴⁵ Pobirchenko, N. A., Sinyavsky V. V., Sergeenkova O. P. (2007). *Psychological Dictionary* / Edited by N. A. Pobirchenko. https://elibrary.kubg.edu.ua/id/eprint/5980/3/O_Serhieienkova_IL.pdf

⁴⁶ Semenyuk, O. A., Parashchuk K. Yu. (2010). *Fundamentals of the theory of speech communication: a textbook* / O. A. Semenyuk, K. Yu. Parashchuk. K: Academic Center "Academy", 2010. 240 p. http://books.zntu.edu.ua/book_info.pl?id=184863

⁴⁷ Smith, E. D. (2004). *National Identity* / trans. from English by P. Tarashchuk. Kyiv: Osnovy, 2004. 223 p.

a complex symbolic process of exchanging meanings, values, and cultural significance among individuals and social groups, occurring within a specific cultural context. Thus, communication is viewed not merely as the information transmission, but as a mechanism for reproducing, transmitting, and transforming culture, in which language, semiotic systems, myths, rituals, texts, and media serve as the primary carriers of meaning. The cultural approach emphasizes the dependence of communication on historical conditions, traditions, norms, and collective representations, as well as its role in shaping identities, intercultural dialogue, and social integration.

Research on communication in linguistics focuses on the structure of messages, rules of language use, pragmatic aspects of speech, and the contextual determination of meaning, and it is primarily interpreted as a speech activity mediated by language as a semiotic system. In linguistics, communication is conceived as a process of encoding and decoding meanings, in which language performs not only an informative function, but also social and cultural ones. C. Shannon (1948)⁴⁸ introduced the concepts of “noise” and “redundancy”, which are now applied in communicative linguistics as “*information noise*” and “*communicative noise*”. F. Batsevich (2007)⁴⁹ notes that “*information noise*” refers to various forms of distortion, alteration, or modification in messages, hindering the process of transmitting or perceiving information in communication, whereas “*communicative noise*” denotes diverse forms of disruption or deformation of messages impeding the transmission or reception of information.

Despite conceptual differences, a shared theoretical foundation for various scientific approaches is the communication recognition as a socially conditioned process of meaning-making and interaction among subjects. At the same time, differences between schools and traditions lie in the level of analysis (individual, interpersonal, social, cultural, or media-systemic), predominating particular methodologies, and interpreting the roles of language, consciousness, and technology. This multiplicity of approaches to the concept of communication underpins the Interdisciplinarity of the contemporary communication research and deepens the understanding of communication’s complexity as a social phenomenon.

The main stages in the evolution of communication theories (Table 1) reflect a gradual shift from a simplified understanding of communication as a linear process of information transmission to complex, multidimensional interpretations of interaction among subjects. At the initial stage, associated with classical rhetorical and early information models, communication was conceptualized as a *unilateral act of influence* from a sender to a receiver. By the mid 20th century, *linear and transmission models* emerged, focused on encoding, transmitting, and decoding messages, corresponding to developing mass media and technical communication channels (C. Shannon (1948))⁵⁰.

⁴⁸ Shannon, C. (1948). A Mathematical Theory of Communication. Reprinted with corrections from *The Bell System Technical Journal*, 27, 379–423, 623–656, July, October, 1948. <https://people.math.harvard.edu/~ctm/home/text/others/shannon/entropy/entropy.pdf>

⁴⁹ Batsevich, F. S. (2007). Dictionary of Intercultural Communication Terms / F. S. Batsevich. Kyiv: Dovira, 2007. 205 p. <https://irbis-nbuv.gov.ua/ulib/item/UKR0004883>

⁵⁰ Shannon, C. (1948). A Mathematical Theory of Communication. Reprinted with corrections from *The Bell System Technical Journal*, 27, 379–423, 623–656, July, October, 1948. <https://people.math.harvard.edu/~ctm/home/text/others/shannon/entropy/entropy.pdf>

Table 1. Major Stages in the Evolution of Communication Theories

Stage	Chronology / Authors	Fundamental Concepts and Approaches	Socio-Historical Impact
1. Linear models of information transmission	1940s–1950s, C. Shannon; W. Weaver	Communication is conceptualized as the transmission of a signal from a sender to a receiver, with due consideration given to noise within the communication channel	Development of telecommunications and radio, driven by the need for precise technical exchange of information
2. Interactive models	1950s–1960s, D. Berlo	A two-way process; the role of feedback; the active participation of the receiver	Social changes in the aftermath of the Second World War, alongside the development of mass media and education
3. Systems Approach	1960s–1970s, H. Lasswell, W. Weaver	Communication viewed as interaction within complex systems, with an emphasis on social structures	Growing complexity of social institutions and the expansion of interpersonal and organizational communication
4. Culturological and Pragmatic Concepts	1970s–1980s, S. Hall	The culture influence on message encoding and decoding; meaning-making processes	Cultural globalization, the development of media analysis, and the intensification of intercultural interaction
5. Digital and Networked Concepts	1990s–2000s, Internet, social networks	Multichannel communication, asynchronicity, and global access to information	The emergence of the Internet and digital platforms; the development of global communication networks
6. Interdisciplinary Approaches	2000s–2010s	Adaptation to globalization, cultural diversity, and crisis situations; integration of digital and intercultural dimensions	Societal transformations, crises, and the expansion of interdisciplinary research
7. Contemporary Interactive, Cultural, and Digital Concepts	2010s–present	Adaptation to globalization, cultural diversity, and crisis contexts; integration of digital and intercultural aspects	Wars, pandemics, technological innovations, and the development of intercultural and crisis communication

Source: compiled by author based on works of C. Shannon (1948), W. Weaver (1982), D. Berlo (1960), H. Lasswell (1938), and S. Hall et al. (1980)

The subsequent stage is characterized by the emergence of interactive and transactional approaches, in which communication is understood as a bilateral process involving feedback and the mutual interpretation of meanings (D. Berlo (1960)⁵¹. At the turn of the late 20th and early 21st centuries, there was a shift toward sociocultural,

⁵¹ Berlo, D. K. (1960). *The Communication Process; An Introduction to Theory and Practice*. New York: Holt, Rinehart and Winston. ISBN 9780030556869. <https://archive.org/details/dli.ernet.235577>

discursive, and critical theories, emphasizing the roles of context, power, identity, and culture (Hall S. et al. (1980))⁵². The current stage in the development of communicative theories is associated with digital and networked concepts that analyze communication in the context of globalization, mediatization, and the digital transformation of society.

Classical linear models of information transmission, which emerged in the mid 20th century, characterize the first stage in the development of communicative theories. C. Shannon (1948)⁵³ conceptualized communication as a process in which a signal is transmitted from a sender to a receiver through a channel, with the potential interference of *noise*. This approach emphasized the technical aspect of information exchange, largely disregarding the social, psychological, and cultural dimensions of communication, but it laid the foundation for subsequent research in the fields of mass communication and information technology.

The second stage focused on feedback and the communication interactive nature. Theories proposed by D. Berlo (1960)⁵⁴ and others emphasized the importance of interaction among participants in communication, taking into account their abilities to encode and decode messages. This approach expanded the understanding of communication as a bilateral process, in which the role of the receiver is active rather than passive, reflecting changes in social interaction practices and the development of mass media.

The third stage in the development of communicative concepts is associated with a systems approach. Communication theorists such as H. Lasswell (1938)⁵⁵, and W. Weaver (1982) began to view communicative processes as complex systems of interacting elements. The focus shifted to the interrelationships among individuals, groups, and social institutions, allowing communication to be understood not merely as the transmission of information, but as a structured social practice.

The fourth stage is characterized by the development of cultural and pragmatic approaches to communication. In particular, the encoding / decoding theories proposed by S. Hall et al. (1980)⁵⁶ emphasized the influence of cultural context on perceiving and interpreting communicative acts. At this stage, communication came to be understood as a process of meaning-making, determined not only by the signal technical properties, but socio-cultural contexts and symbolic systems.

The fifth stage involves the integration of interdisciplinary approaches. Sociologists, philosophers, psychologists, cultural scholars, and media communication specialists

⁵² Hall, S., Hobson, D., Lowe, P. and Willis, P. (eds.) (1980). *Encoding / decoding*. London: Hutchinson, 1980. https://spkb.blot.im/_readings/EncodingDecoding_HALL_1980.pdf

⁵³ Shannon, C. (1948). *A Mathematical Theory of Communication*. Reprinted with corrections from *The Bell System Technical Journal*, 27, 379–423, 623–656, July, October, 1948. <https://people.math.harvard.edu/~ctm/home/text/others/shannon/entropy/entropy.pdf>

⁵⁴ Berlo, D. K. (1960). *The Communication Process; An Introduction to Theory and Practice*. New York: Holt, Rinehart and Winston. ISBN 9780030556869. <https://archive.org/details/dli.ernet.235577>

⁵⁵ Lasswell, H. (1938). *Propaganda Technique in the World War*. New York. <https://babel.hathitrust.org/cgi/pt?id=mdp.39015000379902&seq=15>

⁵⁶ Hall S., Hobson D., Lowe P. and Willis P. (eds.) (1980). *Encoding / decoding*. London: Hutchinson, 1980. https://spkb.blot.im/_readings/EncodingDecoding_HALL_1980.pdf

combine their research to create a comprehensive understanding of communication as a social phenomenon (J. Habermas (1981)⁵⁷. Theories of critical communication play an important role at this stage, analyzing power relations, manipulation, and social inequality within communicative processes, reflecting broader socio-historical transformations in society.

The sixth stage is associated with the development of digital and networked concepts of communication. In the *2018–2020 Concept of Development of the Digital Economy and Society of Ukraine*, adopted by the Cabinet of Ministers of Ukraine (2018))⁵⁸, the concept of digitalization is introduced. According to this definition, communication occurs as an integrated interaction, in which the physical and virtual worlds converge into a unified whole. With the proliferation of the Internet and digital platforms, new models have emerged that take into account simultaneous multichannel communication, asynchrony, and global access to information. These approaches emphasize the role of technology in shaping communicative behavior, in particular, the influence of social networks, recommendation algorithms, and digital literacy on the processes of information perception and exchange.

The seventh stage in the development of communicative theories is characterized by continuous adaptation to contemporary socio-historical contexts, including globalization, conflicts, and cultural diversity (2005)⁵⁹. Socio-political and economic changes directly influence the emergence of new approaches integrating interactive, digital, and cultural dimensions of communication (S. Mane, 2022)⁶⁰. Scholarly concepts are becoming increasingly flexible, accounting for the media environment dynamics and emphasizing the importance of intercultural and crisis communication experiences.

In contemporary scholarly discourse, *communication* is understood as a complex, multi-layered phenomenon (Table 2) that cannot be reduced to the mere transmission of information from a sender to a receiver. It operates within a field shaped by social, cultural, cognitive, and technological factors, establishing prerequisites for producing, interpreting, and transforming a meaning.

⁵⁷ Habermas, J. (1981). *Theorie des kommunikativen Handelns*. Frankfurt a. M.: Suhrkamp, 1981. Bd.1: Handlungsrationality und Gesellschaftliche Rationalisierung. https://www.academia.edu/33300325/J%C3%BCrgen_Habermas_Theorie_des_kommunikativen_Handelns_Handbook_article_

⁵⁸ The Cabinet of Ministers of Ukraine (2018). On approval of the Concept of Development of the Digital Economy and Society of Ukraine for 2018–2020 and approval of the action plan for its implementation: Order of the Cabinet of Ministers of Ukraine dated January 17, 2018 No. 67-p: ed. dated September 17, 2020 / *Official website of the Verkhovna Rada of Ukraine*. <https://zakon.rada.gov.ua/laws/show/67-2018-p>

⁵⁹ Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005). Date and place of adoption. 20 October 2005. Paris, France. <https://www.unesco.org/en/legal-affairs/convention-protection-and-promotion-diversity-cultural-expressions>

⁶⁰ Mane, S. (2022). Theoretical Aspects on Digital Communication Technologies. *International Journal of All Research Education and Scientific Methods (IJARESM)*, December-2022, 10(12), 196–203. https://www.researchgate.net/publication/366065967_Theoretical_Aspects_on_Digital_Communication_Technologies

Table 2. Multi-Layered Structure of Communication and Its Function in Societal Processes

Communication Level / Aspect	Principal Characteristics	Core Element	Functions and Interconnections	Relevance to Social Processes
Social level	Determined by social roles, statuses, norms, and institutional structures	Individuals, social groups, social institutions, normative systems	Ensures the coordination of social actions, regulation of interaction, and alignment of behavioral patterns	Promotes social integration, the reproduction of social order, and the stability of society
Cultural level	Shaped by systems of values, symbols, traditions, and linguistic-semiotic codes	Language, sign systems, symbols, cultural meanings	Provides communicative messages with a semantic framework and determines the mechanisms of their interpretation	Ensures preservation of cultural identity, transmission of cultural experience and development of intercultural dialogue
Cognitive level	Associated with the communication participants' mental processes	Perception, thinking, memory, knowledge, cognitive schemes	Determines the processes of information interpretation and the level of mutual understanding among communication participants	Influences the shaping of beliefs, attitudes, and behavioral models
Technological level	Dependent on the means and channels of information transmission	Media, digital platforms, algorithms	Modifies speed, scale, and forms of communication	Transforms the public sphere and intensifies globalization processes
Structural Elements of the Process	A system of interrelated components	Sender, message, code, channel, context, feedback	Constitute an integrated communicative process in which changes in one element affect the others	Ensure the effectiveness or ineffectiveness of communication
Hierarchy of Levels	Levels interact within a systemic order	Macro-, meso-, and micro-levels	Social and cultural factors establish the framework; cognitive factors provide meaning; technological factors enable implementation	Allows communication to be analyzed as a multi-level system
Role in Society	Communication as a fundamental social mechanism	Information, meanings, interaction	Shapes social consciousness and social reality	Determines stability, development, and transformation of society

Source: compiled by author based on works of J. Habermas (1981), S. Mane (2022), J. Garaedagi (2010), N. Senchylo (2020), I. Shevchenko (2009)

This perspective allows communication to be viewed not only as a tool of interaction, but also as a fundamental mechanism of social organization and societal reproduction. V. Kryvenko (2024)⁶¹ emphasizes that communication is a core component of social interaction and societal development, as it generates shared representations, norms, values, and cultural practices. The social dimension of communication reflects in its capacity to structure relationships among individuals, groups, and institutions. Social roles, statuses, norms, and expectations define the character of communicative acts, the permissible forms of expression, and the channels of information exchange. In this context, communication functions both as a means of coordinating collective action and as a field of social conflict, where interests are negotiated or contested. J. Garaedagi (2010)⁶² notes that every social system possesses characteristics persisting even if all its participants are replaced. A social system is characterized not primarily by its individual elements, but by the relationships among those elements and their interactions with the system as a whole.

The cultural dimension of communication is associated with systems of values, symbols, linguistic codes, and traditions, which provide a meaning framework for any message. According to N. Senchylo (2020)⁶³, the most powerful instrument of transmission is communication itself, occupying a dominant position in the information society, where virtual reality is perceived as a culturally distinct area. The scholar argues that each form of culture contributes to the expansion of an information area, thereby broadening the means of cultural transmission and the communicative opportunities holding dominant positions in the informatization era. Culture determines which meanings are considered legitimate, how signs are interpreted, and how collective identity is developed. The interaction of cultural contexts, especially under globalization, complicates the communicative process, creating a need for meaning translation and intercultural mediation.

The cognitive aspect of communication focuses on the internal mental processes of communicative subjects, including perception, thinking, memory, and the interpretation of information. Communication does not constitute a mirror reflection of reality, as each participant relies on his or her own cognitive schemes, experience, and knowledge. Consequently, understanding a message is always the result of active interpretation rather than passive reception, which underscores the probability of communicative success. According to the analysis conducted by I. Shevchenko (2009)⁶⁴,

⁶¹ Kryvenko, V. V. (2024). Communication: concept, essence, content. *Scientific Bulletin of Uzhhorod National University. Law Series*, 84(1), 71–77. <https://visnyk-juris-uzhnu.com/wp-content/uploads/2024/09/11.pdf>

⁶² Garaedagi, J. (2011). Systems Thinking: Managing Chaos and Complexity: A Framework for Modeling Business Architecture / Jamshid Garaedagi. 480 p. https://booksite.elsevier.com/samplechapters/9780123859150/Front_Matter.pdf

⁶³ Senchylo, N. (2020). On the issue of the development of culture, language and communication in historical retrospect. *Humanities education in technical higher educational institutions*, 41, 39–46. <https://doi.org/10.18372/2520-6818.41.14584>

⁶⁴ Shevchenko, I. S. (2009). Hybrid speech acts: cognitive-pragmatic analysis. *Bulletin of Kharkiv National University named after V. N. Karazin. Series: Romance-Germanic Philology. Methodology of teaching foreign languages*. Kharkiv: Constanta, 2009. 837, 56, 18–23.

the cognitive-pragmatic characteristics of evaluative utterances reveal the unity of the cognitive dimension (determined by underlying concepts) and the interactive dimension (pragmatic, speech-act, and discursive) in verbal communication.

The technological factor in contemporary conditions significantly transforms the structure and dynamics of communication. Digital media, networked platforms, and algorithmic systems not only accelerate the exchange of information, but also reshape the hierarchy of communicative elements, strengthening the role of channels and technical intermediaries. Technologies influence the form of messages, modes of feedback, and the scale of audiences, while simultaneously generating new risks of manipulation and the fragmentation of the public sector.

Analysizing interrelations among the elements of the communicative process, namely, subjects, messages, codes, channels, context, and feedback, makes it possible to identify their hierarchical and systemic organization. No element functions in isolation, and any change in one of them leads to transforming the entire process. The communication integrity is ensured by continuous interaction among its levels, whereby social and cultural structures establish the framework, cognitive processes fill them with meaning, and technologies determine the conditions for their implementation.

Within the structure of social processes, communication performs an integrative and constitutive role and functions as a mechanism for shaping social consciousness, legitimizing power, disseminating knowledge, and driving social change. Communication is not only about transmitting information, but also about shaping social reality, which makes communication a key factor in both the stability and transformation of contemporary society.

The multilevel structure of communication reflects its functioning as an integrated system in which social, cultural, cognitive, and technological levels interact, creating conditions for producing, transmitting, and interpreting meanings. Social and cultural factors establish the normative and value-based frameworks of communicative interactions, cognitive processes ensure the individual comprehension of messages, while technological tools determine the channels, speed, and scale of information exchange. The coordinated interaction of these levels ensures the integrity of the communicative process and its hierarchical organization, within which each element influences the effectiveness of mutual understanding. Communication performs a constitutive role within social processes, as it enables creating social reality, reproducing collective identities, legitimizing power, and initiating social change.

Communication as a scientific category is examined through a system of interrelated components that ensures the processes of meaning transmission and interpretation (Table 3). The core elements of communication traditionally include the subject (communicator), the message, the channel, the context, and feedback. Across different theoretical models, from classical linear to interactive and transactional, these components acquire varying functional roles, reflecting the evolution of scholarly views on the nature of communicative interaction.

Table 3. Principal Components of Communication

Communication Component	Conceptual Characteristics	Primary Functions in the Communication Process
Communicator (Subject)	An individual, group, or institution that initiates communication and generates the message	Formulates communicative intent, encodes information, and selects strategies and channels
Recipient (Object)	The message addressee who perceives, interprets, and processes the information obtained	Decodes a content, interprets a message and generates an appropriate response
Message	The content of information transmitted verbally or nonverbally	Conveys knowledge, meanings, emotions, and cultural or social values
Code	A system of linguistic, gestural, or graphic symbols used to encode the message	Provides clarity, coherence, and structure to the transmitted information
Channel of Communication	The physical or technological medium through which a message is conveyed (e.g., oral, written, digital)	Enables the information transmission from the sender to the recipient
Context	The combination of social, cultural, psychological, and situational factors framing the communication process	Determines the interpretive boundaries and meaning-making of the message
Feedback	The recipient's reaction to the communicated message	Evaluates communication effectiveness and informs corrective adjustments in further interactions

Source: compiled by author based on works of H. Lasswell (1948), Z. Nęcki (2000), M. McLuhan (1977), M. Bazzell (2021), F. Saltiel (2023)

In classical communication models, particularly in H. Lasswell's theory (1948)⁶⁵, the communication subject is primarily conceived as an active sender of information initiating the process of message transmission. Schematically, the communicative act model, according to H. Lasswell (1948)⁶⁶, can be represented as follows: communicator – message – context – recipient – feedback. In contemporary interactive and transactional approaches, however, the subject is regarded not only as a source, but also as an interpreter and co-creator of meaning, constantly adapting their role depending on the communicative situation. Thus, the emphasis shifts from one-way transmission to the mutual engagement of participants in the process of meaning-making.

The message constitutes the central element of communication, as it represents the content transmitted between subjects. In linear models, the message is understood as encoded information that must be transmitted accurately from the sender to the recipient. Z. Nęcki (2000)⁶⁷ identifies feedback as the integral component of the message. In semiotic and cultural-theoretical approaches, however, the message is

⁶⁵ Lasswell, H. (1948). *The Structure and Function of Communication in Society*. The Communication of Ideas / L. Bryson (ed.). New York : Institute for Religious and Social Studies, 1948. P. 216–228. https://sipajlu.edu.cn/_local/E/39/71/4CE63D3C04A10B5795F0108EBE6_A7BC17AA_34AAE.pdf

⁶⁶ Ibid.

⁶⁷ Nęcki, Z. (2000). *Komunikacje międzyludzka*. Wyd. Antykwa, Kraków 2000. http://zsmosina.powiat.poznan.pl/e_nauka/internat_217.pdf

conceived as a multidimensional text, filled with symbols whose meanings depend on the cultural experience, knowledge, and expectations of the communication participants.

The communication channel defines the material or technological form through which a message is transmitted. In classical theories, the channel is perceived as a neutral medium for conveying information, where the main issue is potential “noise”. Media theories, particularly the approaches of M. McLuhan (1977)⁶⁸ emphasize that the channel itself shapes both the content and the manner in which a message is perceived, producing specific cognitive and social effects.

The context of communication reflects and is shaped by social, cultural, historical, and situational conditions in which messages are exchanged. In early models, the context often remained peripheral to analysis; however, in discursive and social-constructivist approaches, it assumes a central role. It is the context that determines the interpretation of the message, the limits of permissible meanings, and shapes the nature of interaction among communicative subjects.

Feedback serves as an indicator of the effectiveness and completeness of the communicative process. In linear models, feedback is either absent or of minimal significance, whereas interactive models regard it as a mechanism for correcting and refining the message. In transactional theories, feedback is continuous and reciprocal, emphasizing the dynamics of communication.

In summary, it can be noted that the functions of the primary components of communication vary significantly depending on the theoretical paradigm. While classical models focus on the transmission of information, contemporary approaches conceptualize communication as a complex process of interaction, in which all elements, including subject, message, channel, context, and feedback, constitute an integrated system of meaning-making and social engagement.

According to M. Bazzell (2021)⁶⁹, the development of information and communication technologies has necessitated the improvement of methods for data collection and analysis, with particular emphasis on verifying sources, efficiently processing data, and understanding informational contexts. Digital technologies and the contemporary media environment have significantly transformed modern approaches to communication, shifting the focus from linear information transmission to complex interactive processes. Whereas classical theories primarily concentrated on the sender, the message, and the channel, communication in the digital era is conceptualized as a dynamic network of interactions in which participants simultaneously assume the roles of information creators, consumers, and intermediaries. This transformation calls for reassessing foundational theoretical models and highlighting the need for interdisciplinary approaches to the analysis of communicative processes.

⁶⁸ McLuhan, M. (1977). *City as Classroom : Understanding Language and Media* / M. McLuhan, K. Hutchon, E. McLuhan. Ontario: Irwin Publishing, 1977. <https://archive.org/details/cityasclassroom00mars>

⁶⁹ Bazzell, M. (2021). *Open source intelligence techniques: Resources for searching and analyzing online information* (8th ed.). Independently published. <https://www.amazon.com/Open-Source-Intelligence-Techniques-Information/dp/B08RRDTFF9>

One of the key digitalization consequences is a radical transformation of the structure of the communicative environment. Social networks, online platforms, and messaging services create multivector channels of information exchange in which communication occurs almost instantaneously and without clearly defined temporal or spatial boundaries. In turn, this leads to strengthening horizontal forms of interaction, reducing the role of traditional hierarchical models, and emerging new types of publicity based on network logic.

The digital media environment further alters the nature of communicative practices by integrating verbal, visual, and auditory codes within a unified multimodal environment. Contemporary communication increasingly relies on images, video content, and other visual elements affecting the ways in which meanings are constructed and messages are perceived. Theoretically, this development fosters the advancement of concepts of multimodal and visual communication extending beyond purely linguistic analysis.

A key aspect of this transformation is the evolving role of the audience, which in the digital environment is no longer a passive recipient of information. Users actively comment on, share, edit, and reinterpret messages, thereby influencing their subsequent communicative trajectories leading to a reorientation of contemporary communication approaches toward interactivity, co-creation, and the collective production of meaning. Digital tools, as noted by F. Saltiel (2023)⁷⁰, enable the rapid collection, verification, and validation of information even in the absence of physical presence at the site of events. Digital technologies also promote the individualization of communication through algorithmic content selection mechanisms. Personalized news feeds and recommendation systems create specific informational environments for each user. In a theoretical context, this development foregrounds issues such as the fragmentation of the public sphere, the rise of “information bubbles”, and the impact of algorithms on communicative processes and social interaction.

At the same time, the digital media environment intensifies the sociocultural dimension of communication, as global platforms bring together diverse cultures, linguistic communities, and value systems. We concur with the viewpoint expressed by O. Kepkanova (2012)⁷¹ that the media environment is characterized by its mass influence on large audiences and its orientation toward multiple target groups. Under such conditions, communication acquires a transcultural character necessitating new approaches to the analysis of identity, power, symbolic conflicts, and cultural hybridization. Contemporary theories increasingly conceptualize communication as an environment for social constructing reality in the context of globalization.

Thus, the impact of digital technologies and the media environment brings about a profound transformation of contemporary approaches to communication, expanding

⁷⁰ Saltiel, F. (Host). (2023, April 28). OSINT: aux sources d'un nouveau journalisme? [Audio podcast episode]. In *Le Meilleur des mondes*. radiofrance. <https://www.radiofrance.fr/franceculture/podcasts/le-meilleur-des-mondes/osint-aux-sources-d-un-nouveau-journalisme-4663390>

⁷¹ Kepkanova, O. I. (2012). The influence of the media environment on the formation of a child [Electronic resource]. *Psychologist*, 2012, 7. http://ippo.org.ua/index.php?option=com_content&task=view&id=2461&Itemid=278

their theoretical and methodological horizons. Communication is conceptualized as a non-linear, networked, and multi-level process closely linked to technological, social, and cultural changes requiring constant updating of scholarly concepts and critical reassessing of the digital media role in the development of contemporary society.

Communication in the context of cultural diversity emerges as a complex sociocultural process in which exchanges of meaning occur among representatives of different cultural traditions, value systems, and symbolic codes. *Convention on Protection and Promotion of the Diversity of Cultural Expressions* (2005)⁷² states that cultural diversity is a defining characteristic of humanity. Thus, communication in culturally diverse contexts extends beyond the mere transmission of information and encompasses the interpretation of meanings shaped by historical experience, language, religion, social norms, and collective memory. In this context, communication functions not only as a mechanism for mutual understanding, but also as a means of coexistence among diverse cultures within a shared social environment.

Cultural diversity gives rise to a plurality of communicative models and interaction styles (Table 4).

Table 4. Concepts of Communication in Culturally Diverse Contexts

Communication Aspect	Characteristics	Relevance in Culturally Diverse Contexts
Sociocultural Context	Communication occurs within established cultural norms, traditions, and value systems	Supports comprehension of behavior and meanings in light of cultural differences
Linguistic Dimension	Language as a medium for the transfer of information and a carrier of cultural codes	Can facilitate or hinder mutual understanding across cultures
Verbal and Nonverbal Codes	Lexical items, gestures, facial expressions, intonation patterns	Require culturally informed interpretation to avoid misunderstandings
Intercultural Interaction	Engagements among individuals representing different cultural identities	Fosters intercultural dialogue and mutual enrichment
Interpretation of Meanings	Understanding messages in the context of cultural experience	Minimizes the likelihood of stereotypes and erroneous interpretations
Intercultural Competence	Possession of knowledge, skills, and attitudes required for effective cross-cultural interaction	Improves the efficiency and quality of communication in multicultural environment
Influence of Globalization and Media	Broadening of communication channels and acceleration of information flow	Stimulates cultural exchange while simultaneously accentuating cultural differences

Source: compiled by author based on works of O. Fedyk (2000), I. Farion (2003), Saussure, Ferdinand de (1998), Y. Vermenych (2021)

Verbal and non-verbal means of communication, norms of politeness, modes of argumentation, and ways of expressing emotions may vary significantly depending on the cultural context. This variability requires participants in communication to

⁷² Convention on the Protection and Promotion of the Diversity of Cultural Expressions. Date and place of adoption. 20 October 2005. Paris, France. <https://www.unesco.org/en/legal-affairs/convention-protection-and-promotion-diversity-cultural-expressions>

demonstrate the ability to take into consideration cultural differences and to avoid ethnocentric interpretations that may lead to misunderstandings and conflicts.

Theoretically, the concept of communication in the context of cultural diversity is closely associated with the concepts of cross-cultural and intercultural communication. They emphasize intercultural dialogue and the necessity of developing cultural sensitivity. Communication is viewed as a dynamic process of mutual learning in which participants both reassess and reinterpret their own cultural assumptions.

Migration processes have significantly increased the level of cultural diversity in many countries, enriching societies with new traditions, languages, and social practices. At the same time, they have intensified challenges related to integration and adaptation, provoked intercultural conflicts, and enhanced debates on multiculturalism. Language plays a crucial role in communication within culturally diverse contexts, functioning as a carrier of cultural meanings. Communication emerges as an environment where cultures meet, generating new meanings and interpretations. As O. Fedyk (2000)⁷³ notes, language is the most important national identifier through which each nation distinguishes itself from others, perceiving itself as a self-sufficient and autonomous subject of history. According to I. Farion (2003)⁷⁴, the development of national consciousness, collective memory, and national knowledge is possible only on the basis of the national language, which spiritually frames the nation and protects it from assimilation and dispersion into other cultural environments.

Linguistic differences not only complicate direct mutual understanding, but also reflect diverse ways of conceptualizing the world. Consequently, translation and multilingualism are not merely technical tools, but cultural practices facilitating mediation between different systems of meaning. From this perspective, as Ferdinand de Saussure (1998)⁷⁵ emphasizes, the theoretical and practical research into the processes of perception and production of linguistic messages becomes a crucial concern.

Contemporary globalization and the development of digital media have significantly intensified intercultural contacts. As Y. Vermenych (2021)⁷⁶ notes, humanity is gradually becoming aware of its role in the global megapolitical process, adapting to the transnationalization of politics. The objective process of internationalization of technologies and cultures fundamentally transforms perceptions of the global and the local, with globalization penetrating the depths of all social structures, sharply reducing

⁷³ Fedyk, O. (2000). Language as a spiritual adept of the world (reality). Lviv, 2000, P. 74–75. https://books.google.com.ua/books/about/Мова_як_духовний_адек.html?id=rQ8aAQAAIAAJ&redir_esc=y

⁷⁴ Farion, I. (2003). Language as a spiritual and national phenomenon / I. Farion. Lesson Ukrainian. 2003, 5/6, P. 51–53. https://shron1.chtyvo.org.ua/Farion_Iryna/Mova_iak_dukhovno-natsionalnyi_fenomen.pdf?PHPSESSID=177707277cs66v487tut14ijn7

⁷⁵ Saussure, Ferdinand de. (1998). Course of General Linguistics / Trans. from French by A. Korniy-chuk, K. Tyshchenko. Kyiv: Osnovy, 1998. 324 p. https://shron1.chtyvo.org.ua/Sosiur_Ferdynan_de/Kurs_zahalnoi_linhvistyky.pdf

⁷⁶ Vermenych, Y. (2021). Globalization VS localization: the dialectics of interaction in the modern world. Globalization vs. localization: the dialectic of interaction in the modern world. *International Relations of Ukraine: Scientific Research and Findings*, 2021. P. 208–224. file:///C:/Users/Lenovo2/Downloads/165-Article%20Text-223-1-10-20211224%20(2).pdf

the significance of vertical hierarchies while simultaneously increasing the potential for horizontal interactions.

Communication increasingly occurs in virtual spaces, where cultural boundaries are fluid; at the same time, deep differences in values and norms persist creating new opportunities for cultural exchange, but also raising challenges related to cultural asymmetry, stereotyping, and information inequality.

Practically, effective communication in the context of cultural diversity requires the development of intercultural competence encompassing knowledge of other cultures, the ability to interpret behavior in different cultural contexts, and the capacity for reflecting own cultural assumptions. Therefore, such competence is essential for educational, professional, and civic practices in multicultural societies.

Thus, the concept of communication in culturally diverse contexts reflects a shift from standardized interaction models to a pluralistic understanding of social relations. Communication emerges as an environment where cultures meet, generating new meanings, identities, and social relationships. Its role extends beyond fostering mutual understanding to sustaining cultural dialogue and promoting social integration in the contemporary world.

The concept of communication in the context of cross-cultural interaction (Table 5) becomes particularly complex, as it involves the exchange of meanings among representatives of different cultural systems, values, and worldviews. In this context, communication goes beyond the mere transmission of information and transforms into a process of interpretation, negotiation, and co-creation of meaning. Cultural differences shape how messages are formulated, perceived, and evaluated, highlighting the importance of considering the broader sociocultural context.

The study of cross-cultural communication as a purposeful process, carried out in accordance with specific social objectives, has become particularly relevant, as noted by I. Myazova (2008)⁷⁷. The cultural dimension of communication in cross-cultural interaction involves taking into account the systems of values, norms, symbols, and communicative codes characteristic of different cultures, which directly influence the creation, transmission, and interpretation of meaning. In cross-cultural communication, language, non-verbal behavior, the contextuality of utterances, as well as perceptions of time, hierarchy, and social roles, may differ significantly, creating a risk of misunderstandings and communicative barriers. At the same time, awareness of cultural differences promotes the development of intercultural sensitivity, tolerance, and adaptive communicative strategies that ensure effective interaction among representatives of diverse cultures. Thus, the cultural dimension of communication in cross-cultural environments serves as a key factor in fostering mutual understanding and constructive dialogue in a globalized society.

In cross-cultural interaction, language constitutes only one level of communication, as non-verbal codes, symbols, gestures, intonation patterns, and communicative rituals play a significant role. As noted by E. Hall (1990)⁷⁸, communication between cultures represents a complex interplay of non-verbal signals, cultural codes, and contextual features.

⁷⁷ Myazova, I. (2008). *Intercultural communication: content, essence and features of manifestation (social and philosophical analysis)*. Kyiv. 18 p.

⁷⁸ Hall, E. T. *The Silent Language*. New York, NY: Anchor Books. 1990. 217 p.

Table 5. Principal Aspects of Communication in Cross-Cultural Contexts

Communication Aspect	Characteristics	Expression in Cross-Cultural Interaction
Cultural Context	The ensemble of values, norms, and traditions shaping message perception	Frames the interpretation of meanings and the prospects for mutual understanding
Linguistic Level	Verbal instruments of information transmission	Reveals language differences, semantic ambiguities, and the need for translation
Nonverbal Communication	Gestures, facial expressions, intonation, and proxemics	Conveys culturally specific meanings, which vary across contexts
Value Orientations	Attitudes regarding time, hierarchy, and individualism versus collectivism	Influence communication styles and decision-making approaches
Communicative Barriers	Obstacles impeding the exchange of information	Emerge from cultural stereotypes and divergent behavioral norms
Cultural Competence	The capacity to adapt to and function effectively within another culture	Promotes productive dialogue and mitigates conflict
Interpretation of Meanings	The cognitive process of making sense of received information	Requires clarification and negotiation of meanings among participants
Media Environment	Digital and mass media channels of communication	Enhances the scope of interaction, but simultaneously heightens the risk of misunderstandings

Source: compiled by author based on works of M. Argyle (1985), F. Kluckhohn, E. Strodtbeck (1961), A. Zagnitko (2012), N. Kostenko, L. Skokova (2012)

According to M. Argyle (1985)⁷⁹, in the context of cross-cultural communication, considerable importance is attached to culturally conditioned “facial dialect”, which cannot be reduced to innate facial expressions alone. What is perceived as neutral or polite in one culture may carry an opposite meaning in another. Consequently, communication emerges as a multichannel process in which meaning is constructed not only through words, but also through culturally shaped patterns of behavior.

Value orientations of communication in the context of cross-cultural interaction are shaped at the intersection of diverse cultural norms, ethical attitudes, and participants’ worldview assumptions and determine the ways in which messages and behavioral patterns are interpreted. They encompass attitudes toward hierarchy and power, individualism and collectivism, time, and the contextuality of speech, as well as fundamental principles such as respect, tolerance, responsibility, and mutual understanding. F. Kluckhohn and E. Strodtbeck (1961)⁸⁰ define cultural value orientations as complex, systematically organized principles guiding various flows of human thought and activity in the process of addressing universal human problems. In cross-cultural communication, value orientations function as regulators of interaction,

⁷⁹ Argyle, M. (1985). *Inter-cultural Communication. Cultures in Contact. Studies in Cross-Cultural Interaction* / Ed. by S. Bochner. Oxford: Pergamon Press, 1985. P. 61–79.

⁸⁰ Kluckhohn, F., Strodtbeck, E. (1961). *Variations in value orientations*. Evanston, Ill., Row, Peterson. Internet Archive. <https://archive.org/details/variationsinvalu0000kluc>

as they influence the selection of communicative strategies, speech styles, and modes of reaching agreement. Awareness and acceptance of differences in value systems contribute to reducing communicative barriers, preventing conflicts, and fostering effective dialogue based on cultural sensitivity and mutual adaptation.

In communication, barriers may arise because of incomplete or insufficient mastery of communicative and linguocultural norms established within a particular linguoculture (Zagnitko, 2012)⁸¹. Communicative barriers in cross-cultural interaction emerge due to differences in linguistic codes, cultural norms, value orientations, and participants' communicative styles, thereby complicating the process of accurate message comprehension. Such barriers include linguistic and semantic misunderstandings, divergent interpretations of non-verbal signals, variations in norms of politeness, hierarchy, and contextuality in communication, as well as stereotypes and ethnocentric attitudes. In cross-cultural environments, these barriers may lead to distorting message content, declining trust, and emerging conflict situations. Overcoming communicative barriers requires the development of cross-cultural competence, empathy, tolerance, and the ability to reflect on one's own cultural assumptions, ensuring more effective and constructive interaction.

The concept of communication in the context of cross-cultural interaction is closely linked to the notion of cultural competence, understood as the individual's ability to recognize and reflect on their own cultural assumptions, identify cultural differences in others, and adapt their behavior to new communicative situations. Such competence presupposes openness, tolerance, and a readiness for dialogue, which are necessary conditions for effective interaction. N. Kostenko and L. Skokova (2012)⁸² conducted a study testing the Cultural Competence Scale (CQS) and examining perceptions of other cultures in Ukraine. In cross-cultural communication, cultural competence contributes to reducing communicative barriers, preventing conflicts, and fostering an atmosphere of trust and mutual respect. Thus, it represents a crucial prerequisite for productive dialogue, successful cooperation, and integration within a globalized sociocultural environment.

The process of meaning interpretation plays a particularly important role in cross-cultural communication, as the same information may acquire different meanings depending on the recipient's cultural experience. Communication in this context is not linear, but cyclical and reflexive, since participants continuously clarify, adjust, and reinterpret received messages, underscoring the active communicative process.

Another significant aspect of cross-cultural communication is the influence of value orientations and norms defining acceptable modes of interaction. Different cultures demonstrate varying attitudes toward hierarchy, time, individualism, and collectivism, which directly shape communicative strategies. The view expressed by C. Harris et al.

⁸¹ Zagnitko, A. (2012). Dictionary of Modern Linguistics: Concepts and Terms. Donetsk: DonNU, 2012. 402 p. <https://r.donnu.edu.ua/handle/123456789/248>

⁸² Kostenko, N., Skokova, L. (2012). Testing the Cultural Competence Scale (CQS): Ukrainian Audience. *Sociology: Theory, Methods, Marketing*, 4, 158–193. file:///C:/Users/Lenovo2/Downloads/stmm_2012_4_13.pdf

(1998)⁸³ is particularly convincing in this regard, as they argue that culture has a certain influence on communication among actors internationally.

In the contemporary globalized world, cross-cultural communication increasingly takes place within media and digital environments expanding opportunities for interaction while simultaneously complicating it due to the reduction of contextual cues and the heightened risk of cultural misunderstandings. Consequently, the concept of communication also encompasses the ability to critically interpret information and consider the cultural specificity of media texts. Thus, communication in the context of cross-cultural interaction emerges as a complex, dynamic, and multidimensional process that integrates linguistic, social, cultural, and psychological components and is oriented not merely toward the exchange of information, but toward the achievement of mutual understanding. Awareness of this multidimensionality is key to effective interaction within the multicultural environment of contemporary society.

Thus, the evolution of the concept of *communication* from a generalized perspective appears as a continuous historical and cultural process within which the modes of information transmission, comprehension, and interpretation undergo transformation. In the contemporary theoretical dimension, the evolution of communication is shaped by the impact of digital technologies and global media environments transforming traditional models of interaction. Communication takes on a networked, interactive, and multimodal character, blurring the boundaries between a sender and a receiver while emphasizing the importance of interpretation and context. Therefore, the evolution of communication emerges as a dynamic process in which technological, social, and cultural factors interact, generating new modes of meaning-making and social interaction.

Conclusions

An analysis of the evolution of the concept of *communication* shows that it has followed a complex developmental trajectory – from an initial understanding as a linear transmission of messages to the recognition of communication as a multidimensional sociocultural process. Shifts in scholarly paradigms have resulted in the expansion of the concept's semantic scope and its integration across various fields of the humanities. Classical theories of communication primarily focused on technical and informational aspects, emphasizing the efficiency of signal transmission and the minimization of interference. At the same time, they have laid the foundation for subsequent research by establishing core categories without which contemporary communicative concepts would be impossible.

The further development of scholarly approaches has led to the recognition of the active role of the communication subject and the importance of feedback. Interactive models shifted the focus from mere information transmission to the process of interaction, in which meanings are not only conveyed, but also co-constructed by participants in the communicative act. Cultural and social theories have made

⁸³ Harris, C. L. Ogbonna, G. (1998). Employee responses to culture change efforts. *Human Resource Management Journal*, 8(2), 78–92. https://www.academia.edu/14513274/Employee_responses_to_culture_change_efforts

a substantial contribution to transforming the concept of communication, viewing it as a mechanism for reproducing culture, social norms, and values. In this context, communication emerges not merely as a tool for exchanging information, but as a means of shaping identity and social reality.

The concept of communication in the context of cultural diversity is understood as a process of interaction in which meanings are generated not only through the exchange of information, but also through the consideration of participants' cultural contexts, norms, values, and symbols. From this perspective, communication functions as a tool for fostering intercultural understanding, adapting social practices, and overcoming potential barriers arising from linguistic, behavioral, or cognitive differences. It presupposes active engagement with cultural codes, readiness for dialogue, and co-construction of meaning, thereby enabling the effective integration of diverse cultural perspectives into social and professional contexts. In the contemporary framework of cultural diversity, communication is a multidimensional process of interaction among individuals and social groups belonging to different cultural contexts, involving the exchange of meanings, values, knowledge, and experiences through verbal, non-verbal, and mediated dimensions. It is based on the mutual recognition of cultural differences, the ability to interpret multiple meanings, and a willingness to engage in dialogue, thereby promoting understanding, cooperation, and coexistence in a globalized and pluralistic society.

The interdisciplinarity of contemporary communication research has fostered the integration of approaches from philosophy, sociology, psychology, cultural studies, linguistics, and media studies, which made it possible to reveal the cognitive, symbolic, and discursive dimensions of communicative processes, emphasizing their complexity and multilayered structure. The development of digital technologies and media environments has significantly influenced the reconceptualization of communication, transforming its spatial-temporal characteristics and modes of interaction. Contemporary approaches increasingly view communication as a dynamic networked process that combines human and technological actors. The evolution of communication concepts also demonstrates an increasing focus on ethical, cross-cultural, and inclusive dimensions of communicative interaction, reflecting the needs of a globalized society in which effective communication is impossible without consideration of cultural diversity and social context.

Thus, in contemporary scholarly discourse, the concept of *communication* emerges as a complex phenomenon open to further theoretical development. Its evolution demonstrates a transition from reductionist models to a holistic view of communication as a key factor in social processes, cultural dynamics, and transformations in modern society.

The present study does not claim to provide an exhaustive description of the concept of communication in contemporary scholarly discourse; however, it remains both relevant and significant, as it makes it possible to outline key theoretical approaches, trace the evolution of communicative concepts, and identify current trends in the development of communicative practices across various domains of science and social life. Prospects for further research lie in a more in-depth analysis of the theoretical

and practical dimensions of communication, exploring interdisciplinary approaches, the impact of digital technologies on communicative processes and the development of cross-cultural interaction in modern society.

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1.2. Communication as a Factor of Globalization: Philosophical and Sociocultural Dimensions

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Abstract

Communication is studied as a multi-vector phenomenon that serves as the primary determinant of modern globalization. Communication is defined as a nonlinear factor that integrates local meanings into the global continuum, requiring new ethical and humanitarian standards. A comprehensive study of communication as a fundamental driver of globalization processes is carried out. The thesis is defended by arguing for a transition from an instrumental understanding of communication to its interpretation as the ontological basis of global society. In the modern digital era, communication transforms the spatial and temporal boundaries of existence, creating conditions for the intensification of global social relations. Special attention is paid to the philosophical concepts of “network society”, “dromology”, and “communicative action”. The contradictory influence of global information flows on the formation of identities, cultural identity, and the transformation of political institutions is investigated. The research is based on a synergistic approach, a complexity methodology (Agile), an understanding of dialectical interrelation, the development and systemic analysis of communication problems, and globalization and socio-cultural transformations. The general idea of the research is the thesis about the ambivalence of the deployment of communication processes in the modern global world. On the one hand, globalization and digitalization contribute to the synchronization, integration, channelization and convergence at the international level of various phenomena of socio-cultural life, the acceleration of communication processes; on the other hand, the process of glocalization is taking place in parallel, which is manifested in distancing, network localization of societies on the model of echo chambers or network bubbles or based on identity differences. In order to provide a philosophical understanding of communication as a factor of globalization, the philosophical concepts of “spatio-temporal compression” by D. Harvey and “distancing” by E. Giddens are analyzed, which explain the change in the perception of reality by the subject of the global world and the transformations of communication processes caused by this. The formation of the “network society” (according to M. Castells) and the transformation of the public sphere (according to Y. Habermas) are considered. Special attention is paid to the influence of artificial intelligence and the fourth industrial revolution (Industry 4.0) on the formation of digital identity and the preservation of cultural memory. The content and role of strategic communications in ensuring information security, in particular in the context of hybrid threats, are highlighted, which allowed reducing philosophical and theoretical reflections to the plane of practical implementation of foreign policy and socio-cultural strategies.

Keywords: *communication, globalization, network society, spatio-temporal compression, digital identity, public sphere, artificial intelligence, information security.*

Introduction

Globalization of the late 20th and early 21st centuries appears at a phenomenal level not simply as a process of economic or political integration, synchronization, channeling, and convergence, but primarily as a total mediatization of existence. Classical theories of globalization (I. Wallerstein (2011)¹, R. Robertson (1995)²) emphasized capital and markets as the determining factors of globalization. The modern scientific paradigm shifts the focus to the information and communication component. Communication transitions from a purely technical means of data transmission to a self-sufficient environment in which new social roles, social classes, political strategies, and cultural codes are formed. Modern society is a product of continuous communication, in which the intensity, content, and quality of information exchange determine the essence of the social. Etymologically, the term “communication” comes from the Latin *communicatio*, meaning “message” or “connection”, and is most fully defined by the verb *communico* – “to make common” – which indicates the procedural nature of communication. In the context of globalization, this process is taking on planetary dimensions, causing the emergence of a new civilization – digital, where information flows become the main productive force of the world, increasingly claiming also to provide meaningful information (AI). Globalization appears as an intensification of global social relations, when local events spread across the world map, connecting them with phenomena occurring thousands of kilometers away. The study’s relevance stems from the need for a philosophical understanding of how the latest communication strategies change the structures of power, cultural identity, and mechanisms of human coexistence. Within the framework of this study, communication is considered the “nervous system” of the global world, which ensures the synchronization of local processes with planetary rhythms. The relevance of the topic lies in the fact that it is through communicative practices that the legitimation or disavowal of global projects, the formation of a world civil society, and, at the same time, new forms of localization or alienation occur.

Within the framework of scientific discourse, communication is considered not simply as a mechanical transfer of information, but as a complex dynamic system, the essence of which is the transfer of information from the addressee to the recipient in a correct/undistorted form, when one person has a thought or idea in their head and wants to convey it to another person. Each part of the process is important, and the correct or incorrect use of each part can lead to success or failure in communication. This is how the communicative process is outlined in one of the most popular models of communication – the Shannon-Weaver model (Mishra, 2017)³. In particular, Shannon Weaver proposed a three-level structure of communication, consisting of: 1) a technical task (as a problem that requires attention/solution); 2) a semantic task (or the most

¹ Wallerstein, I. (2011) *The Modern World-System I: Capitalist Agriculture and the Origins of the European World-Economy in the Sixteenth Century*. University of California Press.

² Robertson, R. (1995). *Glocalization: Time-Space and Homogeneity-Heterogeneity*. Global Modernities. Ed. M. Featherstone, S. Lash, R. Robertson. London, 1995. 768 p.

³ Mishra, Snega. (2017). *Shannon and Weaver’s Communication Model*. <https://www.semanticscholar.org/paper/Shannon-and-Weaver-model-of-Communication/2a13f3c33baa8014b749d499771be4cb1ef6f7b4> (Accessed June 15, 2017)

accurate symbolic representation of the message for sending it to the recipient); 3) an efficiency problem (monitoring how effective a response the message causes). This model was supplemented by the contribution of David Berlo (1974)⁴, who created a linear model of communication, consisting of four elements – sender, message, channel, and receiver – and presented communication as a process during which the sender/addressee intentionally sets himself the goal of changing the behavior of the recipient. The combination of these two models, from Shannon and Weaver to D. Berlo, became the basis of the classical theory of communication. In this classical theory, several basic elements of communication are distinguished, each of which plays a critical role in globalization processes. So, in the classical sense, a communicative act has the following structure:

1. Addressee (Sender / Source) is a subject that generates an idea and initiates the process. In international communication, the addressee can be a state (MFA), an international organization, or a university. Important characteristics of the addressee are: authority, reliability, and communicative intention (goal).

2. Encoding is the process of transforming an idea into an understandable form – symbols, words, gestures, or digital codes. In the context of globalization, this is the most challenging stage, as it requires choosing a language and symbols that are equally understandable across cultures (for example, translating Ukrainian agro-technological terms into a language understandable to Ethiopian farmers).

3. The message is the actual content of what is being transmitted. The message must be structured and reasoned. For example: “Ukraine is a reliable partner that guarantees food security”.

4. Channel (Medium / Channel) is the path/channel through which the message is promoted. Channels can be technical or interpersonal. Technical channels are the Internet, satellite communications, and media. Interpersonal channels are diplomatic meetings, conferences, and internships. In the era of globalization, digital and multimodal channels prevail.

5. Decoding is the process of deciphering a message by the recipient. At this stage, as a rule, most problems arise, since the recipient interprets the information through the prism of his own cultural experience, religion, and beliefs. If the decoding does not match the encoding, there is a misunderstanding.

6. The addressee (Recipient / Receiver) is represented by the target audience to whom the message is intended. In strategic communications, it is important to clearly understand the psychological and sociocultural profile of the addressee (e.g., African diplomats or students).

7. Feedback (Feedback) is the recipient’s reaction to the message. Without feedback, communication remains a monologue. In international relations, feedback options can be signed memoranda, relevant statements, or submitted training applications.

8. Noise (Noise / Barriers) is another, but undesirable, element of communication, which consists of any obstacles that distort messages. Noises are divided into so-called physical noise (technical communication failures), semantic noise (words used with

⁴ Berlo, David K. (1974) *The Communication Process: An Introduction to Theory and Practice*. New York: Holt, Rinehart Winston, 1974.

different meanings), cultural noise (differences in traditions and etiquette), and political noise (disinformation and propaganda by opponents).

9. Context (Context) is the environment in which communication takes place. It can be a historical moment (such as the war in Ukraine), an economic situation, or a cultural field. It is the context that often determines 50 % of the success of communication.

The model of communication process is shown in Figure 1.

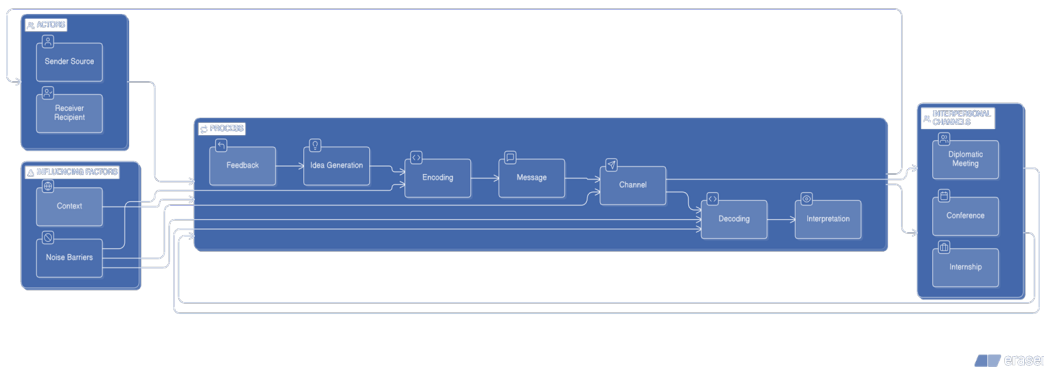


Figure 1. Model of communication process

Globalization has profoundly influenced all aspects of communication. In particular, communication channels have become instantaneous; communicative noise has become more aggressive (fake news); the communicative context has become global, with an event in one part of the world instantly spreading and affecting markets, exchanges, political conditions, etc., in other parts of the world. On the other hand, communication also affects globalization processes worldwide and the nature of the changes taking place. Communicative influence occurs at the macro-, meso-, and micro-levels. This is about the unification of the information space through the formation of global media holdings and macro-level satellite communications. At the meso-level, communicative influence occurs through network diplomacy, transnational corporations, and university hubs and is embodied in the formation of professional and political elites. At the micro level, communicative influence is exerted through social networks and personal gadgets, leading to changes in lifestyle and personal identity. Some aspects of the mutual influence of globalization and communication are reflected in the table 1.

Literature Review

The theoretical basis for the analysis of communication is laid in the works of the German sociologist Niklas Luhmann (1984)⁵, who considered it an elementary necessary social operation. For the philosophical and social understanding of communicative processes, the theory of communicative action developed by Jürgen Habermas (2000)⁶ is important, in which the goal of communication is defined as achieving social consensus.

⁵ Luhmann, N. (1984). *Soziale Systeme: Grundriss einer allgemeinen Theorie*. Suhrkamp.

⁶ Habermas, J. (2000). *Structural transformations of the public sphere*. <https://reviewbooku.com/review/habermas-structural-transformation-of-the-public-sphere-4981180>

Table 1. Main factors of the influence of communication on globalization

Factor	Scientific justification	Result
Technological	Digitalization and overcoming space	Time-Space Compression Internet protocolization of life (creation of unified data transmission standards (TCP/IP), which allowed local networks to be combined into a single planetary organism)
Economic	Communication as a production resource Electronic financial networks and e-commerce	Creation of a 24/7 global market (Transnational corporations) Managing global value chains (complex communication systems coordinating development in the US, production in China, and sales in Africa) Branding and symbolic capital (globalization of images, desires; certain brands become universal status symbols)
Political	Strategic Narratives and Soft Power Digital Diplomacy and Horizontal Connections	Legitimization of the world order (Global institutions (UN, WTO) rely on the ability to communicate their values as universally recognized) Narrative hegemony (the ability of leading actors to create “success stories” that other countries copy) Clear division: who is the subject and who is the object of world politics Weakening the role of nation-state borders (a successful development model becomes a global standard).
Cognitive	Access to the world’s knowledge (Internet) Transformation of perception	Formation of the “collective intelligence” of humanity; cosmopolitan worldview Global identity (formation of a cognitive image of the global world) Stochasticity of perception (excess information creates the effect of a “kaleidoscopic world” as a set of random but interconnected fragments)
Sociocultural factor	Convergence and diffusion of values	Cultural diffusion (rapid spread of cultural samples through media platforms) Formation of the “Global Public Sphere” (social networks; transnational movements (environmental, human rights) Communication here becomes a factor in the formation of global solidarity)

A significant addition to the understanding of modern communication processes is the study of the problems of the “network society”, the “Internet galaxy” by the Spanish sociologist Manuel Castells (2016)⁷. The philosophical aspect of the transformation of space and time in the conditions of capitalist globalization is highlighted in the works of the founder of “radical geography”, David Harvey (1990)⁸ (“spatio-temporal compression”), who presents geographical space as a social product shaped by social relations. The English sociologist Anthony Giddens (1991)⁹ uses the concepts of

⁷ Castells, M. (2016). *The Power of Communication*. Higher School of Economics. https://www.academia.edu/52701523/Communication_Power_By_Manuel_Castells.

⁸ Harvey, D. (1990). *The Condition of Postmodernity*. Blackwell. https://www.researchgate.net/publication/292518136_The_condition_of_postmodernity_1989_David_Harvey.

⁹ Giddens, A. (1991). *The Consequences of Modernity*. Polity Press. https://www.academia.edu/23125640/_Giddens_The_Consequences_of_Modernity.

“structuration” and “distancing” to understand the mobility of social structures and the partnership between the figure (actor) and the structure. Sociocultural identity in the context of value distinctions is analyzed by L. Nagorna (2011)¹⁰, who emphasizes the acute problems of identity crises associated with the multidirectionality of regional self-identifications, language preferences, and constructions of historical memory.

The issues of digital philosophy and the impact of Industry 4.0 on humans are the focus of V. Voronkova and V. Nikitenko (2022)¹¹, who presented the transformation of modern society as a unity of technological, economic, and social components. Y. Assman and A. Assman (2019)¹² study the role of intergenerational communication and cultural memory in the digital environment, harmonizing the phenomena of cultural memory with the space of being and the cultural infrastructure.

The genesis of the philosophical understanding of communication in the context of globalization is associated with Marshall McLuhan’s ideas. His concept of the “Global Village” is based on the thesis that electrical technologies expand human sensitivity to planetary scales. The world is shrinking not physically, but informationally. McLuhan’s “the medium is the message” means that the structure of communication channels (Internet, satellite TV) weighs more than the content of messages, since it dictates new forms of social organization. Developing these ideas, Manuel Castells introduces the concept of “network society”. Thus, globalization has become a process of transition from hierarchical structures to flexible networks.

M. Castells (2010)¹³ considered communication to be the basis of power, because power in the global world does not consist in the possession of resources, but in the ability to manage the processes of inclusion/exclusion of subjects from global information flows.

Within the field of social philosophy, Jürgen Habermas’s theory of “communicative action” has become critically important. The German philosopher defined globalization as a space for the expansion of the “public sphere”. According to the author, global dialogue should be based on the universal pragmatic requirement of seeking consensus. At the same time, J. Habermas (2000)¹⁴ warned about the danger of “colonization of the lifeworld”, when instrumental communication aimed at profit or power displaces accurate understanding between people.

The French philosopher Paul Virgilio offered a critical view of global communication through the prism of “dromology” – the science of speed. The author defined

¹⁰ Nagorna L. P. (2011) Sociocultural identity: traps of value distinctions. K., I. F. Kuras Institute of Philosophy and International Relations of the National Academy of Sciences of Ukraine, 2011. 272 p.

¹¹ Voronkova V. G., Nikitenko V. O. (2022) Philosophy of the digital person and digital society: theory and practice: monograph. Lviv – Torun: Liha-Press, 2022. 460 p. <https://dspace.znu.edu.ua/xmlui/bitstream/handle/12345/6591/0048996.pdf?sequence=1&isAllowed=y>

¹² Assman, J., Assman, A. (2019). Intergenerational communication and cultural memory in the digital environment. ResearchGate.

¹³ Castells, Manuel. (2010) The Rise of the Network Society. 2nd ed., Wiley-Blackwell, 2010. 597 p. [Electronic resource]. [https://memotef.web.uniroma1.it/sites/default/files/file%20lezioni/Manuel%20Castells%20-Wiley-Blackwell\)%20-%20libgen.lc_.pdf](https://memotef.web.uniroma1.it/sites/default/files/file%20lezioni/Manuel%20Castells%20-Wiley-Blackwell)%20-%20libgen.lc_.pdf)

¹⁴ Habermas, J. (2000). Structural transformations of the public sphere. <https://reviewbooku.com/review/habermas-structural-transformation-of-the-public-sphere-4981180>

globalization as the “tyranny of the instant”, when ultra-fast communication overcomes, erases time and space. This leads to the loss of the critical distance necessary for democratic discussion and, therefore, to broader democratic losses. The real space of states is being replaced by “digital time”, in which events occur faster than we can comprehend them.

Materials and methods

The work uses a system methodology that allows considering communication as a complete self-regulating mechanism. A synergistic approach is used to analyze the processes of self-organization in open nonlinear systems of the digital society. Agile methodology (complexity theory) is used to explain self-organization and cross-functional communication in conditions of informational stochasticity and uncertainty. Discourse analysis and comparativistics are also applied to reveal the specifics of national and global communication strategies.

Results and Discussion

1. Philosophical dimensions of communication in the global world

In modern political philosophy and the theory of international relations, communication in the context of globalization is interpreted not simply as a channel of communication but as a mechanism of strategic narrative. According to the concept of A. Miskimmon, B. O’Lochlin, and R. Rozell (2020)¹⁵ argue that strategic narratives are communicative tools through which political actors construct common meanings of the past, present, and future to influence the behavior of other subjects in the global space.

To analyze globalization as a communicative process, the authors propose a three-level hierarchy of narratives that determine the vector of world development: system narratives, identity narratives, and problem narratives.

System narratives (International System Narratives) are stories about how the world is organized and how it should evolve. In the context of globalization, this may be a narrative of a “liberal world order” versus that of “multipolarity”. Communication here serves to legitimize certain institutions (for example, international institutions such as the UN or the African Union).

Identity Narratives answer the question “who are we?” and “what are our values?”. In a globalized world, states compete to have their identity perceived as more attractive, progressive, or stable. Ukraine’s communication strategy to shape the image of “guarantor of global food security” is a classic example of an identity narrative that resonates with the needs of the Global South.

Is. Narratives focus on specific events or policies (such as climate change, pandemics, or the war in Ukraine). This is the level of operational communication, where actors try to explain the causes and consequences of specific crises in ways that encourage the world community to take specific actions.

¹⁵ Roselle, L., Miskimmon, A., O’Loughlin, B. (2020) Strategic Narrative: A New Framework for Analysis. In: *The Routledge Handbook of Public Diplomacy*. 2nd ed. New York: Routledge, 2020. P. 70–84.

Miskimmon and O’Lochlin (2000)¹⁶ emphasize that strategic communication in the era of globalization is not a linear process, but a complex cycle that involves the passage of the stages “Formation – Projection – Reception”. In the Formation stage, the academic community and political elites formulate meanings. An intellectual product is born here, which will later become a state strategy. The Projection stage involves using media, diplomatic channels, and cultural platforms to broadcast the narrative to a global audience. In the conditions of digital globalization, this stage faces the challenges of “information noise” and audience fragmentation. Reception is the most critical stage. The globalization of communication means that audiences in different countries can interpret the same narrative in entirely different ways. The effectiveness of the strategic vector depends on the extent to which the proposed story coincides with the local cultural codes and values of the audience.

Researchers argue that in the 21st century, “power” is the ability to make one’s narrative dominant. In a world where physical power becomes too expensive, narrative power (Soft Power in its communicative dimension) becomes crucial. Globalization creates a “marketplace of narratives” where the winner is not the one with more resources, but the one whose narrative of the future is more compelling, inclusive, and ethically grounded.

Global communication fundamentally changes the space-time matrix of human existence. David Harvey (1990)¹⁷ introduced the concept of “spatio-temporal compression”, describing the process in which overcoming spatial barriers leads to a sense of “shrinking” the world. This phenomenon is rooted in the logic of capitalist accumulation, in which technologies are supposed to “destroy space through time” to accelerate the turnover of capital. Anthony Giddens (1991)¹⁸ complements this with the concept of “distancing”, insisting that social life is organized at great distances through “disembedding mechanisms”, in particular through money and expert systems that do not require the personal presence of actors.

In this context, Paul Virilio noted that humanity has entered a “speed space”, where the state of “instantaneity” nullifies the importance of long-term perspectives, focusing attention on the “here and now”. Such a transformation creates the effect of “omnipresence” of the individual, endowing the person with qualities that were previously attributed only to transcendent forces and entities.

In modern international relations, communication serves as a strategic resource, often more important than a state’s military power. This was stated, in particular, by Joseph Nye, defining social intercultural communication as Soft Power – a soft power that, due to indirect pressure and non-forceful methods of influence, becomes a powerful tool of international politics. At the same time, the globalization of communication allows states to project their attractiveness to the outside world. It is significant that,

¹⁶ Miskimmon, A., O’Loughlin, B. (2021) Strategic Narratives: A New Approach to the Study of European Integration. *Journal of European Public Policy*, 28(5), 631–650.

¹⁷ Harvey, D. (1990). *The Condition of Postmodernity*. Blackwell. https://www.researchgate.net/publication/292518136_The_condition_of_postmodernity_1989_David_Harvey.

¹⁸ Giddens, A. (1991). *The Consequences of Modernity*. Polity Press. https://www.academia.edu/23125640/_Giddens_The_Consequences_of_Modernity.

in this context, Ukraine, through digital channels (Twitter, TikTok diplomacy) during the war, formed a unique brand of resilience, which is an example of a successful global communication strategy.

A separate problem in international communications in the global world is that the modern state is forced to compete for its citizens' attention with transnational corporations such as Google, Meta, X, etc. This hurts domestic processes. In particular, researchers note that such competition leads to a crisis of sovereignty, as the rules of communication are not set by national laws but by the algorithms of private platforms. So, we can identify specific pathologies of global communication, which in modern philosophical discourse have been defined as post-truth and digital polarization. Researchers interpret the identified pathologies as international threats. In particular, the globalization of communication brought not only unification, but also separation, localization, and new threats to the stability of the world order. Among them:

The "Echo Chamber" phenomenon: Social network algorithms select content that aligns with a user's preferences. This leads to the segmentation of the global space into isolated and polarized groups incapable of dialogue among themselves.

Post-truth era: In global networks, emotions and personal beliefs become more important than objective facts. The technologies of deepfakes and bot farms enable the manipulation of public opinion worldwide, undermining the foundations of democracy and triggering a global crisis of accountability.

Cyber surveillance: Communication becomes a tool of total control. The concept of "surveillance capitalism" by Shoshana Zuboff (2020)¹⁹ describes how personal data is turned into a commodity on a global scale, mainly through psychological influence/pressure, and the manipulation of user behavior through advertising, websites, and social networks.

2. Sociocultural identity and network public sphere

According to Jürgen Habermas (2000)²⁰, communication is designed to ensure the functioning of the public sphere (die Öffentlichkeit) as a platform for rational discussions. However, in the network society, this sphere is fragmented. Algorithms in social networks (e.g., Facebook) create "filter bubbles" and "echo chambers" in which users interact only with like-minded people, undermining the public sphere's ability to bring society together. Jean Baudrillard warns that an excess of such communication leads to "ecstasy", where the meaning of history is lost, and reality is replaced by simulacra – copies of reality in the absence of the original.

The globalization of communications leads to the erosion of traditional identities. Ukrainian researcher Larisa Nagorna emphasizes that modern Ukrainian society is trapped in value divisions, where traumatized historical memory and political polarization prevent consolidation. Communication in the digital environment serves as a tool for transferring cultural memory from "analog" to "digital" generations, which

¹⁹ Zuboff, S. (2020) *The Age of Surveillance Capitalism: The Fight for a Human Future at the New Frontier of Power*. (Update Edition). New York: PublicAffairs, 2020. 704 p.

²⁰ Habermas, J. (2000). Structural transformations of the public sphere. <https://reviewbooku.com/review/habermas-structural-transformation-of-the-public-sphere-4981180>

is necessary for preserving identity. Global communication radically transforms cultural identity, giving rise to complex dynamics of interaction between “own” and “other”.

By broadcasting unified symbols and meanings (Western standards of consumption, English-speaking pop culture), communication contributes to sociocultural homogenization. There is a risk of turning the world into a “non-place” (Non-places according to M. Augé (1990)²¹ – unified airports, shopping centers, digital platforms where there is no local specificity. This creates the phenomenon of “cultural entropy”, where diversity is absorbed by standardized content. It is about the tendency to increase entropy, disorder, and chaos, and to lose meaning and dissipate energy and information in the cultural system, especially during crises, leading to its degradation, unpredictability, and the destruction of old norms and values.

Such a modern trend is the opposite of orderly and stable systems of a stable society. In a transitive global world, communication and discussion create new ideas and directions for development, maintaining dynamic stability and preventing stagnation and collapse.

At the same time, the sociocultural reality also demonstrates the reverse process, which Roland Robertson termed “glocalization”. He describes it as the ability of local cultures to adapt global communication flows to their needs. Within the process of glocalization, R. Robertson (1995)²² singled out the following components:

- *Digital diaspora*: Communication allows ethnic groups to maintain identity regardless of place of residence.
- *Cultural hybridization*: The emergence of new forms of art, language, and everyday life that synthesize the global and the local.
- *Archaizing as a reaction*: In response to global pressures, neo-fundamentalist movements often arise, using the most modern means of communication to promote anti-globalist ideas.

3. Digitization and the Fourth Industrial Revolution

Sociological surveys and ethnographic studies allow us to ascertain the formation of a new type of personality – Homo Digitalis. The main feature of such a person is the combination of “clip thinking” with multitasking.

At the same time, there is a lack of humanism and deep empathy among people in the conditions of mediated connections (via Internet communication platforms, social networks, Internet gaming, etc.). As a result, modern communication becomes fragmented, negatively affecting the ability to take collective action at the community or nation level, significantly reducing it.

The fourth industrial revolution (Industry 4.0) is based on the convergence/synergy of the physical, digital, and biological worlds. Artificial intelligence (AI), robotics, and the Internet of Things (IoT) are becoming new drivers of global integration. Today, AI is not just a tool, but a “new electricity” that transforms all fields, from medicine to public

²¹ Augé, Marc. (1995) Non-Places: Introduction to an Anthropology of Supermodernity. <https://www.acsu.buffalo.edu/~jread2/Auge%20Non%20places.pdf>.

²² Robertson, R. (1995) Glocalization: Time-Space and Homogeneity-Heterogeneity. Global Modernities / Ed. M. Featherstone, S. Lash, R. Robertson. London, 1995. 768 p.

administration. Digital transformation contributes to the development of a “creative city” and a “smart society”, where knowledge and innovation replace raw resources. The use of big data (Big Data) enables organizations and states to predict social processes, but it also poses risks to digital sovereignty and privacy.

At the same time, researchers point to a digital divide (Digital Divide) at the level of international communication. As a result, a new digital and communication inequality is forming in the modern world. The point is that global communication is not uniform, but selective and controlled. Sociologists (Herbert Schiller, Raymond Williams) point to a “digital divide” between the Global North and the Global South. In particular, Herbert Schiller (1968)²³ is known as the author of the term “packaged consciousness”, which he used to describe the process of control of the American media by several corporations that “create, process, improve and control the circulation of images and information, determine our beliefs, attitudes and, ultimately, our behavior”.

Raymond Williams (1974)²⁴ pointed to the technological nature of the sphere and means of communication. He emphasized the social and partly repressive nature of the process of Definition of concepts: Definition is a real social process, but never (as in some theological and Marxist versions)... a completely controlling, entirely predictable set of reasons. Instead, the reality of Definition is the establishment of limits and pressures within which changing social practices are profoundly influenced but never necessarily controlled. Thus, countries without a developed communication infrastructure find themselves on the periphery of global processes, becoming objects rather than subjects of communication. This gives rise to a new form of colonialism – information neocolonialism. The purpose of this pattern of inequality is to maintain power and influence while simultaneously keeping other nations in a state of submission and dependence.

This goal is achieved not through direct political annexation but through the use of soft power and informational tools. This, in particular, is highlighted by Ukrainian experts Oleksiy Kush and Vitaly Tereshchuk (2023)²⁵ in their study of neocolonialism in the field of foreign language and media.

4. Strategic communications and information security in the global world

In the globalized world, state power is losing its monopoly on information, which actualizes the issue of global strategic communications. The essence of state strategies in the field of communications is the need to legitimize power by coordinating the use of all communication channels to promote national interests. In the era of globalization, communication ceases to be merely an auxiliary tool and becomes an independent strategy for the survival and dominance of the subjects of international relations. Strategic communication vectors are purposeful directions of informational and

²³ Schiller, Herbert (1968), “Social Control and Individual Freedom”. *Bulletin of the Atomic Scientists*, 24(5)/16.

²⁴ Williams, Raymond (1974). *Television: Technology and Cultural Form*. London and New York: Routledge. p. 133. Retrieved. 28 May. 2013.

²⁵ Tereshchuk, V. (2023). Africa in the Focus of Foreignization: Political and Media Dimension of Neocolonialism. *Mediaforum: Analytics, Forecasts, Information Management*, 12, 182–190.

meaningful influence that aim not just to inform, but to transform the value landscape and behavioral models of global audiences.

The diplomatic vector of states in the global world is being redirected from a monologue to a multilateral network dialogue. Traditional diplomacy based on closed intergovernmental channels is giving way to public and digital diplomacy. The fundamental difference in this transition is reflected in features such as inclusiveness and data diplomacy. The vector of inclusiveness implies that modern states direct their communicative efforts not only to the governments of other countries, but also to their civil society, opinion leaders, and youth. It is a strategy of “horizontal influence” and broad mass communication, where a message spreads, positively affects the audience, and gains support from the masses through social networks, bypassing official censorship. Data diplomacy focuses on using Big Data to analyze the sentiments of foreign audiences, enabling segmentation of communication to make it as personalized and effective as possible.

A special challenge of modern global communication is the information wars conducted with the help of fake news, deepfakes, and IPSO. Russian aggression against Ukraine demonstrated that disinformation can be used as a weapon to divide society. The strategic response to these threats is to develop cyber hygiene, support active fact-checking (StopFake, VoxCheck projects), and ensure the digital sustainability of the media space.

Based on the above, from a philosophical point of view, global communication essentially involves a war of narratives. Communication in the global space is not problem-free. Mutual benefit is achieved by making great efforts to ensure the country's stability and its ability to withstand crises and various turbulences. The strategic criterion here is the state or community's ability to impose its “agenda-setting” politically advantageous communicative discourse and narrative sovereignty. Education and science assume the lofty mission of serving as channels for broadcasting strategic interests by fostering loyal elites in other regions.

In conditions of global instability, strategic communication aims to minimize reputational and security risks. Modern globalization requires subjects to demonstrate ethical responsibility to humanity – compliance with the so-called ESG principles. The state of Ukraine faces several challenges in global communication coordinates. The most important thing is to use integration into the global communicative space in positive applied dimensions. Among the possible strategic communication vectors, the following are considered promising:

- *Formation of semantic filters.* The state seeks to create such a system of interpreting events that any information from the outside passes through the prism of Ukrainian national or bloc interests.

- *Narrative sovereignty.* In the conditions of the informational expansion of global corporations, the preservation of the right to one's own historical memory and cultural codes becomes a critically important vector. For Ukraine, this vector is key in countering disinformation, where the strategic task is to transform the subject's experience of struggle into a universal global symbol of freedom.

- *Academic mobility and educational diplomacy.* The education of international students is not only an economic process but also a strategic investment in future

communication bridges. A graduate of a Ukrainian university becomes an “ambassador” of Ukrainian culture and technology in his country. It is necessary to use digital platforms to export educational services. Communication here serves as a bridge between the Ukrainian scientific school and the agricultural hubs of recipient countries, such as African countries.

- *Technological expertise as an argument.* In the context of the global food crisis, Ukraine’s strategic communication vector is “agrarian intellectualization” – broadcasting the image of Ukraine as a technological leader that offers not just grain but also solutions for sustainable development.

- *Communication of trust.* In the “post-truth” world, verified information becomes a strategic resource. Building institutional trust through transparency and responsiveness is a vector that determines the country’s investment attractiveness.

- *Countering hybrid threats.* This vector involves not only the refutation of fakes, but also preventive work with citizens’ consciousness, and the development of media literacy as global immunity against manipulation.

- *Eco-discourse.* Strategic international communication on climate change, environmental security, and biodiversity conservation enables countries to occupy leading positions in the global political hierarchy while appealing to universal human values.

- *Agro-communication.* Formation of a narrative about Ukraine as a guarantor of food security. This requires international relations specialists to master strategic communication tools, particularly in African and Asian countries.

- *Philosophy of subjectivity.* Ukrainian humanitarianism should offer its own interpretation of globalization, emphasizing the subjectivity of middle states and the importance of preserving cultural authenticity in the era of digitalization.

Conclusions

Communication in the era of globalization ceases to be merely a technical process of data transfer and becomes a fundamental, ontological socio-cultural factor. Communication does not simply facilitate globalization; it ontologically constructs it. Without the communicative factor, globalization trends would remain confined to trade. However, communication transforms the mechanical convergence of countries into an organic interweaving of meanings, creating what Wallerstein called a “world-system”, but already in its digital, informational phase. It radically compresses space and time, forms network structures of publicity, and requires a constant re-conceptualization of identity. The introduction of artificial intelligence and Industry 4.0 technologies opens unprecedented development opportunities, but at the same time creates risks of dehumanization and the loss of meaning in social existence. For harmonious development in the face of global challenges, it is necessary to shift the emphasis from technological dominance to humanitarian modernization, where trust, ethics, and intercultural dialogue will become the basis of the stability of the world order. Communication is the principal architect of the globalized world. It acts simultaneously as a factor of unification, which creates prerequisites for planetary solidarity, and as an instrument of new forms of inequality and manipulation. Philosophical analysis

shows that the future of globalization depends on whether humanity can move from the instrumental use of communication technologies to the development of an ethical global dialogue.

Communication in the process of globalization is a tool of soft management of the world order. For Ukraine and its scientific institutions, this means moving from reactive communication (responses to threats) to proactive strategic narrative formation that integrates Ukrainian national interests into the global context of sustainable development and food security.

Implementing strategic communication vectors requires the modern state to abandon traditional propaganda methods in favor of intellectual communication. For Ukraine, in the context of its European integration aspirations and its expansion of influence in the Global South, it is critically important to synchronize these vectors, combining agrarian power, digital innovation, and humanitarian values. Only through strategic, multi-layered communication is it possible to achieve absolute subjectivity in the conditions of irreversible globalization. Working with global audiences, managing a country's reputation, and the ability to deconstruct manipulative narratives are becoming core competencies in a world where "being" means "being included in communication".

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1.3. Cultural Diversity as a Socio-Communicative Phenomenon

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Abstract

The current stage of development of a globalized society is characterized by the growing cultural heterogeneity of the communication space, which poses fundamentally new theoretical and methodological challenges for researchers of social communications. Cultural diversity has ceased to be exclusively an object of anthropological or ethnological study; it has become a key factor shaping interpersonal interaction, media practices, organizational communication, and public discourse in multicultural societies. At the same time, the rapid development of digital communication technologies has generated qualitatively new forms of cultural identity and communicative barriers that do not fit into the frameworks of classical theoretical models. The aim of this study is to provide a theoretical substantiation and systematization of the conceptual foundations for studying communication in conditions of cultural diversity as an integral socio-communicative phenomenon. The methodological basis of the research is a set of interrelated approaches: systems approach, analysis and synthesis of scientific sources, comparative method, conceptual modeling, and classification. The article presents a comprehensive analysis of leading theoretical models and concepts of intercultural communication, including Edward T. Hall's context theory, Geert Hofstede's cultural dimensions theory, Spitzberg and Deardorff's communicative competence theory, as well as constructivist and network approaches. Special attention is paid to the digital dimension of cultural diversity, including phenomena such as filter bubbles, the digital divide, and hybrid and diasporic digital identities. It is found that cultural diversity is not only a context but also an active factor that continuously constructs and transforms communication processes. A typology of approaches to studying the phenomenon is developed, and their integrative synthesis is proposed. The practical value of the study lies in the development of a theoretical toolkit for analyzing communication processes in polyethnic and multicultural environments, particularly in postcolonial contexts. The results of the research can be used in educational programs in social communications, media literacy, and intercultural management. Prospects for further research are associated with the empirical study of specific communication practices in multicultural environments of Ukraine and the development of methodological tools for investigating digital forms of cultural diversity.

Keywords: *cultural diversity, social communication, intercultural communication, communication phenomenon, cultural identity, digital media, communicative competence.*

Introduction

In contemporary academic discourse, the concept of "cultural diversity" has become one of the key categories of social and humanitarian inquiry. Globalization processes, mass migration, the development of digital communication technologies, and the emergence of a network society have led to a qualitative transformation of the conditions under which human interaction takes place. This transformation poses fundamentally

new research challenges to the scholarly community related to understanding the nature of communication in conditions of cultural heterogeneity.

In the twentieth century, the study of intercultural communication was primarily rooted in anthropological and linguistic research. However, since the 1970s, the field has significantly expanded, encompassing organizational, mass, and interpersonal communication. Today, cultural diversity is studied not only as an objective characteristic of society but also as a construct reproduced in media texts, educational programs, public discourse, and digital communication. This turns the phenomenon into a fundamentally interdisciplinary object of research, requiring the integration of sociology, cultural studies, communication studies, and media studies.

The issue of intercultural communication occupies a significant place in international academic literature. Researchers focus on various aspects of this phenomenon, ranging from the study of structural characteristics of cross-cultural interaction to the analysis of specific communication barriers and strategies for overcoming them. In particular, Ting-Toomey and Dorjee (2019)¹ developed the face-negotiation theory, which demonstrates how culturally determined norms of behavior shape the nature and outcomes of intercultural interaction. Kim (2020)² investigates the process of adaptive intercultural communication and the formation of cross-cultural identity in conditions of global mobility.

The digital dimension of cultural diversity is explored in the works of Castells (2021)³, who analyzes the role of networked communications in shaping new forms of cultural identity and social solidarity. Also important is the concept of cultural intelligence, developed in the research of Earley and Ang (2020)⁴, which allows for understanding an individual's capacity to function effectively in culturally diverse environments. Among Ukrainian scholars, the works of Rizun (2021)⁵ provide a systematic analysis of socio-communicative processes, while Horodenska (2022)⁶ examines the linguistic dimensions of cultural identity in the Ukrainian context.

The growing interest in issues of cultural diversity within communication studies can be explained by several factors. First, the intensification of migration flows has transformed many states into de facto multicultural societies, requiring the development of new communicative norms and practices. Second, the globalization of media markets and the emergence of transnational media spaces have made cultural diversity both a resource and a source of conflict. Third, the development of digital platforms has

¹ Ting-Toomey, S., Dorjee, T. (2019). *Communicating across cultures* (2nd ed.). Guilford Press.

² Kim, Y. Y. (2020). *Becoming intercultural: An integrative theory of communication and cross-cultural adaptation* (2nd ed.). Sage Publications.

³ Castells, M. (2021). *The network society: A cross-cultural perspective* (Updated ed.). Edward Elgar Publishing. <https://doi.org/10.4337/9781800378094>

⁴ Earley, P. C., Ang, S. (2020). *Cultural intelligence: Individual interactions across cultures* (Reissue ed.). Stanford Business Books

⁵ Rizun, V. V. (2021). *Masses*. Publishing and Printing Center "Kyiv University".

⁶ Horyodenska, K. (2022). Language identity and communication in conditions of cultural diversity. *Ukrainian Language*, 1, 3–18. <https://doi.org/10.15407/ukrmova2022.01.003>

enabled an unprecedented intensity of cross-cultural communicative interactions while simultaneously generating new forms of cultural segregation (Van Dijk, 2020)⁷.

Despite a significant number of publications, several conceptual issues remain unresolved in the academic literature. First, there is no unified theoretical model that describes communication processes in conditions of cultural diversity as a holistic phenomenon. Second, the question of how digital technologies transform the nature of cultural barriers in communication remains insufficiently explored. Third, the role of cultural diversity not only as a context but also as an active factor in constructing communicative practices requires deeper conceptualization. Fourth, the specific postcolonial dimension of cultural diversity within the Ukrainian communication space remains practically underexplored.

The relevance of this study is determined by the need to develop theoretical tools for analyzing contemporary communication processes in multicultural environments.

The aim of the article is to identify and systematize the theoretical foundations of studying communication in conditions of cultural diversity as a socio-communicative phenomenon.

Achieving this aim involves the following objectives: 1) to analyze the basic theoretical approaches to studying cultural diversity in the context of social communications; 2) to reveal the conceptual potential of leading models of intercultural communication; 3) to determine the specificity of the digital dimension of cultural diversity in the communication space; 4) to propose an integrative typology of approaches to the study of the phenomenon.

The scientific novelty of the work lies in the synthesis of classical and contemporary theoretical approaches and the development of a multidimensional model of cultural diversity as a socio-communicative phenomenon.

Literature Review

The theoretical foundations for studying communication in conditions of cultural diversity have developed at the intersection of several scholarly traditions. The first of these is the American school of intercultural communication, originating from the work of anthropologist Edward T. Hall. In his seminal works, Hall (1959, 1976⁸) introduced the concept of “high-context” and “low-context” communication, which remains a fundamental analytical tool for examining cultural differences in communication. According to this concept, cultures differ in the extent to which meaning is made explicit or remains embedded in the context of interaction.

The second key theoretical tradition is the approach of Dutch scholar Geert Hofstede, who developed a quantitative model of cultural dimensions. Hofstede et al. (2010)⁹ identified six cultural dimensions along which cultures can be compared: power distance, individualism/collectivism, masculinity/femininity, uncertainty avoidance, long-term orientation, and indulgence/restraint. This model has been widely applied

⁷ Van Dijk, J. (2020). *The digital divide*. Polity Press.

⁸ Hall, E. T. (1976). *Beyond culture*. Anchor Books.

⁹ Hofstede, G., Hofstede, G. J., Minkov, M. (2010). *Cultures and organizations: Software of the mind* (3rd ed.). McGraw-Hill.

in cross-cultural communication research and allows for explaining a significant range of differences in communicative styles across cultures. Hutnik and Street (2020)¹⁰ demonstrated that Hofstede's model remains relevant in the context of digital communication, although it requires certain adaptations.

The third important tradition is the theory of communicative competence developed in the works of Spitzberg and Cupach. Spitzberg (2019)¹¹ defines intercultural communicative competence as the ability to interact effectively and appropriately in intercultural situations by combining knowledge, motivation, and behavioral skills. This concept has become the basis for numerous models of intercultural training in education and organizational management. Deardorff (2020)¹² expanded the understanding of competence by including critical thinking and the ability to reflect on one's own cultural assumptions.

Constructivist and intersectional approaches to the study of cultural diversity occupy a significant place in contemporary academic discourse. Flores and Hasian (2022)¹³ emphasize that cultural identity is not a fixed essence but is continuously constructed through communication. This approach helps overcome the limitations of essentialist views of culture and reveals the dynamic nature of cultural diversity. Intersectional analysis, in turn, focuses on how cultural identity intersects with other social categories—such as class, gender, and race—and how these intersections influence communicative interaction (Collins Bilge, 2020)¹⁴.

A substantial contribution to the theoretical understanding of cultural diversity has been made by media studies. McQuail (2020)¹⁵ views media as a key institution that constructs representations of cultural diversity and shapes social norms of intercultural interaction. Cottle (2020)¹⁶ examines how media both reflect and produce representations of “self” and “other” in multicultural societies. Through these and related studies, it has become possible to conceptualize the relationship between media representation, cultural diversity, and communicative practices within society.

A separate line of research is associated with the study of cultural diversity in the context of organizational communication. Brett et al. (2020)¹⁷ examine how cultural

¹⁰ Hutnik, N., Street, R. (2020). *Multiculturalism in a global society* (2nd ed.). Blackwell Publishing. <https://doi.org/10.1002/9781119011040>

¹¹ Spitzberg, B. H. (2019). A model of intercultural communication competence. In L. A. Samovar, R. E. Porter, E. R. McDaniel (Eds.), *Intercultural communication: A reader* (15th ed., P. 337–348). Cengage.

¹² Deardorff, D. K. (2020). *Manual for developing intercultural competencies: Story circles*. UNESCO Publishing. <https://doi.org/10.54677/ZRZU8235>

¹³ Flores, L. A., Hasian, M. A. Jr. (2022). Returning to Aztlán and La Raza: Cultural communication and the politics of identity. *Western Journal of Communication*, 79(5), 551–570. <https://doi.org/10.1080/10570314.2015.1043027>

¹⁴ Collins, P. H., Bilge, S. (2020). *Intersectionality* (2nd ed.). Polity Press.

¹⁵ McQuail, D. (2020). *McQuail's mass communication theory* (7th ed.). Sage Publications.

¹⁶ Cottle, S. (2020). Mediatized rituals: Beyond manufacturing consent. *Media, Culture Society*, 28(3), 411–432. <https://doi.org/10.1177/0163443706062910>

¹⁷ Brett, J., Behfar, K., Kern, M. C. (2020). Managing multicultural teams. *Harvard Business Review*, 84(11), 84–91.

heterogeneity within teams influences decision-making processes, idea generation, and conflict resolution. It has been established that multicultural teams demonstrate higher creative potential but face greater communicative challenges compared to culturally homogeneous teams. These findings are of significant importance for organizational communication theory and management practices in conditions of cultural diversity.

The issue of normative regulation of cultural diversity within the communication space is studied within media policy research. Approaches grounded in normative media theories (Christians et al., 2019)¹⁸ analyze how different media systems—liberal, social-democratic, and polarized-pluralist—either ensure or restrict the access of cultural minorities to the public communication space. In addition, UNESCO’s 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions enshrines cultural diversity as a fundamental right and a condition for sustainable societal development, thereby adding an important normative dimension to the field.

A promising research direction is postcolonial studies, which reinterpret relations between cultures through the lens of power asymmetries. Bhabha (2020)¹⁹ develops the concept of the “third space”—a zone of hybridity emerging from the interaction between colonial and subordinate cultures, generating new forms of cultural identity and communicative practices. This concept is particularly relevant for analyzing the cultural situation in Ukraine as a society undergoing postcolonial transformation under conditions of ongoing armed conflict.

Materials and Methods

The study is constructed as a theoretical analysis of the conceptual foundations of communication research in conditions of cultural diversity. The methodological framework of the work is based on a set of interrelated approaches and methods, selected in accordance with the aim and objectives of the study.

The systems approach is applied to consider cultural diversity as an integrated phenomenon composed of interrelated elements—communication actors, communication channels, cultural codes, and contexts. This approach enables consideration of both structural and dynamic aspects of the phenomenon under study, revealing relationships between different levels of communicative interaction: micro-level (interpersonal communication), meso-level (organizational and group communication), and macro-level (mass and public communication).

The method of theoretical analysis and synthesis is used to process a wide range of scientific sources from social communication studies, cultural studies, social psychology, and media studies. The analysis of academic publications was conducted according to the following criteria: relevance to the research topic, topicality (primarily publications from 2019–2024), and indexing in international scientometric databases (Web of Science, Scopus). In total, more than 60 scientific sources were analyzed, from which the most representative ones were selected to address the research problem.

¹⁸ Christians, C. G., Glasser, T. L., McQuail, D., Nordenstreng, K., White, R. A. (2019). *Normative theories of the media: Journalism in democratic societies*. University of Illinois Press.

¹⁹ Bhabha, H. K. (2020). *The location of culture* (2nd ed.). Routledge. <https://doi.org/10.4324/9780203820551>

The comparative method is used for the comparative analysis of different theoretical approaches and models of intercultural communication, identifying their similarities and differences, advantages, and limitations. The comparison was carried out according to several parameters: object and subject of study, methodological assumptions, practical applicability, explanatory capacity regarding contemporary communication phenomena, and level of analysis (individual, group, institutional, systemic).

The method of conceptual modeling is applied to develop an integrative theoretical model that combines key principles of different approaches to the study of communication in conditions of cultural diversity. The modeling process follows the principles of theoretical adequacy, explanatory power, and openness to further empirical verification. The result is a typology of approaches (structuralist, competence-based, constructivist, network, postcolonial), presented in the form of a comparative framework.

The classification method is used to systematize theoretical approaches, forms of cultural diversity, and types of communication barriers. The classification is based on clear criteria, which ensures conceptual consistency and avoids arbitrary categorization. The source base of the study includes fundamental theoretical works on intercultural communication (Hall, 1976²⁰; Hofstede et al., 2010²¹), as well as contemporary research in digital communication and cultural diversity (Castells, 2021²²; Kim, 2020²³; Van Dijk, 2020²⁴).

The hermeneutic method is applied to the interpretation of key theoretical texts, enabling the identification of their conceptual potential and underlying methodological assumptions. In particular, hermeneutic analysis is used in examining Homi Bhabha's concept of the "third space" and Manuel Castells' network theory—texts that require careful and context-sensitive interpretation.

Results and Discussion

The theoretical foundations of communication research in conditions of cultural diversity emerge at the intersection of several academic disciplines, including sociolinguistics, intercultural communication, psycholinguistics, social psychology, and cultural studies. Within contemporary scholarly discourse, communication is viewed not merely as an information transfer process but as a complex, multilevel system of interaction in which linguistic, cognitive, social, and cultural factors are in constant dynamic interdependence. This issue becomes particularly relevant in the context of globalization, migration processes, and intensive intercultural exchange, where

²⁰ Hall, E. T. (1976). *Beyond culture*. Anchor Books.

²¹ Hofstede, G., Hofstede, G. J., Minkov, M. (2010). *Cultures and organizations: Software of the mind* (3rd ed.). McGraw-Hill.

²² Castells, M. (2021). *The network society: A cross-cultural perspective* (Updated ed.). Edward Elgar Publishing. <https://doi.org/10.4337/9781800378094>

²³ Kim, Y. Y. (2020). *Becoming intercultural: An integrative theory of communication and cross-cultural adaptation* (2nd ed.). Sage Publications.

²⁴ Van Dijk, J. (2020). *The digital divide*. Polity Press.

interactions between representatives of different cultures become an integral part of social life.

In the theoretical interpretation of communication under conditions of cultural diversity, the concept of culture as a system of symbols, norms, values, and behavioral patterns plays a central role, as it determines the way reality is interpreted. Culture functions as a kind of “filter” of information perception, shaping cognitive schemes through which individuals interpret communicative messages. Consequently, in intercultural interaction, communication barriers may arise due to differences in linguistic codes, nonverbal signals, social norms, and cultural expectations. Such barriers may manifest at both verbal and nonverbal levels of communication, including variations in intonation, gestures, spatial distance, speech tempo, and other communicative features.

A significant theoretical basis for intercultural communication research is provided by cultural dimension theories, which allow for the systematization of differences between cultures. In particular, Geert Hofstede made a substantial contribution to this field by proposing a model of cultural dimensions, including individualism–collectivism, power distance, uncertainty avoidance, masculinity–femininity, and long-term orientation. These parameters make it possible to explain differences in communicative behavior among representatives of various cultures, their expectations regarding social interaction, and decision-making patterns.

Equally important is Edward T. Hall’s theory of high-context and low-context cultures. According to this theory, in high-context cultures a significant portion of information is conveyed indirectly through context, nonverbal signals, and social norms, whereas in low-context cultures communication is predominantly direct and explicit. This has a direct impact on the effectiveness of intercultural interaction, as failure to account for these differences may lead to misunderstandings and conflicts.

Within psycholinguistics, cognitive mechanisms of language processing are studied, which makes it possible to understand how linguistic and cultural factors influence processes of perception, interpretation, and production of speech. In particular, the concept of the linguistic worldview is essential, as it reflects the specific ways in which reality is conceptualized in different cultures. Differences in linguistic worldviews may lead to divergent interpretations of the same phenomena, thereby affecting communicative effectiveness.

From the perspective of social psychology, communication in conditions of cultural diversity is viewed as a process of intergroup interaction in which social attitudes, stereotypes, and prejudices play a significant role. The formation of positive or negative attitudes toward representatives of other cultures can significantly influence the nature of communication, its openness, trust, and willingness to cooperate. In this context, the development of intercultural competence is essential, encompassing knowledge of other cultures, effective communication skills, and tolerant attitudes toward cultural differences.

Modern research also pays considerable attention to the role of language as an instrument of social identification. Language not only transmits information but also functions as a means of constructing social reality, shaping identity, and expressing

belonging to a cultural community. In multilingual environments, communication is often accompanied by phenomena such as code-switching, interference, and linguistic adaptation, reflecting an individual's attempt to integrate effectively into a new cultural environment.

A special place in the theoretical foundations of the study is occupied by issues of intercultural conflicts and strategies for their resolution. Communicative conflicts may arise due to different interpretations of behavior, mismatched expectations, or violations of cultural norms. Effective management of such conflicts involves the development of empathy skills, active listening, cultural sensitivity, and cognitive flexibility. It is also important to employ adaptive communication strategies that take cultural context into account and promote mutual understanding.

In the context of globalization processes, the study of digital communication is becoming increasingly important, as it creates new forms of intercultural interaction. The online environment expands communication opportunities while simultaneously generating new challenges related to the absence of nonverbal signals, differences in linguistic standards, and cultural interpretations of digital messages. This necessitates a reconsideration of traditional theoretical approaches and the development of new models that take into account the specifics of the digital environment.

Thus, the theoretical foundations of communication research in conditions of cultural diversity are based on the integration of interdisciplinary approaches that allow for a comprehensive analysis of this complex phenomenon. They encompass both linguistic and sociocultural aspects of communication, take into account cognitive mechanisms and social factors, and emphasize the need to develop intercultural competence as a key condition for effective interaction in the contemporary globalized world.

The further development of the theoretical foundations of communication research in conditions of cultural diversity involves addressing the problem of meaning interpretation as a central element of the communicative process. In this context, hermeneutics is of significant importance, as it views the process of understanding as a complex intellectual activity dependent on prior experience, cultural context, and the individual's cognitive structures. In intercultural communication, the interpretation of messages is often complicated by differences in "horizons of understanding", which may lead to distortion of meaning or the formation of incorrect assumptions about the interlocutor's intentions. Within communication theory, particular attention is given to models describing the structure and dynamics of communicative acts. Classical linear models, which treat communication as a one-way process of information transfer from sender to receiver, prove insufficient for explaining the complexity of intercultural interaction. In contrast, interactive and transactional models emphasize the reciprocal nature of communication, where both parties simultaneously act as senders and receivers of messages, and meaning is constructed through shared activity. In this regard, the ideas of Jürgen Habermas are particularly important, especially his concept of communicative action, which focuses on achieving mutual understanding through rational dialogue and the coordination of meanings.

A significant component of theoretical analysis is also the study of discourse as a sociocultural phenomenon. Within discourse analysis, communication is viewed not

only as speech activity but also as a form of social practice that reflects power relations, ideological positions, and cultural norms of society. This makes it possible to examine how cultural differences are manifested in language, how communicative strategies are formed, and how social reality is constructed through language.

The concept of intercultural adaptation is also of particular importance, describing the process of an individual's adjustment to a new cultural environment. In this context, stages of culture shock, acculturation, and integration are considered, all of which are accompanied by changes in communicative behavior and value systems. An important aspect is the formation of a so-called "third culture"—an intermediate space in which elements of different cultures are synthesized, creating new models of interaction.

A significant contribution to the development of intercultural communication theory was made by Milton Bennett, who developed the Developmental Model of Intercultural Sensitivity. According to this model, an individual passes through several stages—from ethnocentrism to ethnorelativism—reflecting the increasing ability to understand and accept cultural differences. This approach emphasizes that effective intercultural communication is the result not only of knowledge but also of personal development and worldview transformation.

In contemporary conditions, particular attention is paid to the issue of language policy and its impact on communication in multicultural societies. Language policy defines the status of languages, regulates their use in various spheres of life, and influences access to information and social resources. In this context, communication functions not only as a means of interaction but also as an instrument of social integration or, conversely, the marginalization of certain population groups. In addition, an important research direction is the analysis of nonverbal communication, which plays a key role in intercultural interaction. Gestures, facial expressions, posture, eye contact, and other nonverbal signals may carry different meanings across cultures, creating additional challenges for mutual understanding. The study of these aspects enables a deeper understanding of communication mechanisms and the development of effective interaction strategies. It is also necessary to consider the role of technologies in transforming communicative practices. The development of digital platforms, social networks, and global information systems contributes to the emergence of new forms of communication that combine elements of different cultures and create conditions for a global communicative space. In this environment, new linguistic norms, communication styles, and cultural codes are actively formed, which requires further theoretical reflection.

Thus, the further development of the theoretical foundations of communication research in conditions of cultural diversity requires a comprehensive approach that integrates different scientific paradigms and takes into account both traditional and emerging aspects of communicative interaction. Such an approach allows not only a deeper understanding of the nature of communication but also the development of effective mechanisms for ensuring mutual understanding, tolerance, and cooperation in a multicultural world.

Expanding the theoretical discourse, it is appropriate to emphasize cognitive-discursive approaches, which allow communication in conditions of cultural diversity

to be viewed as a process of meaning construction within specific mental models. In this context, cognitive linguistics plays an important role, as it studies the relationship between language, thought, and culture. It is based on the assumption that linguistic structures reflect culturally specific ways of conceptualizing the world; therefore, communication between representatives of different cultures involves the interaction of different cognitive systems. This necessitates taking into account concepts, frames, and scenarios underlying speech activity and shaping message interpretation.

Within contemporary research, the idea of multicultural identity is gaining increasing importance. It is formed as a result of an individual's simultaneous involvement in multiple cultural spaces. Such an identity is characterized by flexibility, the ability to switch between different cultural codes, and adaptation to diverse communicative situations. This phenomenon is closely linked to globalization and mobility processes, which contribute to the formation of new types of social interaction. In this context, communication functions not only as a means of information exchange but also as a tool for constructing and representing identity.

A separate area of interest is the phenomenon of interculturalism, which, unlike multiculturalism, emphasizes not only the coexistence of different cultures but also their active interaction and mutual enrichment. Interculturalism presupposes the development of dialogue between cultures, promotes the formation of a shared communicative space, and reduces social distance between different groups. In this regard, the development of intercultural competence becomes a key resource for effective communication. Significant attention is also given to social constructivist theory, according to which social reality, including cultural norms and meanings, is formed through communication. This implies that communication not only reflects cultural differences but also actively constructs, reproduces, or transforms them. In this context, language is viewed as an instrument of social influence capable of shaping perceptions of "self" and "other", maintaining or deconstructing stereotypes, and facilitating social integration.

A new and promising research direction is the study of the emotional dimension of communication in conditions of cultural diversity. Emotions play a crucial role in interaction, influencing information perception, message interpretation, and decision-making. However, cultural differences in the expression and interpretation of emotions may lead to misunderstandings and conflicts. In this context, the concept of emotional intelligence becomes particularly relevant, referring to the ability to recognize, understand, and regulate one's own emotions and those of others in communication processes.

It is also important to consider the role of power and hierarchy in communicative processes. Different cultures have different understandings of acceptable forms of expressing authority, levels of formality in communication, and decision-making styles. This influences communication structure, including role distribution, linguistic strategies, and the degree of openness in interaction. An analysis of these aspects allows for a deeper understanding of communication mechanisms and helps prevent potential conflicts.

Contemporary approaches also include the study of intercultural communication in organizational contexts. In multinational companies, effective communication is a key

factor of success, as it ensures coordination of actions, knowledge exchange, and the formation of corporate culture. In this context, leadership, diversity management, and the development of communication strategies that take into account employees' cultural characteristics are particularly important.

Furthermore, critical communication studies are actively developing within contemporary academic discourse, focusing on identifying inequalities, discrimination, and domination within communicative practices. This approach allows for the analysis of how cultural differences may be used to justify social inequality or exclude certain groups from communicative spaces.

Thus, further deepening of the theoretical foundations of communication research in conditions of cultural diversity requires the integration of new approaches that consider cognitive, emotional, social, and technological aspects of interaction. This enables the formation of a holistic understanding of communication as a complex, multidimensional process that is continuously transformed under the influence of global changes while simultaneously playing a key role in shaping modern society.

The analysis of theoretical approaches to the study of communication in conditions of cultural diversity has revealed several key conceptual dimensions that define the research landscape in this field. The results are presented below in thematic blocks.

1. Cultural Diversity as a Category of Social Communication

Cultural diversity as a category of social communication is a multidimensional phenomenon encompassing linguistic, ethnic, religious, value-based, and behavioral heterogeneity of social communities. In the classical understanding, the concept of "culture" refers to all learned and collectively shared norms, values, knowledge, and practices transmitted from generation to generation (Hofstede et al., 2010)²⁵. Within the context of social communications, culture functions simultaneously as a frame for interpreting messages and as a system of codes regulating their production and reception.

At the same time, contemporary researchers increasingly emphasize the dynamic and socially constructed nature of cultural identity. Flores and Hasian (2022)²⁶ demonstrate that cultural belonging is not a fixed attribute of an individual but is continuously constructed and reconstructed in each specific communicative act. This implies that cultural diversity is not merely a factual state of society but also a process of continuous reproduction of cultural differences through communication. Such an understanding enables the analysis of how communicative practices themselves—including media texts, political discourse, and language policy—participate in constituting cultural diversity.

Also important is the concept of cultural hybridity, which becomes particularly relevant in the era of global mobility and digital communication. Bhabha (2020)²⁷

²⁵ Hofstede, G., Hofstede, G. J., Minkov, M. (2010). *Cultures and organizations: Software of the mind* (3rd ed.). McGraw-Hill.

²⁶ Flores, L. A., Hasian, M. A. Jr. (2022). Returning to Aztlán and La Raza: Cultural communication and the politics of identity. *Western Journal of Communication*, 79(5), 551–570. <https://doi.org/10.1080/10570314.2015.1043027>

²⁷ Bhabha, H. K. (2020). *The location of culture* (2nd ed.). Routledge. <https://doi.org/10.4324/9780203820551>

interprets hybridity not as a simple blending of two cultures but as the emergence of a qualitatively new “third space”, in which traditional cultural identities are continuously reinterpreted and recombined. This space is characterized by a specific dynamism of communicative practices, where established cultural codes are constantly re-signified and acquire new meanings. In the context of Ukraine, which is undergoing a complex process of postcolonial identity formation and cultural self-determination, this concept gains particular explanatory power.

Cultural diversity operates at different levels of social organization. At the micro level, it is manifested in differences in communicative styles, expectations, and norms of individuals shaped by various cultural traditions. At the meso level, it appears in differences between organizational cultures, regional identities, and subcultural communities. At the macro level, it is reflected in differences between national cultural systems, which are expressed in media spaces, educational systems, and public discourses. This multilevel structure necessitates a multilevel theoretical toolkit for analyzing the phenomenon.

Table 1. Dimensions of Cultural Diversity in Social Communication

Dimension	Characteristic	Impact on Communication
Linguistic	Language diversity, dialects, registers	Code barriers, translation issues, multilingual communication
Value-based	Differences in core values and norms	Divergent interpretation of messages
Behavioral	Different communication styles and practices	Misunderstandings, cultural stereotypes
Religious	Differences in worldview and rituals	Taboo topics, symbolic boundaries
Digital	Unequal access and digital subcultures	Filter bubbles, algorithmic segregation
Postcolonial	Asymmetry of cultural power and colonial legacy	Dominant discourses, marginalization of minorities

2. Theoretical Models of Intercultural Communication: Comparative Analysis

A comparative analysis of leading theoretical models of intercultural communication allows for the identification of their conceptual strengths and limitations. Edward T. Hall’s model focuses on implicit cultural dimensions of time, space, and context. The distinction between “high-context” and “low-context” cultures helps explain a significant portion of misunderstandings in intercultural interaction: in high-context cultures, a large part of information is embedded in context—social relationships, body language, and participants’ status—rather than in verbal messages. This fundamentally differs from communication in low-context cultures, where information must be explicit and precise (Hall, 1976)²⁸.

Hofstede’s cultural dimensions model offers a quantitative analytical framework that enables the comparison of cultures using standardized indicators. Particularly important for social communication are the dimensions of individualism/collectivism and power distance. In collectivist cultures, communication is oriented toward group interests, whereas in individualist cultures it emphasizes personal opinions and goals.

²⁸ Hall, E. T. (1976). *Beyond culture*. Anchor Books.

The power distance dimension determines the extent to which it is acceptable to openly express disagreement with authority figures, directly influencing communication styles in organizational and educational contexts (Hofstede et al., 2010)²⁹. Hutnik and Street (2020) demonstrated that these dimensions remain relevant in digital environments, although digitalization somewhat reduces cultural differences in formal communication practices.

The theory of communicative competence developed by Spitzberg (2019)³⁰ emphasizes that effective intercultural interaction requires not only knowledge of cultural differences but also appropriate skills and motivation. This three-component model (knowledge–skills–motivation) has strong practical relevance, particularly in education and organizational management. Deardorff (2020)³¹ expanded this framework by adding “attitudes”–openness, respect, and curiosity–as psychological prerequisites for effective intercultural communication. She also emphasized the importance of “critical cultural self-awareness”, understood as the ability to reflect on one’s own cultural assumptions and biases.

Constructivist approaches highlight the processual nature of cultural identity and its role in intercultural interaction. From this perspective, cultural diversity is not merely a set of predefined differences between cultures but a continuously reproduced outcome of communicative practices. This approach enables the analysis of how certain discourses “naturalize” cultural differences, making them visible and meaningful, while others may minimize or challenge them (Flores Hasian, 2022)³². From a constructivist standpoint, intercultural communication is not only the transfer of information between representatives of different cultures but also a mechanism for the mutual construction of cultural identities.

The postcolonial approach, represented by Bhabha’s (2020)³³ concept of the “third space”, examines intercultural communication through the lens of power asymmetries and relations of domination. This perspective argues that there is no symmetrical exchange between cultures–any interaction occurs within specific power relations that determine which cultural logic is treated as “normative” and which is marked as deviant. The postcolonial approach is particularly relevant for understanding the linguistic and cultural situation in Ukraine, where processes of cultural decolonization unfold under conditions of ongoing aggression.

²⁹ Hofstede, G., Hofstede, G. J., Minkov, M. (2010). *Cultures and organizations: Software of the mind* (3rd ed.). McGraw-Hill.

³⁰ Spitzberg, B. H. (2019). A model of intercultural communication competence. In L. A. Samovar, R. E. Porter, E. R. McDaniel (Eds.), *Intercultural communication: A reader* (15th ed., P. 337–348). Cengage.

³¹ Deardorff, D. K. (2020). *Manual for developing intercultural competencies: Story circles*. UNESCO Publishing. <https://doi.org/10.54677/ZRZU8235>

³² Flores, L. A., Hasian, M. A. Jr. (2022). Returning to Aztlán and La Raza: Cultural communication and the politics of identity. *Western Journal of Communication*, 79(5), 551–570. <https://doi.org/10.1080/10570314.2015.1043027>

³³ Bhabha, H. K. (2020). *The location of culture* (2nd ed.). Routledge. <https://doi.org/10.4324/9780203820551>

The face-negotiation theory proposed by Ting-Toomey and Dorjee (2019)³⁴ focuses on how culturally specific norms of “face”-social reputation and dignity-shape communicative behavior in conflict situations. This theory is especially valuable for analyzing intercultural conflicts and negotiations. It has been found that representatives of collectivist cultures tend to prefer integrative face-saving strategies, whereas representatives of individualist cultures more often adopt confrontational strategies.

Table 2. Comparative Characteristics of Theoretical Approaches to the Study of Communication in Conditions of Cultural Diversity

Approach	Key representatives	Object of analysis	Limitations
Structuralist	Hall, Hofstede	Stable cultural dimensions and their impact on communication	Risk of essentialism, static view of culture
Competence-based	Spitzberg, Deardorff	Individual skills of effective intercultural interaction	Underestimation of structural factors
Constructivist	Flores, Hasian	Process of constructing cultural identities in communication	Difficult operationalization
Network	Castells, Van Dijk	Role of digital technologies in transforming culture	Technological determinism
Postcolonial	Bhabha, Collins	Power asymmetries in intercultural interaction	Limited applicability in quantitative methods

3. Digital Dimension of Cultural Diversity in the Communication Space

Digitalization of the communication space has generated qualitatively new forms of cultural diversity and new dimensions of communication barriers. Castells (2021)³⁵, in his theory of the network society, shows that digital communication technologies have become a key infrastructural element restructuring social relations, including relations between cultural communities. Global digital platforms—social networks, streaming services, and search engines—on the one hand enable unprecedented cultural interaction, while on the other hand generate new forms of cultural isolation and segregation.

The phenomenon of “filter bubbles”, described by Pariser (2011) and studied by numerous contemporary scholars, indicates that algorithmic personalization of digital content may reinforce cultural homogenization within specific communities. Users are predominantly exposed to content that aligns with their existing preferences and beliefs, which limits intercultural exposure. Kim (2020)³⁶ shows that new diasporic identities are formed in the digital space, combining elements of both the culture of origin and the host culture, yet not fully coinciding with either of them.

Digital cultural diversity also has its own internal logic: online environments give rise to subcultures that are not geographically bound but develop their own norms, languages, and communicative practices. These “digital cultures” interact with

³⁴ Ting-Toomey, S., Dorjee, T. (2019). *Communicating across cultures* (2nd ed.). Guilford Press.

³⁵ Castells, M. (2021). *The network society: A cross-cultural perspective* (Updated ed.). Edward Elgar Publishing. <https://doi.org/10.4337/9781800378094>

³⁶ Kim, Y. Y. (2020). *Becoming intercultural: An integrative theory of communication and cross-cultural adaptation* (2nd ed.). Sage Publications.

traditional cultural identities, producing complex hybrid forms. Abidin (2021)³⁷, in her study of influencers, demonstrates how digital communicative practices construct new cultural patterns and identities that spread beyond geographical and cultural borders. Another important issue is the “digital divide”, which refers to unequal access to digital technologies among different cultural and social groups. This divide functions as a factor that reproduces and intensifies existing cultural inequalities in the communication space. Studies by Van Dijk (2020)³⁸ show that the digital divide is not only technical but also cultural in nature: even with physical access to the internet, members of marginalized cultural groups may be excluded from full participation in the digital communication space due to disparities in digital literacy and cultural capital.

An important aspect of the digital dimension of cultural diversity is the issue of algorithmic bias. Numerous studies demonstrate that algorithms underlying digital platforms reproduce and amplify cultural biases embedded in the data on which they are trained. This means that seemingly neutral technological systems are, in fact, culturally conditioned and may systematically marginalize certain cultural groups and their communicative practices. Understanding this mechanism is critical for developing a culturally inclusive digital communication space.

Digitalization has also significantly influenced the formation and maintenance of cultural identity within diasporic communities. Traditionally, diaspora communities maintained connections with their homeland through limited channels such as correspondence, occasional visits, and ethnic media. Today, digital technologies enable near real-time participation in the cultural and communicative life of the country of origin. Kim (2020)³⁹ shows that this leads to the emergence of new forms of transnational identity, in which the boundary between “here” and “there” becomes increasingly blurred.

4. Levels and Mechanisms of Communication Barriers in Conditions of Cultural Diversity

One of the key outcomes of the theoretical analysis is the systematization of mechanisms underlying the formation of communication barriers in conditions of cultural diversity. The analysis shows that these barriers operate at several interconnected levels and differ in their nature.

At the semantic level, cultural differences lead to divergences in the meanings of words, concepts, and symbols. Even when communication takes place in a shared language, representatives of different cultural communities may attribute significantly different meanings to identical verbal forms. This phenomenon, known as “semantic drift”, is particularly pronounced in domains where cultural values and experiences differ substantially—such as family, power, time, and space. Hall (1976)⁴⁰ demonstrated

³⁷ Abidin, C. (2021). Influencer publics and platform capitalisms in Southeast Asia. *Convergence*, 27(2), 418–436. <https://doi.org/10.1177/1354856520984765>

³⁸ Van Dijk, J. (2020). *The digital divide*. Polity Press.

³⁹ Kim, Y. Y. (2020). *Becoming intercultural: An integrative theory of communication and cross-cultural adaptation* (2nd ed.). Sage Publications.

⁴⁰ Hall, E. T. (1976). *Beyond culture*. Anchor Books.

that these discrepancies are rarely consciously recognized by participants in interaction, making them especially problematic for effective communication.

At the pragmatic level, cultural differences are manifested in varying understandings of communicative functions and appropriate speech acts. What is considered normal in one culture (for example, direct refusal or open criticism) may be perceived in another as rudeness or aggression. Ting-Toomey and Dorjee (2019)⁴¹ provide a detailed analysis of how these differences manifest in conflict management strategies: representatives of different cultures not only employ different conflict resolution approaches but also hold fundamentally different understandings of what constitutes conflict and whether it requires explicit resolution.

At the media level, cultural barriers are associated with the dominance of certain cultural perspectives and frames within the global information space. McQuail (2020)⁴² analyzes how the commercial logic of global media markets contributes to the dissemination of English-language, predominantly American, content at the expense of cultural diversity. This phenomenon is known as “cultural imperialism” and creates asymmetrical conditions for cultural communication at the global scale.

At the cognitive level, cultural barriers are linked to stereotypes, prejudices, and categorical thinking arising from insufficient familiarity with other cultures. Earley and Ang (2020)⁴³ demonstrate that cultural intelligence—the ability to effectively perceive and act in culturally diverse environments—is a skill that can be deliberately developed and that enables individuals to overcome cognitive cultural barriers.

Discussion and Results

The obtained results indicate that cultural diversity is a fundamentally multidimensional socio-communicative phenomenon that cannot be reduced to a single model or conceptual framework. Each of the analyzed theoretical approaches—structuralist (Hall, Hofstede), competence-based (Spitzberg, Deardorff), constructivist (Flores Hasian), network (Castells), and postcolonial (Bhabha) – offers a distinct analytical perspective, revealing certain aspects of the phenomenon while leaving others less visible.

When comparing these approaches, it should be noted that structuralist models—particularly Hofstede’s cultural dimensions framework—provide a convenient comparative toolkit but risk essentializing culture by portraying it as a stable set of attributes. As Flores and Hasian (2022)⁴⁴ note, such an approach may reproduce stereotypes by rendering cultural differences overly rigid and fixed. Constructivist approaches successfully overcome this limitation but may complicate the development of operational research methods.

⁴¹ Ting-Toomey, S., Dorjee, T. (2019). *Communicating across cultures* (2nd ed.). Guilford Press.

⁴² McQuail, D. (2020). *McQuail’s mass communication theory* (7th ed.). Sage Publications.

⁴³ Earley, P. C., Ang, S. (2020). *Cultural intelligence: Individual interactions across cultures* (Reissue ed.). Stanford Business Books.

⁴⁴ Flores, L. A., Hasian, M. A. Jr. (2022). Returning to Aztlán and La Raza: Cultural communication and the politics of identity. *Western Journal of Communication*, 79(5), 551–570. <https://doi.org/10.1080/10570314.2015.1043027>

The competence-based approach is the most practice-oriented; however, it focuses primarily on the individual level and may underestimate structural factors shaping intercultural interaction. Deardorff (2020)⁴⁵ shows that even well-prepared individuals may face systemic barriers in intercultural communication that go beyond their individual competencies. At the same time, without the development of individual competencies, even the best institutional systems cannot ensure effective intercultural interaction.

Castells' network approach (Castells, 2021)⁴⁶ offers the most large-scale perspective, linking cultural diversity to global socio-technological transformations. However, this macro-level focus may lead to the underestimation of local and micro-level practices, where most actual intercultural interactions take place. Bhabha's postcolonial approach (Bhabha, 2020)⁴⁷, in turn, highlights power asymmetries inherent in intercultural communication but may underemphasize the agency of subordinated cultural groups and their capacity for resistance and cultural creativity.

The synthesis of these approaches enables a more comprehensive understanding of cultural diversity as a socio-communicative phenomenon that simultaneously functions as a structural context, a process of identity construction, a system of competencies, a global socio-technological condition, and a field of power relations. None of these perspectives is sufficient on its own; only their integration allows for a holistic conceptualization of the phenomenon. This conclusion aligns with the growing trend toward multiparadigmatic approaches in contemporary communication studies (McQuail, 2020)⁴⁸.

Compared with Ukrainian scholars—particularly Rizun (2021)⁴⁹, who developed a conceptualization of mass communication as a social phenomenon—international research traditions demonstrate greater operationalization of theoretical constructs and more extensive use of quantitative methods. At the same time, Ukrainian scholarship offers valuable perspectives related to cultural diversity in postcolonial conditions and language conflict—phenomena that remain underexplored in English-language literature (Horodenska, 2022)⁵⁰. The potential for further development in this area is significant, and Ukrainian scholars can make an important contribution to the international discourse based on the unique experience of Ukraine.

The results of the theoretical analysis allow for the proposal of a model of cultural diversity as a socio-communicative phenomenon comprising four interconnected dimensions: 1) structural dimension (relatively stable cultural characteristics shaping

⁴⁵ Deardorff, D. K. (2020). *Manual for developing intercultural competencies: Story circles*. UNESCO Publishing. <https://doi.org/10.54677/ZRZU8235>

⁴⁶ Castells, M. (2021). *The network society: A cross-cultural perspective* (Updated ed.). Edward Elgar Publishing. <https://doi.org/10.4337/9781800378094>

⁴⁷ Bhabha, H. K. (2020). *The location of culture* (2nd ed.). Routledge. <https://doi.org/10.4324/9780203820551>

⁴⁸ McQuail, D. (2020). *McQuail's mass communication theory* (7th ed.). Sage Publications.

⁴⁹ Rizun, V. V. (2021). *Masses*. Publishing and Printing Center "Kyiv University".

⁵⁰ Horyodenska, K. (2022). Language identity and communication in conditions of cultural diversity. *Ukrainian Language*, 1, 3–18. <https://doi.org/10.15407/ukrmova2022.01.003>

communication conditions); 2) processual dimension (dynamic construction and reconstruction of cultural identities through communication); 3) technological dimension (the role of digital media in transforming cultural practices and identities); 4) power dimension (asymmetries and relations of dominance in intercultural communication). The interaction of these four dimensions determines the unique configuration of cultural diversity in each specific social context.

The practical application of the proposed model may be oriented toward several fields. In media studies, it can be used to analyze how media organizations construct cultural diversity and the role digital platforms play in its transformation. In education, it can inform the development of training programs for effective intercultural communication. In public communication, it can help understand the dynamics of intercultural conflicts and strategies for their resolution. In organizational management, it can enhance the effectiveness of multicultural teams and organizations.

Conclusions

The conducted theoretical analysis allows us to formulate the following conclusions. First, cultural diversity is a complex socio-communicative phenomenon encompassing linguistic, value-based, behavioral, religious, digital, and postcolonial dimensions, each of which in its own way influences the nature of communicative interaction. Second, the main theoretical approaches – structuralist, competence-based, constructivist, network, and postcolonial – offer complementary perspectives for analyzing the phenomenon and can be synthesized into a comprehensive four-dimensional theoretical model. Third, digitalization significantly transforms the nature of cultural diversity in the communicative space, generating new forms of cultural identity, new dimensions of communication barriers, and new mechanisms of cultural inequality. Fourth, the phenomena of “filter bubbles”, the digital divide, and algorithmic bias act as mechanisms that can both reproduce and intensify cultural inequalities in the contemporary communicative environment. Fifth, effective functioning in conditions of cultural diversity requires not only appropriate knowledge and skills but also certain attitudes – openness, respect for the Other, and the ability for cultural reflection, as well as critical awareness of one’s own cultural assumptions. Sixth, cultural identity is not a static attribute but a dynamic construct that is continuously reproduced in communicative practices, acquiring hybrid and transnational forms in the context of globalization and digitalization. Seventh, the specificity of Ukraine’s postcolonial context requires the development of its own theoretical tools for analyzing cultural diversity and decolonizing the cultural communicative space. Eighth, communication barriers in conditions of cultural diversity operate at semantic, pragmatic, media, and cognitive levels, each requiring specific strategies for overcoming them. Ninth, the proposed four-dimensional model (structural, procedural, technological, and power dimensions) can serve as an integrative theoretical tool for analyzing cultural diversity as a socio-communicative phenomenon.

Prospects for further research are related to the empirical study of specific communication practices in multicultural environments in Ukraine, as well as to the development of methodological tools for researching digital forms of cultural diversity and the verification of the proposed theoretical model.

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1.4. Typologies of Culture and Models of Communication: From Classical Theories to Contemporary Applied Approaches

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Abstract

This article offers a systematic analysis of cultural typologies as a theoretical and methodological framework for interpreting models of communicative behaviour in intercultural interaction. The relevance of the study lies in the fact that globalization, academic mobility, transnational professional cooperation, and digital communication intensify contacts among bearers of different cultural codes and therefore sharpen the need for a scholarly explanation of communicative misunderstandings caused not only by language differences but also by value, contextual, and behavioural divergences. The aim of the article is to systematise classical and contemporary approaches to cultural typology and to identify their heuristic potential for analysing speech styles, attitudes to hierarchy, criticism, time, space, trust, and decision-making. The study is based on comparative, hermeneutic, structural-analytical, and interpretive approaches applied to the works of E. Hall, G. Hofstede, F. Trompenaars, C. Hampden-Turner, and E. Meyer, as well as to recent studies of intercultural communication in education, the workplace, and global virtual teams. The results demonstrate that Hall's concept most convincingly explains the hidden contextual, temporal, and spatial codes of interaction; Hofstede's model reveals the relationship between communicative behaviour and value orientations at the macro level; Trompenaars's approach conceptualises culture as a system of social dilemmas and mechanisms of their reconciliation; and Meyer's model updates the classical theories within the applied field of international professional communication. The scientific novelty of the article lies in the integrative reading of these approaches within a single analytical framework. The practical significance of the study lies in the possibility of using its results in international education, management, diplomacy, and team interaction. Further research should focus on digital forms of intercultural communication and on the transformation of cultural models in virtual environments.

Keywords: *intercultural interaction, contextual coding, value orientations, communicative behavior, intercultural competence, global professional environments.*

Introduction

In the contemporary world, culture increasingly functions not as a background condition of social interaction but as one of its defining factors. Globalisation, digital mobility, international educational programmes, transnational business, and mass migration have radically intensified communicative contacts among bearers of different cultural codes. Under these conditions, successful communication depends not only on linguistic competence but also on the ability to recognise hidden cultural models that shape expectations, the interpretation of messages, styles of argumentation, and the rules of interaction.

The problem is that cultural differences affect not only the symbolic content of communication but also managerial practice, modes of decision-making, attitudes to authority, the normativity of conflict, and the acceptable degree of directness in speech. Consequently, intercultural misunderstandings often arise even when the participants formally share a common language and declare common goals. Cultural typologies therefore matter not only as classificatory models but also as explanatory tools for behaviour. The scholarly treatment of this problem is substantial. In the second half of the twentieth century, several classical models of cultural analysis emerged and still shape the logic of most intercultural studies. Hall's anthropological approach linked culture to communication, context, time, and space; Hofstede's social-psychological model proposed a system of dimensions for comparing national cultures; Trompenaars developed a dilemma-oriented framework suitable for analysing social relations and managerial situations; and Meyer reformulated these approaches in the applied field of international business and global teams.

In the most recent research landscape, the emphasis has clearly shifted from static descriptions of national differences to the analysis of intercultural communication competence as a multidimensional capacity to act in educational, professional, and digital environments. This tendency can be traced in studies devoted to the development of intercultural competence in higher education, to its significance for the twenty-first century, and to the bibliometric mapping of intercultural communication in second- and foreign-language education (Arasaratnam-Smith Deardorff, 2023; Sarwari et al., 2024; Cong-Lem, 2025). It is also visible in work that examines intercultural competence as part of wider educational and institutional imaginaries, as well as in studies of trust, mentoring, and coordination in intercultural contexts (Mitchell, 2023; Adebayo Sunderman, 2023; Wyant Cionea, 2024).

The purpose of the article is to provide a systematic interpretation of classical cultural typologies and to identify their heuristic potential for explaining models of communicative behaviour. To achieve this purpose, the article reconstructs the conceptual foundations of the approaches developed by Hall, Hofstede, and Trompenaars; determines which parameters of communication are most convincingly illuminated by each approach; and demonstrates that, for contemporary intercultural research, the most productive strategy is not competition among these models but their complementarity. The scientific novelty of the article lies in the integrative reading of classical and contemporary approaches within a single analytical framework that connects cultural typology with communicative behaviour in academic, professional, and digital environments.

Materials and methods

The empirical and conceptual basis of the study is a corpus of scholarly works representative of both classical and contemporary approaches to cultural typology and the analysis of communicative behaviour. The core body of sources includes the classical works of Edward T. Hall, Geert Hofstede, Fons Trompenaars, and Charles Hampden-Turner, in which the key models of intercultural communication, cultural dimensions, and sociocultural dilemmas were originally formulated (Hall, 1959, 1976¹; Hofstede,

¹ Hall, E. T. (1976). *Beyond culture*. Anchor Press/Doubleday.

2001²; Trompenaars Hampden-Turner, 1997³). To clarify the place of these concepts in contemporary scholarship, the analysis also draws on studies devoted to the reception, empirical validation, and critical reappraisal of Hofstede's model (Kirkman et al., 2006⁴; Søndergaard, 1994⁵).

In addition to the classical texts, the research corpus includes recent studies published between 2023 and 2025 that reflect the current state of intercultural scholarship in higher education, professional environments, and digital space. This block comprises studies of intercultural competence in higher education, intercultural mentoring, communication and trust at work, coordination mechanisms in cross-cultural teams, and recent systematic and bibliometric reviews devoted to intercultural communication and virtual mobility (Mitchell, 2023⁶; Adebayo Sunderman, 2023⁷; Adair et al., 2024⁸; Arasaratnam-Smith Deardorff, 2023⁹; Sarwari et al., 2024; Wyant Cionea, 2024¹⁰; Frame, 2025¹¹; Wang et al., 2025; Wang Ghasemy, 2025; Hussain et al., 2025; Liu, 2025; Cong-Lem, 2025). One recent self-citation was retained because it directly concerns pedagogical strategies relevant to intercultural competence and language education (Pei Kravchenko, 2025)¹².

The source selection criteria were as follows: the conceptual significance of a work for the theory of culture and intercultural communication; its relevance to the topic under study; the presence of a clearly articulated model or analytical framework; its

² Hofstede, G. (2001). *Culture's consequences: Comparing values, behaviors, institutions and organizations across nations* (2nd ed.). Sage.

³ Trompenaars, F., Hampden-Turner, C. (1997). *Riding the waves of culture: Understanding diversity in global business* (2nd ed.). McGraw-Hill.

⁴ Kirkman, B. L., Lowe, K. B., Gibson, C. B. (2006). A quarter century of Culture's Consequences: A review of empirical research incorporating Hofstede's cultural values framework. *Journal of International Business Studies*, 37(3), 285–320. <https://doi.org/10.1057/palgrave.jibs.8400202>

⁵ Søndergaard, M. (1994). Research note: Hofstede's consequences: A study of reviews, citations and replications. *Organization Studies*, 15(3), 447–456. <https://doi.org/10.1177/017084069401500307>

⁶ Mitchell, L.-M. (2023). Intercultural competence: Higher education internationalisation at the crossroads of neoliberal, cultural and religious social imaginaries. *Religions*, 14(6), 801. <https://doi.org/10.3390/rel14060801>

⁷ Adebayo, B., Sunderman, H. M. (2023). Intercultural mentoring in higher education. *Journal of Leadership Studies*, 17(3), 66–73. <https://doi.org/10.1002/jls.21868>

⁸ Adair, W. L., Buchan, N. R., Chen, X.-P., Liu, L. A. (2024). What isn't being said: Culture and communication at work. Springer Nature Switzerland. <https://doi.org/10.1007/978-3-031-53645-8>

⁹ Arasaratnam-Smith, L. A., Deardorff, D. K. (2023). *Developing intercultural competence in higher education: International students' stories and self-reflection*. Routledge. <https://doi.org/10.4324/9781003229551>

¹⁰ Wyant, M. H., Cionea, I. A. (2024). "Without trust, we can't really do any work": Workplace trust and communication among expatriates and host nationals. *Cross Cultural & Strategic Management*, 31(4), 559–583. <https://doi.org/10.1108/CCSM-07-2023-0131>

¹¹ Frame, A. (2025). Questioning paradigmatic distinctions in cross-cultural management research: On the "duality" of culture. *International Journal of Cross Cultural Management*, 25(2), 377–396. <https://doi.org/10.1177/14705958251336586>

¹² Pei, X., Kravchenko, A. (2025). Integrating metacognitive strategies into foreign language education in technical colleges. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 13(4), 21–31.

influence within contemporary scholarly debate; and the possibility of using the work to interpret specific models of communicative behaviour. Particular attention was paid to studies that make it possible to trace connections between cultural differences and such parameters of interaction as context, time, space, status, trust, criticism, decision-making, feedback, and communication in international teams.

Methodologically, the study combines systemic, comparative, hermeneutic, structural-analytical, and interpretive approaches. The systemic approach made it possible to treat culture as an integral matrix of meanings, norms, and practices within which communicative behaviour appears not as an isolated act but as a function of broader sociocultural structures. The comparative method was used to contrast the explanatory potential of the models developed by Hall, Hofstede, Trompenaars, and Meyer. The hermeneutic approach was employed to interpret their key concepts within the context of their broader intellectual projects. Structural-analytical reading made it possible to identify which elements of communicative behavior – context, temporality, spatial regimes of interaction, power distance, trust, status expectations, forms of criticism, coordination, and decision-making – are conceptualised within each theory.

The study was conducted in several successive stages. At the first stage, the source corpus was assembled and the theoretical and methodological boundaries of the analysis were defined. At the second stage, a conceptual reconstruction of the classical models of cultural typology was undertaken. At the third stage, their categorical systems and explanatory potential with respect to communicative behaviour were compared. At the fourth stage, the classical models were related to recent studies of intercultural competence in higher education, workplace communication, cross-cultural teams, and virtual mobility. At the final stage, the results of the analysis were synthesised and conclusions were formulated regarding the heuristic value of cultural typologies for explaining contemporary models of communication.

The logic of presentation is organised not as a descriptive retelling of individual works but as a sequential analytical reconstruction of theoretical approaches oriented towards revealing their methodological productivity. The focus is on those elements of the concepts under consideration that most directly explain intercultural differences in speech styles, interactional structure, attitudes to power, time, criticism, social distance, trust, and the coordination of joint activity in contemporary academic, organisational, and digital environments.

Results and Discussion

Theoretical and methodological foundations of the study of cultural typologies

A cultural typology is an analytical means of organising cultural diversity through the identification of recurrent traits, dimensions, or principles of structuring collective experience. Its function is not to divide cultures into rigid and sealed categories but to create a heuristic model capable of explaining tendencies in communication, social interaction, and institutional behaviour.

For the analysis of communication, cultural typology is necessary because communicative acts cannot be reduced to the verbal exchange of information. They

include assumptions about what is self-evident, what should be articulated explicitly, what distance should separate interlocutors, how emotions may be displayed, how criticism ought to be delivered, how decisions are made, and who possesses the right of final judgement. Cultural typologies therefore turn the hidden preconditions of communication into an object of scholarly analysis.

The scholarly literature makes it possible to distinguish at least three dominant approaches to the analysis of culture. The anthropological approach treats culture as a way of life, a system of meanings, practices, and symbols embedded in everyday experience. This is the logic of Hall's work, for which communication is a manifestation of deep cultural patterns. The social-psychological approach focuses on measurable values, attitudes, and collective orientations that distinguish one group from another; Hofstede is a key representative of this direction. The managerial approach is oriented towards the applied interpretation of cultural differences in international business, leadership, and organisational interaction; Trompenaars is its classical representative, while Meyer is its contemporary continuation.

The distinction among these approaches is important because they operate at different levels of analysis. Anthropology explains tacit behavioural codes, social psychology analyses the value structures of collective action, and managerial models address the practical reconciliation of cultural differences in professional settings. Taken together, they form the methodological basis for a systematic study of communicative behaviour.

Contemporary theory increasingly combines cultural typologies with a competence-based perspective: intercultural competence is understood not as an optional supplement to knowledge about cultural differences but as a practical ability to interpret them, reflect on one's own assumptions, and adapt communicative behaviour accordingly. Recent reviews and educational studies place particular emphasis on this shift (Sarwari et al., 2024¹³; Hussain et al., 2025¹⁴; Arasaratnam-Smith Deardorff, 2023¹⁵). In language education, this perspective is also reinforced by research on reflective and metacognitive strategies that support intercultural learning (Pei Kravchenko, 2025)¹⁶.

Edward Hall's concept as an anthropological foundation of intercultural communication

Culture as communication

The understanding of culture as communication was first developed systematically by Edward T. Hall, who laid the foundations of intercultural communication as a separate

¹³ Sarwari, A. Q., Adnan, H. M., Rahamad, M. S., Abdul Wahab, M. N. (2024). The requirements and importance of intercultural communication competence in the 21st century. *SAGE Open*, 14(2). <https://doi.org/10.1177/21582440241243119>

¹⁴ Hussain, S., Nshom, E., Lin, J. (2025). Intercultural communication competence from 2000 to 2024: A systematic review. *Review of Communication*, 25(4), 229–249. <https://doi.org/10.1080/15358593.2025.2555009>

¹⁵ Arasaratnam-Smith, L. A., Deardorff, D. K. (2023). Developing intercultural competence in higher education: International students' stories and self-reflection. Routledge. <https://doi.org/10.4324/9781003229551>

¹⁶ Pei, X., Kravchenko, A. (2025). Integrating metacognitive strategies into foreign language education in technical colleges. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 13(4), 21–31

field of knowledge. In Hall's work, culture appears not as a collection of artefacts or static traditions but as a system for transmitting meanings, norms, and behavioural models that largely operate beyond reflexive control.

The anthropological strength of Hall's approach lies in the attention he pays to the "silent" components of interaction: everyday rhythms, habitual modes of contact, invisible rules of space and time, and social expectations that are rarely articulated directly. From this follows a fundamental proposition: communicative behaviour cannot be understood outside the cultural environment that gives it form and interpretation.

The ten primary message systems that structure the cultural field in Hall's theory are summarised in Table 1.

Table 1. Primary message systems

Primary Message System (PMS)	Characteristic and cultural realisation
Interaction	The fundamental ability of a living being to respond to the environment. It includes language, gestures, writing, and all forms of contact.
Association	The structuring of groups. In animals this resembles a pecking order; in human societies it is manifested in classes, castes, and bureaucratic hierarchies.
Subsistence	Processes of survival: food, work, and economy. This system includes occupational taboos and the social status attached to labour.
Bisexuality	The cultural definition of what is masculine and feminine. What one culture treats as masculine may be marked as feminine in another.
Territoriality	The appropriation and protection of space. It includes personal boundaries, one's "own place" at the table, and state borders.
Temporality	Cycles and rhythms. This system structures whether time is perceived as a resource or as an open-ended flow.
Learning	The mechanism of adaptation. Cultures differ in how they teach: through logic, imitation, or practice.
Play	An important element of development and protection. Humour may serve as a way of communicating complex ideas or concealing vulnerability.
Defence	Mechanisms of security: religion, medicine, the army, and law enforcement institutions.
Exploitation	The use of materials and tools. Technologies function as extensions of the human body, from clothing and machines to computers.

Source: compiled by the author based on Hall (1959, 1976)

High- and low-context cultures

Hall's best-known analytical instrument is the distinction between high-context and low-context cultures (Hall, 1976¹⁷; Hall, 1990¹⁸). In high-context cultures, a substantial part of meaning is located not in words themselves but in the situation, status positions, shared experience, nonverbal signals, and implication. In low-context cultures, by contrast, the prevailing orientation is towards verbalisation, clarity of instructions, explicitness, and the minimisation of ambiguity.

¹⁷ Hall, E. T. (1976). *Beyond culture*. Anchor Press/Doubleday.

¹⁸ Hall, E. T., Hall, M. R. (1990). *Understanding cultural differences: Germans, French and Americans*. Intercultural Press.

This distinction is of fundamental importance for interpreting communicative misunderstandings. What one culture perceives as polite indirectness may be interpreted by another as insincerity or evasiveness. Likewise, the directness that low-context cultures often associate with honesty and professionalism may appear in a high-context environment as excessive pressure, rudeness, or insensitivity to the situation. The basic contrast is outlined in Table 2.

Table 2. Comparison of culture types

Type of culture	Role of context and communication	Examples
High-context (HC)	Most information is embedded in the situation, status, and nonverbal signals. Words matter less than who says them, how, and under what conditions.	Japan, Arab countries, Mediterranean societies, Russia
Low-context (LC)	Information is conveyed explicitly through words. Transparency, clarity, and detailed instructions are valued.	The United States, Germany, Scandinavian countries

Source: compiled by the author based on Hall (1976) and Hall and Hall (1990)

Chronemics and proxemics as models of communicative behaviour

Hall also made a major contribution through the development of chronemics and proxemics. Chronemics describes cultural models of time perception: linearity or multiplicity, the rigidity of schedules, the value of punctuality, and the priority of relationships over timetables. It is here that the well-known distinction between monochronic and polychronic cultures emerges. The former tend to organise activity sequentially; the latter allow for parallel actions and greater flexibility in the management of time.

Proxemics, in turn, demonstrates that space is also a language of culture. The distance between interlocutors, the organisation of a workplace, the symbolism of private and public space, and the acceptability of bodily proximity all directly influence communicative behaviour. In Hall's conception, therefore, time and space are not secondary circumstances of communication but structural elements of the cultural code.

Formal, informal, and technical levels of culture

Another important analytical move made by Hall is the distinction between formal, informal, and technical levels of culture. The formal level encompasses sanctioned norms and rules supported by tradition and endowed with a high degree of obligatory force. The informal level is linked to unwritten habits acquired through imitation and often not consciously recognised by cultural insiders. The technical level concerns rationalised, verbalised, and reflexively controlled modes of transmitting knowledge.

This three-level scheme explains why intercultural conflicts frequently arise not from official rules but from tacit expectations. People may follow the same formal procedures yet interpret acceptable distance, the pace of a meeting, the degree of directness, or the order of speaking in radically different ways. The differences among these levels are summarised in Table 3.

Table 3. Comparison of cultural levels

Aspect	Formal level	Informal level	Technical level
Mode of learning	Admonition and correction of mistakes	Imitation of a model	Conscious teaching and instruction
Degree of awareness	High (as dogma)	Beyond awareness	Fully conscious
Emotional reaction	Strong anger or offence	Discomfort or anxiety	Low or absent
Example	Religious rituals, etiquette	Conversational distance	User manual or explicit procedure

Source: compiled by the author based on Hall (1959, 1976)

The significance of Hall's concept for the analysis of intercultural misunderstanding

Hall's concept is especially valuable for studying situations in which communicative failure arises not from the propositional content of an utterance but from a mismatch between hidden frames of perception. It demonstrates that misunderstandings are often rooted in divergent assumptions about what should be said directly, what may remain in the subtext, how quickly interaction should unfold, who should initiate contact and when, and which signals count as markers of respect.

Hall's anthropological model therefore makes it possible to move from moral judgements about the behaviour of others – “rudeness”, “coldness”, “unprofessionalism”, or “chaotic behaviour” – to an analytical explanation of cultural patterns. This is precisely why it remains one of the most productive foundations of intercultural communication.

Geert Hofstede's model of cultural dimensions

Genesis and methodology of the model

Hofstede's model became one of the most influential approaches to the study of national cultures because it shifted the analysis from description to measurement. Unlike Hall, who worked primarily with anthropological observation, Hofstede proposed a quantitative approach that made it possible to compare cultures on the basis of aggregated empirical indicators.

The methodological basis of the model lay in comparative studies of employees of the international corporation IBM in different countries. Statistical analysis made it possible to identify dimensions that represent relatively stable collective orientations and allow cultural differences to be described not accidentally but in a structured manner.

Main cultural dimensions

The core dimensions of the model are power distance, individualism versus collectivism, masculinity versus femininity, and uncertainty avoidance. Power distance characterises the degree to which inequality and hierarchical asymmetry are considered acceptable. Individualism versus collectivism describes the relative priority of personal autonomy or group integration. Masculinity versus femininity reflects an emphasis on competition, achievement, and results or, conversely, on cooperation, care, and balance. Uncertainty avoidance indicates the level of need for rules, predictability, and the reduction of risk. For the analysis of communicative behaviour, these dimensions are particularly significant. High power distance frequently correlates with asymmetrical

speaking roles, restraint in disagreeing with superiors, and more formalised etiquette. Individualistic cultures usually support more direct argumentation and a stronger legitimacy of personal opinion. High uncertainty avoidance promotes more detailed communicative rules and lower tolerance for ambiguity. The principal dimensions are summarised in Table 4.

Table 4. Comparison of cultural levels

Dimension	Substance	Manifestations in organisations
Power Distance (PDI)	The degree to which less powerful members of institutions expect and accept unequal distribution of power.	Centralisation, multiple managerial levels, and an autocratic leadership style.
Individualism (IDV)	The degree to which individuals are integrated into groups. In individualistic cultures, social ties are relatively loose.	Orientation towards personal achievement, defence of private interests, and direct communication.
Masculinity (MAS)	The preference for achievement, assertiveness, heroism, and material reward.	High competition, result orientation, and a sharper differentiation of gender roles.
Uncertainty Avoidance (UAI)	The degree of threat members of a culture feel in uncertain or unknown situations.	Rigid rules, intolerance of deviant behaviour, and a strong reliance on expert knowledge.

Source: compiled by the author based on Hofstede (2001)

The evolution of the model: from four to six dimensions

The model was later expanded. A dimension of long-term versus short-term orientation was added, allowing for a more precise analysis of attitudes to tradition, perseverance, thrift, and strategic visions of the future. Later, the dimension of indulgence versus restraint was introduced, foregrounding societal attitudes towards the gratification of needs, emotional self-expression, and the control of impulses.

The evolution of the model thus demonstrated its openness to new bodies of data and its aspiration to describe culture not as a one-dimensional phenomenon but as a complex system of value orientations.

Strengths and limitations of the model

The strengths of the model include its conceptual clarity, comparability, and high heuristic value for studies of organisational behaviour, management, education, marketing, and international interaction. It provided researchers with a common language for discussing cultural differences and enhanced the evidential force of cross-cultural analysis.

At the same time, the model has limitations. Most importantly, it entails the risk of reducing complex cultural reality to national averages. Critics also point to the danger of mechanically transferring macro-level indices to the behaviour of particular persons and to the need to account for historical change, regional variation, and the internal heterogeneity of societies. Even with these reservations, Hofstede's model retains considerable analytical productivity. The main alternative approaches usually discussed alongside Hofstede's framework are presented in Table 5.

Table 5. Comparison of models of cultural dimensions

Author / model	Key feature	Difference from Hofstede
F. Trompenaars	Seven dilemmas (universalism, particularism, etc.)	A stronger emphasis on social relations and managerial dilemmas.
H. Triandis	Vertical and horizontal individualism / collectivism	A deeper exploration of the psychological mechanisms of identity.
A. Fiske (Relational Models)	Four basic forms of relations (CS, AR, EM, MP)	A theory grounded in fundamental cognitive structures of human interaction.

Source: compiled by the author on the basis of the comparative literature on cultural typologies

The significance of the model for organisational and social communication

Hofstede's model is particularly valuable for the study of organisational and social communication because it makes it possible to explain stable patterns of expectation concerning leadership, teamwork, the legitimacy of criticism, the degree of formalisation of decisions, modes of motivation, and the acceptable level of autonomy. It shows that communication inside an organisation is always embedded in a wider value landscape.

Hofstede's model therefore not only describes cultural differences but also helps anticipate which forms of communicative behaviour will be perceived as appropriate, persuasive, or, on the contrary, problematic in different sociocultural settings.

Fons Trompenaars's dilemma-oriented model

Trompenaars's methodological approach

Trompenaars developed a model that combines theoretical reflection with the applied needs of international management. His approach is based on the idea that culture is manifested above all in the ways societies resolve social dilemmas arising in the interaction of people, organisations, and their environment.

Unlike models oriented mainly towards recording differences, Trompenaars places the emphasis not only on classification but also on the processual dimension of culture. Cultural difference is therefore understood not as a static trait but as a different logic of coordinating norms, roles, loyalties, and decisions.

The three-layer architecture of culture

One of the key elements of Trompenaars's conception is the idea of a multi-layered structure of culture. At the outer level are artefacts and visible products of culture; at the middle level are norms and values; at the core are basic assumptions about the human being, society, time, nature, and social order.

This understanding of culture is important for the analysis of communicative behaviour because it demonstrates that visible patterns of interaction are only surface manifestations of deeper value and ontological orientations. From this follows the need to interpret communicative practices not in isolation but as expressions of the deeper architecture of culture.

Seven cultural dilemmas

The best-known component of Trompenaars's model is the set of seven cultural dilemmas: universalism versus particularism, individualism versus communitarianism, neutrality versus affectivity, specificity versus diffuseness, achievement versus ascription,

sequential versus synchronous time, and internal versus external control. Each dilemma describes tension between two principles of organising interaction.

For communication, the most important of these are universalism versus particularism, which influences attitudes to rules and exceptions; neutrality versus affectivity, which determines the acceptable degree of emotional expression; specificity versus diffuseness, which is linked to the boundary between the personal and the professional; and achievement versus ascription, which affects the criteria of authority and the legitimacy of status.

Reconciliation as a mechanism for coordinating cultural differences

The theoretical originality of Trompenaars's approach is especially clear in the concept of reconciliation. The point is not to choose one pole of a dilemma as universally correct but to find ways of integrating different cultural logics depending on the context of interaction. In this sense, culture appears not only as a field of divergence but also as a space of creative coordination.

Reconciliation is important for intercultural communication because it shifts the analysis from the simple distinction of differences to the practical level of interaction. It makes it possible to search not for an abstract midpoint between opposites but for concrete forms of cooperation in which different cultural priorities do not destroy one another but are mutually compensatory.

The practical potential of the model in intercultural interaction

The practical potential of Trompenaars's model lies in its high usefulness for the analysis of negotiations, leadership, team interaction, organisational ethics, and conflict resolution. It is particularly relevant where the task is not merely to describe difference but to develop a common format of communication among actors who differ in their assumptions about rules, roles, and consensus-building.

Trompenaars's model thus complements the classical typologies by translating the discussion of culture into the sphere of managed interaction and coordination, that is, into the space of real intercultural practice.

Comparative analysis of classical cultural typologies

Common features of the models developed by Hall, Hofstede, and Trompenaars

Despite differences in disciplinary optics, the models of Hall, Hofstede, and Trompenaars share several fundamental characteristics. First, all of them proceed from the assumption that culture influences social and communicative behaviour systematically rather than accidentally. Second, all three approaches propose typological schemes that transform the complexity of cultural reality into analytically manageable models. Third, in each case culture is understood as a factor that shapes not only symbolic meanings but also practical forms of interaction, from speech styles to decision-making in professional environments.

Differences in object, method, and level of analysis

The differences among these models concern, above all, their object of analysis, methodology, and level of generalisation. Hall works with the deep codes of communication–context, time, space, and the hidden levels of culture; his approach is

anthropological and qualitative. Hofstede analyses national cultures through a system of comparable dimensions; his logic is social-psychological and quantitative. Trompenaars focuses on cultural dilemmas and the mechanisms of their reconciliation; his approach is strongly managerial and applied.

Thus, Hall best explains hidden communicative codes, Hofstede enables comparison of value orientations at the macro level, and Trompenaars shows how cultural differences are manifested in interaction and how they may be managed.

The heuristic potential of the models for the study of communicative behaviour

The heuristic strength of classical typologies lies in the fact that they open different analytical perspectives for the study of communicative behaviour. Hall makes it possible to identify tacit sources of misunderstanding; Hofstede connects speech and organisational practices with wider value orientations; Trompenaars interprets communication as a process of resolving cultural dilemmas and searching for coordinated models of cooperation.

The combination of these approaches creates the most productive analytical framework for intercultural studies because it allows culture to be seen simultaneously as a hidden code, as a system of dimensions, and as a practice of coordinating difference. The comparison is summarised in Table 6.

Table 6. Comparison of classical cultural typologies

Author	Object of analysis	Main categories	Level of analysis	Significance for communication	Limitations
E. Hall	Hidden cultural codes of interaction	Context, chronemics, proxemics, levels of culture	Micro- and meso-levels of everyday communication	Explains subtext, the rhythm of interaction, distance, and nonverbal expectations	Less suitable for quantitative cross-national comparison
G. Hofstede	National value orientations	Power distance, individualism, uncertainty avoidance, etc.	Macro-level of national and organisational culture	Links communicative patterns with values and institutional expectations	Risk of reducing cultures to averages; danger of ecological fallacy
F. Trompenaars	Social dilemmas and their reconciliation	Universalism / particularism, specificity / diffuseness, achievement / ascription, etc.	Meso- and macro-levels of organisational interaction	Explains negotiation styles, attitudes to rules, status, emotions, and boundaries	Some dimensions are harder to operationalise rigidly

Source: *compiled by the author*

***Erin Meyer as a contemporary applied interpretation of cultural typologies
The Culture Map as an instrument of applied analysis***

Meyer's model should be viewed not as an alternative to the classical typologies but as their contemporary applied continuation. In *The Culture Map*, culture is analysed through those parameters that directly affect the work of international teams, leadership, feedback, trust, negotiation, and decision-making in the global business environment (Meyer, 2014).

The advantage of this model lies in its high degree of applied specificity. It links cultural differences not only to abstract value categories but also to typical workplace situations in which different styles of communication become sources both of misunderstanding and of opportunities for effective interaction.

Eight scales of cultural difference

Meyer identifies eight scales: communication, evaluating, persuading, leading, deciding, trusting, disagreeing, and scheduling. All of these scales describe communicative behaviour in a directly organisational dimension: how ideas are presented, in what tone criticism is delivered, whether trust is built through tasks or through relationships, how quickly decisions are made, and how open disagreement is handled.

Meyer's model therefore performs what is especially important for contemporary applied analysis: it translates cultural typology into the language of practical managerial situations and communicative strategies.

Practical use of the model in international communication

The practical use of Meyer's model lies in fostering cultural sensitivity within teams working in international environments. Its scales make it possible to predict where breakdowns are most likely to arise: in the way feedback is given, in the tempo of decision-making, in the understanding of leadership, in the balance between tasks and relationships, or in assessments of the acceptable degree of confrontation.

Meyer's approach is therefore particularly valuable for educational programmes, international projects, diplomatic practice, and business communication, where what matters is not only knowledge of differences but also the ability to adapt one's own behaviour to another cultural logic.

Recent studies of workplace interaction confirm the relevance of such an approach by showing that effective cooperation depends not only on explicit statements but also on implicit, nonverbal, and unspoken signals that structure behaviour in organisations (Adair et al., 2024). In digital settings, the problem becomes even more acute because global virtual teams must compensate for the loss of part of the contextual field through technologically mediated channels of communication (Liu, 2025).

The relation of Meyer's model to the theories of Hall, Hofstede, and Trompenaars

Substantively, Meyer's model extends the classical approaches. Its distinction between direct and indirect communication clearly echoes Hall's idea of high- and low-context cultures. Its treatment of hierarchy, autonomy, and decision-making shares common ground with Hofstede's dimensions. The scales related to trust, criticism, disagreement, and the boundaries between personal and professional life are conceptually close to Trompenaars's dilemmas.

Meyer therefore does not replace the classical models but updates them in the applied field of global communication, turning foundational theories into a working instrument of contemporary international interaction.

Typologies of culture as a basis for models of communicative behaviour

Cultural typologies achieve their greatest heuristic productivity when they are treated not merely as classificatory schemes but as instruments for explaining concrete models of communicative behaviour. It is in this register that Hall's anthropological sensitivity to hidden interactional codes, Hofstede's dimensional logic, Trompenaars's dilemma-oriented perspective, and Meyer's applied operationalisation can be read together. Within such an integrative framework, cultural typology appears not as a mechanical list of national traits but as an analytical matrix that reveals the internal logic of those forms of speaking, interpreting, coordinating action, and building relationships that different environments consider appropriate, persuasive, or problematic.

What is crucial here is that cultural typologies make it possible to move beyond a superficial description of differences towards an explanation of the mechanisms through which communicative expectations are formed. Communication, in this sense, is not simply the transmission of information but a culturally regulated form of social action in which meanings, status relations, norms of politeness, regimes of trust, acceptable forms of criticism, and models of collective decision are reproduced simultaneously. For that reason, cultural typologies help explain not only what is said but why one and the same communicative strategy may generate radically different interpretations across cultures.

First, cultural typologies explain speech styles. The degree of contextualisation, the acceptability of directness, the extent to which intentions are verbalised, and the preferred modes of argumentation depend on whether effective communication is understood as maximally explicit expression or, conversely, as a more indirect, situationally sensitive transmission of meaning. In high-context environments, much of the meaning is located outside the message itself—in the situation, the prior history of relations, intonational modality, and the social status of the participants. In low-context environments, by contrast, the expectation is that meaning will be carried chiefly by explicit wording, and communicative effectiveness will be associated with precision, clarity, and lack of ambiguity. Speech style therefore becomes an expression not merely of personal manner but of deeper cultural assumptions about where meaning is ultimately located: in the word, in the situation, or in the relational field between speakers.

In this respect, differences in speech style concern not only the degree of directness but also the criteria of persuasiveness themselves. In some cultural settings, persuasive speech is expected to be linearly organised, logically sequential, and maximally articulated. In others, the stronger communicative competence lies in the ability to speak in such a way that harmony is preserved, status balance is not disrupted, and the interlocutor is not placed in a position of symbolic loss of face. Directness, therefore, cannot be universally interpreted as a sign of honesty, just as indirectness cannot automatically be treated as evasiveness. Across cultures, these are different socially legitimate ways of accomplishing communication.

Second, cultural typologies make it possible to analyse attitudes to hierarchy. In cultures characterised by higher power distance and more pronounced ascriptive criteria of status, communication tends to be organised more vertically and the possibility of disagreeing with authority is more tightly regulated. Forms of address, rituals of verbal respect, the permissible degree of informality, and even the order in which participants may speak acquire special importance. In less hierarchical settings, communication more often takes a horizontal form, and subordinates are granted greater verbal autonomy, a more legitimate right to direct argumentation, and more open participation in decision-making. Typologies thus reveal that communication is simultaneously a mechanism of transmitting content and of reproducing or revising power relations.

In this connection, communicative behaviour is also linked to different sources of status legitimacy. In some cultures, authority is associated primarily with personal achievement, professional competence, and measurable results; in others, it is linked more strongly to age, office, seniority, origin, or the symbolic prestige of a social role. This affects not only who may speak first or make the final decision but also who may allow themselves irony, frankness, informality, or public dissent. Speech behaviour is therefore embedded in a broader cultural matrix of recognition.

Third, cultural typologies are particularly revealing in explaining models of criticism and feedback. In some cultures, criticism is acceptable in an open, issue-centred, functionally oriented form; in others, it must be softened, indirect, and strongly contextualised, often accompanied by communicative strategies designed to preserve the interlocutor's dignity. What is at stake here is not only linguistic form but deeper cultural assumptions about the relationship between truth, effectiveness, tact, and social responsibility. A mode of feedback that one environment perceives as constructive and professional may in another be interpreted as humiliation, symbolic aggression, or a breakdown of trust. This is why intercultural difficulties in professional settings often arise less from the fact of criticism itself than from incompatible assumptions about its permissible form.

Fourth, cultural typologies help to interpret modes of decision-making. Decisions may be taken quickly and individualistically, or more slowly through a complex process of consultation and consensus-building. Accordingly, communicative logic changes: the first model privileges speed of action and clarity of responsibility, whereas the second emphasises the collective legitimacy of the decision and the future solidarity required for its implementation. In this sense, communicative behaviour in decision-making reveals not merely an individual style but a culturally sedimented model of coordinating collective action.

Fifth, attitudes to time constitute one of the key parameters of communicative behaviour. Time may be understood as a scarce resource requiring strict planning and control, or as a more elastic frame subordinated to relational priorities and the logic of the situation. This shapes the rhythm of meetings, punctuality norms, attitudes to deadlines, the structure of the working process, and the moral meaning of waiting. In monochronic environments, temporal order is closely connected with ideas of professionalism, reliability, and rational organisation. In polychronic ones, greater importance is attached to the capacity to embed temporal demands within a broader

field of human relationships. Temporal differences are therefore experienced not merely as technical inconveniences but as morally significant divergences in one's attitude to others and to the common task.

Sixth, cultural typologies explain the boundaries between the personal and the professional. In specific cultures, these spheres are more often kept apart, whereas in diffuse cultures they are substantially interwoven. This affects how trust is formed, what role informal interaction plays, and to what extent professional communication presupposes prior personal closeness. In some settings, trust emerges primarily from competence, consistency, and functional reliability; in others, it rests to a large extent on relational closeness, personal involvement, and a sense of human reciprocity. Even seemingly minor elements such as small talk, an informal dinner, the tone of email correspondence, or a willingness to share non-work information may therefore function not as peripheral details but as structural components of communication. Studies of expatriate and host-national interaction confirm that trust is often the condition that makes work itself possible (Wyant Cionea, 2024)¹⁹.

Seventh, cultural typologies help to analyse mechanisms for avoiding conflict and the acceptability of open disagreement. In some environments, conflict is treated as a normal way of clarifying positions, testing arguments, and finding the best solution. In others, it is perceived as a threat to harmony and therefore minimised through indirect communicative strategies, delayed discussion, mediation, or ritualised mitigation. Typologies make it possible to explain why disagreement itself may be interpreted either as a sign of professional involvement and responsibility or as a form of social destructiveness. Communication in conflict is thus not a universal procedure of rational collision but a culturally regulated mode of distributing tension, legitimacy, and symbolic safety.

The analytical potential of cultural typologies, however, should not be understood deterministically. They do not describe the automatic behaviour of every individual; rather, they identify more probable cultural scenarios that shape expectations, norms of appropriateness, and frames of interpretation. Real communicative behaviour is formed not only by cultural affiliation but also by professional socialisation, generational differences, organisational culture, educational experience, personal dispositions, and the concrete situation of interaction. The value of typologies lies precisely in their ability to explain recurring patterns without reducing the individual to a prefabricated cultural stereotype. This point becomes especially important in contemporary hybrid and digital environments, where intercultural interaction increasingly takes place through email, video conferencing, international teams, and asynchronous forms of coordination. In such conditions, some contextual cues are reduced, temporal regimes become more complicated, and the boundaries between the personal and the professional grow more fluid. Cultural typologies therefore do not lose their significance, but they require more nuanced and reflective use. Recent research on cross-cultural teamwork and virtual mobility shows that coordination in such settings depends on a subtle interplay of

¹⁹ Wyant, M. H., Cionea, I. A. (2024). "Without trust, we can't really do any work": Workplace trust and communication among expatriates and host nationals. *Cross Cultural & Strategic Management*, 31(4), 559–583. <https://doi.org/10.1108/CCSM-07-2023-0131>

communication routines, digital affordances, and culturally shaped expectations (Wang et al., 2025; Wang Ghasemy, 2025²⁰).

In consequence, cultural typologies should be understood as a conceptual basis for constructing models of communicative behaviour. They make it possible to connect speech, organisational interaction, leadership, time, status, trust, criticism, and conflict within a single analytical frame. Their principal theoretical value lies in translating communication from the sphere of intuitive description into that of systematic interpretation, while their practical value lies in enabling more adequate strategies of interaction in a globalised, multi-channel, and culturally heterogeneous world.

Dscussion and Results

The analysis demonstrates that Hall's concept provides the most fundamental anthropological framework for understanding culture as communication. Unlike approaches that treat culture primarily as a system of values or norms, Hall emphasises that culture functions as a network of explicit and implicit messages structuring human perception and behaviour (Hall, 1959). The key elements of his model are therefore not merely declarative cultural attitudes but modes of organising experience: attitudes to time, space, silence, proximity, sequence, and contextual framing. Hall was one of the first scholars to show that intercultural misunderstanding arises not simply from differences between languages but, above all, from the incompatibility of unconscious schemes for interpreting reality.

A particularly important place in Hall's conception belongs to the distinction between high-context and low-context cultures (Hall, 1976)²¹. In high-context cultures, a substantial part of meaning is conveyed indirectly – through status, situation, intonation, pause, prior relational history, and the broader social frame. In low-context cultures, by contrast, the weight falls on explicit messaging, verbal clarity, and a direct articulation of intention. From the perspective of communicative behaviour, this means that one and the same speech strategy may be evaluated in diametrically opposite ways. What one culture perceives as honesty, another may perceive as rudeness; what one regards as tact, another may interpret as vagueness or insincerity.

Hall's categories of chronemics and proxemics are no less significant. The distinction between monochronic and polychronic time makes it possible to explain different models of organising interaction: one oriented towards sequential task completion and rigid scheduling, the other towards parallel actions and the primacy of interpersonal relations over temporal regulation (Hall, 1959, 1976). Proxemics, likewise, shows that personal space and interpersonal distance are not universally fixed but culturally coded. Hall's approach thus describes communicative behaviour as a bodily-spatial and temporal practice rather than merely as a speech act, which explains its continuing heuristic relevance for negotiations, diplomacy, education, and professional communication.

Where Hall foregrounds the anthropological and phenomenological dimension of communication, Hofstede shifts the problem of cultural difference into the sphere of

²⁰ Wang, T., Ghasemy, M. (2025). A bibliometric analysis of virtual mobility: An emerging approach to internationalisation of education. *SAGE Open*, 15(2). <https://doi.org/10.1177/21582440251336123>

²¹ Hall, E. T. (1976). *Beyond culture*. Anchor Press/Doubleday

comparative macro-analysis. His model of cultural dimensions emerged from large-scale empirical research and offered a language through which national cultures could be described as configurations of relatively stable parameters (Hofstede, 2001)²². Among these parameters, power distance, individualism versus collectivism, and uncertainty avoidance are especially productive for the interpretation of communicative behaviour. They help explain differences in forms of address, status distance, the legitimacy of informality, the acceptability of direct disagreement, and the tolerable degree of ambiguity.

At the same time, the strength of Hofstede's model is also the source of its main limitation. Its great advantage lies in the possibility of systematically comparing cultures at the level of aggregated macro-indicators and in providing scholars with a shared conceptual apparatus that acquired near-paradigmatic status in cross-cultural studies (Søndergaard, 1994). The model has generated a vast body of empirical work linking cultural dimensions to leadership, organisational behaviour, decision-making, innovation, motivation, and perceptions of justice (Kirkman et al., 2006)²³. Yet the transfer of national averages to individual psychology always entails the danger of ecological fallacy; accordingly, Hofstede is most useful when the aim is to understand structural cultural tendencies rather than the personality of particular actors.

In comparison with Hall and Hofstede, Trompenaars's approach has a more explicitly dilemma-oriented and practical character. Its specificity lies in understanding culture as a system of responses to basic social dilemmas that arise in relations among people, in perceptions of time, and in attitudes to the external environment (Trompenaars Hampden-Turner, 1997)²⁴. The oppositions between universalism and particularism, neutrality and affectivity, specificity and diffuseness, or achievement and ascription enable communication to be interpreted as a process of negotiating normative expectations rather than merely expressing pre-existing values.

What is especially valuable in this model is its concentration not simply on differences but on the mechanisms through which they may be coordinated. Here the concept of reconciliation becomes methodologically important: communication is understood as a site where divergent cultural logics may be brought into a productive relationship instead of being treated as mutually exclusive. This explains why Trompenaars proved particularly influential in international management, where communicative success depends less on behavioural uniformity than on the capacity to recognise a cultural dilemma and construct an agreed form of cooperation.

A comparative reading of the three approaches allows the conclusion that they do not duplicate but complement one another. Hall identifies the deep, often unconscious codes of communication; Hofstede provides a systematic instrument for comparing cultures

²² Hofstede, G. (2001). *Culture's consequences: Comparing values, behaviors, institutions and organizations across nations* (2nd ed.). Sage.

²³ Kirkman, B. L., Lowe, K. B., Gibson, C. B. (2006). A quarter century of Culture's Consequences: A review of empirical research incorporating Hofstede's cultural values framework. *Journal of International Business Studies*, 37(3), 285–320. <https://doi.org/10.1057/palgrave.jibs.8400202>

²⁴ Trompenaars, F., Hampden-Turner, C. (1997). *Riding the waves of culture: Understanding diversity in global business* (2nd ed.). McGraw-Hill.

at the level of values and institutions; Trompenaars explains how these differences are enacted in concrete social dilemmas and how they may be reconciled in practice. Together, these models cover the contextual and nonverbal aspects of communication, its normative and value-laden dimensions, and its organisational and behavioural manifestations.

This integrated reading also aligns with contemporary scholarship, which increasingly cautions against excessively rigid understandings of culture as a closed and stable essence. Frame (2025)²⁵ argues that cross-cultural management research needs to move beyond sharp paradigmatic oppositions towards a more complex vision of culture as both dual and processual. This insight resonates with bibliometric observations showing that the field of intercultural communication is expanding towards questions of reflection, digital practice, educational mediation, and linguistic preparation (Cong-Lem, 2025)²⁶.

The results of the present study therefore suggest that models of communicative behaviour should be regarded as derivatives of wider cultural matrices that define acceptable forms of speech, limits of directness, markers of respect, modes of argumentation, regimes of time and space, and mechanisms for regulating social distance. None of the typologies considered here can be absolutised. Their analytical force becomes most visible precisely in an integrative reading that combines anthropological sensitivity to context, empirical attention to cultural differences, and a practical capacity to coordinate competing normative logics. Such an approach is especially relevant in higher education, international professional interaction, and the functioning of global virtual teams, where contemporary research underscores the significance of competence, trust, reflection, and technologically mediated communication (Arasaratnam-Smith Deardorff, 2023; Adair et al., 2024; Liu, 2025; Hussain et al., 2025).

Conclusions

Cultural typologies are not merely classificatory schemes; they are, above all, methodological instruments for analysing communicative behaviour. They make it possible to translate hidden norms, values, and scenarios of interaction into the sphere of scholarly description and comparison.

Hall, Hofstede, and Trompenaars represent different but complementary levels of cultural analysis: anthropological, social-psychological, and managerial. Their combination provides the most complete basis for understanding intercultural communication.

Meyer's model updates the classical approaches under the conditions of global communication by transforming them into an applied instrument for analysing international teams, business processes, and professional interaction.

²⁵ Frame, A. (2025). Questioning paradigmatic distinctions in cross-cultural management research: On the "duality" of culture. *International Journal of Cross Cultural Management*, 25(2), 377–396. <https://doi.org/10.1177/14705958251336586>

²⁶ Cong-Lem, N. (2025). Intercultural communication in second/foreign language education over 67 years: A bibliometric review. *Journal of Intercultural Communication Research. Advance online publication*. <https://doi.org/10.1080/17475759.2025.2456265>

The most productive perspective is therefore an integrative one that combines cultural typology with the analysis of concrete intercultural practices. Such a perspective makes it possible not only to describe cultural differences but also to design more adequate strategies of communication in a globalised world.

Recent scholarship confirms the particular relevance of this approach for higher education, professional communication, and global virtual teamwork, where cultural differences are manifested not only in the content of utterances but also in the organisation of interaction, reflexivity, and trust.

Further studies should focus on digital forms of intercultural communication, on the transformation of cultural models in virtual environments, and on the interaction between national-cultural typologies and the new hybrid practices of global professional and academic communication.

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1.5. Factors Influencing International and Cross-Cultural Communication

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Abstract

This article is devoted to the study of factors influencing international and cross-cultural communication through the analysis of linguistic and cultural processes occurring in the modern world. International and cross-cultural communication is currently undergoing various transformations due to the challenges posed by globalization and technological development, which is why it is necessary to study this issue and why it is becoming particularly relevant. When researching this issue, it is worth noting that the factors that influence international and cross-cultural communication have different vectors and characteristics of interaction, both between people and within society. The main purpose of this scientific article is to analyze the factors influencing international and cross-cultural communication through the prism of the interaction of various processes that occur within specific communication centers, societies, nations, and states. An important issue in this article is the identification of clear factors that have a significant impact on effective and successful international and cross-cultural communication, which is the goal of this study. Among other things, modern approaches such as anthropological, communicative, hermeneutic, and comparative were used, which focus on the interpretation of various cultural characteristics of societies, and a conceptual approach was also used to study this issue. The following factors influencing international and cross-cultural communication have been identified: cultural, psychological, communicative, external, internal, structural, and technological factors. Their influence is considered by various scholars and scientists, both as independent elements and as a combination of some of these factors, which affect effective international and cross-cultural communication and lead to the creation of a new international and multicultural space for interaction. Promising areas for further research on this topic include finding ways to improve international communication skills, ways to use modern technologies and influence cross-cultural communication to ensure successful interaction between different states, cultures, and peoples, which will enable successful and effective communication both within individual communication between people and on the world stage between politicians, diplomats, and institutions.

Keywords: *culture, communication, language, factors, people, modern world.*

Introduction

International and cross-cultural communication are influenced by general globalization processes. Communication between people, diplomats, politicians, institutions, and countries is currently expanding rapidly and acquiring various shades of influence, both on interpersonal relationships and on global processes. Opportunities for international mobility among pupils, students, teachers, travel, and labor migration are becoming increasingly widespread and relevant. Most universities in Ukraine are currently trying to improve in the direction of international cooperation in order to

learn about approaches to teaching and practices of educational institutions abroad and to share their experience in order to maintain competitiveness among educational institutions and occupy a worthy place in the international educational environment. At the same time, we can observe a fairly active process of labor migration and visits to different countries for other purposes. Given the trends in international educational exchanges and migration processes, especially after the pandemic and the war that Russia unleashed against Ukraine, there is a noticeable interest in issues of international and cross-cultural communication. Interest in the effectiveness of dialogue between people, between educational establishments, institutions, and, in general, at the state level, indicates the relevance of factors that influence international and cross-cultural communication. The phenomenon of such intercultural communication in higher education and at the state level is determined by many factors, including subjective and objective ones. Subjective factors are those related to understanding the environment, value orientations, beliefs, and choices of action. They are worldview-related and directly linked to a person's mentality, nature, and psychological and mental state. These subjective factors are historically and naturally determined and are shaped by various social, political, and economic conditions. Currently, in the process of globalization and the widespread use of the Internet and the media as tools for transmitting various information, they have already influenced and continue to influence the formation of a person's worldview on a global scale. Worldview includes three steps of understanding the world: world perception, world perception, and world understanding. For this article, it is important to understand the transformations of cognition from world perception to world understanding, that is, from a superficial perception of the environment to the essence of things, phenomena, and actions.

Objective factors that play an important role in educational, cultural, and labor exchanges between countries include the cultural affiliation of the country where education and work are planned, geopolitical interests, diplomatic strategies, the educational vector of the state, but various force majeure situations (such as war, terrorist acts, natural disasters, etc.) can also have an impact. Interest in a country may be due to cultural characteristics, as well as the nature of the country, its population, economic development, social standards, opportunities for foreigners, social organizations, and the principles that operate in society. Interest in a country for international exchange, work, study, or travel depends on many factors, including the image of the institution to which one plans to enroll, its reputation, the quality of education, as well as the cost of tuition and living expenses, quality of life, and many other factors. On the other hand, the economic development of the country, the political situation and orientation, geographical location, geopolitical strategy of the country, and other factors are also important. For example, when we talk about the countries of the European Union, where we have the most prestigious universities in the world with long-standing traditions and history, in addition to high-quality education, they provide easy access to travel to countries that are part of the Schengen area, which of course has a positive effect on broadening horizons, communication skills, and the perception of different cultures. With regard to labor migration, some EU countries have social standards in place that emphasize the importance of ensuring a decent life and work for people.

The main objective of this research is to study the factors that influence international and cross-cultural communication. In today's world, there is a growing awareness of the importance and expediency of using an intercultural approach to studying various phenomena, which can ensure successful communication, which is influenced by certain factors. These ideas should be explored through the prism of various aspects, in particular, as an approach to the study of different languages, i.e., from the point of view of preparing specialists for communication in different societies, countries, and cultures.

The following objectives of this study were formulated:

1. To understand the nature and current trends in the study of factors influencing international and cross-cultural communication in today's globalized world.
2. To analyze various factors influencing communication, determine the significance of their impact on the effectiveness of communication, and form a general picture of the factors that positively or negatively influence communication processes at the level of individuals, various institutions, and states.

Literature review

Factors influencing international and cross-cultural communication are studied in many scientific traditions, from linguistics and anthropology to philosophy and sociology. Various researchers analyze intercultural communication through the prism of cognitive and psychological factors, in particular theories of mind, empathy, perspective-taking ability, alexithymia, and mindfulness. It has been found that mentalization profiles differ across cultures, due to linguistic characteristics, value orientations, and social practices of upbringing. This underscores the importance of psychological factors in shaping effective international communication. The founder of the discipline of intercultural communication is considered to be the American anthropologist E. Hall (1998)¹, who emphasized the need to "cultivate a culture of communication with other peoples" and overcome barriers to interaction. He introduced the concepts of "intercultural", "intercultural", and "multicultural" into scientific circulation and developed a methodology for teaching foreign languages that takes into account not only grammatical and lexical features but also cultural artifacts. His approach emphasizes that successful communication is only possible when cultural contexts and symbolic systems are taken into account. G. Hofstede (2001)² proposed one of the most famous models of cultural dimensions, which explains the differences in communication between representatives of different cultures. He identified the following key parameters: power distance, individualism versus collectivism, masculinity versus femininity, uncertainty avoidance, long-term versus short-term orientation, and indulgence versus restraint. These dimensions allow us to understand how cultural factors influence communication style, message interpretation, and interpersonal

¹ Hall, E. T. (1998). *How cultures collide. Culture, communication, and conflict: readings in intercultural relations.* (P. 9–16). Needham Heights, MA: Simon and Schuster Publishing

² Hofstede, G. (2001). *Culture's Consequences, International Differences in Work-Related Values.* Beverly Hill: Sage. 459 p.

interaction. B. Krashen (2013)³ emphasizes the importance of the linguistic factor in intercultural communication in his theory of second language acquisition. He stresses that effective foreign language acquisition is possible thanks to “comprehensible input”, i.e., accessible and understandable language material. This statement is directly relevant to international communication, as language barriers often become a major obstacle to interaction between cultures. Thus, language competence is a key factor in successful intercultural communication. S. Ting-Tumi (2022)⁴ developed the theory of “face-negotiation”, which explains how cultural differences affect the ways of saving “face” in communication. She shows that different cultures have different strategies for avoiding conflict, expressing politeness, and maintaining harmony in communication. Her research highlights the importance of psychological and social factors in international communication, as they determine how people interpret and respond to the behavior of their interlocutors.

Thus, a review of the literature shows that factors influencing international and cross-cultural communication include cultural dimensions (Hofstede, 2013)⁵, language barriers and language acquisition strategies (Krashen, 2013)⁶, as well as psychological and social aspects of interaction (Etzel, J. G., Ting-Tumi, 2022)⁷. A comprehensive understanding of these factors allows us to understand the mechanisms of misunderstanding and identify ways to achieve effective dialogue in a globalized world. Thus, factors influencing international and cross-cultural communication are studied in the works of many scholars who focus on various aspects of this process – from cultural dimensions to linguistic and psychological factors.

Materials and methods

The methodology of this article is based on the study of factors influencing international and cross-cultural communication that ensure effective communication and successful interaction in the modern world. This issue is studied by systematizing and summarizing information, which allows us to identify and understand the significance of factors influencing modern international and cross-cultural communication, as well as to assess their relevance for modern people who seek to communicate and interact effectively with people of different cultures and nationalities. Synthesis and analysis methods were widely used in this study. With the help of synthesis and analysis, a detailed study of scientific sources of information was conducted,

³ Krashen, S. (2013). The Case for Non-Targeted, Comprehensible Input. *Journal of Bilingual Education Research Instruction*, 15(1), 102–110. <https://pdf4pro.com/download/the-case-for-non-targetedcomprehensible-input-4d200.html>

⁴ Etzel, J. G., Ting-Tumi, S. (2022). Face issues in interpersonal conflict: A cross-cultural empirical test of face negotiation theory. *Communication Research*, 30(6), 599–624.

⁵ Hofstede G. (2013) The 6-D model of national culture. <https://geerthofstede.com/culture-geert-hofstedegert-jan-hofstede/6d-model-of-national-culture/>

⁶ Krashen, S. (2013). The Case for Non-Targeted, Comprehensible Input. *Journal of Bilingual Education Research Instruction*, 15(1), 102–110. <https://pdf4pro.com/download/the-case-for-non-targetedcomprehensible-input-4d200.html>

⁷ Etzel, J. G., Ting-Tumi, S. (2022). Face issues in interpersonal conflict: A cross-cultural empirical test of face negotiation theory. *Communication Research*, 30(6), 599–624.

including studies that combined the significance and influence of different cultures on the communication process. The process of forming factors that influence international and intercultural communication has been studied by the following scholars, including E. T. Hall (1998)⁸, S. Hall (1980)⁹, G. Hofstede (2001)¹⁰, B. Krashen (2013)¹¹, S. Ting-Tumi (2022)¹², M. Bayram (1997)¹³, G. D. Brown (2007)¹⁴, M. Canale and M. Swain (1980)¹⁵, A. M. Morrison (1992)¹⁶, A. Yu. Prychynenko (2010)¹⁷, G. Milton (2023)¹⁸, O. M. Denizji, M. Sokol, O. Tsaryk (2023)¹⁹, N. V. Hasiuk, O. D. Virstyuk, M. M. Kutseila (2024)²⁰, and others. Analysis of this literature allowed us to systematize the general aspects of international and cross-cultural communication that modern people need to master in order to successfully apply them in practice. We also separately considered the challenges posed by the modern globalized world, which people face in a world of transformational change, conflict, and open borders for successful interaction.

The synthesis method was used to generalize the results obtained through analysis and build a unified system. This method was also used to demonstrate the integration of various intercultural opportunities for communicative interaction. In this way, available data from various scientific sources were combined and a general idea of the possibilities of communication between people was formulated.

In this study, the generalization method was used primarily to formulate conclusions about the factors that determine the effectiveness of international and cross-cultural

⁸ Hall, E. T. (1998). How cultures collide. Culture, communication, and conflict: readings in intercultural relations (P. 9–16). Needham Heights, MA: Simon and Schuster Publishing.

⁹ Hall, S. (1980) Encoding, decoding in the television discourse / S. Hall. Culture, Media, Language / S. Hall, D. Hobson, P. Lowe, (eds). London: Hutchinson. P. 20–35.

¹⁰ Hofstede, G. (2001). Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations Across Nations. Sage Pu.

¹¹ Krashen, S. (2013). The Case for Non-Targeted, Comprehensible Input. *Journal of Bilingual Education Research Instruction*, 15(1), 102–110. <https://pdf4pro.com/download/the-case-for-non-targetedcomprehensible-input-4d200.html>

¹² Etzel, J. G., Ting-Tumi, S. (2022). Face issues in interpersonal conflict: A cross-cultural empirical test of face negotiation theory. *Communication Research*, 30(6), 599–624.

¹³ Byram, M. (1997). Teaching and Assessing Intercultural Communicative Competence. Multi-lingual Matters.

¹⁴ Brown, H. D. (2007). Principles of Language Learning and Teaching. Pearson Education.

¹⁵ Canale, M., Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics*, 1(1), 1–47.

¹⁶ Morrison, A. M. (1992). Leadership Diversity as Strategy. San Francisco : Jossey-Bass. 318 p.

¹⁷ Prychynenko, A. Y. (2010). The Birmingham School of Cultural Studies: Stuart Hall's Coding / Decoding Model. *Scientific Notes. Political Sciences*, 108, 16–20.

¹⁸ Milton, Herman (2023). "Why is Internal Communication Important for Your Business"? LumApps, available at: <https://www.lumapps.com/internal-communication/internal-communications-benefits/>.

¹⁹ Denizdzh, O. M., Sokol M., Tsaryk O. (2023). Communicative culture in the context of digitalization and mediatization. *Scientific works of the Interregional Academy of Personnel Management. Philology*, 2(7), 25–33. <https://doi.org/10.32689/maup.philol.2023.2.4>.

²⁰ Hasiuk N. V., Virstyuk O. D., Kutseva M. M. (2024). Intercultural communication in the modern business environment. *Transcarpathian Philological Studies*, 1(34), 130–135. DOI <https://doi.org/10.32782/tps2663-4880/2024.34.1.22>.

communication. Based on the results obtained, it was concluded that it is the combination of various philosophical aspects – linguistic, sociocultural, psychological, and value-based – that creates the conditions for successful intercultural interaction in today's globalized world. It should be emphasized that generalization as a method made it possible to identify general patterns of cultural influence on communication processes, in particular the role of traditions, language, symbols, and social norms in shaping dialogue between cultures. In this context, the method of systematization was used for a logical and consistent presentation of the main research material: from the historical origins of intercultural interaction to the modern possibilities of successful international communication, taking into account the diversity of cultural factors. Thus, the use of generalization and systematization methods made it possible not only to identify the key factors influencing international and cross-cultural communication, but also to show their interaction as the basis for harmonious dialogue in a global society.

Systematization was also used to organize knowledge about subjective and objective factors influencing communication, language, cultural characteristics, and various aspects of their interaction. A careful selection of scientific sources and literature was carried out based on a large number of criteria, such as relevance, fundamental importance in terms of practical application, and the modernity of research. Articles and books describing contemporary approaches to the development of the possibility of interaction between communication and culture, as well as studies of the factors influencing international and cross-cultural communication, were accepted for the writing of this work. The literature search was conducted in various scientometric databases, including Web of Science, Scopus, and Google Scholar. The key concepts used for scientific research were “communication”, “international communication”, “education”, “labor migration”, “cross-cultural communication”, “factors”, “language”, “human”, “globalization processes”, “modern world”, and others.

The use of scientific databases made it possible to broadly cover the information sources on the basis of which the theoretical and practical aspects of the factors influencing cross-cultural and intercultural communication were analyzed. The comprehensive application of the above methods made it possible to highlight the opportunities and challenges of international and cross-cultural communication for modern people who strive for effective interaction in the modern world.

In summary, the following methods were used in the study:

1. Analysis and synthesis – in the study of scientific literature, identification of the latest trends in the development of international and cross-cultural communication and the factors that influence it.
2. Comparative method – in comparing various factors, such as psychological, cultural, technological, and others, that influence successful international and cross-cultural communication.
3. Synchrony method – analyzing international and cross-cultural communication in a synchronous cross-section of recent decades.
4. Generalization method – forming scientific and theoretical conclusions about the characteristics of factors influencing the success of international and cross-cultural communication in today's globalized world.

Results and discussion

In today's world of globalization and intensive intercultural contacts, the issue of international and cross-cultural communication is becoming increasingly important. Humanity is increasingly aware that effective communication between representatives of different cultures is not only a tool for economic or political cooperation, but also a prerequisite for peaceful coexistence, mutual understanding, and spiritual enrichment. The factors that influence this process cover a wide spectrum, from language barriers and cultural traditions to value orientations and worldviews. Understanding them is a pressing task for philosophy, as it is philosophy that allows us to see the deeper meanings of communication, its anthropological and ethical dimensions.

International and cross-cultural communication is not only an exchange of information between people of different cultures, but also a meeting of worldviews, symbols, and values. This process reveals the multifaceted nature of human existence, because each culture is a unique way of understanding the world. Philosophy, as the science of the general principles of existence and cognition, helps us understand that communication between cultures is not just a technical task, but a deep dialogue in which a new quality of human relations is formed.

Factors that influence international communication can be seen as a kind of "bridge" or "barrier" between cultures. Language, religion, historical experience, social norms, economic interests – all these things determine how successful the dialogue will be. At the same time, it is precisely in the diversity of cultures that opportunities arise for mutual enrichment and for the search for universal values capable of uniting humanity. Thus, researching the factors influencing international and cross-cultural communication is not only an academic task but also a practical necessity in today's world, which strives for harmony and understanding.

Internationalization and globalization, which influence the general processes taking place in the world, where international and cross-cultural communication between different countries and world organizations, people, occupies a special place, are currently undergoing transformations. This process is facilitated by various factors, including global conflicts that are constantly arising in different parts of the world, global trade, economic issues, and new alliances that are being formed to strengthen the needs of states, and much more. Also, given the trends observed in the world related to emigration, the issues of factors that influence international and cross-cultural communication are becoming particularly relevant.

Stuart Hall notes, "to study culture is to understand the 'structure of thought' inherent in a particular society" (Hall S., 1994)²¹.

The phenomena of international and cross-cultural communication are determined by various factors, including subjective and objective ones. Subjective factors are those related to understanding the surrounding world, beliefs, life experience, actions, values, and orientation, where the mentality and worldview of the person communicating play an important role. They are historically conditioned and formed under the influence

²¹ Hall, S. (1994). *Encoding/decoding in political discourse* / S. Hall. London: Arnold. 220 p.

of various social factors, such as social, political, and economic ones. At present, in the process of media globalization, the Internet as a large-scale tool for transmitting various information determines and continues to influence the formation of changes in a person's worldview. Objective factors that play a role in cultural and international communication are the geopolitical interests of the country, the orientation of the state's educational strategies, and diplomatic contacts and relations.

The development of cross-cultural and international communication skills is one of the main goals of a modern state that plans to have successful diplomatic relations with various countries on the world stage. In today's rapidly changing world, there is a growing understanding that language competence alone is not enough for effective communication. It is a recognized fact that culture and language are closely intertwined, and without an understanding of cultural characteristics, communication can be ineffective and lead to misunderstandings.

This section attempts to reveal the key factors that influence international and cross-cultural communication. When considering the history of the formation of intercultural communication theory, it is worth noting that its roots date back to the second half of the 20th century, and the prominent scholars who developed it were E. Hall (2003)²², G. Hofstede (2001)²³, and B. Krashen (2014)²⁴. These theories combine many factors and determine that successful intercultural communication is based on the interaction of language, mentality, values, and communication styles.

Scholar Edward Hall proposed two concepts, "high-context culture" and "low-context culture", which explain how different societies prioritize explicit or implicit communication. Countries such as Japan, China, and the Arab world, which have high-context cultures, are largely defined by shared knowledge, nonverbal cues, and indirect messages. In contrast, the United States, Germany, and Scandinavia, as low-context cultures, emphasize explicit, direct communication, where words carry most of the meaning. These different forms of perception are the basis for understanding how misunderstandings can arise when people with different cultural characteristics interact and provide an opportunity for successful international and cross-cultural communication to adjust their communication strategies. As S. Hall notes, "in fact, any sign involved in mass communication begins to function as polysemic, acquiring ever new connotations" (Hall S., 2003)²⁵. This principle is also used in the construction of Geert Hofstede's theory of cultural dimensions, which defines a structured approach to

²² Hall, S. (2003). *The Work of representation* / S. Hall. Representation: Cultural Representations and Signifying Practices— London: Sage, 2003. P. 13–75.

²³ Hofstede, G. (2001). *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations Across Nations*. Sage Pu.

²⁴ Krashen, S., Bland, J. (2014). Compelling Comprehensible Input, Academic Language and School Libraries. *Children's Literature in English Language Education CLELEjournal*, 2(2), 1–12. https://www.researchgate.net/publication/268816666_Compelling_Comprehensible_Input_Academic_Language_and_School_Libraries

²⁵ Hall, S.(2003). *The Work of representation* / S. Hall. Representation: Cultural Representations and Signifying Practices. London: Sage, 2003. P. 13–75.

understanding interactions between cultures. He classifies his model according to several dimensions:

1. The degree to which less influential members of society accept and expect an unequal distribution of power, which he defines as “power distance”.
2. The priority of individual goals over group harmony, referred to as individualism versus collectivism.
3. The degree to which societies tolerate ambiguity and uncertainty, defined as uncertainty avoidance.
4. Emphasis on competitiveness versus cooperation and quality of life: masculinity versus femininity.
5. Emphasis on persistence, speed of results, and future rewards versus tradition, i.e., short-term orientation versus long-term orientation.
6. The extent to which society allows enjoyment and satisfaction of desires, but in the context of cultural considerations.

Steven Krashen’s input theory also plays an important role in understanding how language use contributes to international and cross-cultural communication. According to Krashen, access to comprehensible input–language that is slightly above one’s current level of proficiency but still understandable–facilitates more effective second language acquisition. This theory suggests that it is necessary to immerse oneself in authentic linguistic and cultural contexts in order to develop intercultural competence. An important aspect of this issue is the process of communication with native speakers, real-life communication situations, and media (namely, watching movies, TV shows, etc.), which allow for better development not only of communication skills, but also of cultural knowledge and pragmatic competence, when language is used appropriately and effectively and appropriately using language to achieve specific communicative goals.

Another important concept in cross-cultural communication is the “face negotiation theory” (FNT) proposed by Stella Ting-Tumi (2022)²⁶. This theory focuses on how people manage their “face” during social interactions. It explains how people in different cultures manage their public image and identity during conflicts, trying to “save face” (i.e., show their self-respect and status regardless of the situation). It is worth noting that in individualistic cultures, one’s own face is taken into account, while in collectivist cultures, the partner’s face is taken into account.

Different cultures have different attitudes toward the self—for example, East Asian cultures emphasize maintaining harmony within the group and indirect communication, while Western cultures focus on individual confidence and self-expression. If you want to communicate successfully across cultures, you need to learn how to navigate these differences to avoid unintentional offense.

It is also worth noting Michael Bayram’s model of intercultural communicative competence, which provides a structured framework for the development of intercultural skills. Effective intercultural communicators must be open-minded and curious, and willing to refrain from judging other cultures. According to M. Byram

²⁶ Etzel, J. G., Ting-Tumi, S. (2022). Face issues in interpersonal conflict: A cross-cultural empirical test of face negotiation theory. *Communication Research*, 30(6), 599–624.

(1997)²⁷, essential knowledge includes an understanding of cultural norms, values, and historical context. Interpretation and correlation skills are also essential, i.e., the ability to interpret cultural behavior patterns and relate them to one's own experience, as well as the ability to acquire new cultural knowledge and interact effectively in diverse environments. It is also worth noting the ability to evaluate and reflect on cultural perspectives, including one's own biases. In addition, it is extremely important to note that a critical aspect of intercultural competence is nonverbal communication, i.e., eye contact, gestures, body language, and silence, which have different meanings in different cultures. Even misinterpretation of nonverbal signals can lead to misunderstandings, which is important for modern people who need to be aware of cultural differences and peculiarities in body language.

It is also worth noting the concept of "code-switching", which is the practical alternation of languages or dialects in the process of communication, which is quite common in environments where many languages and cultures coexist. If you want to communicate successfully and effectively, it is important to learn how to use these codes correctly. By applying all these principles and knowledge to the communication process, we can gain a comprehensive understanding of intercultural communication. Thus, when it comes to labor migration, "organizations with branches in different countries should hire staff from those countries, thereby making it relevant to combine the specific advantages of representatives of different countries based on their sociocultural profiles", as noted by A. Morrison (Morrison A. M., 1992)²⁸.

It is precisely this knowledge that can enable effective interaction in various professional and social contexts, providing an opportunity to better develop the skills necessary to overcome cultural and linguistic differences at the level of everyday communication. "Cultural differences among employees pose a significant challenge for managers of multinational companies, where people with completely different values, beliefs, and religions interact. In his research, scientist A. Morrison proved that cultural diversity in TNCs can also have positive aspects, namely, it can contribute to entering new markets, reducing costs, improving the quality of management and decision-making processes within the company, and reducing employee resistance to organizational change".

The ability to communicate successfully in an intercultural context is shaped by various factors. These factors influence both the process of communication in real-life situations and the learning of foreign languages. So, let's identify the factors that influence international and cross-cultural communication. They can be divided into several key levels:

1. Cultural and psychological factors:

– contextuality (according to E. Holom): in high-context cultures, such as Japan and China, subtext and nonverbal signals that influence the perception of information are of particular importance. In low-context cultures, such as the US, Germany, and others, direct and specific language is valued, without additional nonverbal actions;

²⁷ Byram, M. (1997). Teaching and Assessing Intercultural Communicative Competence. Multilingual Matters.

²⁸ Morrison, A. M. (1992). Leadership Diversity as Strategy. San Francisco: Jossey-Bass. 318 p.

- cultural dimensions (according to G. Hofstede): these include individualism versus collectivism, power distance, attitude toward uncertainty, and gender roles;
- stereotypes and prejudices: preconceived notions about a nation and its characteristics (cultural, mental) can distort the perception of real information.

2 . *Communication factors:*

- language barrier: insufficient language skills or the use of slang and idioms that are difficult to translate literally;
- nonverbal communication: facial expressions, gestures, distance between interlocutors, and eye contact have different meanings in different cultures, which should be taken into account when seeking effective communication;
- paralinguistics: intonation, volume, and speech rate.

3. *External and structural factors:*

- political and legal environment: state ideology, censorship, or diplomatic relations between countries;
- religious factors: religious holidays, taboos, and behavioral norms that determine work schedules and communication styles;
- economic development: differences in business cultures between developed and developing countries (e.g., attitudes toward punctuality and deadlines).

4. *Technological factors are those factors that are relevant today:*

- artificial intelligence and translation: the use of real-time AI translators helps overcome language barriers, but sometimes loses emotional meaning.
- digital etiquette: communication standards in various messengers, video conferences, and social networks in different countries, cultures, and communities.

The use of various practical communication methods (such as interactive strategies and role-playing) that promote successful and effective communication. Language teaching today has gone far beyond traditional memorization and grammar teaching and has moved towards interactive and engaging learning. Different approaches and methods make it possible to ensure the practical application of language and help develop an understanding of cultural contexts and characteristics.

The sociocultural environment, which can be accessed through international exchange programs and intercultural events, greatly contributes to the development of intercultural competence. Getting acquainted with diverse cultural environments allows you to develop flexibility in communication, appreciate different points of view, and build relationships that transcend cultural and linguistic boundaries. To better understand the characteristics of multiculturalism and cultural diversity of human resources in the functioning of a transnational company, it is useful to use the culture measurement methodologies developed by scientist Geert Hofstede (Hofstede G., 2001)²⁹.

An important factor influencing international and cross-cultural communication is the role of digital communication in shaping intercultural interactions. Researchers of modern intercultural communication note that the emergence of social networks, video conferencing in Zoom Meeting or Webex, and other Internet platforms for

²⁹ Hofstede G. (2001) *Culture's Consequences, International Differences in Work-Related Values*. Beverly Hills: Sage. 459 p.

messaging enable modern people to quickly and easily communicate with different people of different languages, nationalities, and cultural characteristics. However, it is worth emphasizing that such a revolution in communication also has certain challenges, primarily the absence of nonverbal cues, the possibility of misinterpretation of written messages, and other difficulties that arise during digital communication. It is important for modern people to develop digital literacy, knowledge of the nuances of online communication styles in different cultures, and skills for successful online communication.

Other important factors include technological tools, namely various online platforms and multimedia resources, social networks, and social media, which improve interactive approaches to communication. The revolution in digital technologies has led to changes in language learning, more active international and effective cross-cultural communication, all of which has been made possible by the rapid access to different cultures, peoples, and countries via the Internet. Internet capabilities such as video conferencing, online platforms, forums, i.e., virtual communication and information exchange programs, enable people to communicate with native speakers, engage in cross-cultural communication, and learn about different cultural contexts. Artificial intelligence and online translators expand communication opportunities, especially for those who are still learning different languages but need to communicate internationally. However, it is also worth noting that psychological and motivational factors are important for successful communication. People who are genuinely interested, internally motivated, and sincerely curious about different cultures are more focused on effective international and intercultural communication. In this context, emotional intelligence and openness are important, as they improve international interactions in today's world. It is also worth noting that overcoming language anxiety and gaining confidence in using a foreign language are prerequisites for effective international and cross-cultural communication.

Conclusions and recommendations

International and cross-cultural communication is a complex and multidimensional process involving linguistic, sociocultural, psychological, and technological factors. It is not limited to the transfer of information, but is a dialogue between cultures that shapes new horizons of mutual understanding. Philosophical analysis shows that each factor of influence – from language and symbols to value orientations and historical experience – can be both a bridge and a barrier in communication. That is why it is important not only to identify these factors, but also to learn how to work with them, developing a culture of dialogue, tolerance, and openness to others. In a globalized world, effective international communication is a prerequisite for cooperation, security, and the harmonious development of humanity. Its success depends on people's ability to recognize the diversity of cultural contexts and, at the same time, seek universal values that can unite them. Thus, the study of factors influencing international and cross-cultural communication has not only theoretical but also practical significance – it contributes to the formation of a world where dialogue and mutual respect become the basis of human relations.

Cross-cultural and international communication competence is an essential skill in today's globalized world. Based on the theoretical analysis conducted in this publication, several conclusions can be drawn, which are expressed in the following recommendations regarding the factors that influence the effectiveness of communication.

1. Active integration of modern technologies into the processes of learning and applying foreign languages to use more unique cultural content and real communication practices.

2. Dissemination and promotion of international exchange programs and intercultural events to provide opportunities to gain direct experience in various national and cultural environments.

3. Expanding the use of communicative approaches and searching for various interactive methods in language teaching to ensure the development of practical skills in international and cross-cultural communication for further practical application in a language environment.

By incorporating these ideas into national development strategies and higher education curricula, it is possible to better prepare for the challenges of global international communication and provide the necessary skills for successful orientation in the cultural environments of different countries. That is why it is important to take into account various factors for successful communication, both international and cross-cultural.

Therefore, it is worth noting that international and cross-cultural communication in the modern world is not only a practical tool for interaction, but also a profound philosophical phenomenon. It appears as a space where different cultural meanings meet, where every word and every symbol acquires multiple meanings. The factors influencing this process go far beyond technical or economic conditions: they concern the very nature of human existence in a globalized world.

First, globalization creates a new ontology of communication—we can no longer think of ourselves in isolation, because every culture is in constant dialogue with others. Second, the technologies of the digital age open up unprecedented opportunities for communication, but at the same time threaten to reduce cultural diversity to a monotonous flow of information. Third, migration processes and human mobility are forming new social contexts where mutual understanding becomes a condition for coexistence.

The prospects for cross-cultural communication lie in the development of tolerance, the ethics of dialogue, and the ability to see others not as a threat, but as a source of new experience. In this sense, the future of international relations depends on our willingness to think globally but act locally, preserving our own identity while opening up to others.

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CHAPTER II

METHODOLOGICAL APPROACHES TO THE STUDY OF INTERNATIONAL AND CROSS-CULTURAL COMMUNICATION

2.1. Systems, Culturological and Sociolinguistic Approaches

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Abstract

The scholarly work has been aimed to analyze key methodological approaches to the study of international and cross-cultural communication, including systems, culturological and sociolinguistic approaches. In the context of globalization, intensified intercultural contacts, and digital interaction, these approaches are of particular relevance, as they allow communication to be conceptualized as a multidimensional sociocultural phenomenon. Within the systems approach, international and cross-cultural communication has been conceptualized as an integrated dynamic system composed of interrelated elements, including communicators, messages, channels, contexts, and feedback. It has emphasized the interdependence of these components and the influence of the external environment on the functioning of the communicative process. The culturological approach focuses on culture as a key determinant in shaping communicative meanings, norms, and behavioral patterns, conceptualizing communication as a process of exchanging symbols, values, and cultural codes reflecting the specificity of national, ethnic, and social cultures. Particular attention within this framework has been given to issues of interpretation and misconceptions in cross-cultural interaction. The sociolinguistic approach has been examined through the lens of linguistic variability, social roles, contexts of speech interaction, multilingualism, encoding, and code-switching in international communication enabling a deeper understanding of the mechanisms underlying the adaptation of communicative behavior across diverse cultural and social contexts. A comparative analysis of the systems, culturological, and sociolinguistic approaches has demonstrated their complementarity and methodological significance. The theoretical findings obtained may be applied in further academic research as well as in cross-cultural practice, education, and international cooperation.

Keywords: *communication, interpersonal communication, information, theories of communication, approaches to communication, communication methodologies.*

Introduction

The integration of diverse scholarly approaches facilitates a deeper understanding of communication in the context of cultural diversity and global transformation. Globalization processes, the intensification of international contacts, and the expansion

of intercultural interaction drive the relevance of examining systems, culturological and sociolinguistic approaches to international and cross-cultural communication across multiple fields of social life. The contemporary world is characterized by highly dynamic information flows requiring a comprehensive scholarly re-conceptualization of communication as a multidimensional phenomenon. In this context, combining different methodological approaches allows for a deeper understanding of interactive mechanisms among representatives of different cultures and social groups.

The systems approach is particularly relevant, as it enables the examination of international and cross-cultural communication as an integrated system of interconnected elements, including participants, channels, codes, contexts, and feedback. This perspective allows for identifying patterns in the functioning of communicative processes globally and facilitating the analysis of the impact of social, political, and technological factors on the effectiveness of cross-cultural interaction. Its application is especially significant in the context of digitalization and the transformation of traditional forms of communication.

The relevance of the culturological approach lies in the necessity of taking into account value orientations, symbolic systems, norms, and traditions shaping the communicative behavior of representatives of different cultures. Misunderstanding cultural differences often leads to communicative barriers and conflicts in international contexts. Therefore, cultural analysis contributes to developing cross-cultural competence and tolerance, which are fundamental prerequisites for effective cross-cultural communication.

Given the multilingual nature of the contemporary world and the social context of linguistic interaction, the sociolinguistic approach acquires particular significance. The study of language variations, linguistic identities, and communicative strategies in international contexts enables a deeper understanding of how language reflects social relations and cultural differences. The integration of the sociolinguistic approach with the systems and cultural approaches provides a foundation for a comprehensive analysis of international and cross-cultural communication, addressing both contemporary scholarly and practical challenges. The combination of these approaches establishes a coherent theoretical framework for studying complex processes of international and cross-cultural communication.

The systems approach in cross-cultural communication focuses on understanding communicative processes as components of complex systems of cultural and social relations. Recent publications in *Journal of Intercultural Communication* (2025)¹ reflect a holistic approach to the study of international communication, encompassing linguistic, social, and organizational dimensions of interaction among different cultural groups in global contexts. The articles published in this journal in 2025 examine the development of cross-cultural competence within organizations, and the evolution of communicative structures in multicultural environments, combining both quantitative and qualitative methods to analyze communication systems as an integrated whole.

¹ Journal of Intercultural Communication (2025). (JICC), 25(4). <https://immi.se/index.php/intercultural>

In studies of cross-cultural communication, the cultural approach takes into account the significance of cultural representations, value systems, and cultural behavioral models. M. Zair (2025)² studied the relationship between cultural awareness, stereotypes, and communicative skills in multicultural environments, emphasizing the role of cultural context in shaping effective communication.

In academic discourse, theorists who examine the cultural dimensions of communication, such as studies on cultural pragmatics and cultural schemes in interaction, are frequently cited, providing a basis for integrating the cultural perspective into practical research on cross-cultural contacts. In the context of international communication, the sociolinguistic approach emphasizes the interconnection between language, social structures, and cultural norms. Research into sociolinguistic aspects of cross-cultural interaction reveals how language practices and linguistic choices influence processes of perception and mutual understanding among representatives of different cultures. M. Qani (2025)³ analyzes sociolinguistic issues pertaining to the interaction of languages and cultures, offering a critical examination of lexical borrowing and its impact on cultural identity. The study argues that the forced introduction or adoption of foreign lexical items often fails to achieve its intended sociocultural objectives, while indigenous languages demonstrate resilience by adapting to external influences or resisting them through distinctive linguistic strategies.

Linguistic strategies in intercultural situations, as well as differences in speech norms and communicative contexts, such as varying politeness strategies or cognitive language models, are an important focus of scholarly research. B. Keith (2025)⁴ analyzes how different cultures employ speech acts and politeness strategies in everyday communication, incorporating sociolinguistic dimensions of interaction in digital environments. The study further recommends expanding politeness theory to include contexts of digital communication, as the informality of social media has challenged traditional models of politeness.

Ukrainian scholars have also contributed to the study of systems, culturological, and sociolinguistic approaches to international and cross-cultural communication. In particular, E. Kovalenko (2025)⁵ models and forecasts intercultural management communication processes, identifying ways to enhance their effectiveness from the perspective of Ukrainian management practices. V. Shcherbyna (2025)⁶ provides

² Zair, M. A. K. (2025). Cultural Awareness, Stereotypes and Communication Skills in Intercultural Communication: The Algerian Participants Perspective. https://www.researchgate.net/publication/397700117_Cultural_Awareness_Stereotypes_and_Communication_Skills_in_Intercultural_Communication_The_Algerian_Participants_Perspective

³ Qani, M. I. (2025). Ineffectiveness of Alien Terms Interference in a Culture of Multilingual Counties. <https://arxiv.org/abs/2501.18605>

⁴ Keith, B. (2025). Speech Acts in Intercultural Communication: A Cross-Cultural Comparison of Politeness Strategies. https://www.researchgate.net/publication/390730427_Speech_Acts_in_Intercultural_Communication_A_Cross-Cultural_Comparison_of_Politeness_Strategies

⁵ Kovalenko E. Ya. (2025). Intercultural management communications: modeling and cultural forecast. <https://journals.urau.ua/visnyknakkim/article/view/191788>

⁶ Shcherbyna V. M. (2025). Intercultural communication in the modern socio-cultural space. <https://visnyk-psp.kpi.ua/article/view/33212>

a review of theoretical approaches to intercultural communication in the sociocultural context, including an analysis of social, cultural, and linguistic factors. The author concludes that communication within the sociocultural environment should be understood as a reflection of intercultural connections among specific social groups during particular historical periods of societal development. O. Kakhovska (2024)⁷ argues that the advancement of digital technologies in the contemporary world is transforming traditional modes of communication, simultaneously creating new opportunities and challenges for intercultural interaction. The study further demonstrates that innovative approaches to cross-cultural communication in the context of the digital economy present significant potential, but require the development of a profound understanding of cultural differences and communicative needs within the global information environment.

Despite the substantial body of scholarly works addressing specific aspects of international and cross-cultural communication, contemporary academic discourse reveals a lack of comprehensive studies that integrate systems, culturological, and sociolinguistic approaches within a unified analytical framework. Most existing research tends to focus either on the macro-level of communication systems, on the interpretation of cultural meanings, or on linguistic practices and social determinants of speech, without adequately taking into account their interdependence in real processes of international interaction. This fragmentation hinders a holistic understanding of the communication dynamics among representatives of different cultures, particularly in the context of globalization, digitalization, and the growing intensity of cross-cultural contacts underscoring the relevance and necessity of further interdisciplinary research in this field.

The study aimed to conduct a comprehensive analysis of the systems, culturological, and sociolinguistic approaches to the study of international and cross-cultural communication in order to identify their theoretical and methodological foundations, determine the specific features of interpreting communicative processes in multicultural environments, and substantiate the potential for integrating these approaches to achieve a holistic understanding of the patterns, mechanisms, and factors underlying effective cross-cultural interaction in the context of the contemporary globalized world.

Materials and Methods

The research materials consisted of scholarly works by domestic and international researchers in communication theory, cultural studies, sociolinguistics, cross-cultural communication, and international communication, published in monographs, peer-reviewed academic journals, proceedings of international conferences, and analytical reports issued by international organizations. Additional materials included texts of cross-cultural interaction, such as public speeches, diplomatic documents, media texts, and digital communicative platforms that reflect contemporary practices of international and cross-cultural communication.

⁷ Kakhovska, O. V. (2024). Innovative approaches to cross-cultural communications in the context of the development of the digital economy. <https://www.reicst.com.ua/asp/article/view/monograph-12-2024-02-01>

The study's methodological framework is based on the systems approach conceptualizing international and cross-cultural communication as an integrated, multilevel system of interconnected elements, including communicators, channels, codes, contexts, meanings, and feedback. Within this framework, methods of systems analysis, structural-functional analysis, and modeling were employed, enabling the identification of interaction patterns among the components of the communicative process in the context of cultural diversity.

The culturological approach was implemented through the use of comparative cultural and interpretive methods, which made it possible to analyze the influence of cultural values, norms, symbols, and traditions on shaping communicative strategies and meanings. The application of hermeneutic analysis contributed to a deeper understanding of culturally conditioned interpretations of messages in cross-cultural interaction, as well as to identifying mechanisms of cultural adaptation and mediation in international communication.

The sociolinguistic approach is based on methods of discourse analysis, pragmatic analysis, and the analysis of linguistic variation, which made it possible to examine the interrelationship between language, social factors, and cultural contexts in the processes of international and cross-cultural communication. Particular attention was devoted to the analysis of linguistic strategies, communicative roles, and the linguistic identities of communicative participants in multilingual environments.

The synthesis of the research findings was carried out using methods of analysis and synthesis, induction and deduction, as well as an interdisciplinary approach. This combination ensured a holistic interpretation of the systems, culturological and sociolinguistic dimensions of international and cross-cultural communication and enhanced the scholarly validity of the conclusions obtained.

Results and Discussion

Methodological approaches to the study of international and cross-cultural communication encompass a wide range of scholarly traditions and research strategies, reflecting the inherent complexity of communication in the context of cultural diversity. At the core of such research lies the interaction of cultures, languages, value systems, and social norms shaping specific characteristics of communicative processes internationally. Methodological pluralism makes it possible to adequately reflect the multidimensionality of communication, and to avoid reductionist interpretations of cultural differences.

Methodological approaches to the study of international and cross-cultural communication lay a coherent scholarly foundation for understanding the complex processes of cross-cultural exchange. Their integration facilitates a deeper analysis of communicative practices, supports the overcoming of cultural barriers, and contributes to the development of effective dialogue among representatives of different cultures in the contemporary global environment.

In contemporary research, the systems approach is widely applied, conceptualizing international and cross-cultural communication as a complex open system. A significant scholarly contribution to the study of cross-cultural communication was made by

P. Rohrlich (1983)⁸, who proposed an integrated systems approach to the theory of intercultural communication. I. Bakhov (2012)⁹ further elaborated the systems approach by viewing intercultural communication as part of a broader process of information exchange within society. As O. Aksyonova (2024)¹⁰ noted, this approach is characteristic of research conducted within the framework of the information society concept, which places particular emphasis on transmitting, storing, and interpreting information across cultures. The systems approach conceptualizes communication as a structured process governed by specific rules, norms, and models of interaction. In the contemporary context, it is increasingly applied to assess the role of digital technologies in cross-cultural communication.

The systems approach to the study of international and cross-cultural communication is based on conceptualizing communication as an integrated, multilevel entity, whose elements are in constant interaction. Within this approach, communicative processes are analyzed not in isolation, but within the context of broader social, cultural, political, and technological systems that determine conditions and nature of interaction among representatives of different cultures.

Z. Chen (2022, 2023)^{11, 12} applies a systems-value approach in cross-cultural pedagogical research. According to the scholar, the application of the systems approach should lead to improvement, interpenetration, and mutual enrichment of all components of the artistic and educational process in higher education, with the aim of effectively developing intercultural communication competence among students of arts faculties at pedagogical universities. In this framework, the system of professional training is conceptualized as an open, dynamic, flexible, and mobile structure capable of self-development, and adaptation to the changing realities of today.

An essential feature of the systems approach is the recognition of the complexity and openness of communicative systems. International and cross-cultural communication is understood as an open system that continuously exchanges information with its environment, responds to global transformations, and adapts to changing sociocultural contexts. This perspective makes it possible to study the dynamics of communicative processes in real time.

⁸ Rohrlich, P. E. (1983). Toward a unified conception of intercultural communication: An integrated systems approach. *International Journal of Intercultural Communication*, 1983. <https://psycnet.apa.org/record/1984-14544-001>

⁹ Bakhov, I. (2012). Intercultural communication in the context of globalization dialogue of cultures. *Bulletin of the National Academy of the State Border Guard Service of Ukraine*, 2, 34–43. http://nbuv.gov.ua/UJRN/Vnadps_2012_2_3

¹⁰ Aksyonova, O. (2024). Intercultural communication in the process of european integration. *Bulletin of Khmelnytskyi National University*, № 4. P. 536–541. file:///C:/Users/Lenovo2/Downloads/VKNU-ES-2024-N4(332)+536-541.pdf

¹¹ Chen, Z. (2022). Системний підхід до формування досвіду міжкультурної комунікації студентів. *Педагогічні науки: теорія, історія, інноваційні технології*, 6(120). <https://pedscience.sspu.edu.ua/wp-content/uploads/2023/09/чень-жуй-1.pdf>

¹² Chen, Z. (2023). Methodology of formation of experience of intercultural communication of future music teachers in the process of professional training. Qualifying scientific work on manuscript rights. https://udu.edu.ua/images/data_file/viddil_aspirant/Doctor_filosofii/Chen_Gyn/Dis_Scen_Jyi.pdf

Within the study of international and cross-cultural communication, the systems approach implies that communication is viewed not as an isolated process, but as part of an interconnected system of elements, including cultures, values, norms, channels of transmission, linguistic mechanisms, contextual factors, etc. Such an approach enables the analysis of how a wide range of factors influences mutual understanding, how different cultures interact globally, and how communicative systems are shaped interculturally. G. Hofstede (1993)¹³ developed a model of cultural dimensions that has been widely applied in systemic comparisons of cultural influences on communication.

A systems approach involves identifying the structural components of communication (Table 1), including the interaction participants, messages, channels, codes, contexts, and feedback mechanisms. In the cross-cultural dimension, these elements acquire specific characteristics, as they are shaped by diverse cultural norms, values, and communicative styles, which complicates the process of mutual understanding.

Table 1. The Systems Approach to the Study of International and Cross-Cultural Communication

Component of the System	Role within the Systems Approach	Expression in International and Cross-Cultural Communication
Communication as a System	Considered as an integrated, open, and dynamic system of interconnected elements	Cross-cultural interaction occurs within global, regional, and local communicative frameworks
Subjects of Communication	Individuals, groups, and institutions as components of the system	Participants representing diverse cultures, linguistic communities, and social or professional groups
Message	Information circulating within the system and subject to transformation	Verbal and nonverbal messages interpreted in light of cultural codes and situational contexts
Channels of Communication	Mechanisms for transmitting information among system components	Interpersonal, mass, digital, and media communication in international contexts
Context	The totality of conditions influencing the system's functioning	Cultural, social, political, and historical frameworks shaping international interaction
Feedback	A mechanism for self-regulation and adaptation within the system	Responses from communicators; adjustment of messages accounting for cultural differences
Cultural Codes	Norms, values, and symbols as constitutive elements of the system	The impact of cultural traditions, stereotypes, and behavioral models on communication processes
Communication Barriers	Disruptions in the interaction among system components	Linguistic, cultural, social, and cognitive obstacles
System Dynamics	Processes of change and development within the communication system	Transformation of international communication modalities under globalization and digitalization
Outcome of Interaction	The system condition after a communicative act	Attainment of mutual understanding, emergence of conflict, adaptation, or modification of communicative strategies

Source: compiled by author based on works of P. Rohrllich (1983), O. Aksyonova (2024), Z. Chen (2022), G. Hofstede (1993)

¹³ Hofstede, G. (1993). Intercultural cooperation: Cultures, organizations, anagement. Gabler.

Within the framework of systems analysis, particular attention is given to interactions among the micro-, meso-, and macro-levels of communication. The micro-level encompasses interpersonal interaction, the meso-level refers to the activities of organizations and institutions, and the macro-level involves global communicative processes. In international communication, these levels are closely intertwined, shaping a complex hierarchy of interdependencies. M. Bennett (2013)¹⁴ made a significant contribution to the theory of intercultural sensitivity, which conceptualizes the development of cultural competence from a broad systemic perspective.

The systems approach makes it possible to take into account the role of culture as a system-shaping factor in communication. Culture is conceptualized not merely as a background, but as an active element of the system, that shapes modes of encoding and decoding meaning, interpretive frameworks, and the communicative expectations of interaction participants. This perspective is particularly important for the analysis of intercultural misunderstandings and communicative barriers.

Within the systems approach, international communication is understood as a nonlinear process, its outcomes cannot always be predicted with certainty. Even minor changes in one element of the system can produce significant transformations in the overall communicative interaction. This perspective helps explain the emergence of conflicts, power asymmetries, and shifts in meaning in cross-cultural communication. E. Hall (1968)^{15, 16} described high- and low-context cultures, providing a foundation for understanding cultural systems in communication. Another leading theorist in intercultural communication, W. Gudykunst (2004)¹⁷ analyzed communication as a complex inter-system interaction and contributed to the development of models of cross-cultural communication, including theories of uncertainty reduction.

Systems analysis also facilitates the integration of diverse scientific approaches and disciplines in the study of international communication, combining insights from sociology, cultural studies, psychology, linguistics, and media theory to shape an interdisciplinary methodological foundation. The systems approach enabled W. Gudykunst Y. Kim (2003)¹⁸ to comprehensively examine communication as a multidimensional sociocultural phenomenon.

A significant aspect of the systems approach is the analysis of communication that functions in the context of globalization and digitalization. Contemporary media systems, social networks, and digital platforms create new communicative environments that transform traditional models of cross-cultural interaction. The systems approach enables the identification of patterns in these changes and their impact on international communication. Furthermore, it focuses on uncovering mechanisms of adaptation and self-regulation within communicative systems. In cross-cultural interaction, these

¹⁴ Bennett, M. J. (2013). Basic concepts of intercultural communication. Intercultural Press. https://books.google.com.ua/books/about/Basic_Concepts_of_Intercultural_Communic.html?id=9qxBDQAAQBAJ&redir_esc=y

¹⁵ Hall, E. T. (1968). *The Silent Language*. Doubleday.

¹⁶ Hall, E. T. (1976). *Beyond culture*. Anchor Books.

¹⁷ Gudykunst, W. B. (Ed.) (2004). *Theorizing About Intercultural Communication*.

¹⁸ Gudykunst, W. B., Kim, Y. Y. (2003). *Communicating with Strangers*. McGraw-Hill.

mechanisms are reflected in shaping hybrid communicative practices, developing cultural sensitivity, and establishing shared norms of mutual understanding among participants from different cultural environments.

In summary, the systems approach to the study of international and cross-cultural communication provides a comprehensive perspective on communicative processes, taking into account their multilevel structure, dynamics, and cultural context. Its application allows for a deeper understanding of the complexity of cross-cultural interaction, enhances communication effectiveness, and fosters the development of constructive dialogue. This approach enables the comprehensive analysis of interactions among factors at different levels and facilitates the tracking of communicative dynamics globally.

One of the foundational perspectives is the culturological approach, which conceptualizes international and cross-cultural communication as a process of meaning exchange grounded in specific cultural traditions and symbolic systems. Within this approach, culture emerges as a context that determines the interpretation of messages, communicative codes, and behavioral patterns of interaction participants. Scholarly attention is directed toward the analysis of cultural values, rituals, and narratives influencing effective communication.

Scholars did not always directly refer to their approach as “cultural”, but their theories laid the theoretical foundation for the culturological approach to cross-cultural communication. The American anthropologist E. Hall laid the anthropological foundations for this approach by conceptualizing culture as a hidden system of meanings that shapes communicative behavior. He introduced the distinction between high-context and low-context cultures, demonstrating that modes of information transmission are dependent on cultural context. E. Hall’s works (1959, 1966, 1976)^{19, 20, 21} highlighted nonverbal communication, spatial and temporal dimensions, and rituals as key cultural factors in communication.

The culturological approach to the study of international and cross-cultural communication (Table 2) is based on the understanding of culture as a complex system of symbols, meanings, values, and norms that shapes the ways information is perceived, interpreted, and transmitted among representatives of different cultures. Within this approach, communication is viewed not merely as the exchange of messages, but as a process of interaction between cultural worlds, in which each participant functions as a bearer of a particular cultural code. G. Hofstede’s model of cultural dimensions (2001)²² is central to cross-cultural research, as it demonstrates how cultural values influence behavior and communication. This model made it possible to systematically compare national cultures and explain differences in communication styles,

¹⁹ Hall, E. T. (1959). *The Silent Language*. https://monoskop.org/images/5/57/Hall_Edward_T_The_Silent_Language.pdf

²⁰ Hall, E. T. (1966). *The Hidden Dimension*. https://books.google.com.ua/books?id=EddOAA AAMAAJ&hl=uk&source=gbs_book_other_versions

²¹ Hall, E. T. (1976). *Beyond Culture*. https://monoskop.org/images/6/60/Hall_Edward_T_Beyond_Culture.pdf

²² Hofstede, G. (2001). *Culture’s Consequences: International Differences in Work-Related Values*. https://digitalcommons.usu.edu/unf_research/53/

thereby contributing to the institutionalization of cultural analysis in international communication by conceptualizing culture as a set of collective values that influence the interpretation of messages, social roles, and power relations.

Table 2. The Culturological Approach to the Study of International and Cross-Cultural Communication

Component of the Approach	Role within the Culturological Approach	Expression in International and Cross-Cultural Communication
Communication as a Cultural Process	Communication conceptualized as a means of reproducing and transmitting culture	Exchange of meanings among representatives of diverse cultural traditions
Culture	The aggregate of values, norms, symbols, traditions, and behavioral models	National, ethnic, professional, and organizational cultures
Cultural Values	Core orientations that guide perception and understanding of the world	Collectivism versus individualism, power distance, and attitudes toward time
Cultural Codes and Symbols	Sign systems that encode and transmit meanings	Language, gestures, rituals, colors, and visual imagery in cross-cultural interaction
Contextuality of Communication	The meaning of messages is shaped by cultural context	Contrasts between high-context and low-context cultures
Identity	Conscious awareness of one's affiliation with a particular culture	Development of national, cultural, and cross-cultural identities
Interpretation of meanings	The process of understanding and interpreting messages within a cultural framework	Identical messages may be understood differently across cultures
Cultural Differences	Variations in norms, values, and patterns of communication	Different communication styles, etiquette, and nonverbal behaviors
Cultural Stereotypes	Simplified or generalized notions about other cultures	Misperceptions in international and intercultural communication
Cross-Cultural Competence	The capacity to engage effectively with individuals from diverse cultural backgrounds	Adaption of communication strategies to the requirements of cross-cultural contexts

Source: compiled by author based on works of E. Hall (1959, 1966, 1976), G. Hofstede (2001), S. Ting-Toomey (2005), M. Bennett (2013), R. Wiseman, R. Shuter (1994), R. Lewis (2023)

A primary aspect of the culturological approach is the interpretation of culture as the context of communication. The meaning of messages is shaped not so much by the lexical content of words as by the cultural contexts in which they are used, including traditions, historical experience, social roles, and value orientations. In international communication, this implies that the same message may acquire different meanings depending on the cultural environment in which it is interpreted. S. Ting-Toomey (2005)²³ further developed the culturological approach in which culture determines

²³ Ting-Toomey, S., Chung, L. C. (2005). Understanding Intercultural Communication. <https://dokumen.pub/understanding-intercultural-communication2nd-revised-edition-2nbspd-9780199739790-019973979x.html>

behavioral strategies in conflict communication and proved that, in intercultural interaction, meanings, emotions, and communicative intentions are shaped in accordance with cultural norms of collectivism or individualism.

The culturological approach emphasizes the symbolic nature of communication. Language, gestures, rituals, visual imagery, and media texts are viewed as cultural symbols that reflect a community's deeply ingrained perceptions of the world. In cross-cultural interaction, differences in symbolic systems may lead to misunderstandings and conflicts or, conversely, open up opportunities for dialogue and mutual cultural enrichment. M. Bennett developed the Developmental Model of Intercultural Sensitivity, which is of particular significance for cultural studies within this approach. In his work, M. Bennett (2013)²⁴ emphasizes culture as a cognitive factor in communication. His approach is essential for culturological research, as communication is conceptualized not merely as an exchange of information, but as a process of interpreting cultural differences and developing intercultural competence.

An important component of this approach is the analysis of cultural codes and behavioral patterns. Scholars focus on how cultural norms regulate communicative distance, hierarchy, modes of emotional expression, and attitudes toward time. In international communication, these factors significantly influence the effectiveness of negotiations, diplomatic interactions, and cross-cultural cooperation. R. Wiseman, R. Shuter (1994)²⁵ emphasize the necessity of analyzing intracultural and intercultural contexts as a unified cultural communication field, conceptualizing culture not as a background variable, but as an active concept shaping the rules, norms, and symbolic codes of communicative interaction globally.

The culturological approach also takes into account the historical dynamics of cultures. Cultures are not static entities; rather, they undergo continuous transformation because of globalization, migratory processes, and the development of digital media. Therefore, international and cross-cultural communication is analyzed as a process in which traditional cultural meanings intertwine with emerging global narratives.

Within the culturological approach, particular attention is given to the issue of identity. Intercultural communication is viewed as a forum for shaping national, ethnic, professional, and personal identities. In international interaction, participants not only exchange information, but also represent their own cultures, thereby, shaping perceptions of the "self" and the "other". In the cultural dimension, cross-cultural communication is closely linked to the concept of cultural dialogue.

Instead of adopting a hierarchical or ethnocentric view, the culturological approach advances a model of mutual recognition and equal interaction. Such an approach fosters tolerance, the development of cross-cultural competence, and the ability to interpret

²⁴ Bennett, M. J. (2013). *Basic Concepts of Intercultural Communication: Paradigms, Principles, and Practices*. https://books.google.com.ua/books/about/Basic_Concepts_of_Intercultural_Communic.html?id=9qxBDQAAQBAJ&redir_esc=y

²⁵ Wiseman, R., Shuter, R. (1994). *Communicating in Multinational Organizations* (Ed. with Wiseman). <https://www.semanticscholar.org/paper/Communicating-in-multinational-organizations-Wiseman-Shuter/dca97327ae476812fb0fe2ad35c1a8d549bd7615>

alternative cultural meanings. R. Lewis (2023)²⁶ developed a typology of cultural communication styles that is widely applied in the field of international communication. The scholar's approach is cultural in essence, as it is based on the analysis of cultural patterns of thinking, speech, and behavior within intercultural contexts.

Methodologically, the culturological approach employs interdisciplinary analytical methods, integrating cultural anthropology, semiotics, hermeneutics, and discourse analysis. This integration makes it possible to study communication not merely at the text or speech level, but also within a broader cultural context encompassing myths, narratives, and social practices.

In the field of international communication, the culturological approach has practical significance for diplomacy, international management, and education. Understanding cultural differences and shared values helps avoid communicative barriers, enhance the effectiveness of cross-cultural interaction, and develop strategies for successful cooperation among states and organizations.

In scholarly works, culture is conceptualized as a meaningful and regulatory factor in communication, shaping message interpretation, communicative strategies, and the effectiveness of cross-cultural interaction. This constitutes the theoretical core of the culturological approach to the study of international and cross-cultural communication.

Thus, the culturological approach to the study of international and cross-cultural communication considers communication as a complex process of interacting cultural meanings, enabling a deeper understanding of the essence of cross-cultural contacts, the mechanisms through which mutual understanding is established, and pathways for harmonizing communication in a globalized world.

The sociolinguistic approach to the study of international and cross-cultural communication (Table 3) focuses on the analysis of language as a social phenomenon closely linked to culture, identity, power, and the social structure of society. Within this approach, language is understood not merely as a tool for transmitting information, but as an instrument of social interaction through which cultural norms and values are reproduced and transformed in intercultural contexts. American sociolinguist W. Labov (1972)²⁷ examined the social context of linguistic variation, which is crucial for analyzing communication among social and cultural groups. The scholar described the interaction between language and society, multilingualism, and language variation in social contexts, thereby laying the foundation for the sociolinguistic approach, which is essential for the analysis of cross-cultural communication.

A first key provision of the sociolinguistic approach is the recognition that communication in international and cross-cultural contexts always occurs in the presence of linguistic and social inequality. The choice of communication language, its prestige, status, and domains of use are determined by historical, political, and economic factors directly shaping cross-cultural interaction. The linguist and language

²⁶ Richard D. Lewis (2023). Model of Cross-Cultural Communication. <https://www.scribd.com/document/705912805/THE-LEWIS-MODEL>

²⁷ Labov, W. Sociolinguistic Patterns. Philadelphia: University of Pennsylvania Press, 1972. https://www.academia.edu/80568091/William_Labov_Sociolinguistic_patterns_Conduct_and_Communication_4_Philadelphia_University_of_Pennsylvania_Press_1972

ethnographer D. Hymes (1972)²⁸ introduced the concept of the ethnography of speaking, which is central to understanding how culture and social context influence the communicative behavior of different cultural groups. This concept is an integral part of the sociolinguistic approach to cross-cultural communication.

Table 3. The Sociolinguistic Approach to the Study of International and Cross-Cultural Communication

Component of the Approach	Role within the Sociolinguistic Approach	Expression in International and Cross-Cultural Communication
Language as a Social Phenomenon	Language is examined in the context of the social conditions within which it operates	Application of languages in international and cross-cultural communication
Linguistic Variability	The presence of diverse linguistic forms shaped by social factors	Dialects, sociolects, and registers in cross-cultural interaction
Linguistic Norm	Socially codified conventions governing language use	Variations in speech standards across linguistic communities
Linguistic Identity	Conscious awareness of one's linguistic affiliation	Development of national and supranational identity
Multilingualism	The coexistence and use of multiple languages within a communicative environment	Official and working languages in international communication
Language Choice	The deliberate or unconscious selection of a language for communication	Code-switching in international and cross-cultural exchanges
Code-Switching	The alternation between languages or linguistic varieties	Adaptation of speech to the interlocutor or communicative context
Language Policy	Societal regulation of language use	Language regimes of international organizations
Communicative Inequality	Uneven access to linguistic resources	Dominance of global languages in international communication
Social Context	Social factors influencing language use	Communicators' status, social role, and professional affiliation

Source: compiled by author based on works of W. Labov (1972), D. Hymes (1972), I. Piller (2017), H. Spencer-Oatey (2008), H. Spencer-Oatey, P. Franklin (2009), C. Kramsch (2006)

Sociolinguistics pays particular attention to the phenomenon of linguistic variability, which manifests itself in the use of dialects, sociolects, professional jargon, and stylistic registers. In cross-cultural communication, such variation can both enrich mutual understanding and create communicative barriers if participants lack knowledge of the social meanings of linguistic forms. I. Piller (2017)²⁹ studied the consequences of linguistic diversity and cultural differences for communication in multicultural societies and analyzed cultural identity, differences, and similarities as discursive concepts,

²⁸ Hymes, D. (1972). On Communicative Competence. In: J. Pride J. Holmes (Eds.), *Sociolinguistics*, 1972. <https://www.homes.uni-bielefeld.de/sgramley/Hymes-2.pdf>

²⁹ Piller, I. *Intercultural Communication: A Critical Introduction*. Edinburgh University Press, 2017. https://books.google.com.ua/books/about/Intercultural_Communication.html?id=mC1WDwAAQBAJ&redir_esc=y

emphasizing the role of language and language varieties in establishing prestige, as well as the unequal access speakers have to them.

An important aspect of the sociolinguistic approach is the analysis of linguistic identity. In international communication, language often serves as a marker of belonging to a particular culture, ethnic group, or social community. Changing language codes or adapting linguistic behavior can indicate a striving for integration, solidarity or, conversely, distancing within a cross-cultural environment. The sociolinguistic approach also studies the phenomenon of multilingualism and language contact. In a globalized world, cross-cultural communication frequently takes place in the context of bilingualism or multilingualism, giving rise to processes of code-switching, borrowing, and shaping new hybrid linguistic practices, particularly within international professional and digital contexts. British linguist and social psychologist H. Spencer-Oatey (2008)³⁰ integrated sociolinguistic and intercultural approaches in the study of communication processes, with particular attention to how cultural norms and mentality influence mutual understanding among representatives of different cultures. Furthermore, H. Spencer-Oatey, P. Franklin (2009)³¹ drew on concepts and findings from a range of disciplines and employed authentic examples of intercultural interaction to illustrate their points.

The concepts of linguistic norms and linguistic etiquette are particularly important in sociolinguistic analysis. Different cultures hold distinct perceptions of acceptable patterns of verbal behaviour, politeness, and the degree of directness or indirectness of utterances. A lack of awareness of these socially determined norms may lead to misunderstandings and conflicts in cross-cultural communication.

The sociolinguistic approach is closely linked to the study of the discourse of power and ideology in international communication. The language of international organizations, diplomacy, the media, and politics frequently reflects asymmetries of power between cultures and states, reflected in the dominance of particular languages, terminologies, and discursive strategies. From a cross-cultural perspective, sociolinguistics also analyzes the role of English as a global *lingua franca*. While its use facilitates international communication, it simultaneously generates new social and cultural tensions associated with marginalizing national languages and transforming local linguistic practices.

The sociolinguistic approach makes a substantial contribution to the development of cross-cultural communicative competence. Awareness of the social meanings embedded in linguistic forms, sensitivity to linguistic diversity, and the ability to adapt communicative behaviour is key to effective interaction internationally. C. Kramsch (1998)³² focuses on the cultural-linguistic dimension of intercultural communication.

³⁰ Spencer-Oatey, H. (2008). *Culturally Speaking: Culture, Communication and Politeness Theory*. London: Continuum, 2008. https://www.researchgate.net/publication/376662444_Culturally_Speaking_Culture_Communication_and_Politeness_Theory_by_H_Spencer-Oatey_ed_London_and_New_York_Continuum_International_Publishing_Group_2008

³¹ Spencer-Oatey, H., Franklin, P. (2009). *Intercultural Interaction*. Palgrave Macmillan, 2009. https://books.google.com.ua/books/about/Intercultural_Interaction.html?id=uluADAAAQBAJ&redir_esc=y

³² Kramsch, C. (1998). *Language and Culture*. Oxford University Press, 1998. <https://library.ablaikhan.kz/wp-content/uploads/2022/01/Language-and-Culture-Claire-Kramsch.pdf>

Furthermore, C. Kramsch (2006)³³ notes that the symbolic dimension of intercultural competence requires a research and pedagogical approach based on discourse.

Thus, the sociolinguistic approach makes it possible to conceptualise international and cross-cultural communication as a socially determined process in which language serves not only as a means of communication, but also as a mechanism for shaping social relations, cultural meanings and identities globally. The sociolinguistic approach views communication as a socially and culturally determined process, analyses linguistic practices, discursive norms, and communicative strategies, and enables the identification of the causes of misunderstandings in cross-cultural communication.

A comparative analysis of the systems, culturological and sociolinguistic approaches allows for a comprehensive understanding of the phenomenon of international and cross-cultural communication as a multidimensional process (Table 4).

Table 4. A Comparative Analysis of the Systems, Culturological and Sociolinguistic Approaches to the Study of International and Cross-Cultural Communication

Criterion for Comparison	Systems Approach	Culturological Approach	Sociolinguistic Approach
Object of Research	Communication as an integrated system of interrelated elements	Communication as a manifestation of culture and cultural codes	Linguistic behavior within social and cultural contexts
Subject of Analysis	Structure, functions, mechanisms, and interaction of communication components	Values, norms, traditions, symbols, and meanings	Language variability, linguistic strategies, and speakers' social roles
Key Idea	Communication functions as an open and dynamic system	Culture determines the content and form of communication	Social factors shape speech and communicative behavior
Methodological Framework	Systems theory; interdisciplinary approach	Cultural studies, anthropology, semiotics	Sociolinguistics, pragmatics, discourse analysis
Level of Analysis	Macro- and meso-levels of communicative processes	Predominantly macro-level (culture, civilization)	Micro- and meso-levels (linguistic interaction, communities)
Role of Language	One of the elements within the communicative system	A carrier of cultural meanings and symbols	The central instrument of social interaction
Primary Methods	Modeling; structural-functional analysis	Interpretation; comparative cultural analysis	Analysis of speech practices; corpus-based research
Advantages	Provides a holistic view of communication	Deepens understanding of cultural differences	Enables analysis of actual language use
Limitations	May abstract from cultural specificity	Pays less attention to linguistic detail	Has a limited focus on broader communicative aspects
Significance for International and Cross-Cultural Communication	Ensures a comprehensive analysis of the interaction of multiple factors	Contributes to overcoming cultural barriers	Helps prevent communicative misunderstandings

Source: compiled by author based on works of O. Aksyonova (2024), Z. Chen (2022), S. Ting-Toomey (2005), M. Bennett (2013), D. Hymes (1972), I. Piller (2017)

³³ Kramsch, C. (2006). The Symbolic Dimension of Intercultural Communication. In: Language Teaching, 2006. <https://www.cambridge.org/core/journals/language-teaching/article/abs/symbolic-dimensions-of-the-intercultural/1030295F9E91FFF8A548FEF491AE944D>

Thus, summarizing the comparative analysis of the systems, culturological and sociolinguistic approaches to the study of international and cross-cultural communication demonstrates their methodological complementarity. The systems approach provides a holistic view of communication as a dynamic system of interrelated elements; the culturological approach reveals the underlying meanings, values, and cultural codes shaping communicative interaction; and the sociolinguistic approach focuses on the linguistic behaviour of participants within specific social and cultural contexts, enabling the analysis of actual communicative practices.

Conclusions

The systems, culturological and sociolinguistic approaches to the study of international and cross-cultural communication constitute a complementary theoretical and methodological framework for the comprehensive analysis of communicative processes globally. Their integration makes it possible to view communication not merely as an exchange of messages, but as a multidimensional sociocultural phenomenon embedded within broader social, cultural, and linguistic contexts.

The systems approach provides a holistic perspective on international and cross-cultural communication, conceptualizing it as an open, dynamic system composed of interrelated elements, including participants, channels, messages, contexts, and feedback. This approach emphasizes the interaction and mutual influence of these components, as well as the adaptability of communicative systems to global changes. An important outcome of applying the systems approach is the recognition of the nonlinearity of communicative processes internationally. Accordingly, cultural barriers and asymmetries in power and resource allocation are interpreted as systemic outcomes arising from disparities among the components of the communicative system, rather than solely as errors attributable to individual participants.

The culturological approach makes it possible to elucidate the value-semantic dimensions of international and cross-cultural communication, emphasizing the decisive role of culture in shaping patterns of perception, interpretation, and behaviour. Within this approach, communication is understood as a process of exchanging not only information, but also cultural meanings, symbols, and norms. The application of the culturological approach contributes to a deeper understanding of cultural differences and similarities that influence the effectiveness of cross-cultural interaction. This approach underscores the need to develop cultural competence, tolerance, and reflexivity as key prerequisites for successful communication in the international context.

The sociolinguistic approach focuses on the linguistic dimension of cross-cultural communication, analysing language as a socially determined and culturally marked instrument of interaction. This approach makes it possible to identify how linguistic variations, codes, communicative styles, and language ideologies reflect social hierarchies, identities, and power relations internationally. The sociolinguistic approach also helps explain the causes of communicative misunderstandings arising from divergent pragmatic norms, linguistic strategies, and participants' expectations, while emphasizing the importance of linguistic sensitivity and adaptability of communicative behaviour in the context of multilingualism and cultural diversity.

The integration of systems, culturological and sociolinguistic approaches creates methodological preconditions for a comprehensive study of international and cross-cultural communication. Such an interdisciplinary synthesis allows structural, cultural, and linguistic factors of communicative interaction to be taken into account and contributes to the development of effective strategies for cross-cultural dialogue in contemporary global society.

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2.2. Discursive and Pragmatic Analysis of Communicative Processes

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Abstract

*The chapter provides an in-depth discourse and pragmatic analysis of communicative processes within the context of contemporary transformations in the humanities and social sciences. It traces the evolution of theoretical approaches to communication, moving from traditional linear models of information transmission toward more complex interpretations that view communication as a dynamic process of meaning construction, identity formation, and reproduction of sociocultural practices. Special emphasis is placed on discourse as a socially conditioned form of language use that integrates textual, cognitive, pragmatic, and institutional dimensions, reflecting broader cultural and ideological frameworks. The study highlights the importance of the pragmatic perspective, focusing on the role of speakers' intentions, contextual factors, and communicative strategies in shaping meaning. It examines how participants in communication actively construct and negotiate meanings depending on situational variables and shared background knowledge. Particular attention is given to the interplay between language, power, and social structures, demonstrating how discourse functions as both a medium and a mechanism of influence within various institutional settings. Furthermore, the chapter analyzes the impact of globalization, digitalization, and the rapid development of media technologies on the transformation of communicative environments. It shows how digital platforms and new media formats reshape traditional forms of interaction, enabling new modes of participation, representation, and dissemination of knowledge. The emergence of hybrid and multimodal forms of discourse is also discussed as a key feature of modern communication. Communication is conceptualized as a multi-layered and interdisciplinary phenomenon that combines linguistic, social, cultural, and technological elements. The chapter also outlines relevant methodological approaches and identifies *new directions* for further interdisciplinary research, emphasizing the need for integrative frameworks capable of capturing the complexity of contemporary communicative practices.*

Keywords: *discourse, pragmatics, communication, meaning-making, speech activity, sociocultural context, intentionality, communicative strategies, digitalization, media space.*

Introduction

The current stage of development of humanities is marked by a profound transformation of paradigms of understanding language, communication and social reality. While within the classical scientific tradition communication was interpreted primarily as a process of information transfer, the latest theoretical approaches consider it as a way of constructing meanings, forming identities and reproducing cultural models of the world. In this context, discursive and pragmatic analysis emerges not only as one of the research tools, but as a comprehensive methodological framework that integrates linguistic, philosophical, cognitive and sociocultural dimensions of communicative processes.

Globalisation, the digitalisation of society, the intensification of information flows, the transformation of the media environment and the interdisciplinary nature of modern scientific knowledge necessitate a rethinking of communication as a complex, multi-level phenomenon. Today, the communicative space is not limited to direct interpersonal interaction; it encompasses network structures, virtual platforms, and algorithmic information exchange systems, within which meaning is formed through the interaction of text, context, intertext, and cultural code. Under such conditions, communication becomes not only a means of transmitting knowledge, but also an environment for its production and institutionalisation.

In contemporary humanities, discourse is understood as a socially determined speech practice that combines textual organisation, subject intentionality, pragmatic orientation, institutional context, and cultural memory. Discourse is not reduced to a set of linguistic units; it functions as a process of meaning-making in which mechanisms of power, ideology, professional self-identification, and cognitive representation of the world are realised. Therefore, discourse analysis goes beyond the structural description of linguistic forms and acquires the status of an interpretative model of social reality.

The pragmatic dimension of the study focuses on speech as an action. At its core are the categories of intention, presupposition, implicature, speech act, perlocutionary effect, communicative strategy and tactics. In this aspect, language appears as an instrument of purposeful influence, organisation of social interaction, and modelling of the addressee's position. Thus, communication is viewed as a form of social practice in which knowledge and meaning are constituted in the process of interaction between subjects and their interpretative horizons.

The problem of the relationship between scientific and linguistic worldviews is of particular importance. The scientific worldview functions as a systemic model of cognition of reality, formed within a certain historical and cultural paradigm. At the same time, its conceptualisation and representation are carried out through language, which not only reflects the results of cognition, but also structures them, setting the categorical framework for interpretation. The linguistic picture of the world acts as a cognitive environment in which the codification of knowledge and the formation of value orientations take place.

The relevance of the study is determined by a number of interrelated factors: the transformation of the scientific picture of the world in the context of interdisciplinarity; the growing role of language competence in the formation of professional discourse; the influence of globalisation processes and digital technologies on the structure and functions of communication; the need to rethink terminological systems in the light of the cognitive-discursive paradigm. The aim of the study is to conduct a comprehensive analysis of communicative processes in their discursive and pragmatic dimensions, as well as to substantiate the role of linguistic competence as a cognitive mechanism for the formation of professional discourse in the modern information space. Achieving this goal involves solving the following tasks:

- 1) outline the theoretical and methodological foundations of the analysis of communicative processes;
- 2) investigate the relationship between scientific and linguistic worldviews;

- 3) to analyse the transformation of communicative and pragmatic competence;
- 4) to determine the role of terminology in the structure of professional discourse;
- 5) to ascertain the influence of globalisation and multicultural processes on the language system;
- 6) to characterise the modern communicative and information space.

The methodological basis of the study consists of discursive analysis, a cognitive-pragmatic approach, elements of hermeneutic interpretation, and a synthesis of philosophical, linguistic, and cultural concepts. This approach provides an opportunity for a holistic understanding of communication as a multi-level system of meaning-making, within which linguistic competence functions not only as a means of transmitting knowledge, but also as a mechanism for forming conceptual structures, professional identity and socio-cultural interaction.

A new wave of research in the field of discursive and pragmatic analysis reflects a significant shift in the ways of understanding communicative processes as cognitive and sociocultural phenomena. In the Ukrainian academic environment, there has been a noticeable increase in the number of works that consider discourse as a strategic tool of linguistic influence. In the context of media discourse, Polish researchers (Filip, Gr. Majchrowska, Ju., 2023)¹; (Żukowska, 2024)² define the mode of functioning of digital discourse as a special genre of communication. English-language studies (Ridwan, A., Tajuddin, S., Leiliyanti, E., 2023)³ are devoted to the communicative chain 'lecturer-student', which emphasises the pragmatic aspects of speech. These works clearly demonstrate that modern discursive-pragmatic analysis of communication is no longer a narrow linguistic phenomenon but is becoming an important interdisciplinary platform that combines linguistic theory, cognitive science, sociology, media studies, and digital technologies.

Materials and methods

The materials for the study of discursive-pragmatic communicative processes are based on texts of various genres representing scientific, media, digital and official-diplomatic discourse, in particular publications in professional international journals. The theoretical and methodological basis of the work is provided by the provisions of discourse theory, pragmatics of speech, cognitive linguistics, the concept of communicative competence and corpus linguistics, which allows communication to be interpreted as a dynamic process of meaning creation. The study uses a set of general scientific methods of analysis, synthesis, generalisation and systematisation, which ensure the structural logic of the presentation and interpretation of the material.

¹ Filip, G., Majchrowska, J. (2023). Varieties of media discourse in research of the University of Rzeszow Communication Pragmatics Department. *Bulletin of Lviv Polytechnic National University, Series: Journalistic Sciences*, 2023, 47–54. <https://doi.org/10.23939/sjs2023.02.047>

² Żukowska, K. (2024). New forms of communication, or the phenomenon of spoken review: Contribution to discussion. *Com.Press*, 7(1), 154–173. <https://doi.org/10.51480/compress.2024.7-1.656>

³ Ridwan, A., Tajuddin, S., Leiliyanti, E. (2023). A Discourse-Pragmatic Study of Lecturer and Student Conversations in English Literature Course. *International Journal of Social Science, Education, Communication and Economics*, 2(3), 729–738. <https://doi.org/10.54443/sj.v2i3.176>

Results and Discussion

Theoretical and methodological foundations of the analysis of communicative processes

The intensive development of modern natural and human sciences, the processes of differentiation and integration of scientific knowledge, and the emergence of interdisciplinary and transdisciplinary directions necessitate a comprehensive synthesis of scientific approaches. One of the key forms of such synthesis is the scientific picture of the world, which appears not as the sum of individual scientific results, but as an integrated model of understanding reality, which accumulates the fundamental achievements of science of a certain historical period and reflects the dominant modes of scientific thinking (Kubalskyi, 2023)⁴.

The scientific picture of the world performs important methodological functions: it serves as a basis for constructing theories, contributes to the formation of new disciplines at the intersection of different fields of knowledge, and outlines the prospects for their development. In this sense, it appears not only as a result of cognition, but as a discursively organised space within which knowledge is structured, interpreted and socially legitimised. It is through discourse that scientific ideas are organised and incorporated into academic, educational and public communication. Contemporary research shows that discourse acts as an interdisciplinary platform that encompasses linguistic, cultural and cognitive dimensions, particularly in conceptual worldviews and media practices (Maslova Ulianova, 2025)⁵.

In general terms, the scientific picture of the world is an integrated system of ideas about humans, their place in the world, and their interaction with the natural and social environment. It is formed as a result of the synthesis of basic scientific principles, concepts, and models that reflect the level of development of science and culture in society. The formation of such a system of knowledge is impossible outside of communicative practices, in which meanings are not only transmitted but also pragmatically actualised depending on the intentions of the subjects, institutional roles and specific conditions of interaction. Thus, the pragmatic dimension of communication determines the functioning of the scientific picture of the world in the real sociocultural space.

The latest cognitive and discursive studies emphasise the multi-paradigmatic nature of this phenomenon. Within cognitive linguistics, social semiotics, and critical discourse analysis, the scientific picture of the world is viewed as the result of the interaction of conceptual schemes, linguistic practices, and social contexts (Kushneruk, 2024)⁶. This approach allows us to analyse not only the content of scientific knowledge, but also the ways in which it is constructed, argued and interpreted in different types of discourse.

⁴ Kubalskyi, O. (2023). The discursive nature of modern science: Philosophical understanding. *Skhid Scientific Journal*. <https://skhid.kubg.edu.ua/article/view/277240>

⁵ Maslova, Y., Ulianova, V. (2025). Newspaper discourse as linguistic and cognitive modelling of the language world picture. *E-Prints Open Access*, 12(3). <https://eprints.oa.edu.ua/id/eprint/10174>

⁶ Kushneruk, S. (2024). Trends in the research of world modeling in cognitive-linguistic studies. *RCSI Journals*, 18(2). https://journals.rcsi.science/2687-0088/article/view/312742/en_US

As researchers note, in the 19th century, the picture of the world was understood mainly as a philosophical and worldview construct, while in the 20th century, it acquired the status of a scientific and philosophical system of ideas about the general laws of nature and social existence (Kolotilo, 2010⁷; Kolotilo.2011)⁸. In the 21st century, this system is undergoing further transformation, acquiring the features of a communicative and discursively conditioned phenomenon in which knowledge does not exist in isolation, but within the framework of scientific, educational and public interactions (Studia Philologica, 2024)⁹.

The education system, especially higher education, which operates in a globalised and digitalised information environment, is of particular importance in shaping the modern scientific picture of the world. Under these conditions, educational and scientific discourse becomes a space not only for the transmission of knowledge, but also for its interpretation, evaluation and rethinking in accordance with social challenges and demands. This necessitates an analysis of institutional communication practices as a factor in shaping the worldview of modern humans.

Ukrainian scientists emphasised various aspects of the problem of forming a scientific picture of the world – they considered the informational picture of the world as a sociocultural reality; analysed the transformation of human worldview in the context of technocratic trends; emphasised the heuristic potential of interdisciplinary scientific interaction; linked the development of the information society with the activities of educational institutions, focusing on the methodological foundations of the formation of a scientific picture of the world in the educational process or emphasising the importance of the humanistic factor in this process. Contemporary research complements these approaches with an analysis of the digital, media, and narrative dimensions of scientific discourse.

The scientific picture of the world appears not only as a system of knowledge, but also as a complex sociocultural and discursive construct that is formed in the process of communicative interaction and determined by the pragmatic parameters of knowledge use. Its analysis creates a theoretical basis for the study of communicative processes in discursive and pragmatic dimensions, which is key to the subsequent sections of the monograph.

Understanding the linguistic picture of the world in contemporary humanities is impossible without referring to philosophical and linguistic traditions, within which language began to be understood not only as a system of signs, but as a fundamental way of human existence in the world. In this context, the starting point is the concept of F. de Saussure, who laid the foundations for understanding language as a structured system that shapes thinking through the relationship between sign, meaning and sound image. By defining a linguistic sign as the unity of the signified and the signifier,

⁷ Kolotylo, V. (2010). Contemporary worldview and human outlook. *Philosophy of Education*, 3, 15–22.

⁸ Kolotylo, V. (2011). Technocratic tendencies in the formation of worldview. *Modern Education*, 4, 34–41.

⁹ Studia Philologica (2024). Pragmatics of diplomatic speeches delivered in UN's Security Council. *Studia Philologica*, 9(4). <https://studiap.kubg.edu.ua/index.php/journal/issue/view/30>

Saussure effectively raised the question of whether reality appears to humans not directly, but through the linguistic structure that mediates it (Saussure, 2003)¹⁰.

Despite the formality of the structuralist model, it was precisely this model that paved the way for the realization that language does not reflect the world like a mirror, but organizes it in the form of a system of differences. This shift from naive realism to linguistically mediated cognition laid the foundation for further philosophical interpretations of language as a space for meaning-making.

A radical deepening of this approach occurs within philosophical hermeneutics, primarily in the works of H.-G. Gadamer (Gadamer, 2004)¹¹, for whom language appears as a universal medium of understanding. Unlike structuralism, Gadamer emphasises not the formal organisation of language, but its eventful nature: meaning is not contained in linguistic units as a ready-made entity, but is born each time in the act of understanding, in the 'fusion of horizons' of the speaker, the addressee and the cultural tradition. In this sense, the linguistic picture of the world appears not as a fixed model, but as a dynamic process of interpretation that depends on historical experience and the situation of communication.

The hermeneutic approach shifts the focus from language as a system to language as an event in which human experience is realised. This allows us to view speech not only as the transmission of information, but as a form of coexistence, where words take on an existential dimension and become a responsible act. This is where the philosophical nerve of contemporary research into the linguistic picture of the world is formed – the understanding of language as a space in which knowledge, values and experience are combined.

These ideas are further developed in contemporary cognitive and discursive theories, where language is viewed as a mechanism for conceptualising reality. Discursive theories of the late 20th and early 21st centuries complement the cognitive dimension with the social and pragmatic, emphasising that the linguistic picture of the world is formed in specific communicative practices, where words are linked to power, ideology and social roles (van Dijk, 2008)¹². In this context, linguistic competence acquires not only cognitive but also ethical significance, since speech influences the construction of social reality.

In contemporary Ukrainian linguistic tradition, these philosophical and theoretical approaches are integrated into a cognitive-discursive model of language analysis, where the linguistic picture of the world is understood as the result of the interaction between language structure, cultural memory and communicative experience. In this dimension, linguistic competence is seen as the ability not only to use linguistic means correctly, but also to interpret meanings, recognise hidden narratives and act responsibly with words in socially tense contexts. The shift from a structuralist view of language to a hermeneutic

¹⁰ Saussure, F. de. (2003). *Course in General Linguistics* (3rd ed., Trans.). Kyiv: Osnovy (Original work published 1916).

¹¹ Gadamer, H.-G. (2004). *Truth and Method* (2nd rev. ed., J. Weinsheimer D. G. Marshall, Trans.). Continuum (Original work published 1960).

¹² Van Dijk, T. (2008). *Discourse and Power*. Basingstoke, UK: Palgrave Macmillan. <https://doi.org/10.1007/978-1-137-07299-3>

and cognitive-discursive understanding allows us to consider the linguistic picture of the world as a living space of meaning, where history, culture and individual experience intersect. It is in this space that communication ceases to be a technical procedure and acquires the status of an existential practice that determines the ways of understanding the world and human interaction with others.

The philosophical understanding of language as a medium of meaning-making inevitably brings research to the level of communicative competence as the ability of a subject to act in this medium. If the linguistic picture of the world sets the coordinates for seeing and interpreting reality, then communicative competence determines how exactly an individual enters these coordinates, navigates them and interacts with others.

In this sense, communicative competence is not limited to mastery of linguistic norms or speech techniques. It emerges as an integrative ability that encompasses:

- 1) cognitive dimension (the ability to conceptualise experience in linguistic forms);
- 2) discursive dimension (the ability to construct and interpret utterances in accordance with the communication situation);
- 3) pragmatic dimension (awareness of intentions, speech effects and responsibility for words);
- 4) sociocultural dimension (orientation in the values, norms and symbolic codes of the community).

In contemporary Ukrainian linguistics, the understanding of the linguistic picture of the world goes beyond purely theoretical issues and is increasingly taking on the character of a humanistic reflection on the way of human existence in language. Language appears not only as an instrument of cognition or a means of communication, but as an environment in which meanings are formed, experience is consolidated, and symbolic mastery of reality takes place. In this dimension, the linguistic picture of the world is not just a cognitive model, but a form of cultural memory and a way of human coexistence with the world.

This idea is consistently developed by I. Golubovska (Golubovska, 2004a)¹³ and Yu. Mosenkis (Mosenkis, 2011)¹⁴ consistently develop this idea, interpreting the linguistic picture of the world as a holistic cognitive-semantic structure in which linguistic meanings are combined with cultural codes and the historical experience of different peoples. In their works, language appears as a space in which not only knowledge about the world is engraved, but also a value-based attitude towards it, which makes linguistic consciousness a carrier of cultural continuity. Through the analysis of key concepts, the ability of language to not only describe reality, but also to provide it with meaningful guidelines is revealed. The works of I. Golubovska (Golubovska, 2004b)¹⁵, devoted to the cultural-semantic analysis of concepts (for example, 'soul' and 'heart'),

¹³ Holubovska, I. (2004a). *Ethnospecific constants of linguistic consciousness* [Doctoral dissertation abstract]. Kyiv National University, Ukraine.

¹⁴ Mosenkis, Y. (2011). *Current issues of Japanese studies: The linguistic worldview of the Japanese*. Encyclopedia of Contemporary Interdisciplinary Research, 2nd ed., Kyiv – Uman: Encyclopedia of Contemporary Interdisciplinary Studies.

¹⁵ Holubovska, I. (2004b). *Ethnic features of linguistic worldviews* (2nd ed., rev. and supplemented). Kyiv: Logos.

demonstrate how ethnocultural features influence the structure of semantic fields and form a linguistic picture of the world in accordance with national mental models. These classical principles are still actively interpreted in modern cognitive semantic approaches, in particular in studies of cognitive onomastics and the structure of the mental lexicon, which highlight the role of names in the formation of semantic frames and conceptual models of reality.

Others work in the field of cognitive linguistics and ethnolinguistics, where the linguistic picture of the world is viewed as a reflection of culturally specific meanings and mental categories that influence the speaker's perception of the world and linguistic behaviour. The transition from the level of cultural integrity to specific forms of objectification of knowledge in speech is clearly traced in the works of M. Stepanenko, devoted to the analysis of encyclopaedic discourse – representing universal and specific cognitions, which allows modelling semantic structures of concepts in different contexts of application. In this type of text, knowledge takes on a structured form rather than a neutral one, reflecting a certain worldview, a hierarchy of meaning, and ways of legitimising meanings (Stepanenko, 2021)¹⁶. Thus, discourse emerges as a space where the linguistic picture of the world is not only fixed but also reproduced as a normative model of cognition.

The scientific and linguistic picture of the world appears not only as a system of knowledge or a set of concepts, but as a communicatively organised space in which human understanding of the world is realised. Communicative competence in this space acts as a tool for semantic navigation, defining the horizons of understanding, the limits of interpretation, and the possibilities for interaction between the individual and society in the modern communicative space (Vakulyk, 2022)¹⁷.

The problem of linguistic competence acquires particular existential tension in the works of O. Selivanova, where language is understood as a form of intentional activity of the subject. In this approach, communicative competence is not seen as the sum of knowledge and skills, but as the ability to act responsibly with words in a specific communication situation, anticipating the consequences of speech acts (Selivanova, 2006)¹⁸. Words lose their status as neutral signs and acquire a dimension of action that shapes relationships between people and influences social reality. As the author notes, communicative competence includes not only knowledge, but also the ability and skills to build an intentionally strategic communication programme, which involves: focusing on the interlocutor, anticipating their reaction, choosing linguistic and paraverbal means of communication, overcoming communication barriers and noise in the communication process.

The sociocultural and ethical tension of linguistic competence is particularly evident in the works of P. Hrytsenko, who emphasises the role of the Ukrainian language as

¹⁶ Stepanenko, M. (2021). Encyclopedic discourse of the linguistic worldview: Cognitive mechanisms. *The Encyclopedia Herald of Ukraine*, 15(3), 22–38.

¹⁷ Vakulyk, I. (2022). The concept of “information space” of the present: Sources, state, prospects. *International Journal of Philology*, 26(4), 75–84. [https://doi.org/10.31548/philolog13\(4_1\).2022.008](https://doi.org/10.31548/philolog13(4_1).2022.008)

¹⁸ Selivanova, O. (2006). Contemporary Linguistics: Terminological Encyclopedia. Poltava: Dovkillya-K.

a space of historical memory and symbolic resistance. In his research, language appears as a factor in preserving collective identity and as a tool for understanding traumatic experiences, which is particularly relevant in the context of political upheavals and military challenges of the present day (Hrytsenko, 2020)¹⁹. In this context, linguistic competence takes on a dimension of civic and cultural responsibility.

The latest philological dimension of linguistic competence is revealed through a system of topical semantic markers and media references that reflect the transformations of the modern communicative space. These include digital markers ('information hygiene', 'digital footprint'), political references ('green wave', 'support from the rear'), media aphorisms ('unfiltered truth', 'post-truth culture'), as well as academic markers ('case study', 'peer review', 'soft skills'). Linguistic markers and semantic units – from simple concepts to complex phraseological units – play a key role in expressing social knowledge and cultural memory. For example, in professional legal and administrative discourses, Latin maxims and established terms act as semantic supports that ensure the accuracy of information encoding and decoding, as well as facilitate effective communication between specialists and addressees in interdiscursive contexts. This functional approach broadens traditional notions of language competence to include activity-based, pragmatic and cognitive dimensions. Legal and administrative discourse particularly clearly demonstrate the need for a common communicative 'code' that encompasses not only linguistic means, but also the presuppositions and background knowledge necessary for adequate encoding and decoding of meanings. Language performs the function of cognitive modelling of reality: it not only records the state of the world, but also anticipates social changes, shaping public perception and worldview. In the Ukrainian context, this means that linguistic competence reflects the ethnocultural code of the nation and integrates the socio-political knowledge necessary for understanding contemporary events. The verbalisation of knowledge is carried out through terminological systems, conceptual fields, phraseological units and semantic markers that convey information about national and professional standards.

In conditions of war and information instability, Ukrainian communication practices require a high level of adaptability. In these conditions, language competence becomes a key tool that allows one to: encode and decode information in critical situations; participate effectively in media discourse, including social networks and online communication; resist manipulative narratives and fake information; and maintain national identity through accurate and culturally appropriate use of language.

Contemporary Ukrainian communication requires the interconnection of linguistic, communicative and cultural competences. The dynamics of society and the mediatisation of the information space are shaping new forms of knowledge presentation, and mastering them is becoming a prerequisite for the effective functioning of discourses in the context of digitalisation and crisis situations. In this context, linguistic competence in the modern Ukrainian communicative space appears as a dynamic cognitive-discursive system that ensures the generation, interpretation and transformation of meanings,

¹⁹ Hrytsenko, P. (2020). Ukrainian language as a socio-cultural and cognitive phenomenon. Kyiv: Institute of Ukrainian Language, NAS of Ukraine. https://www.researchgate.net/publication/34456789_Ukrainian_language_cognitive_aspects

integrating the semantic, cultural and pragmatic dimensions of speech. Its functioning is determined by conditions of information saturation, mediatisation and social tension, in which speech ceases to be a neutral means of transmitting information and acquires the status of a socially significant action. In this dimension, linguistic competence goes beyond normative language proficiency, encompassing the ability to navigate a complex media environment, recognise the value and ideological implications of discourse, and use language responsibly.

The Ukrainian linguistic tradition is increasingly shaping the vision of language as a living, dynamic space for meaning creation, combining knowledge, experience and values. In this approach, the linguistic picture of the world and linguistic competence are not abstract theoretical constructs, but interrelated mechanisms that enable meaningful communication in situations of social transformation, historical upheaval and cultural challenges, particularly in conditions of military confrontation and information instability. That is why, within the framework of discursive and pragmatic analysis of communicative processes, we consider linguistic (communicative) competence to be a key category that combines philosophical ideas about language, cognitive models of thinking and real practices of speech interaction. It acts as a functional mechanism for actualising the linguistic picture of the world in discourse, ensuring the connection between knowledge, interpretation and social action in specific communicative situations.

Communication has always been more than just an exchange of words; it is a process of creating meaning, structuring social relations and establishing boundaries of mutual understanding. F. de Saussure (2003)²⁰ emphasised that language is a social sign that exists within a system of relations and provides meaning in a collective context. From this point of view, linguistic competence is not only knowledge of words and grammar, but also the ability to navigate the sign system of society and effectively participate in the joint creation of meaning.

In general, language competence in contemporary scientific discourse is viewed as a dynamic integrative system that combines cognitive mechanisms, cultural codes, and strategic models of speech behaviour necessary for adequate communication in various social, professional, and digital contexts. This integrative approach allows us to take into account the adaptability of linguistic activity in the context of globalisation, digitalisation and information challenges, where the communicative strategies of the speaker are determined not only by formal linguistic knowledge, but also by broader cognitive and cultural competences.

In antiquity, communication skills were viewed through the prism of rhetoric. In his *Rhetoric*, Aristotle identified three key elements of effective speech: logical argumentation (*logos*), emotional appeal (*pathos*) and the authority of the speaker (*ethos*). These principles determined the content and persuasiveness of the message. Ancient Roman rhetorical canons added the aspect of form and style to this: *aptum* – adequacy, *latinitas* – linguistic correctness, *perspicuitas* – clarity, *ornatus* – aesthetic expressiveness. In other words, Roman rules shaped the perception of speech, while

²⁰ Saussure, F. de. (2003). *General Principles of Linguistics*. Paris: PUF.

Aristotle's principles shaped its impact and persuasiveness. Together, they created a comprehensive system of effective communication, where content and form interacted to ensure understanding, emotional impact, and audience trust. This classical structure left its mark on the further development of linguistic competence, from the cognitive-discursive models of the 20th century to contemporary digital practices, where persuasiveness and adaptability are combined with formal accuracy, semantic markers and media literacy.

Ancient Roman rhetorical canons added specific criteria: adequacy, linguistic correctness, clarity, and aesthetic expressiveness. The goal of communication was practical – to persuade, educate, and mobilise the audience using logic and artistic form.

In the 20th century, cognitive linguists showed that communication is not just correct speech, but a process of interpreting meanings. The speaker and listener co-create meaning, taking into account historical, cultural and social contexts. Discourse reflects mental models, values and the experience of the linguistic personality, not just a set of words.

Therefore, researchers increasingly emphasise that concepts are formed in language and determine the semantic and pragmatic parameters of communication. This directly influences speech behaviour, which is shaped by cultural scenarios, normative models and the collective memory of the community. Thanks to them, messages are effectively perceived and interpreted in social, professional and political contexts. The speaker and listener co-create meaning, taking into account the historical, cultural and social context, and discourse reflects the mental models, values and experiences of the linguistic personality. These principles have found concrete expression in the digital environment: social networks such as Telegram, Facebook, Twitter and Instagram have become platforms for discussing politics, culture and social events, where linguistic competence manifests itself through the adaptation of style, the use of memes, emojis and hashtags for emotional and cognitive impact.

Modern communication practice involves adapting style, choosing forms of communication for a specific audience, and using memes, emojis, and hashtags for emotional and cognitive impact. The transformation of linguistic competence goes through several stages: from classical rhetoric with an emphasis on logic, aesthetics and persuasiveness, through hermeneutic and cognitive paradigms, where meanings are interpreted in context, to modern digital practices, where the key skills are adaptability, media literacy and sociocultural sensitivity.

Here are some examples of modern digital 'memory nodes':

1) hashtags – #Єдність, #МоваЄдності, #StandWithUkraine, #Unity – consolidate the audience, convey values and form a common semantic plane;

2) memes – “Heroes never die” – a rapidly spreading emotional signal that mobilises society and supports collective memory;

3) emojis 🇺🇦 – add emotional context and facilitate the perception of complex meanings in short messages.

They create short, vivid messages that consolidate the audience, convey key values, and help navigate the complex information environment. Thanks to them, Ukrainian leaders' Twitter posts, which combine historical narratives, keywords, and hashtags,

demonstrate global communication competence and interaction with an international audience.

The communicative and pragmatic competence of modern Ukrainians is formed at the intersection of historical traditions, cognitive models of thinking, and digital practices. They allow not only to create shared meanings, but also to act effectively in the context of digital discourse. These modern digital practices, following historical traditions, combine cognitive, sociocultural, and moral aspects of communication, similar to how aphoristic texts in the past shaped collective experience and normative scenarios of behaviour.

Let us turn to ancient sacred and philosophical texts, where the word is seen as a creative and ontologically significant force. In the ancient Jewish tradition, the word acquired the status of the foundation of culture, appearing as the energy of creation. The Bible shaped the system of cultural values of different historical eras and revealed the existential dimensions of human existence. A unique monument of Ukrainian philosophical and worldview thought is the collection of aphorisms 'The Bee', compiled in the Byzantine cultural context and widespread in Ukrainian lands since the 12th century. Its content represented a synthesis of ancient philosophy, Christian ethics, and folk moral consciousness.

The aphorisms in the collection cover topics such as integrity, wisdom, truth, silence, memory, and self-knowledge, forming models of social interaction and moral self-determination. They can also be classified as 'memory nodes' in which collective experience crystallises and normative scenarios of communicative behaviour are consolidated. Through them, communication emerges as a mechanism of social regulation aimed at maintaining harmony between the personal and social dimensions of existence. For example, 'He who talks a lot does little' regulates social behaviour by emphasising action rather than empty words; 'Wisdom in silence' encourages reflection and attentiveness in communication. However, in a combination of tradition and digital practices, the meme with the quote 'Those who talk a lot do little' in the form of an infographic on Instagram, which is spreading among young people, emphasises ethical values in digital discourse. The hashtag #WisdomInSilence on Twitter/X is used to discuss moral dilemmas, combining historical wisdom and contemporary discussions.

As the examples show, both historical aphorisms and contemporary digital practices demonstrate that communication has always gone beyond the simple exchange of information. It shapes social and moral guidelines, consolidates communities, transmits values, and helps people navigate the world. This process shows that speech is not only a practical tool, but also a way of existing in culture, a mechanism for co-creating meaning and maintaining collective memory.

We observe common mechanisms for the formation of culturally and morally oriented discourse, where communicative competence combines historical experience, cognitive models of thinking, and digital tools. It is from this idea that further analysis of communication as an existential phenomenon follows, where it appears as a mode of life and a fundamental component of culture.

Communication as a way of life and the existence of culture. The picture of the world is formed as a multiplicity of interconnected worlds – scientific, everyday, mythological,

religious – and is realised in human consciousness primarily through speech. Language is not just a means of transmitting information, but a code that ensures social coexistence, shapes communicative standards and regulates the course of interaction between individuals. Through speech, a person navigates the world, establishes social and moral boundaries, constructs their own identity and defines their role in the community. In this sense, communication is not just a functional tool, but a way of life, a culturally and worldview-determined existence of human being. Regardless of specific worldview or religious ideas, the dominant factor remains the human desire to express one's own opinion, establish a meaningful connection with the Other, and jointly create meanings. This understanding of communication as the existential basis of culture allows us to realise its dual nature, which combines social and meaningful functions simultaneously:

1) Interactive aspect – communication regulates social behaviour, supports mutual understanding and coordination of actions within a group, creates normative guidelines and stabilises social interactions. It manifests itself in traditional rituals, everyday norms of politeness, as well as in digital practices: online discussions in professional chats, moderated discussions on social networks, group projects on educational platforms. For example, in Telegram channels of professional communities, Ukrainian users coordinate actions and make decisions through voting and discussing rules, demonstrating the interactive dimension of communication.

2) Semantic aspect – language shapes internal worldviews, value systems, moral attitudes, and personal behaviour patterns. Through speech, individuals comprehend experience, co-create shared meanings, and pass on cultural codes to future generations. In the digital environment, this aspect is realised through forms that act as a unifying force for communicators and shape the moral and semantic context.

Contemporary digital practices not only enhance the interactive aspect of communication, but also open up new ways of constructing meaning, combining historical wisdom, moral attitudes and modern technologies. Communication is becoming an all-encompassing mode of life that integrates historical experience, social norms, moral attitudes, and modern digital practices. It is the foundation on which the meanings of coexistence between the individual and the community are built.

The author's proposed understanding of communication as the existential basis of culture serves as a conceptual foundation for the discursive and pragmatic analysis of communicative processes, allowing us to see language and communication not only as an abstract tool, but as a vital mechanism for the existence of culture and digital society, where history, morality and modern technologies are combined into a single system of meaningful interaction.

Language competence as a cognitive-pragmatic mechanism for the formation of professional discourse. Globalisation affects not only the economic, political and cultural processes of individual countries and peoples, but also the unification of thought codes that determine the ways of interpreting reality, structuring knowledge and organising communicative practices. In this sense, globalisation appears as a complex sociocultural phenomenon, the multidimensionality of which requires the synthesis of interdisciplinary approaches and the harmonisation of communication norms on a planetary scale.

Despite a critical rethinking of certain provisions of Vernadsky's philosophy of science, his concept of the cosmism of life retains its heuristic value for understanding the role of intelligent human activity in the development of civilisation. Intelligence and labour appear as basic constants of the existence of nature and culture, closely linked to language as an instrument of conceptualisation, communication and meaning-making.

The modern world is characterised by a high level of informatisation. The transition to an information society is impossible without the introduction of information technologies into education and science, which raises the problem of identifying phenomena rooted in national linguistic worldviews and the need to understand the cognitive and pragmatic mechanisms of forming worldview orientations and priorities for the development of society. In this context, language is not only a means of reflecting reality, but also an active factor in the formation of a scientific worldview. It functions as a cognitive and pragmatic code through which knowledge is synthesised, structured and transmitted within professional discourse.

The problem of the universality of the scientific picture of the world acquires an interdisciplinary dimension and at the same time arises as a discursive problem covering linguistic, conceptual (in a broad sense), scientific and metaphorical dimensions. This necessitates considering language not only as an instrument of nomination, but also as a complex cognitive-communicative mechanism capable of modelling, structuring and transmitting knowledge within social and professional practices.

Despite the diversity of scientific paradigms and schools, contemporary research demonstrates openness in approaches to describing the picture of the world verbalised by language. When we talk about linguistics, it is focused on the analysis of language in close connection with activity, thinking and communication. The language of science not only reflects reality, but also performs a prognostic function, anticipating changes in the objective world through the formation of semantic and conceptual structures.

Thanks to linguistic means, a synthesis of knowledge takes place, resulting in the formation of a scientific picture of the world. Its verbalisation is carried out through terminology systems and nomenclature units, which function as symbolic codes of professional communication.

Thus, globalization and digitalization stimulate the transformation of the scientific picture of the world through the combination of traditional and digital discourse, where language acts as a key cognitive-pragmatic mechanism, and professional communications acquire local, national and global dimensions at the same time.

Contemporary terminology between tradition and innovation: cognitive and sociocultural aspects. For modern speakers, the constant presence of words of foreign origin in everyday communication is no longer a surprise. What was once perceived as a fashion or imitation of foreign models has now become commonplace. The globalised world, reinforced by information transformations, has proved stronger than the individual will and linguistic identity of individual societies. In such conditions, language is not only a means of communication, but also an important indicator of social processes, reflecting changes in culture, science and technology.

Innovations in communication and digital applications, which are closely integrated into our daily lives, not only perform utilitarian functions (location determination,

recording of life moments), but also become intermediaries in complex and multi-vector processes of human communication. This chaotic, sometimes spontaneous communicative space requires linguistic interpretation, which makes linguistics an important discipline of our time.

Research in the field of terminology is traditionally conducted in three areas: theoretical – analysis of the nature of a term, its status and place in the language system; pragmatic – study of the functioning of terms in real speech conditions; practical – compilation of dictionaries, databases, and terminology standards. These areas cover issues such as the relationship between national and international components in modern terminology systems, the patterns of syntagmatic relationships within vocabulary and grammar, and the study of semantic processes underlying term formation.

The question of nomination has interested people since ancient times. How does a word arise? How does it relate to the object or phenomenon it denotes? What techniques are used to create new language units? At the end of the 19th century, M. Pokrovsky's works recorded an attempt to separate semasiology from linguistic semantics. Soon after, A. Zauner introduced the terms 'semasiological' and 'onomasiological' into scientific discourse, denoting two key directions in the study of linguistic phenomena. These approaches laid the foundation for further research, which in the 20th and 21st centuries was transformed within the cognitive paradigm.

Most contemporary terminological studies focus on the processes of nomination, the analysis of structural models, and the study of semantic changes and their interpretation. Here, it is important to refer to cognitive science, psycholinguistics, semiotics, cognitive semantics, and grammar. As noted by O. Selivanova (Selivanova, 2011)²¹, the modern onomasiological perspective of analysis is aimed at studying the nominative structure of a name in connection with its projection onto what is signified in the sphere of consciousness. In other words, linguistic neologisms not only denote realities, but also model human experience, form cognitive categories and reflect fragments of reality.

Innovations in vocabulary are not only a reflection of new thinking, but also the linguistic system's desire to optimise expression. Modern lexicography is experiencing a real 'neological boom.' Words appear in the language that gradually transition from the status of neologisms to the status of codified lexemes, recorded in dictionaries and encyclopaedias. Such neologisms convey changes in society with extraordinary accuracy, reflect fragments of existence, structure our knowledge and, at the same time, influence the formation of our worldview.

Therefore, it is no longer unusual for any of us to use words borrowed from other languages in our daily communication. And this is no longer a tribute to fashion, it is our everyday life – the globalised world has proved to be much stronger than people's desires and will. The information transformations that are currently taking place have forced humanity to choose a new vector of coexistence, which has given us new opportunities, new knowledge, new ways to realise our dreams and desires, and the latest applications installed on our gadgets not only help us determine our location and

²¹ Selivanova, O. (2011). *Fundamentals of Theory of Linguistic Communication*. Cherkasy: Chabanenko Publishers.

film special moments in our lives, but also act as mediators in regulating relationships in the process of communication, which is sometimes chaotic due to the whirlwind of modern changes.

The emergence of a cognitive scientific paradigm in modern linguistics is a new vector of achievements in the mechanism of name generation. The concept of scientific development proposed by T. Kuhn (Kuhn, 2001)²² in his book *The Structure of Scientific Revolutions* is determined by the general culture of society, the 'knowledge base' and 'actions' of the scientific community. Most studies (Kochan, 2013)²³; (Kryzhanivska, 1987)²⁴; (Ivashchenko, 2014)²⁵; (Kyak, 2000)²⁶; (Balalaieva Vakulyk, 2017)²⁷ aim to consider neologisms in the context of the cognitive paradigm (e.g., the study of nomination, terminology creation processes and their interpretation, modelling structures, researching semantic processes, reconstructing motivational types – all factors that are applied in combined studies and are based on the achievements of psycholinguistics, semiotics, cognitive semantics, and grammar theories).

At first glance, when choosing or creating a nominative unit, the speaker focuses primarily on either the possibility of its use or the factors of its use in discourse. However, communication is provided nominatively, and its effectiveness is achieved through an optimal onomasiological context.

What is new in language appears in the lexicon, which, being a means of nomination, i.e., the designation of objects and phenomena of reality, reflects the emergence of new realities (extra-linguistic phenomena) or conveys changes occurring in existing realities. And the reality of the new century, according to the WHO, officially became Covid in 2020 (at the same time, two years ago, when the virus was identified, the media used the term 'Wuhan pneumonia'), although now doctors say that it would be more correct to use the term 'coronavirus disease'. The phenomenon of the rapid spread of the new terminological unit is due to the socio-historical context, and the degree of adaptation of the term grew exponentially to the extent of the spread of the disease throughout the world. And this is the richness of language – the ability to express reality in all its complexity. The term Covid-19 has been integrated into modern languages, undergoing rapid graphic adaptation and bringing with it long-forgotten words such as 'vaccine', 'pandemic', 'epidemic', 'passport', 'immunisation', 'disinfection', 'immunity', 'infection', 'isolation', 'respirator', 'virus', 'zone', 'pneumonia', 'respiratory failure', 'respiratory

²² Kuhn, T. (2001). *The Structure of Scientific Revolutions*. Kyiv: Port-Royal.

²³ Kochan, I. (2013). Word-formation norms and terminology. *Terminological Bulletin: Collection of Research Papers*, 202–209. <http://surl.li/bidwp>

²⁴ Kryzhanovska, A. (1987). *Current Problems of Scientific Terminology Standardization*. Kyiv: Naukova Dumka.

²⁵ Ivashchenko, V. (2019). The concept of "terminological space": Definition and typological differentiation (based on terminological studies). https://elibrary.kubg.edu.ua/id/eprint/26864/1/Ivashchenko_V_L_UVS_2019_129-141.pdf

²⁶ Kiyak, T., Dyakov, A., Kudelko, Z. (2000). *Fundamentals of Term Formation: Semantic and Sociolinguistic Aspects*. Kyiv: KMA Publishing House.

²⁷ Balalaieva, O., Vakulyk, I. (2017). Technique of using e-textbooks for teaching Latin to students of agricultural higher educational institutions. *Science and Education: Academic Journal of Ushynsky University*. https://scienceandeducation.pdpu.edu.ua/doc/2017/8_2017/23.pdf

syndrome', or specially used terms such as 'biobank', 'screening', 'booster', 'anosmia', 'augmentation', 'immunogenicity', etc.

With a new sound on the lips of almost every inhabitant of the planet were 'patient zero', 'catastrophic damage', 'action protocol', 'emergency situation', 'endemic potential', 'pandemic waves', 'moral stress', 'global test', 'storm aggression', 'patient safety', 'health care', 'data monitoring', 'artificial ventilation', 'digital autocracy', 'ventilatory support', 'oxygen deficiency', and so on. These were the key imperatives in the literature search in PubMed, MEDLINE, and Embase, where 10,910 articles published between 2000 and 2021 were found that included terms related to COVID-19 or healthcare.

We can also talk about the asymmetrical dualism of the linguistic sign, which leads to the isolation of semantic processes in terminology, which, in turn, affects the problem of term unification and nomenclature formation in connection with the openness and dynamism of term systems. Thus, we are talking about synonymy, which has also acquired a special meaning in the new conditions of society's development. This has become particularly 'noticeable' in connection with the introduction into pharmaceutical circulation of different names for the same medical products depending on the manufacturer or country of manufacture. The main reasons for the existence of synonyms in the scientific professional circle of pharmacists are represented by two types of synonymy characteristic of modern pharmaceutical terminology: intra-industry and inter-industry. There are also extra-linguistic factors for the emergence of synonyms that are characteristic of terminological standards. This once again emphasises the statement that synonymy is characteristic of terminology and nomenclature syntactic constructions in particular. In recent linguistic studies, definitions of equivalent synonymy are increasingly appearing. Taking into account the existence of chemical and trivial nomenclatures in medical practice, scientists introduce the concept of a special type of synonymy – binomenclature.

During the years of the global pandemic (2019–2020), we not only familiarised ourselves with the basic principles of naming analgesic and antipyretic drugs, learned to determine the quantitative characteristics of synonymous series of narcotic and non-narcotic drugs, establish their semantic derivation, but also to build word-formation chains of affixes in the composition of onomasiological models of synonymous pharmaconyms-composites with a common basis of 'fever reduction' and 'pain relief'.

Nowadays, the development of digital competencies is forming a unique learning ecosystem capable of transforming itself in response to the challenges of our lives. Whether it is 'consultative' assistance through so-called *electronic translators*, *chatbots*, or tools for alleviating stress during depression and anxiety, various psychophysiological states; or filling *virtual libraries* with literature (the book *publishing industry* has also joined the *digitisation* process); or personnel management (*pitching* opens up new opportunities for business); or modifying learning in *virtual space* – these are our challenges in the face of the coronavirus pandemic.

The modern world is full of contradictions and contrasts, antinomies and paradoxes, which are largely reflected in all spheres of human existence. Civilisation always faces a choice between social and natural orientation. We can blindly listen to the crowd, recognising the values it recognises as superior, or we can dare to be ourselves and live

according to the deepest level of our being. At the same time, we must remember that our self-sufficient choice shapes not only the paradigm of interpersonal communication, but also influences the formation of dialogue in the communicative space of society and determines the guidelines of communicative culture.

Another reality for the Ukrainian people, our cities and towns, has been an unjustified, devastating, cruel and unpredictable war, which has not only engulfed human destinies, crushed peaceful lives full of hope, and had hellish and catastrophic consequences for everyday life, and forced the entire civilised world to look at the issues of peace and security from a new perspective, it also made adjustments to the actions of the international community. Consequently, the conceptualisation of war terminology in the context of Russian aggression has become particularly relevant: *'humanitarian catastrophe'*, *'hero city'*, *'city of heroes'*, *'Ukrainian negotiators'*, *'cleansing of the city'*, *'militarise'*, *'humanitarian convoy'*, *'cluster munitions'*, *'Korean scenario'*, *'curfew'*, *'humanitarian corridor'*, *'occupied territory'*, *'artillery'*, *'hostages'*, *'deportation'*, *'solidarity'*, *'missile strikes'*, *'air raid alert'*, *'evacuation train'*, *'anti-tank systems'*, *'Grads'*, *'Osa'*, *'drones'*, *'Bayraktars'*, and *'Javelins'*.

New nominative units are, first and foremost, a reflection of the peculiarities of modern thinking and the search for means of their linguistic expression. Secondly, such 'shifts' are caused by the expansion of semantic fields, which, becoming more complex, acquire a new or updated meaning. The expediency of using neologisms and the degree of their assimilation will be evidenced by the dictionary entries in future encyclopaedias and dictionaries. The so-called 'neological boom' caused by the socio-political realities of the Russian-Ukrainian war has in practice given rise to *'rashism'* (< English *russia*, *russian* – 'Russia' and Italian *fascismo* – '*fascism*') as a type of totalitarian fascist ideology based on barbaric principles and opposed to a liberal-minded society, associated with boundless arbitrariness, violence, chauvinism, and abuse; *'collaborationism'*, another term in the modern political lexicon (< French *collaboration* – 'cooperation'), although not new in its interpretation, but with a distinctly negative connotation – cooperation with enemy invaders; *'Putinism'* as the dominant ideology of the Russian political elite with its illusory and psychologically disturbing suggestions about the creation of a *'Russian world'*; *'Ukrainocide'* (< Ukraine and Latin *caedere* – 'to kill'), which appeared after 77 years of silence following the *'genocide'* – deliberate actions aimed at destroying everything Ukrainian and associated with the murder of the Ukrainian nation, the seizure of the state's territorial borders, physical and mental harm to people living in Ukraine, the violent abduction and transfer of children to the conqueror; by analogy with the terms *'demilitarisation'*, *'denazification'* and *'deoccupation'*, another term, *'deputinisation'*, has also been coined.

New words are caused by social changes in society, as evidenced by terms such as *'Heavenly Hundred'*, *'ATO'*, *'Euromaidan'*, *'annexation'*, *'titushki'*, *'vatniki'*, *'E-declaration'* and *'E-card'*. We find it interesting that none of the researchers described the neologisms as they entered the national lexicon and the terminology of the sciences they serve, nor did they calculate the speed with which they are incorporated into other units of language (as, for example, in the case of the terminological combinations *'line of demarcation'*, *'annexed peninsula'*, *'controlled territory'*, *'de-escalation of conflict'*).

Taking the above into account, we can say that the development of vocabulary occurs not only due to its new layers in connection with the emergence of subsystems of new realities, although it is this latter process that brings the most noticeable innovations in vocabulary. Some term elements become a kind of permanent link between realities and words in the process of naming new realities, an indicator of the influence of extralinguistic factors on both vocabulary and word formation.

Certain peculiarities of the spread of terms caused by the development of the media should also be taken into account: terms cease to be accessible only to a limited circle of specialists – they begin to be used by people who are far from the given specialty. The Internet, television, radio broadcasting, electronic and print media contribute to the spread of terms from various fields of science and technology into the national language. The accessibility of professional terminology to a wide range of people can and does sometimes blur the boundaries between terms and non-terms: words that were previously part of the terminological lexicon become part of the national language.

However, when a term goes beyond the boundaries of professional literature, it is not always possible to speak of its deterministic nature. After all, in the field of specialised literature, it remains a term, despite its penetration into even colloquial speech. For example: 'The third scenario is that the *COVID vaccine* will be a conditional component of the flu vaccine, which the Ministry of Health recommends using before the *start of the epidemic surge*. Currently, Ukraine has three-component and four-component *flu vaccines*. As an option, a *coronavirus component* will also be added, the sanitary doctor clarified'. Or: 'In Ukraine, there is a mixed *scenario*: since 2021, the *Delta strain* has remained, and *Omicron* is beginning to appear, more and more every day. According to *virological monitoring*, 20 % on average is *Omicron*, the rest is still *Delta*'²⁸.

Determinologization of this kind – when a word, while remaining part of a particular terminology, becomes understandable to the majority of language speakers – leads to a certain type of polysemy. The word is used both within specialized terminology and in the general national language, whose speakers understand it in a general sense but do not know (nor are they expected to know) the specific features that connect it with the reality underlying the term. This also applies to the names of widely used medications such as aspirin or *penicillin*, as well as to well-known pharmaceutical drugs intended for particular groups of patients when certain diseases are diagnosed (for example, *acecardin*, *zoloxacin*, *nivalin*, *somatropin*, *ubistezin*, *hospidermin*, etc.). The fact that the name *aspirin* is known to millions of people should not lead to the conclusion that this word does not belong to pharmaceutical terminology.

Let us consider another example. As is well known, alkaloids of plant origin exhibit high pharmacological activity even in small doses. The alkaloid *Cocainum* (cocaine) derives its name from the nominative form of the species name of the coca shrub, *Erythroxylon coca*. The medial element **-cain-** appears in the names of drugs with local anesthetic action, such as *Novocainum*, *Dicainum*, *Xycainum*, *Sovcainum*, *Trimecainum*, and *Pantocainum*, among others. There are cases in which substances that were

²⁸ Slovo i Dilo. (2022, February 7). "Omicron" in Ukraine is confirmed in every one of every one of the patients. <https://www.slovoidilo.ua/2022/02/07/novyna/suspilstvo/omikronom-xvoriye-kozhen-pyatyj-ukrayinecz-kuzin>

initially considered different in composition and were therefore given different names were later recognized as identical and came to share a single name. An example is the alkaloid *theine*, found in tea (*Thea*), and *caffeine*, found in coffee (*Coffea*), which are chemically identical. They were eventually given the single name *Coffeinum*. Only modern pharmaceutical enterprises have learned to produce it synthetically. Therefore, we speak of so-called global synonymy, since modern pharmaceutical terminology has been formed over many historical periods, developing and refining all its components while migrating between countries that manufacture medicinal products, as well as within a single country under a wide variety of trade names.

Here we observe either complete or partial semanticization of such affixes. In this case, by *semanticization* we do not mean the general acquisition of some meaning – since in that sense it is inherent to all formants – but rather the acquisition of a single, specific meaning that allows a word containing this formant to be assigned to particular, clearly defined lexical-semantic groups. It may be argued that full determinologization occurs not when a concept becomes understandable to the majority of language speakers – since this concerns the expansion of a person’s worldview, the growth of their educational level, and the consequent enlargement of their vocabulary – but when the reality whose designation is reflected in the term ceases to be specialized and becomes part of everyday life or another form of general human experience.

The increase in the number of terminological units and, consequently, in the scope of modern terminologies that serve them is a result of so-called scientific revolutions. These revolutions take place under the powerful influence of specialized research that requires representation through the vocabulary of the national language. The analyzed terminological units that entered everyday usage as a result of the emergence of COVID demonstrate the particularities of their functioning within a narrowly specialized scientific discourse.

As for the terms that “accompany” militaristic policy and are associated with its ideology and consequences, as well as with the military power of the state, they are likewise correlated with objective reality, point to a specific object, and possess their own definition. Concepts gradually develop, individual phenomena disappear, and particular representatives of a given class come to the forefront – objects that possess their own form, “take pride” in their origin, and become fixed through the accumulation of acquired knowledge.

The “multivector” nature of semantic units, their “density”, semantic “renewals”, and the gradual “expansion” of contexts of use over time acquire the status of codified lexemes that capture fragments of human existence with remarkable precision. They shape our consciousness and model accumulated knowledge about objects and phenomena into universal forms that presuppose their reflection in human cognition. For the most part, they are objective and precise, though not devoid of emotional coloring. It does not matter whether this is a single word or a word combination – the specifically defined concept constitutes the linguistic unit that determines the differential features of a term.

Let us attempt to answer the question: What new phenomena do we observe in the study of terminology? The results of human cognitive activity become fixed

in the collective consciousness of humanity through terms, from which future terminological systems are formed. These systems represent particular fragments of the scientific worldview in the form of national terminologies. The logical content of the terminological systems of specific fields is the same across all national languages, whereas the linguistic form – the plane of expression – has a distinctly national character and depends on the word-formation and metaphorical models of a particular language. Therefore, in linguistic scholarship, special relevance is given to the problems of the functioning of terminologies in different fields of knowledge from the perspective of linguistic and conceptual worldviews, the emergence of which is conditioned by the development of society and, in particular, of language.

Linguistic research has moved beyond the boundaries of the section of general semiotics traditionally integrated with semantics and syntax and has developed into a general theory of communication. At present, particular relevance is attached to studies that integrate multiple perspectives, including etymological, discursive, and others. Scholars investigate terminology in several directions – namely theoretical, pragmatic, and practical – each of which involves examining the nature of the term, its place within the system of the literary language, the relationship between national and international components in modern terminological systems, and the identification of syntagmatic relations in accordance with the laws of lexis and grammar. A tendency toward both regularity and irregularity in the formation of terminological models can be observed. The nomination of terminological units occurs through the linear combinability of linguistic elements that together form a clear definition within the structure of modern terms.

The richness of the lexical stock consists of many linguistic systems, primarily morphology and word formation, while terminology, as a part of the vocabulary of the national language, occupies a distinct niche. Outside the framework of semiotics (as a component of cybernetics), such a subsystem of language can be considered independently, as a separate system. This is particularly convenient, since addressing a specific range of issues requires the study of the structure of such a subsystem. This becomes especially evident under the conditions of the current process of digitalization, which researchers in many countries continually discuss.

When considering the role of terminology in society, scholars examine new semantic and word-formation phenomena, as well as processes that have emerged within it during different periods of its development. They also analyze the processes through which these phenomena and processes enter general communicative usage. Naturally, it is impossible to incorporate all terminological issues into a single lexical system. It is therefore necessary to take into account modern principles, such as expansionism, explanatoriness, and ethnocentrism, as well as approaches including structural-semantic, linguo-cognitive, and onomasiological ones, which have gained popularity in studies devoted to modern terminological systems. Thus, a complex of problems is distinguished that relates to various aspects of terminological nomination. Through specifically developed or inherited research mechanisms, these aspects reflect global tendencies in languages of different structural types. Consequently, taking into account both linguistic and extralinguistic factors, the methodological toolkit of terminology

studies is being developed. It is also worth emphasizing the creation of a machine translation corpus in a comparative perspective, since the development of algorithms for operating systems represents a unique contribution of linguists worldwide – namely, the creation of a thesaurus-type dictionary. However, these issues belong to the domain of our further research.

Terminology: The Impact of Globalization and Multiculturalism

Within the structure of scientific discourse, terminology occupies a central position, as it ensures the conceptual organization, precision, and reproducibility of specialized knowledge. Within professional communication, a term is not an isolated nominative unit; rather, it functions as an element of a terminological system formed in the shape of fields and microfields connected by paradigmatic and syntagmatic relations. Such systemic organization ensures the coherence of discourse and enables members of the professional community to interpret meanings unambiguously (Chaika, 2023)²⁹.

In the discursive-pragmatic dimension, terminology functions as a code of professional communication that not only designates concepts but also organizes professional interaction. It delineates the boundaries of interpretation, structures cognitive experience, and directs communication in accordance with the norms of the scientific or professional community. In this context, a terminological system appears as an established mechanism for the transmission of knowledge, ensuring the continuity of scientific traditions while simultaneously preserving space for conceptual development. Classical languages, primarily Latin and Ancient Greek, play a particularly important role in the formation and stabilization of terminological systems. Historically, they have functioned as a universal metalinguistic code of science, ensuring precise nomination, transparency of word-formation models, and intercultural communication (Shynkaruk et al., 2017)³⁰. For example, Latin terms such as *homo sapiens* or *cerebrum* convey concepts without loss of meaning across different scientific traditions, while Greek roots such as *bio-*, *psych-*, and *logos* are actively used to form new terms in modern biology, psychology, and philosophy.

The practical role of terms in modern professional discourse manifests itself in several aspects:

1) *Optimization of communication*. A term enables the rapid transmission of complex concepts, reducing the time required for explanation and avoiding ambiguity. For example, in medicine the term *myocardial hypertrophy* instantly conveys to a specialist complex information about morphological changes in the heart muscle without the need for additional clarification.

2) *Structuring of knowledge*. Terminology forms cognitive maps of a professional field, allowing specialists to navigate quickly within a vast body of information. In psychology, the concept of *cognitive dissonance* synthesizes various aspects of behavior and motivation, creating a basis for further analysis.

²⁹ Chaika, O., Vakulyk, I., Hutyriak, O. (2023). Multiculturalism in education: Teaching foreign languages and translation. *Ad Alta: Journal of Interdisciplinary Research*, 13(1), 10–16.

³⁰ Shynkaruk, V., Balalaieva, O., Vakulyk, I. (2017). *Lingua Latina Agrobiologica*. Kyiv: Milenium.

3) *Maintenance of standards and continuity of knowledge.* Terminology ensures a stable connection between generations of scholars and professionals. For example, in chemistry the terms *atom*, *molecule*, and *ion* remain universal even as new theoretical models develop.

4) *Intercultural and interdisciplinary integration.* In the global scientific environment, terms serve as a “bridge” between different cultures and disciplines. For instance, the term *ecosystem* is used in ecology, biology, geography, and economics, enabling the integration of knowledge from different fields.

In English-language scholarship, terms often have clearly established standards and are internationally recognized, such as *data science* or *machine learning*. This facilitates the global integration of knowledge and the unification of concepts. In Ukrainian academic practice, by contrast, hybrid terms are frequently used that combine international borrowings with national conceptual elements. For example, the term *shtuchnyi intelekt* (“artificial intelligence”) may be used alongside *mashynne navchannia* (“machine learning”), allowing scholars to preserve cultural identity while simultaneously maintaining a connection with the global context. Moreover, in the English-language environment, terms often have shorter forms and reflect a more straightforward approach to nomination, whereas Ukrainian scholarship sometimes employs more descriptive terms or hybrid forms. For instance, the English term *algorithm* may be rendered in Ukrainian as *alhorytm* (“algorithm”) or as *alhorytmichniy protses* (“algorithmic process”), which occasionally adds additional context and specification. Similarly, *quantum computing* is widely used as a standardized term in English, while in Ukrainian it may appear in descriptive forms such as *kvantovi obchyslennia* (“quantum computations”) or even *kvantova obchysluvalna tekhnika* (“quantum computing technology”), emphasizing the specific context and conceptual nuance.

A comparison of Ukrainian and German terminological systems reveals different strategies for the conceptualization of specialized knowledge, shaped by the history of scientific traditions and linguistic structure. Ukrainian terminology tends toward analyticity and transparent semantic motivation, whereas German terminology favors compounding and a formal concentration of meaning. This difference is illustrated by the comparison between the Ukrainian term *naukova kartyna svitu* (“scientific picture of the world”) and the German *Weltbild der Wissenschaft* or *wissenschaftliches Weltbild*. In the Ukrainian model, meaning unfolds through the syntactic structure of the phrase, allowing the key concepts to be activated step by step (“scientific” → “picture” → “of the world”). In the German tradition, preference is given to compact nomination, where semantic complexity is condensed into a single construction, emphasizing the systematic and conceptually complete nature of the notion. A similar difference can be observed when comparing the Ukrainian term *movna kompetentsiia* (“language competence”) and the German *Sprachkompetenz*. The Ukrainian variant retains an analytical form, which facilitates didactic interpretation and allows the meaning to vary flexibly depending on the context (communicative, pragmatic, sociocultural competence). The German compound, by contrast, functions as a term with a high degree of abstraction, oriented toward theoretical generalization and normative precision.

It is also important to compare the Ukrainian concept *fakhovyi dyskurs* (“professional discourse”) with the German *Fachdiskurs*. In Ukrainian scholarly language, emphasis is

placed on the characterization of the sphere of application (“professional” or “specialized”), whereas in the German tradition the institutional-discursive dimension predominates, where the term immediately marks belonging to a specialized communicative space.

Ukrainian terminology is oriented toward semantic elaboration and explicative clarity, which is particularly important in educational and interdisciplinary contexts. By contrast, the German terminological system demonstrates a tendency toward formal economy and conceptual density, corresponding to the tradition of systematic theoretical thinking. This comparison allows terminology to be viewed not merely as an instrument of nomination but also as a reflection of different cognitive styles of scientific inquiry.

A comparative analysis of Ukrainian, English, and German terms demonstrates that the scientific picture of the world is formed through different linguistic strategies – analytical and synthetic – each reflecting the specific features of national scientific thinking. This confirms the thesis regarding the discursive determination of the term and its key role in shaping professional communication.

For a deeper understanding of the mechanisms of professional communication, it is necessary to consider the internal cognitive processes that ensure the storage, activation, and associative integration of linguistic knowledge. In this context, particular attention should be paid to linguistic memory as the basis for the production and interpretation of professional speech.

Linguistic Memory and Associative Mechanisms in Professional Communication

The functioning of terminology in professional discourse is directly connected with the cognitive mechanisms of linguistic memory, which ensure the preservation, retrieval, and activation of specialized knowledge. In linguistics, this is manifested, among other things, in the specialist’s ability to instantly associate terms such as *paradigm*, *syntagm*, and *language norm* with corresponding theoretical schools and methodological approaches. The activation of one of these terms triggers in linguistic memory a whole network of related concepts and texts, thereby ensuring the cognitive coherence of scientific thinking.

In professional communication, linguistic memory manifests itself as a multilevel system that encompasses knowledge about the form of a term, its definition, and its typical contexts of use. For example, the term *discourse* is associated not only with its basic meaning but also with concepts such as *communicative situation*, *institutionality*, and *pragmatics*, and in the German tradition with its equivalent *Diskurs* and a set of concepts related to critical discourse analysis.

In translation studies, the associative mechanisms of linguistic memory play a key role in the process of making translation decisions. For example, the use of the term *translation strategy* automatically activates associations with concepts such as *domestication*, *foreignization*, *compensation*, and *modulation*. In the German terminological tradition, the corresponding cluster is formed by the terms *Übersetzungsstrategie*, *Domestizierung*, *Verfremdung*, and *Kompensation*. Such associative networks enable the translator to rapidly correlate theoretical knowledge with specific translation tasks.

The processes of producing and perceiving specialized discourse can be described as a sequence of cognitive operations in which the limited capacity of working memory

is compensated by mechanisms of information grouping and recoding. In this context, a term functions as a “trigger” of an associative network. For instance, the use of the term *terminological variation* activates associations with concepts such as *synonymy*, *normativity*, and *standardization*, whereas the German equivalent *terminologische Variation* simultaneously refers to studies of language norm and functional styles.

Associative links between terms are formed through systematic professional training, work with scholarly texts, and participation in professional communication. They have a cluster-like character, grouping terms around key concepts. For example, within cognitive linguistics the cluster *concept* includes associatively related units such as *conceptualization*, *categorization*, *frame*, and *scenario*; in German the corresponding network is formed by *Konzept*, *Konzeptualisierung*, *Kategorisierung*, and *Frame*. The activation of one element of such a cluster automatically triggers the others, ensuring the cognitive coherence of scientific discourse.

The plasticity of linguistic memory manifests itself in its ability to integrate new terms into already existing associative structures. Thus, the borrowing or calquing of terms such as *discursive practice* / *diskursive Praxis* does not disrupt the system but rather becomes embedded in it through existing conceptual connections. This ensures the adaptability of professional discourse and enables the rapid assimilation of new theoretical approaches.

However, the effectiveness of professional communication is not limited to a speaker’s ability to reproduce and combine specialized linguistic units. A decisive factor is the ability to apply available linguistic resources appropriately in accordance with the communicative situation, the speaker’s intentions, and the expectations of the addressee. It is at this level that the cognitive mechanisms of linguistic memory move into the domain of pragmatic regulation of speech, where the notion of *linguistic competence* becomes actualized as an integrative ability of the subject of professional communication. This necessitates considering linguistic competence not merely as a set of knowledge and skills, but as a dynamic pragmatic process realized within the specific conditions of professional interaction.

In the context of professional communication, it is important to determine the extent to which the dynamics of the COVID-19 pandemic have influenced the formation of mental structures, value orientations, worldview, and the life experience of modern individuals.

Returning to the interpretation of the picture of the surrounding world, it can be emphasized that it consists of our experiences, thoughts, and aspirations, which are transformed into an image-based representation that we primarily perceive and subsequently reproduce. At the same time, we model this representation, anticipate stages of its development, and ultimately transform it in accordance with our own intentions. This constitutes a complex and dynamic process of meaning-making through which ideas gradually acquire a universal character.

Our ideas, intellectual efforts, and reflections serve merely as instruments through which the broader “picture of an exit” will eventually be articulated and presented to the world by the leading minds of humanity, often under the implicit guidance of higher rational principles. Within this framework, we attempt to address several questions:

What was humanity across its maximum historical range, and to what extent has it changed within its minimal contemporary range? How productively can the unexpectedly granted time be utilized? How has the evolutionary vector of human development been reflected in the present generation under the conditions of the coronavirus pandemic?

To what extent has humanity changed? Former dominant spaces of social activity – including popular venues such as concert halls, exhibition centers, museums, cinemas, parks, public gardens, embankments, shopping and entertainment complexes, cafés, nightclubs, and bars – were transformed into minimal spatial zones of interaction. For some individuals, these new spaces took the form of comfortable private residences. Others had access to inherited or temporary rural properties, family land plots, or the small farms of grandparents, where they could move freely, spend time outdoors, engage in preferred activities, or perform necessary work routines without the need to use protective measures against others, since neighbors were similarly occupied with sustaining their own households. For many others, however, quarantine conditions resulted in complete isolation within compact smart apartments, where living spaces of approximately 12–24 square meters had to accommodate adults, children, and elderly family members simultaneously. Under such circumstances, the human mind began actively searching for ways to cope with the challenging situation. In this process, the contemporary technological industry played a significant supporting role.

Some individuals chose a humorous coping strategy by sharing comics and memes, since laughter allows people to express and release emotions. Consequently, well-known animated characters and actors from popular films began to circulate across messenger platforms, appearing as symbolic “heroes of our time”.

Others, attempting to keep their finger on the pulse of events, began presenting information in an exaggerated manner through video reports that evoke intense emotional reactions. Such reports often produce a chilling effect, provoking not only fear but also emotional exhaustion. This raises an important question: how long can the human psyche sustain such pressure? Meanwhile, the daily tragedies of human losses hang like a heavy mass over society, threatening to crush not only the mind but the very essence of human existence.

The next category of people approached the problem of isolation pragmatically – how could the unexpectedly granted time be used to the greatest benefit? Thus emerged a search for positive emotions. They were hardly familiar with the experiments of J. Brody, who described the following results: *“If one encounters a health crisis while actively cultivating positive emotions, it is possible to strengthen the immune system and resist depression”*. Therefore, to the question “How”? the response was: “Together”, “Kindly”, “Wholeheartedly” – allowing the rays of love to pass through the heart (saving our younger brothers: a kitten that was afraid to cross the road, a puppy dying of hunger and writhing in agony from the unbearable pain of an injury; helping those who were hungry or weak – supporting them, feeding them, giving them shelter, and instilling hope).

The moments of catharsis that visited the family hearth could only be measured in fleeting instances. The family, united in shared activities (for example, cooking, cleaning, family reading, watching favorite television series, solving crossword puzzles, reviving long-forgotten games, practicing macramé, lace-making, or knitting with a crochet hook

or needles – precisely by hand, rather than with the aid of machines). Parents began to recall how their own grandparents once told them fairy tales, and now they retell these stories to their restless children, for whom, after only a few weeks of quarantine, their own toys had already lost their appeal. “When there is any encouragement in love, any fellowship of the spirit, any tenderness and compassion, then complete my joy: be of the same mind, having the same love, being in full accord and of one mind. Do nothing out of selfish ambition or vain conceit, but in humility regard others as more important than yourselves. Let each of you look not only to his own interests, but also to the interests of others” (Bible, 1995)³¹.

Some recalled the first time they had taken a paintbrush in hand and demonstrated to their grandchildren the skill of applying colors to paper. Others enthusiastically immersed themselves in music. The excitement of playing musical instruments transformed into flash mobs involving both world-renowned performers and virtuosos who had previously remained entirely unknown. Even songs began to be composed about the very virus itself.

On the streets of Italian cities, police officers demonstrated group singing to the entire world so that residents confined within their four walls could experience at least a small moment of joy and channel the energy of their minds toward positive thinking. This resembled, in some ways, the special music for cats developed by researchers at Louisiana State University: in veterinary clinic patients it functioned as a sedative, since the low-toned sounds, flowing into one another, resemble purring or rumbling. Some people immersed themselves in letters hidden in the far corners of cupboards – youthful and naïve, yet sincere and heartfelt – sorting through postcards from their younger years or leafing through the pages of long-forgotten, large, worn photo albums whose pages had in places already come loose.

Thus, almost imperceptibly – yet rapidly and emotionally – there entered our lives the notion of the “happy person” and the term *homo felix*, which, unfortunately, does not exist in biological classification.

Homo habilis. We remembered that we are capable of acting, that we possess skills and aspirations to create or accomplish something, even if these had once existed only as our dreams. Consequently, people began organizing master classes aimed at cultivating aesthetic taste – creating “mood paintings” by combining traditional artistic techniques, such as coffee painting or fluid art, skillfully pouring acrylic paints or practicing painting on water; assembling mosaic compositions; decorating everyday objects and giving “new life” to their own clothing, and so forth. Indeed, manual work influences the brain. It is no coincidence that soft children’s toys are filled with very small beads, and that sports corners in entertainment centers are often filled with balls of various sizes and colors.

The vector of evolution also manifested itself in *Homo ergaster*. It turned out that work could be performed not only by spending an average of nearly three hours each day commuting, but also remotely, at a distance. The Ministry of Education and Science was among the first to ensure that its most socially vulnerable dependents would have such an opportunity. The working person. As for other workers, the situation is more difficult

³¹ Bible. (1995). The Epistle of St. Paul to the Philippians (I. Ohienko, Trans.). https://www.truechristianity.info/ua/bible/philip_ua.php

to assess. Some were sent on a “long-awaited” leave, which enabled them to complete the construction of country houses, finish apartment renovations, prepare household plots and hectares of land (which had originally been intended for sale) for a new harvest, and eventually harvest everything that had been sown, planted, and cultivated.

Homo erectus. Today this name sounds quite expressive, yet it appears to have been remarkably far-sighted: commentators on television broadcasts suggest that the pandemic may influence birth rates, supposedly helping to restore demographic imbalance on a global scale. However, everyday life dictates its own paths of “upright walking”. In practice, people have carved out only the most direct routes – to grocery stores, pharmacies, and gas stations – where prices have risen sharply, almost in proportion to the decline in purchasing power. Even now, when borders between states are once again closing and a mandatory fourteen-day quarantine is being introduced, it is nearly impossible to compel “conscientious” citizens not only to wear masks properly but also to reduce their frequent visits to cafés and nightclubs, or to refrain from spontaneous travel between red zones, thereby testing both their own fate and that of those around them.

The appearance of the Floresian pygmies on the historical stage is likewise not accidental. The people of the island of Flores (“Flowers”), endowed with the epithet “omnivorous”, may in our present circumstances be more aptly perceived as insatiable. Our genetic memory preserves information about the Holodomor and its consequences; however, this does not mean that one must sweep from the shelves as many cereals, canned goods, and bottles of oil as possible.

The hypothesis of *homo economicus* assumes that human behavior is motivated by instrumental rationality and self-interest. On the one hand, people make decisions not intuitively or blindly, but on the basis of deliberate judgment and the calculation of costs and benefits. On the other hand, individuals are interested in interaction, and their primary goal is the maximization of their own interests (Xin, Z., Liu, G., 2013)³².

Through the prism of the formation of aesthetic tastes, we have examined the process of communication that is embedded in the genetic memory of the Ukrainian people. We have also analyzed typical patterns of behavior of the contemporary individual and offered a renewed interpretation of *homo habilis*, *homo ergaster*, *homo erectus*, *homo novus*, *homo technicus*, and *homo sapiens*, whose actions are motivated by the maximization of their own time and by their degree of resilience within the information flow of positive or negative information related to COVID.

Language Competence as a Dynamic Pragmatic Process in the Discourse of Professional Communication

Within the framework of the contemporary discursive–pragmatic approach, a specialist’s language competence extends beyond a static set of formalized knowledge about the language system. It emerges as a dynamic, process-oriented capacity of the subject of professional interaction to effectively actualize linguistic resources in accordance with specific communicative tasks, intentions, and the sociocultural context.

³² Xin, Z., Liu, G. (2013). *Homo economicus* belief inhibits trust. *PLoS ONE*, 8(10). <https://doi.org/10.1371/journal.pone.0076671>

Such an interpretation makes it possible to consider language competence not merely as a tool for transmitting information, but as a complex mechanism that ensures the “noise resistance” of discourse under conditions of cultural diversity.

Relying on the concept of communicative noise (Bigunova et al., 2020)³³ as an immanent component of discourse, we may argue that professional competence is manifested primarily in the ability to minimize destabilizing factors that arise at different levels of the communicative event. In an international and cross-cultural context, this process acquires particular significance, since any message is a priori characterized by a certain degree of uncertainty (*vagueness*) or ambiguity (*ambiguity*), which under certain conditions may lead to the destruction of pragmatic meaning.

A specialist's language competence encompasses mastery of the principal levels of linguistic organization – phonological, lexical, and grammatical-syntactic; however, their realization in professional discourse is always correlated with the need to overcome potential communicative noise. In particular, at the verbal-semiotic level, competence ensures the precision of terminological nomination, thereby reducing the risks of incorrect decoding of professional concepts. At the same time, at the cognitive-interpretative level, it enables the integration of disparate linguistic units into coherent semantic structures adapted to the background knowledge and cognitive base of the addressee, which is critically important in cross-cultural interaction.

A special place in the structure of this process is occupied by the specialist's ability to regulate the degree of explicitness or implicitness in presentation. In the context of international communication, where sociocultural noise is often caused by differences in communicative strategies (for example, direct and indirect speech acts), language competence transforms into pragmatic flexibility. This is manifested in the ability to select argumentative models that correspond to the partner's expectations and to the specifics of institutional roles, thereby preventing “communicative breakdowns”.

Let us consider one of the models – the metaphysics of affinity. Contemporary research in the fields of cognition and language increasingly turns to concepts that extend beyond traditional cognitive models. Phenomena of immediate closeness, intuitive understanding, and emotional connection, often described by the term *affinity*, remain insufficiently explored from a philosophical perspective. Existing approaches that interpret cognition primarily as the result of logical information processing are not always capable of explaining the deeper mechanisms of knowledge formation, particularly in the context of interpersonal interaction and cultural identification. This necessitates the development of a new philosophical direction that would integrate the concept of affinity as a key element in the process of understanding.

The substantiation of the philosophical direction referred to as the “philosophy of affinity” is grounded in emotional connection, intuitive understanding, and processes of identification as fundamental modes of cognition, as well as in the study of the relationships between affinity, language, and the formation of individual and collective identity. Although the concept of affinity is not an established philosophical term, it permeates various fields of knowledge, ranging from the psychology of interpersonal

³³ Bigunova, N., Olyinik, G., Selivanova, O. (2020). Communication noise as a discourse component. *Wisdom*, 14. <https://wisdomperiodical.com/index.php/wisdom/article/view/325>

relations to sociocultural studies. It denotes a sense of closeness, kinship, or a natural attraction toward certain objects, ideas, or individuals.

In the philosophical context, we propose to consider *affinity* as a primary form of the “grasping” of being that precedes rational analysis. Such grasping is not a passive reflection but rather an active process of emotional resonance and intuitive penetration into the essence of the object.

The connection between affinity and identification is fundamental. Processes of identification, both personal and collective, are described by scholars as forms of belonging and kinship with particular groups, values, or ideas. Affinity serves as the primary impulse for such identification, forming the emotional basis for the subsequent awareness of commonality and the construction of a shared “we-image”.

Language plays a dual role within the context of the philosophy of affinity. On the one hand, it functions as an instrument for articulating and rationalizing an already existing act of grasping, allowing intuitive understanding to be translated into the level of conscious knowledge. On the other hand, language itself may become an object of affinity, creating emotional bonds with particular words, expressions, or linguistic communities.

The proposed philosophical direction – the “philosophy of affinity” – is grounded in the idea that understanding cannot be reduced solely to the logical processing of information. Rather, it encompasses emotional, intuitive, and identificatory processes that enable a direct apprehension of the essence of being. Everything grounded in affinity constitutes a primary form of cognition that may subsequently be articulated and rationalized through language.

The proposed philosophical direction presents a new perspective on the processes of cognition and understanding. By examining the fundamental elements of knowledge formation, this approach makes it possible to deepen our understanding of interpersonal relations, cultural identification, and the role of emotions in intellectual activity. Further research within this framework may focus on the study of the neurophysiological foundations of affinity, its influence on creativity and intuition, as well as on the development of new methodologies for investigating emotional intelligence and intercultural communication.

Communicative Space and the Conceptosphere

The study of concepts constitutes an important field within linguistics, cognitive science, cultural studies, and other related disciplines. Such studies allow us to better understand how language reflects and influences the ways in which we perceive the world around us. Research on concepts based on the material of classical languages serves as an excellent tool for exploring the mentality and cultural development of past epochs, while also helping scholars orient themselves within the contemporary academic landscape.

In modern linguistics, the notion of the *conceptosphere* is not only widely used but still lacks a single, unambiguous definition. The term is understood as a mental image (a unified representation of an object), an idea of a concept, or even the concept itself. If we turn to etymology, it is first and foremost a philosophical notion – in a certain

sense, it may be regarded as a reflection of the Greek notions of “grasping” and “the grasped”, introduced by Plato and Aristotle, as well as the Stoic concept of “nominal things”.

The identification of the word *conceptus* with the mental unity of a comprehended essence represents a certain invariant both in medieval and in modern theories of cognition and cognitive science; however, the semantic component of the term has undergone significant transformations throughout the history of its use.

A concept is defined as a unit of the mental or psychological resources of consciousness that reflects an informational structure in which human experience and representations are embedded. Thus, when describing the notion of the mental lexicon, we refer to a kind of “dictionary” or database in the brain. The mental lexicon includes both an operational (or immediate) component and a semantic (or conceptual) component.

The operational component of the mental lexicon is responsible for how we are able to process information instantaneously and how we interpret words or phrases, as well as which concepts we employ during communication or reasoning. In this way, we gain rapid access to words, their meanings, and syntactic rules. The semantic (conceptual) component of the mental lexicon relies on associations and semantic structures. It represents a more abstract and conceptual understanding of language and the world around us.

Thus, the communicative space encompasses all possible environments of communication, whereas the conceptsphere determines the specific features and constraints that influence the perception and expression of concepts within this space.

Today, the mass media represent a powerful force influencing human consciousness, serving as a means of rapid informational communication across different parts of the world and as one of the most effective instruments for shaping human emotions and the information space of a state as a whole. This is particularly true of electronic media. As technological capabilities expand, their role continues to grow. In terms of their emotional impact on people’s feelings and consciousness, they remain unparalleled and attract an ever wider audience.

Information has always been valued; today it has become even more valuable. It is now regarded as the most important resource for the development of society. In recent years, issues related to information warfare have been actively discussed not only within our country but also beyond its borders. Despite the thirty years of our country’s independence, the concept of the information space has not lost its relevance. Therefore, our task has been to demonstrate the frames through which information is structured – understood here in a broad sense from the perspectives of linguistics, psychology, communication studies, and knowledge as a representation of the world, the sources of which are time, circumstances, and actions.

The contemporary information space is a complex system of organized meanings constructed through seme-based connections. It is a dynamic whole that expands and becomes more specific with the development of society and is grounded in factual-content information, which may be duplicated or compensated for through onomasiological processes.

The conceptualization of reality proposed and developed by R. Langacker in the second half of the twentieth century is concentrated in the chain “*cognition of the world – its conceptualization – the formation of experience*”. In our view, these are the fundamental components that help individuals navigate the contemporary information space. For example, a particular situation may be represented through semantic markers. These markers assist in interpreting the situation and, when necessary, supplementing it; in other words, they enable the specification and elaboration of information projected through the prism of objects (things, entities, states) on the basis of cognitive experience. In another sense, this process may be described as the unfolding of temporal-spatial and cause-and-effect relations in texts, as well as the formation of meanings that model the realities of life.

With the beginning of the aggression, a fundamental transformation occurred in the formatting of television and radio program content, as well as in the ways news feeds were presented. For instance, this is how information was delivered in news broadcasts throughout the day. Let us focus on several specific “blocks”, without delving into detailed analysis.

1. Iskanders, Shahed drones, and the Iranian reconnaissance aircraft accompanying them are intended to strike and exert both physical and psychological pressure. These are weapons of mass use.

2. The transport route has been strategically paralyzed since the offensive on Kherson. From this day on, millions of people wished that this day would be their last birthday.

3. A psychiatry textbook could be written by studying the undiplomatic vocabulary of the commander-in-chief of the Russian Federation.

4. The events in Georgia in 2008 served as a precursor to rewriting the constitution according to personal ambitions.

5. “Truth serum”: the defeat of the world’s second army, the struggle for personal survival and for power, and the “excellent work” of pocket propagandists.

6. “Demogilization” and “potato mobilization” (referring to the total mobilization of the northern and eastern neighbors).

7. We will not let Europe freeze; perhaps they will help us as well. New geopolitical horizons of strategic support.

8. The cult of the vodka glass among Russian officials. On the Russian Olympus, expensive alcohol serves as a symbol of status. Without a drink, communication becomes more difficult. How the Putin model functions.

9. We are warriors, not idlers, not loafers. Others may fight for different things, but we fight for independence.

10. We will overcome the winter together.

11. A united front of energy workers and citizens. Every kilowatt saved is your shot toward Moscow.

The phenomenon of the information society represents a combination of time and space; it is a fusion of remarkable moments of communication which, at first glance, appear disconnected and fragmented. These moments possess both positive and negative dimensions that accumulate within a universal system of community associated

with social revolution, a new economy, information policy, and the state within which they are oriented.

The information space can be understood as encoded frames and quanta in their broad interpretation. Their sources are time, circumstances, and actions that are situated along the median of either “growth” or “decline”. Thus, information space may be defined as a generalized concept of the linguistic experience acquired by humanity on the basis of objects of the physical world. This experience can be simply replicated and, in its further development, acquire new meanings and interpretations. Information becomes valid only when its use guarantees its relevance. New paradigms in contemporary language research therefore represent one of the key challenges of our time. One may agree or disagree with this assertion. However, the one who possesses information becomes its master. Within the flow of information that surrounds individuals there exist numerous meanings which, when organized into a certain order, enter into interconnection. As a result, an organized space emerges in which it is necessary to be able to navigate. For this purpose, so-called roadmaps are created and applied, enabling navigation within the communicative environment.

Texts may be understood as a combination of signs and symbols presented in words (with their semantic load), which carry encoded information and must adapt within the information space. From one perspective, this is a phenomenon of a neural-mental nature; at the same time, it is a product that has undergone interpretation at the level of human consciousness. This text, as a constructed model of an utterance, must be made accessible and perceptible to the participants of communication. At the same time, each participant selects their own model which, at the stage of internal programming, is driven by an impulse – a motive. However, in order for information to reach the addressee – that is, for contact to occur and communication to take place – mere intention is insufficient. What is required is the communicative process itself with its essential components: the connotative component (oriented toward the addressee and expressing a direct influence on the interlocutor) and the expressive component (which utilizes the expressive potential of language). Thus, any text is indeed a “fabric” (recalling the etymology of the term), in which words are interwoven and combined in a particular sequence.

Journalism as a profession concerned with the collection and analysis of news and information emerged quite a long time ago. The history of journalism dates back to the period when the first newspapers and magazines appeared in Europe in the seventeenth century. These early newspapers and magazines were primarily devoted to political issues; however, over time their thematic scope expanded, and publications devoted to various topics began to appear, including culture, science, sports, and others. In the second half of the nineteenth century, the concept of journalistic ethics emerged, according to which journalists were expected to adhere to certain rules and standards in their professional activities. During this period, a form of journalistic material known as a “reportage” also appeared. It was intended to provide a detailed description of an event that the journalist had personally attended and about which they were writing. Later, this term became particularly popular in radio journalism and in the television coverage of events in the early twentieth century. Today, the concept of reportage remains one of

the fundamental forms of journalistic activity and continues to develop within online journalism and social media.

The term is borrowed from the French language (*reportage*), and its etymological meaning is associated with reporting on a particular event. French journalists became widely known for their reportage from different parts of the world. Among them it is worth mentioning Jules Huret, who stood at the origins of modern reportage (see his materials on the Balkan War and on the first balloon flight), as well as Émile Zola, who in 1870 published the work *La Débâcle*, devoted to the events of the Franco-Prussian War, and also worked as an editor for the newspaper *Le Figaro*. Albert Camus gained recognition for his journalistic materials from Africa and Spain, as well as for the reportage-like novel *The Plague*, which addressed socially significant issues of the modern era. One should also mention the works of Antoine de Saint-Exupéry (Tronko, 2012)³⁴.

If we turn to earlier historical periods, certain forms of journalistic activity that may be regarded as proto-reportage can already be found in Ancient Greece, where historians often described events they had personally observed. Such accounts could include detailed descriptions of battles, athletic competitions, and other public events. However, these records differed significantly from what is understood today as reportage in the modern sense. In the Roman Empire, one may also identify forms of written communication that resemble what might be termed “early reportage”. Julius Caesar and Tacitus, for instance, frequently described events of which they were direct witnesses. In his work *Commentarii de Bello Gallico*, Caesar recounts his military campaigns in Gaul. Nevertheless, such accounts were not systematic and were not intended for publication in newspapers or journals, as is the case with modern reportage. Moreover, the Roman Empire lacked institutions comparable to newspapers or magazines that could disseminate such records. In terms of their content, these ancient observational narratives were close to what we now describe by the term *reportage*; however, as a distinct genre of journalism, reportage emerged much later in history.

We perceive an existing image or project it in our consciousness and embed it within the informational flow of messages, passing it through our emotional experience, for otherwise no catharsis would occur. The attunement to the perception of information takes place through verbal, visual, kinesthetic, and digital channels³⁵. The era of digital transformation in which we currently live has provided a unique opportunity to observe how new tools of communication emerge and gradually become established within society.

The findings of this study may be applied in the teaching of theoretical disciplines related to algorithmization, programming, artificial intelligence, linguistic experimentation, mathematical linguistics, and logic.

³⁴ Tronko, P. (2012). Etymological Dictionary of Contemporary Ukrainian Language. Kyiv: Kyievo-Mohyla Academy Publishing House.

³⁵ Internet communication in the activities of security sector institutions: Theoretical and applied aspect: Monograph. (2013). Kyiv – Luhansk: Yantar.

Conclusions

Thus, the discursive-pragmatic approach makes it possible to consider communicative processes as a multidimensional system that integrates language, cognition, culture, and information technologies. This approach opens new prospects for further research into digital discourse, the cognitive mechanisms of term formation, intercultural communication, and the transformation of scientific knowledge within the global information space.

As a result of the conducted research, in accordance with the stated aim and the defined objectives, the following generalizing provisions have been formulated.

1. The study outlines the theoretical and methodological foundations for the analysis of communicative processes. It substantiates the relevance of integrating discursive, cognitive, and pragmatic approaches in the study of contemporary communication. Communicative processes are interpreted as a multi-level system of interaction between text, context, the intentions of communicative agents, and sociocultural factors. Discourse is understood as a dynamic form of organizing knowledge and social practice, while the pragmatic dimension reveals the mechanisms through which communicative action is realized and its perlocutionary effects are achieved.

2. The interrelation between the scientific worldview and the linguistic worldview is examined. The scientific worldview is defined as a systemic model for interpreting reality, whereas the linguistic worldview ensures its conceptualization and verbalization. Language functions not only as a means of representing knowledge but also as an instrument for its structuring, categorization, and interpretation. The interaction of these two dimensions determines the dynamic character of scientific cognition and the dependence of its forms on the sociocultural context.

3. The transformation of communicative and pragmatic competence is analyzed. In the context of digitalization and networked interaction, communicative competence acquires a multimodal character and includes the ability to strategically manage information flows. Pragmatic competence expands to the level of conscious modeling of speech behavior, taking into account addressee orientation, intentionality, and the social roles of communication participants.

4. The role of terminology in the structure of professional discourse is defined. Terminology functions as a system-forming component of professional communication, ensuring precision, logical coherence, and the conceptual integrity of specialized knowledge. Terminological structures serve as mechanisms of the cognitive organization of professional discourse and as instruments of professional identification.

5. The influence of globalization and multicultural processes on the linguistic system is examined. Globalization and intercultural interaction stimulate the intensification of borrowings, the hybridization of terminological systems, semantic transformations, and the emergence of new communicative strategies. The linguistic system demonstrates openness and dynamism, responding to social and technological changes and integrating new conceptual models.

6. The contemporary communicative and information space is characterized as an integrated environment of interaction among scientific, media, professional, and digital discourses. Its specificity lies in the intensity of information flows, multimodality, and

networked structure, which lead to the transformation of mechanisms of meaning-making and to the emergence of new forms of communicative rationality.

Thus, the discursive-pragmatic approach has made it possible to comprehensively interpret communicative processes as a system of interaction between language, cognition, culture, and information technologies. The implementation of the research objectives has provided a theoretical substantiation of the role of linguistic competence and terminology in the formation of professional discourse and has identified prospects for further research in the fields of digital discourse, intercultural communication, and the cognitive mechanisms of knowledge conceptualization.

Particular attention should be paid to the problem of the correlation between the scientific worldview and the linguistic worldview. The scientific worldview functions as a systemic model for interpreting reality that is formed within a specific historical and cultural paradigm. At the same time, its representation is realized through language, which not only reflects but also structures and interprets experience. The linguistic worldview constitutes the conceptual space in which knowledge is codified, phenomena are categorized, and value orientations are formed. The interaction of these two worldviews ensures the integrity of both the cognitive and communicative processes.

Contemporary information society cannot be considered without linguistic competence, which extends beyond the traditional understanding of a set of grammatical and lexical knowledge. It functions as a cognitive-pragmatic mechanism that ensures the interpretation of specialized information, adaptation to the professional environment, and the formation of professional discourse. In this respect, terminology acquires the status of a functional system that structurally organizes scientific knowledge while simultaneously reflecting sociocultural changes. Globalization and multicultural processes are also reflected in terminological systems. Borrowings, calquing, semantic shifts, and the hybridization of linguistic forms become indicators of transformations in the scientific worldview. It can therefore be argued that terminology functions as a dynamic instrument for the conceptualization of reality, while linguistic memory and associative mechanisms ensure its integration into individual and collective consciousness.

It is also important to emphasize the existential aspect of communication. Communication is viewed not only as an exchange of information but also as a mode of life, a form of cultural existence, and a means of the subject's self-realization. The aphoristic tradition, which accumulates concentrated meanings of human experience, demonstrates that language is capable of capturing universal existential intentions and transmitting them within the cultural space. We have demonstrated this through the integration of different types of discourse – scientific, media, professional, and digital. Mass media and network platforms create new models of meaning-making in which verbal, visual, and auditory components are combined. The multimodality and the speed of information flows transform the nature of communicative competence, requiring the subject to possess flexibility, critical thinking, and strategic communicative behavior.

The discursive and pragmatic analysis of communicative processes allows language to be understood as an instrument of cognition, communication as a form of social action, and the information space as an environment for the formation of new scientific

and cultural realities. This approach provides an opportunity to integrate diverse research paradigms and to develop a comprehensive theoretical model of contemporary communication. The ability to overcome discursive dissonance ensures the semantic continuity of knowledge across different types of discourse, which constitute the subject of analysis in the subsequent chapters of this monograph.

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2.3. Comparative and Contrastive Analysis of Cultural Communication Models

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Abstract

The increasing intensity of intercultural contacts in the modern globalized world brings particular urgency to the problem of adequately understanding culturally determined communication models and their impact on the overall effectiveness of communication. This article aims to identify key common features and, likewise, to determine distinctive features of cultural communication models and outline their role in shaping communicative behavior in different sociocultural environments. The study is based on contemporary approaches to the analysis of intercultural communication, considering concepts of cultural contextuality and cultural dimensions. The main results demonstrate the differentiation of cultural communication models based on the level of explicitness of utterances, the degree of context orientation, the nature of emotional expression, and the role of social norms. In high-context cultures, communication is grounded in implicitness and the significance of nonverbal signals, along with collectivist values, whereas in low-context cultures, directness, structured expression, and an individualistic orientation prevail. These differences determine the specificity of meaning interpretation and influence the choice of communicative strategies. They may lead to pragmatic and semantic failures in intercultural interaction. Misunderstanding culturally determined norms causes communicative barriers. In particular, this leads to misinterpretation of interlocutors' intentions, violation of expected politeness patterns, and a decrease in interaction effectiveness. At the same time, adaptation to the cultural characteristics of partners contributes to improving communication quality and reducing the risk of conflicts. The practical value of the study consists in the possibility of applying its results. This is crucial for the development of intercultural competence in education, international business, and professional communication. Prospects for further research are related to a deeper analysis of digital forms of intercultural interaction and the transformation of communicative models in virtual environments. The comparative-contrastive perspective has made it possible to demonstrate that differences between cultural communication models are not limited to the opposition of direct and indirect communication, but encompass broader conceptions of social distance, acceptable ways of expressing disagreement, and mechanisms for maintaining mutual trust. The article substantiates that the effectiveness of intercultural interaction depends not only on the linguistic correctness of an utterance, but also on the participants' ability to recognize cultural scenarios within which the message is interpreted.

Keywords: *context, communication, language, culture, culture, society, cultural code, discourse, contextuality, intercultural communication, cultural models, communicative behavior, globalization.*

Introduction

Communication is a fundamental form of human sociality and one of the basic mechanisms for the reproduction of culture. Through communication, society not only transmits information but also reinforces norms, shapes collective representations, maintains social roles, and reproduces value orientations. Therefore, it is appropriate to consider cultural models of communication not merely as a set of external speech habits, but as complex systems of rules, expectations, and meanings that combine linguistic, behavioral, axiological, and symbolic components. Within such models, characteristic ways of expressing thoughts, constructing dialogue, showing respect, expressing disagreement, maintaining social distance, and interpreting nonverbal signals are established for a particular community. In this regard, it is important to emphasize that cultural differences manifest themselves not only at the level of vocabulary or grammar, but primarily in the pragmatics of communication – in how exactly a speech act is constructed, what the degree of directness is, and how disagreement, requests, gratitude, or apologies are formulated. What is perceived in one cultural environment as honesty, openness, and communicative competence may be interpreted in another as rudeness, lack of tact, or unwillingness to consider the interlocutor's status. Accordingly, a comparative analysis of cultural communication models should encompass not only the content of an utterance but also the forms of its presentation, interaction rituals, turn-taking rules, the significance of pauses and silence, distance, and nonverbal accompaniment.

Intensified globalization, the digitalization of communicative practices, and the growth of intercultural contacts have led to increased scholarly interest in culturally determined communication models and their impact on communicative interaction effectiveness. Contemporary research in intercultural communication indicates that speech behavior is shaped not only by linguistic factors but also by systems of cultural norms, values, and social expectations that determine the ways messages are interpreted and communicative strategies are chosen¹. Specifically, intercultural interaction is viewed as a complex process of correlating different cultural codes, encompassing the symbolic, axiological, and behavioral components of communication².

In the global scholarly tradition, classical concepts of cultural dimensions and contextuality have a significant influence. Thus, G. Hofstede substantiates the dependence of communicative behavior on such parameters as individualism/collectivism and power distance³, while E. Hall emphasizes the differences between high-context and low-context cultures, which determine the level of explicitness of a message⁴. The ideas of the social construction of reality proposed by P. Berger and T. Luckmann further emphasize that communication is a product of social practices and

¹ Manakin, V. M. (2012). Language and intercultural communication. Akademiia.

² Gutyrjak, O. (2022). Intercultural communication: Toward defining the concept. *Current Issues of Humanities*, 47(2), 205–208. <https://doi.org/10.24919/2308-4863/47-2-32>

³ Hofstede, G. (2009). Dimensionalizing cultures: The Hofstede model in context. *Online Readings in Psychology and Culture*, 2(1). <https://doi.org/10.9707/2307-0919.1014>

⁴ Hall, E. T. (1976). Beyond culture. Anchor Books.

varies depending on the cultural environment⁵. Some studies also underscore the risks of stereotyping in contrastive analysis and the influence of cultural factors on online communication in corporate environment. Despite a significant number of scholarly works, issues related to the comprehensive comparison of verbal and nonverbal aspects of communication in different cultures, as well as their adaptation to digital environments, remain insufficiently explored. The relevance of this study is conditioned by the need of a systematic analysis of cultural communication models, taking into account both classical theoretical approaches and contemporary transformations of the communicative space.

The aim of the article is to identify common and distinctive characteristics of cultural communication models and to determine their impact on the effectiveness of intercultural interaction. The main objectives of the study include analyzing theoretical approaches to the study of cultural models, identifying key parameters of their variability, and determining typical communicative barriers.

The scientific novelty of the research resides in a comprehensive approach to the comparative and contrastive analysis of cultural communication models, considering the contemporary digital context and integrating classical and modern research approaches.

Literature Review

One of the most influential approaches to explaining cultural differences remains the concept of Geert Hofstede, who interprets culture as the “collective programming of the mind” that distinguishes members of one group from another. Within this framework, culture is understood as a set of stable orientations influencing attitudes toward power, individual autonomy, uncertainty, gender roles, and long-term planning. For the study of communication models, dimensions such as individualism/collectivism, power distance, and uncertainty avoidance are particularly important, as they largely determine the acceptable degree of directness, ways of expressing criticism, attitudes toward hierarchy, and the nature of speech etiquette (Hofstede, 2009). Brendan McSweeney critically reconsiders Hofstede’s model of national cultures, questioning its scientific validity McSweeney⁶. The author argues that the key assumptions of this model are based on generalizations that lack sufficient empirical support. Furthermore, he criticizes the idea of national cultural homogeneity, noting that significant internal diversity exists within any given country, which is not adequately accounted for in Hofstede’s model. In this context, the concept of “national culture” is seen as oversimplified and insufficiently sensitive to social and situational contexts.

Edward Hall introduces the distinction between high-context and low-context cultures, explaining that in high-context cultures information is transmitted primarily through indirect and nonverbal signals, whereas in low-context cultures communication relies on direct verbal expression (Hall, 1976).

⁵ Berger, P. L., Luckmann, T. (1966). The social construction of reality: A treatise in the sociology of knowledge. Anchor Books.

⁶ McSweeney, B. (2002). Hofstede’s model of national cultural differences and their consequences: A triumph of faith – A failure of analysis. *Human Relations*, 55(1), 89–118. <https://doi.org/10.1177/0018726702551004>

Peter Berger and Thomas Luckmann consider communication a social construct, emphasizing that modes of communication are shaped through societal practices and differ depending on the cultural context. These classical ideas lay the foundation for the comparative analysis of speech and behavior in different cultures (Berger and Luckmann, 1966).

Oksana Hutyriak focuses on the linguistic aspect of intercultural interaction. She introduces the concept of “cultural codes” in communication, investigating how symbolic patterns and knowledge of cultural norms influence understanding between speakers of different languages (Hutyriak, 2022). Volodymyr Manakin analyzes the role of language in intercultural communication, demonstrating how grammatical structures and discursive practices reflect cultural differences, thereby shaping specific linguistic models for different cultural groups (Manakin, 2019). Thus, both authors emphasize that linguistic features are closely connected to culture and must be incorporated in contrastive analysis of speech.

One of the foundational theoretical models in intercultural communication research is the politeness theory proposed by Penelope Brown and Stephen Levinson⁷. Within this framework, politeness is viewed as a universal mechanism regulating social interaction and aimed at maintaining harmony among participants. A key concept of the theory is “face”, borrowed from the sociological works of Erving Goffman, which refers to the public self-image that requires constant maintenance in interaction.

Kenneth Gergen considers social constructivism as one of the leading directions in modern psychology and emphasizes that discourse about the world does not reflect objective reality but is formed through social interaction and collective meaning-making⁸. Knowledge, therefore, is considered as a social artifact rather than an individual cognitive achievement.

Ying-yi Hong, Veronica Benet-Martínez, Chi-yue Chiu, and Michael Morris propose a dynamic constructivist approach to culture and cognition, according to which culture is not a static system of values but functions as a set of knowledge structures activated depending on context⁹. They argue that individuals possess multiple cultural repertoires that are invoked situationally under the influence of external stimuli. Cultural differences in perception and behavior are explained not only by cultural belonging but also by cognitive mechanisms that activate cultural constructs. This approach allows for an explanation of the variability in an individual’s behavior across different cultural contexts.

Jane Jackson, in her work “Introducing Language and Intercultural Communication”, conceptualizes intercultural communication as a complex dynamic process in which language functions not only as a means of transmitting information but also as a tool

⁷ Brown, P., Levinson, S. C. (1987). *Politeness: Some universals in language usage*. Cambridge University Press. <https://doi.org/10.1017/CBO9780511813085>

⁸ Gergen, K. J. (1985). The social constructionist movement in modern psychology. *American Psychologist*, 40(3), 266–275. <https://doi.org/10.1037/0003-066X.40.3.266>

⁹ Hong, Y.-y., Morris, M. W., Chiu, C.-y., Benet-Martínez, V. (2000). Multicultural minds: A dynamic constructivist approach to culture and cognition. *American Psychologist*, 55(7), 709–720. <https://doi.org/10.1037/0003-066X.55.7.709>

for constructing social relations, identities, and power structures¹⁰. She also emphasizes the importance of analyzing identity, power, and social inequality in the process of intercultural interaction, noting that communicative practices are shaped by broader socio-political processes.

Daniel M. K. Lam, in “Don’t Turn a Deaf Ear: A Case for Assessing Interactive Listening”, substantiates the need to rethink approaches to listening assessment, emphasizing that traditional models ignore the interactive nature of listening as a communicative process¹¹. He notes that in real-life communication, listening is closely connected with interaction, including responding, clarifying, and co-constructing meaning.

Gerry Philipsen analyzes communication as a culturally conditioned practice, demonstrating that ways of speaking are formed within specific social communities and reflect their values and norms. Based on ethnographic research, he demonstrates that different communities possess their own “speech codes” that determine what, how, and in which situations it is appropriate to speak. This enables an explanation of variations in communicative behavior even within a single culture¹².

Stella Ting-Toomey and Atsuko Kurogi develop the face negotiation theory, emphasizing that behavior in conflict is directly related to individuals’ desire to maintain or protect their own social identity (“face”). The authors note that conflict situations are a key space where strategies for maintaining or losing “face” and corresponding communicative practices manifest. The researchers emphasize that cultural differences, particularly the dimension of individualism and collectivism, determine the methods of conflict management and the nature of “facework” strategies¹³. In collectivist cultures, strategies for maintaining harmony and avoiding open conflict are more common, whereas in individualistic cultures, directly defending one’s position and protecting one’s interests prevail.

Zhu Hua considers intercultural communication as a dynamic process in which language acts as a key instrument of social interaction and meaning construction. The researcher focuses on the role of discourse in intercultural interaction, noting that meanings are formed not only through linguistic structures but also through pragmatic and social factors, such as intentions, roles, and relationships between communication participants¹⁴. This allows intercultural communication to be understood as a process of joint meaning-making.

¹⁰ Jackson, J. (2020). *Introducing language and intercultural communication* (2nd ed.). Routledge. <https://doi.org/10.4324/9781003332442>

¹¹ Lam, D. M. K. (2021). Don’t turn a deaf ear: A case for assessing interactive listening. *Applied Linguistics*, 42(4), 740–764. <https://doi.org/10.1093/applin/amaa064>

¹² Philipsen, G. (1992). *Speaking culturally: Explorations in social communication*. State University of New York Press.

¹³ Ting-Toomey, S., Kurogi, A. (1998). Facework competence in intercultural conflict: An updated face-negotiation theory. *International Journal of Intercultural Relations*, 22(2), 187–225. [https://doi.org/10.1016/S0147-1767\(98\)00004-2](https://doi.org/10.1016/S0147-1767(98)00004-2)

¹⁴ Hua, Z. (2019). *Exploring intercultural communication: Language in action* (2nd ed.). Routledge. <https://doi.org/10.4324/9781315159010>

Recent scholarship has increasingly challenged static models of intercultural competence that define it primarily as a fixed set of skills or traits. Instead, intercultural competence is now understood as a dynamic and developmental process shaped by context, interaction, and ongoing learning. In this perspective, individuals may demonstrate different levels of competence depending on the social environment, power relations, and communicative demands of a given situation. Moreover, successful intercultural interaction should be seen as co-constructed by all participants rather than determined solely by one individual's abilities. This approach emphasizes adaptability, reflexivity, and continuous personal growth as central dimensions of intercultural competence¹⁵. Intercultural communication should be examined through a multidisciplinary lens that incorporates linguistic, psychological, relational, and contextual factors rather than relying solely on national cultural differences. Effective intercultural interaction depends on participants' ability to manage relationships, negotiate meaning, and respond to situational expectations¹⁶.

Materials and Methods

Comparative analysis makes it possible to identify common and distinctive features of different communicative systems, determine recurring structural characteristics, and trace how cultural factors influence speech behavior. Contrastive analysis focuses primarily on the differences between the studied models, which is especially important for intercultural communication, where even minor differences in ways of encoding and decoding meaning can cause misunderstandings. The combination of these approaches provides grounds not only for describing communicative practices but also for their philosophical and cultural interpretation. Thus, the theoretical field for the study of cultural communication models encompasses the sciences of intercultural communication, social psychology, linguistics, pragmatics, and cultural studies.

Results and Discussion

Summarizing the work of Western authors, it can be argued that cultural communication models are formed at the intersection of several key parameters: the degree of directness of expression, attitude towards hierarchy, level of individualism or collectivism, permissible level of emotional expression, significance of non-verbal codes, and the temporal organization of interaction. Therefore, intercultural analysis cannot be limited to a mechanical comparison of national stereotypes; it requires a comprehensive consideration of historical, institutional, and pragmatic factors that make communicative behavior understandable within its own cultural context. For a more precise analysis of cultural models, it is necessary to consider not only general worldview orientations but also specific communicative parameters. These include the way a request is phrased, the form of expressing disagreement, the acceptable level of

¹⁵ Wang, Y., Kulich, S. J. (2023). Revisiting intercultural competence: A dynamic and developmental perspective. *International Journal of Intercultural Relations*, 95, 45–57. <https://doi.org/10.1016/j.ijintrel.2023.01.005>

¹⁶ Spencer-Oatey, H., Franklin, P. (2022). *Intercultural interaction: A multidisciplinary approach to intercultural communication* (2nd ed.).

direct evaluation, attitude towards pauses, the speed of getting to the point, the degree of formality in address, and the role of non-verbal signals in maintaining contact. This level demonstrates how culture shapes the 'norm of appropriateness' – indicating when direct speech is required, when statements ought to be mitigated, when silence signifies respect, and when it conveys distancing or disengagement.

The current state of the problem also indicates a shift in research focus from a static description of “national characters” to the analysis of specific communicative practices in which culture manifests itself as a living system of guidelines and expectations. This means that the focus of research is not on abstract cultural traits per se, but on typical interaction scenarios: conducting negotiations, academic correspondence, public criticism, teamwork, interpersonal conflict, online communication. The perspective is methodologically productive as it allows moving from general descriptions to the analysis of specific mechanisms for the emergence of misunderstanding or, conversely, successful coordination of actions between representatives of different cultures.

In practical terms, this problem is particularly noticeable where communication has institutional consequences: in international negotiations, academic mobility, professional correspondence, the work of multicultural teams, and public discussions. A message perceived as clear and professional in one environment may be evaluated in another as too harsh, unclear, or socially inappropriate. Therefore, the study of cultural communication models is necessary not only for describing communicative differences but also for explaining the causes of systematic failures in mutual understanding. At the same time, contemporary intercultural communication increasingly rarely occurs within isolated cultural frameworks. Migration, digital platforms, transnational educational and professional environments create situations where not “pure” cultures interact, but fluid combinations of norms, discursive habits, and role expectations. An approach is required that combines the typological differentiation of cultural models with attention to their internal heterogeneity, situational variability, and the context of specific interaction.

In Ukrainian humanities scholarship, the issues surrounding the culture of communication also occupies a significant place. Domestic researchers, on the one hand, actively integrate the achievements of Western theories of intercultural communication, and on the other hand, seek to understand the specifics of communicative practices through the prism of national historical experience, linguistic tradition, and ethical guidelines. In this context, communication is considered not only as information transmission but also as a form of cultural self-identification, an expression of community values, and a means of social consolidation. Ukrainian studies in this field emphasize speech etiquette, discursive practices, symbolic dimensions of dialogue, and the role of emotionality, sincerity, and mutual respect in communicative interaction.

Several major types of cultural communication models can be distinguished, which can be conditionally labelled as Western, Eastern, and post-Soviet. Such division has an analytical rather than an absolute character, yet it is productive for identifying dominant tendencies. The Western model is usually associated with directness, structuredness, a focus on informational clarity, and the relative autonomy of the individual. The Eastern model is associated with contextuality, indirectness, sensitivity to hierarchy, a desire to maintain social harmony, and avoidance of public confrontation. The

post-Soviet model demonstrates a more complex, synthetic character, combining direct, emotionally charged communication in the private sphere with formality, hierarchy, and bureaucratization in the sphere of official communication.

The analytical value of such a division stems not in rigidly assigning unchanging traits to cultures, but in the possibility of seeing the dominant communicative scenarios that shape the expectations of interaction participants. The same strategy – for example, open disagreement, a pause in response, a verbose explanation, or deliberate conciseness – can have opposite interpretations in different models. At this point comparative analysis transitions into contrastive analysis, as it enables not merely the identification of differences, but also an understanding of why these differences acquire communicatively significant meaning.

For Western cultures – primarily the countries of Europe and North America – a direct and linear communication style is typical. In such societies, communicative effectiveness is often associated with clarity of formulation, accuracy of expression, and the ability to articulate one's own position explicitly. Utterances possess a relatively high degree of self-sufficiency, and interlocutors rely less on subtext. Individualist values, characteristic of much of Western society, facilitate the perception of personal opinion, argumentation, and the right to disagree as normal components of communication. In professional and academic contexts, this manifests in the pursuit of conciseness, clear message structure, open critique, and problem-solving orientation. However, the Western model is not reducible to the "bluntness of directness". A significant component is institutionalized politeness, which does not so much obscure the message content as regulate its tone, form, and appropriateness. Therefore, criticism or disagreement in Western communicative practices is often expressed directly but accompanied by reasoning, procedural correctness, and respect for the communicative rights of others. In this regard, the connection between cultural communication models and political-legal concepts of the individual as an autonomous subject capable of participating in rational public dialogue is clearly evident. Practically, this means that predictability of message structure and rapid identification of communicative intent are especially valued in the Western model. For instance, in professional environment, qualities such as clear problem formulation, identification of the main argument, specification of the expected action, and transparency of feedback are positively evaluated. As a result, even messages that are critical in content can be perceived as constructive if they are logically organized, reasoned, and do not violate procedural ethics.

In contrast, for many Eastern cultures – primarily in East and Southeast Asia – an indirect, contextually rich communication style is more characteristic. In these models, a significant portion of meaning is not expressed explicitly but inferred from the situation, status roles, nonverbal signals, intonation, pauses, silence, prior interaction experience, and mutual awareness of interlocutors. Communication in this case serves not only an informational function but also a ritual-ethical one: it is important not only to convey a thought but to do so in a manner that preserves group harmony, avoids placing the interlocutor in an uncomfortable position, and does not damage their reputation.

Orientation toward maintaining social harmony gives rise to several characteristic features of the Eastern communication model. These include the avoidance of sharp

public criticism, caution in expressing disagreement, sensitivity to hierarchy, and a tendency toward ritualized forms of politeness. In such cultural logic, direct refusal or categorical denial can be perceived as overly confrontational, and therefore they are often replaced by euphemistic, indirect, or contextually understandable formulations. The role of silence is also significant: unlike low-context models, where a pause often causes discomfort and needs to be filled, in high-context communication it can convey respect, disagreement, reflection, or an invitation to more nuanced interpretation. This communicative logic is particularly evident in situations where reputation, collective consensus, or status equilibrium is at stake. Under these conditions, it becomes important not only what is said but whether the symbolic balance of relationships has been preserved. Therefore, in high-context cultures, negative evaluation, disagreement, or refusal is often conveyed through implication, tone variation, delayed response, or reference to a broader situational context. To a representative of a low-context culture, such strategies may seem unclear, but within the relevant cultural norm, it serves the function of preserving social harmony.

Cultural models of communication in the post-Soviet space are of particular interest, as they have developed under the influence of a complex historical experience and combine elements of different communicative logics. On the one hand, these societies value personal connections, trust, informal solidarity, and emotional sincerity in the private sphere. On the other hand, long-term functioning within a centralized state system contributed to the reproduction of formalized, hierarchical, and sometimes bureaucratic models of official communication. As a result, private and public communication often follow different rules: what is permissible in informal interaction may be unacceptable or unproductive in institutional contexts. The Ukrainian cultural model of communication occupies a special place in this context. It belongs to the European civilizational space while maintaining a strong emphasis on emotionality, contextuality, symbolism, and the importance of interpersonal trust. In private communication, relative directness, sincerity, and readiness for emotionally rich dialogue are often characteristic of Ukrainian tradition. At the same time, in formal situations there is heightened attention to speech etiquette, an expanded introductory context, adherence to polite formulas, and a certain indirectness in making requests or providing criticism. This duality does not indicate contradiction per se; rather, it reflects the multilayered nature of Ukrainian communicative culture, which combines European rationality, historically developed sensitivity to human relationships, and the significance of moral dimensions in dialogue.

Special attention should be given to the fact that, in digital environments, some traditional cultural markers are either weakened or acquire new forms. In correspondence, messaging, and video communication, the role of direct nonverbal support diminishes, whereas the importance of response pace, message structure, forms of address, use of emojis, politeness markers, and feedback formats increases. Consequently, intercultural misunderstandings may arise even when participants are proficient in a common language: the issue is not related to vocabulary but in differing expectations regarding what constitutes appropriate, professional, or friendly communication. It is also important to consider the internal heterogeneity

of any culture. Generational differences, professional contexts, urban versus local environments, mobility experience, and mediation in other languages significantly influence communicative behavior. Therefore, cultural models should be understood as tendencies rather than rigid schemas: they outline a field of probable expectations without eliminating individual variability. Such an approach enhances analytical precision and avoids oversimplified stereotyping. The question of the functioning of cultural models in digital environments is particularly significant, where part of nonverbal signaling is weakened or replaced by graphic and textual markers. In messaging, correspondence, and video communication, the roles of pauses, intonation, response speed, and politeness formulas are redistributed. In digital interaction, elements that are compensated in oral dialogue by tone of voice or facial expressions require specific linguistic formatting. As a result, intercultural misunderstandings may even intensify: a brief message may appear efficient to one recipient but cold or harsh to another, whereas a more elaborate etiquette-based formula may be perceived as either respectful or overly indirect. The analysis indicates that digitalization does not eliminate cultural models of communication but merely translates them into new forms of manifestation.

Conclusions

The comparison of the three outlined models demonstrates that the difference between them reside not only in the degree of directness or contextuality, but also in deeper conceptions regarding the very nature of social interaction. The Western model tends towards understanding communication as an exchange of clearly formulated positions between relatively autonomous subjects. The Eastern model is oriented to a greater extent towards maintaining relationships, coordinating roles, and preserving symbolic equilibrium. The post-Soviet model, particularly in its Ukrainian variant, indicates the coexistence of rational-informational and emotional-relational dimensions of communication, which makes it especially interesting for philosophical and cultural analysis. The analysis clarifies the effectiveness of intercultural communication depends less on formal knowledge of the “peculiarities of another culture” than on the ability to recognize the communicative norm in a specific situation. Practically, this entails the ability to correlate the content of an utterance with the form of its delivery, considering status roles, interaction context, the degree of permissible directness, and the expected level of emotional expressiveness. Such sensitivity to the pragmatic and symbolic dimensions of communication constitutes the foundation of intercultural competence in the contemporary world.

The contrastive dimension of such analysis becomes especially evident in specific communicative situations. A direct critical comment, entirely normative in a German or American professional environment, might be perceived in a Japanese context as a threat to the interlocutor’s “face” if expressed publicly and without proper ritual softening. Similarly, an elaborate, etiquette-motivated Ukrainian request formula in English-language academic correspondence might be mistakenly read as excessive indirectness or vagueness, whereas a short and structured inquiry from a British or American colleague could seem too cold to a Ukrainian recipient. These examples convincingly

demonstrate that misunderstandings in intercultural communication arise less from “language errors” than from differences in cultural interpretation scenarios. Therefore, comparative and contrastive analysis of cultural communication models has not only descriptive but also practical significance. It allows for revealing the hidden norms that govern communicative behavior, explaining the nature of intercultural conflicts, and suggesting ways to enhance communicative competence. In a globalized world, where the intensity of contacts between representatives of different cultures is increasing, such knowledge becomes essential in diplomacy, education, business, media, translation, and scientific collaboration. Recognizing that indirect refusal is not equivalent to insincerity, and that a direct comment is not necessarily an expression of aggression, contributes to the development of empathy and a more accurate interpretation of communicative intentions. The conducted analysis provides grounds to assert that productive intercultural interaction requires a shift from an intuitive notion of “national character” to a more precise understanding of communicative norms as historically and socially formed scripts. The practical significance of this approach manifested in developing skills of communicative adaptation: the ability to vary the degree of directness, select the appropriate level of formality, consider the role of pauses, context, and ways of maintaining the interlocutor’s “face”. For the Ukrainian humanitarian and applied context, this implies the need for a more systematic inclusion of intercultural analysis in educational programs, professional training, and research on digital communication. Further research may focus on how cultural models transform in online interaction, migration mobility, and multilingual environments, where stable boundaries between communicative traditions become increasingly blurred.

Therefore, cultural communication models should be understood as complex, historically formed, and socially sustained systems for organizing communicative behavior. Their analysis demonstrates that communication is simultaneously an informational, symbolic, ethical, and institutional practice. A comparative approach reveals recurring structural features of different communicative cultures, while a contrastive approach identifies differences that remain invisible within one’s own tradition. Ultimately, it is the combination of these approaches that creates a productive basis for a deeper understanding of intercultural communication and for the formation of more sensitive, responsible, and culturally competent interaction in the contemporary world. A promising direction for further research is the analysis of how cultural communication models change under the influence of digital platforms, international mobility, and new formats of professional interaction. It is particularly important to study not only persistent cultural differences but also hybrid communicative practices in which diverse linguistic, ethical, and discursive norms are combined.

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2.4. Interdisciplinarity as a Principle of Contemporary Communication Research

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Abstract

The intensification of intercultural interactions, the rapid development of information technologies, and the transformation of the media environment underscore the growing complexity of contemporary communication processes and necessitate interdisciplinary approaches to their study. The article explores communication as a multidimensional phenomenon, integrating philosophical, sociological, linguistic, psychological, and cultural perspectives. The research emphasizes the methodological potential of socio-topological analysis for examining the structural, symbolic, and cognitive dimensions of communication, as well as the role of the Other in social interactions. Main theoretical frameworks include the communicative turn in philosophy, post-structuralist, phenomenological, and hermeneutic approaches, semiotic analysis, and transactional models of communication. The study demonstrates that communication should be understood not merely as the transmission of information but as a system of interactions in which meanings, identities, and social realities are co-constructed. Interpersonal communication is analyzed as an ethically and cognitively loaded process, encompassing interactive, perceptual, and communicative aspects. The article emphasizes the relevance of cultural and contextual factors in shaping communicative behavior, illustrating that intercultural communication relies on the negotiation of meaning, shared repertoires, and adaptation to social environments. Sociological, psychological, and cultural analyses reveal that contemporary communication functions as a mechanism of social integration, governance, and identity formation, particularly in digitally mediated and networked contexts. The findings underscore the significance of interdisciplinary approaches for understanding the complexity of communicative processes, the dynamics of intercultural interaction, and the formation of communicative competence. Additionally, the article provides a conceptual framework that systematizes diverse theoretical insights, offering practical implications for research in education, professional communication, and cross-cultural interaction.

Keywords: *communication, information society, culture, discourse, interdisciplinarity, socio-topology, intercultural communication, phenomenology, hermeneutics, semiotics.*

Introduction

In contemporary scholarly discourse, the problem of communication is one of the key issues for understanding social, cultural, and technological processes. Globalization, the intensification of intercultural interactions, the rapid development of information technologies, and the transformation of the media environment necessitate new approaches to the study of communicative phenomena. In this context, the principle of interdisciplinarity is gaining increasing importance, as it allows for the integration of theoretical and methodological resources from various fields of knowledge. Traditionally, communication studies have been conducted within the framework of individual disciplines – philosophy, sociology, linguistics, psychology, or cultural studies. Each of these fields has developed its own approaches to analyzing communicative processes, focusing on specific aspects such as linguistic structures, social interactions, cognitive mechanisms, or cultural meanings. However, the complexity of modern communicative practices increasingly exceeds the explanatory capacities of any single discipline, thereby creating the need for a synthesis of diverse scientific perspectives.

In this study, interdisciplinarity acts not only as a methodological tool but also as a leading principle for organizing knowledge about communicative processes. It involves the interaction of different conceptual approaches, methods, and analytical strategies, allowing for a more comprehensive understanding of the phenomenon of communication. Consequently, the problem of communication gains multidimensionality, exploring its symbolic, cognitive, social, and technological dimensions.

The aim of the article is to analyze interdisciplinarity as a principle of contemporary communication research and to reveal its methodological potential for developing an integral understanding of communicative processes in modern society. The objectives of the study include: analyzing socio-philosophical approaches to communication; substantiating the theoretical and methodological productivity of social topology as an integrative framework for communication research; providing a socio-philosophical generalization of communication in light of interdisciplinary approaches; and outlining current topics in intercultural communication research.

The scientific novelty of the article lies in the methodological proposal to employ a socio-topological philosophical strategy for analyzing contemporary communicative processes and interactions. Addressing the issues of differences between individual and collective socio-cultural subjects of communication, studying the current forms and interactions of intercultural communication, its contemporary trends, and the social role of the Other in communicative space requires an integrative epistemological system that combines and connects various research methods – post-structuralist, hermeneutic, phenomenological, and morphological. The comparative approach makes it possible to substantiate and elucidate the content of such concepts as “communication”, “intercultural communication”, “lifeworld”, “the world of the Other”, “boundary”, and “cultural borderland”, among others. This focus of the research demonstrates the possibilities of the interdisciplinary approach in addressing current issues of the media sphere and network forms of communication, as well as the complex problems of contemporary political discourse: from the constantly debated issue of the crisis of

citizenship and the redefinition of identity to the transformation of cultural formations and connections and the invention of new forms of political action.

Literature Review

The understanding of communication not as a separate socio-cultural sphere but as a mode of socio-cultural existence is articulated by J. Habermas¹, N. Luhmann², as well as Ukrainian philosophers Ye. Bystrytskyi and S. Proleiev³, A. Yermolenko, and M. Kolinko. Socio-cultural trends in communication under conditions of globalization and urban space are explored in the works of Ukrainian philosophers I. Hrabovets, V. Ilhanaieva⁴, Yu. Moskvichova⁵, M. Prepotenska⁶, and A. Shuhaiev⁷.

The patterns and mechanisms of intercultural communication in a multicultural space are actively analyzed in contemporary socio-philosophical studies by European and American scholars, including M. McLuhan⁸, E. Hall, C. Kluckhohn, A. Kroeber, and G. Hofstede.

Materials and Methods

The liminal nature of communicative processes as interactions between subjects determines the formation of a complex methodological field in which philosophical theoretical and methodological principles are combined with linguistic, cultural, and sociological methods. The socio-topological philosophical methodology serves as the foundation of an interdisciplinary strategy for formulating and solving issues related to understanding communication as both a phenomenon and a concept, identifying its patterns, new forms of interaction, differences between communicative subjects, and the place of the Other in communicative space. Social topology demonstrates a problem-oriented mode of thinking and offers a multidimensional measurement of complex, multilayered social phenomena, as well as unstable and nonlinear contemporary social processes. The use in the philosophy of communication of such concepts as field, landscape, boundary, rhizome, and horizon indicates a topological perception of the structures of being and thinking in current scholarly discourses.

The rejection of clearly defined boundaries, homogeneous social structures, and stable foundations in contemporary communicative interactions actualizes the

¹ Habermas, J. (2015). *Inclusion of the Other: Studies in Political Theory*. Lviv: Astrolabia, 416 p.

² Luhmann, N. (2017). *Social Systems: General Theory*. Kyiv: Nauka, 648 p.

³ Bystrytskyi, Ye., Zymovets, R., Proleiev, S. (2020). *Communication and culture in the global world*. K.: Dukh i Litera.

⁴ Ilhanaieva, V. O. (2022). *Social Communications: Dictionary-Reference*. Kyiv: Lyra-K, 328 p.

⁵ Moskvichova, Yu. (2023). *Dialogue of cultures as the basis of modern multicultural society in the context*

⁶ Prepotenska, M. (2025). *Liminality as modus vivendi*. In *Fundamental and Applied Problems of Society: History, Present, Future*. Kyiv: State University of Trade and Economics, P. 4–52.

⁷ Shuhaiev, A. V. (2025). *The phenomenon of communication* Taurida National University. Series: Philology. *Journalism*, 36(75), 6(1), 177–182. Contemporary interpretations and philological perspectives. *Scientific Notes of V. I. Vernadsky*.

⁸ McLuhan, M. (2001). *Understanding Media: The Extensions of Man*. Routledge, 392 p.

post-structuralist approach. It contributes to the recognition of communicative diversity and the principle of cultural recognition, affirms the right of each community to identity and equality, and thus serves as a fundamental basis for the topological analysis of the issues addressed in this article. The phenomenological method is used in analyzing the main characteristics of social communication, lived experience, and the lifeworld. This makes it possible to integrate the idea of a meaningful cultural horizon into the construction of productive communication. The hermeneutic method facilitates the resolution of the problem of subject–subject relations and the achievement of mutual understanding among participants in communication. Applying hermeneutics to the study of communication opens up opportunities for a deeper understanding of cultural texts, providing not only theoretical generalizations but also practical strategies aimed at forming effective ways of communicating.

The semiotic approach is also significant, as it enables communication to be viewed as a system of signs and sign practices. Thus, the interdisciplinary approach allows communication to be understood as a complex and multi-level phenomenon that integrates linguistic, semiotic, social, and cultural dimensions. The combination of philosophical reflection with methods from other disciplines expands the analytical possibilities of research and contributes to a more holistic understanding of communicative interaction processes.

Results and Discussion

The philosophical tradition of communication research is represented by a wide range of views and concepts. The communicative turn outlines a shift in the social sciences and humanities, characterized by a reorientation of philosophy from the analysis of consciousness or the object of cognition to the analysis of language, communication, and intersubjective interaction as the foundations for the formation of knowledge and social reality. In the philosophy of communication, the central focus is no longer the isolated consciousness of the subject, but rather the process of interaction in which meanings, senses, and social reality are constituted. This shift in analytical perspective is associated with the recognition that human thinking and cognition cannot be considered outside of language, symbolic structures, and practices of mutual understanding that emerge within the communicative space. Within the communicative paradigm, the ideas of analytical philosophy, hermeneutics, semiotics, post-structuralism, and phenomenology have been further developed. The connection of communication to cultural conditions and location lays the foundations for a topological perspective in research. The study of communication must take into account both the socio-cultural modes of the communicator's position, their "linguistic" place, and the topical foundations of interaction.

Linguists employ a methodology that considers communication as the actualization of the communicative function of language in various linguistic situations. Communicative linguistics focuses specifically on processes of speech. Modern university courses present it as a synthetic branch of linguistics that "studies the general laws of human communication through natural language, the organization of linguistic code and other semiotic systems in communicative interaction, the influence of psychological,

social, cognitive, cultural, and other factors on language, as well as various situational components of communication”⁹. The classification of linear, interactive, and transactional models of communication makes it possible to systematize different types of communicative processes and distinguish them according to their complexity and logic of interaction. Linear models conceptualize communication as a one-way process in which a sender transmits a message to a receiver, with feedback either absent or not considered (e.g., a lecture or broadcast). Interactive models involve two-way exchange: the sender and receiver switch roles, feedback appears, demonstrating the active participation of all communication participants. R. Barthes describes the communicative act in this way, for instance. Communication occurs in turns (like a dialogue), but still maintains a certain sequence.

M. Buber’s dialogical interactive models lay the foundation for the vision of the transactional model, which eliminates the sequential, discrete nature of communicative acts and complicates the actions of communicants (they send, decode, receive information, react to the interlocutor and the environment). The influence of the environment, conditions, and other factors on communication is emphasized, which is also articulated by the method of social topology. Transactional models present communication as a simultaneous and dynamic process in which participants act as both senders and receivers. These models incorporate context, experience, emotions, and mutual influence, making them the most complex and realistic representations of communication. Analytical focus varies depending on the model: transmission of information (linear), exchange and feedback (interactive), and co-construction of meaning (transactional). Different models require different research tools – for instance, measuring transmission efficiency or analyzing interaction and context. Simplified models (such as linear ones) often fail to capture the polysemy of real communication, whereas more complex models (transactional) better reflect social interaction. Thus, linguistic models function not merely as a typology but as a methodological instrument that facilitates deeper analysis and the selection of appropriate research approaches.

Consequently, linguistic methods enable the study of language aspects of communication, including the structure of utterances, semantic and pragmatic features of speech, and discursive strategies used in interaction. Linguistic analysis reveals how language not only transmits information but also shapes social relations, constructs identities, and reflects cultural characteristics of communities.

The development of a conceptual apparatus for examining communicative processes and interactions has become an urgent need for contemporary socio-philosophical knowledge. In the socio-philosophical aspect, communication is extracted from its technological connotation into the social plane; its essence and connections are considered within the framework of a holistic social system, the interdependence of the mode of communication and specific historical-cultural types and social fields. It is viewed as a social process and system, a polysemantic phenomenon that has a defining character in contemporary social processes.

⁹ Communicative Linguistics (2023). Methodical recommendations for classroom work in the course for second (Master’s) level students, specialty 035 Philology / Compiled by T. Yu. Kovalevska. Odesa, 36 p.

The Cambridge Dictionary provides a definition of communication as “the act of communicating with people”¹⁰. The Vocabulary.com Dictionary expands this interpretation to three variants: “1. the activity of communicating; the activity of conveying information; 2. something that is communicated by or to or between people or groups; 3. a connection allowing access between persons or places”¹¹. The Ukrainian “Philosophical Encyclopedic Dictionary” defines communication broadly as “human interaction in the world” and more specifically as “constructive interaction of individuals, social groups, nations, and ethnic communities based on tolerance and mutual understanding”¹². This definition of communication emphasizes its meaning as social interaction, its ethical component, and its processuality, but does not consider the information-technological component and the systemic nature of modern communication.

In previous studies, communication has been defined “as a polysemantic and multi-layered concept that defines modern social processes. We rely on the definition of communication as a system of social interactions and a socio-cultural process of information exchange in personal and mass intercommunication using verbal and non-verbal means”¹³.

A clear conceptual distinction between “communication” and “interaction” is necessary. Within the framework of this study, interaction is understood as the essential dimension of communication – namely, the engagement of interlocutors rather than a simple sender–receiver model. The concept of interaction reflects psychological, ethical, and activity-based dimensions. It includes communicative (information exchange), interactive (coordination of actions), and perceptual (mutual understanding) aspects¹⁴. However, interaction does not fully account for the structural and technological dimensions of communication. Therefore, these concepts are best understood as overlapping: communication represents a system of connections, while interaction refers to a value-laden interpersonal process.

The striving for clarity of definitions requires distinguishing between the concepts of “communication” and “interpersonal communication”. In the context of the research objectives, the characteristics of interpersonal communication as an essential dimension of communication are retained. This is interaction between interlocutors, rather than between a “sender” and a “receiver” of messages. The concept of interpersonal communication reflects the psychological, ethical, and activity-oriented focuses of communication. For example, A. Pavlenko and O. Klochko note the presence of not only the communicative aspect but also other aspects in interpersonal communication:

¹⁰ Communication. Cambridge Advanced Learner’s Dictionary Thesaurus. Cambridge University Press. <https://dictionary.cambridge.org/dictionary/english/communication> (accessed 12.03.2026)

¹¹ Communication. Vocabulary.com Dictionary. <https://www.vocabulary.com/dictionary/communication> (accessed 16.03.2026)

¹² Communication (2002). Philosophical Encyclopedic Dictionary. Kyiv: Abris, p. 291.

¹³ Kolinko, M., Petryshyn, H., Chumak, H. (2023). Communication: Topology of metadiscourse of social interactions. *Skhid (East)*, 4(1), 9–16.

¹⁴ Pavlenko, O. A., Klochko, A. O. (2025). Social-psychological laws of communication. *Habitus*, 71, 315–319. <https://doi.org/10.32782/2663-5208.2025.71.56>

“1. The communicative aspect – involves the transmission of information between people using verbal and non-verbal means. 2. The interactive aspect – reflects the features of interaction between individuals, coordination of their actions and social roles. 3. The perceptual aspect – is related to the perception and understanding of the interlocutor, forming an idea of them based on verbal and non-verbal behavior”. However, the definition does not account for the structural aspects of communication and the technological mechanism of its operation. Therefore, we agree with those researchers who consider the concepts of “communication” and “interpersonal communication” as intersecting. “Communication” is viewed as a system of connections, whereas “interpersonal communication” is understood not only as an informational but also an emotionally charged process, an interpersonal value-based interaction between people. Communication provides social technologies to interpersonal communication, which fulfills human needs for social relationships and the desire to influence others.

Communication forms communication skills, the ability to use information, innovative techniques, means, and technologies, determines value orientations, constructs meanings, and develops techniques related to interaction with people and social relations in general, which is embodied in the concept of “communicative competence”. Sociological and cultural approaches prove heuristically productive, viewing communication as a socially and culturally conditioned dimension of human existence. Understanding communicative problems as integral problems of a person in culture naturally leads to a socio-philosophical interpretation of communication within the topological configuration of “human – society – communication – culture”. For understanding communicative processes, a topological analysis of both subjective meanings and cultural matrices, the free will of subjects, and socio-cultural constraints is appropriate.

A significant contribution to the formation of the philosophical methodology of communication research has been made by representatives of German communicative philosophy. In particular, J. Habermas, K.-O. Apel, W. Hösle, and D. Böhler develop the axiological dimension of communication, emphasizing its normative potential and moral foundations. Reflecting on the ethics of discourse, which influences the formation of civic co-subjectivity, Ukrainian scholar Anatoliy Yermolenko notes that “Apel laid the foundations for a universalistic macroethics of shared responsibility based on discursive reason”¹⁵. Considering ethical problems as those that are “intersubjectively perceived (through speech) by people”¹⁶, Apel emphasizes the importance of the rule: every subject participating in discourse relies on the idea of an ideal communicative community of all people as equal partners.

The focus of German philosophers is on the idea of communicative ethics, which is intended to ensure rationally justified norms of interaction and responsibility in society. Contemporary research confirms that the communicative paradigm developed by J. Habermas is based on an intersubjective understanding of rationality and

¹⁵ Yermolenko, A. (2022). The discourse ethics of Karl-Otto Apel as “first philosophy” of the third paradigm. *Philosophical Thought*, 2, 23–38. <https://doi.org/10.15407/fd2022.02.02>

¹⁶ Apel, K.-O. (1999). The Human Situation as an Ethical Problem. *Communicative Practical Philosophy*. Kyiv: Libra, P. 231–254.

linguistic interaction as the foundation of social order. His concept of discursive ethics is interpreted as an attempt to justify universal moral norms through procedures of rational argumentation and consensus building.

J. Habermas “proposes an consideration of communicative rationality through the prism of the linguistic system and speech acts in combination with communicative social processes, abandoning the subjectivist and individualistic foundations that characterized the previous Frankfurt socio-philosophical tradition”, notes Oleksandr Kostyniuk¹⁷. Distinguishing between strategic and communicative action, Habermas observes that the “world of communality”, unlike the “instrumental world”, which is constituted in manipulative relationships with things and events, is formed in shared communication with those around us, forming a speech community. The interactions of culture, society, and personality structures form complex semantic connections and interactions, shaping the lifeworld. These components of the lifeworld intersect topologically thanks to a common medium – the language of communication. Habermas believes that discourse ethics must justify the principles of equal treatment for everyone and solidary responsibility. To achieve this, it is necessary to reconstruct the moral tradition intelligently, a task that sacred forms of culture failed to accomplish. This position of Habermas is highly relevant in the context of contemporary forms of communication, given the flourishing of traditional fundamentalism, which often takes religious forms of mass appeal to the call of blood and soil, complicating the possibility of communication. The German philosopher strives to recognize not an abstract, but a real Other, who is nearby, within the boundaries of cultural integrity, who must share certain common values and not threaten the existence of others. The inclusion of the Other, in this case, is possible through communication, negotiations, and agreements.

In the study of communication, it is appropriate to use methods from related fields of knowledge, particularly sociology, cultural studies, and psychology. Sociological approaches allow for the analysis of communication as a social process occurring within specific institutional and structural conditions. Communication is analyzed as a self-reproducing (autopoietic) social system, an autonomous process that forms sociality. It is relevant to recall the fundamental concept of N. Luhmann, who employs the concept of communication to explain contemporary social changes. We agree with Milorad Djurić, who states that “Luhmann’s basic thesis is the position according to which the elementary process that constitutes society as a separate reality is the process of communication. Therefore, (1) any change in the way communication is produced simultaneously means a change in the way society is produced; (2) these changes are evolutionary, which means that they move from a lower to a higher degree of complexity; (3) changes in the level of complexity also change the relationship between the system and the environment; (4) the change in the relationship between the system and the environment affects the internal relationship between the system and the purpose, that is, the differentiation of the system and the establishment of the autonomy of subsystems, which increases the degree of flexibility of society, that is, the ability of society to respond to the various

¹⁷ Kostyniuk, O. Yu. (2026). The formation of Jürgen Habermas’s theory of communicative action. *Bulletin of Humanities*, 16. <https://doi.org/10.5281/zenodo.18837489>

challenges”¹⁸. Society is created precisely by communication, and “to that extent, we must understand every change in the way communication is produced as a change in the production of society. If we accept that assumption, it is self-evident that the limits of communication are also the limits of society”. (Djurić, 2023: 137). This means that society emerges as a network of interconnected communications, not merely a collection of individuals. N. Luhmann’s theory can be interpreted both as a continuation of J. Habermas’s theory of communicative action and as its alternative (Habermas’s theory distinguishes between the social system and the lifeworld, and the interpretation of the problem of conflict and consensus differs between the two German philosophers). Niklas Luhmann’s concept was created as a certain synthesis of the system theory of society and the theory of communication at a time when the European intellectual space was articulating a crisis in socio-philosophical theories. In our view, it can be argued that this crisis did not signify a rejection of the conceptualization of social processes, but rather a transformation of the very mode of socio-philosophical analysis of society and communication. N. Luhmann emphasizes: “Soziale Systeme haben die Funktion der Erfassung und Reduktion von Komplexität. Sie dienen der Vermittlung zwischen der äußersten Komplexität der Welt und der sehr geringen, aus anthropologischen Gründen kaum veränderbaren Fähigkeit des Menschen zu bewusster Erlebnisverarbeitung. Diese Funktion wird durch Systembildung, also zunächst durch Stabilisierung einer Differenz von Innen und Außen erfüllt. Soziale Systeme konstituieren durch ihren Sinn zugleich ihre Grenzen und Möglichkeiten der Zurechnung von Handlungen”¹⁹. He develops the idea that society is communication and proposes integrating the systems approach with theories of communication, information, and consciousness. “Ein autopoietisches System ist ein sich selbst erzeugendes und erhaltendes System. In der Soziologie bedeutet das: Soziale Systeme bestehen aus Kommunikationen, die nur durch weitere Kommunikationen aufrechterhalten werden. Menschen oder Handlungen sind nicht Teil des Systems, sondern gehören zu seiner Umwelt” and individuals “nehmen an Kommunikation teil, indem sie Rollen übernehmen, Erwartungen internalisieren und Bedeutungen erzeugen – doch diese Prozesse bleiben dem psychischen System vorbehalten. So werden Mikro- und Makroebene nicht aufeinander reduziert, sondern funktional miteinander gekoppelt”. Thus, communication is defined not functionally, as the transmission or transfer of information, but ontologically, by virtue of the property of autopoiesis.

Communication, from the perspective of sociological research, can be interpreted as a generalized process of information dissemination. Contemporary studies emphasize the scale and generality of communications in the digital age. For instance, Olga Oleinyk and Svitlana Solyanyk note that with the increasing complexity of social interactions and technologies, the approach “to social communications has changed and developed.

¹⁸ Djurić, M. (2023). Communication and society: The theoretical legacy of Niklas Luhmann. *Journalism and Mass Communication*, 13(3), 134–145. <https://doi.org/10.17265/2160-6579/2023.03.005>

¹⁹ Wickert, C. (2026). Niklas Luhmann – Social Systems: Outline of a General Theory. *SozTheo*. <https://soztheo.de/soziologie/schlueselwerke-der-soziologie/niklas-luhmann-soziale-systeme-grundriss-einer-allgemeinen-theorie-1984/> (accessed 14.03.2026)

From concrete-individual social information systems, social communications acquired the appearance of generalizing and generalized systems, because information began to spread to larger groups of people²⁰. This indicates a transition from individual acts of interpersonal communication to global information flows. Digitalization and crisis processes in media, education, and other social spheres intensify sociological interest in communication. The latest research emphasizes the role of media and social networks in the transformation of communication; the issue of “communicative strategies” acquires “particular significance in the context of sociological research, as the role of communication has become decisive in shaping public opinion and managing crisis situations”²¹. This demonstrates that communication becomes a key tool for management, influence, and response in modern society.

Therefore, the sociological focus of communication research illuminates it as a self-organized network of processes, a large-scale system of information circulation, a mechanism of social integration, and an instrument of power and governance in the digital environment. Communication emerges not as a secondary phenomenon, but as the fundamental form of existence of the social world.

The psychological approach to communicative issues has various vectors: psycholinguistics, social psychology, neuropsychology, technopsychology. These fields of knowledge help focus on the cognitive and emotional aspects of interaction, particularly on the mechanisms of perception, interpretation, and response to messages. Psychological research highlights communication as one element of the structure of interpersonal communication, specifically as the exchange of information alongside interaction and perception. For instance, Y. Zhu examines the influence of psycholinguistics on improving colleague communication within a team²². The social neuroscience of communication explores the idea that communication operates through unconscious neurocognitive mechanisms of persuasion²³. New directions are emerging that connect communication with AI and analyze how this affects human decision-making²⁴. The combination of psychology with information theory and AI analyzes the transmission of meaning adapted to human cognitive capabilities. Communication is

²⁰ Oleinyk, O., Solyanyk, S. (2024). Concept of generalization theory of social communications. *International Scientific Journal “Internauka”. Series: Juridical Sciences*. <https://doi.org/10.25313/2520-2308-2024-5>

²¹ Hrabovets, I. V. (2024). Crisis communication strategies via social media for governmental and non-governmental organizations. *Actual Problems of Philosophy and Sociology*, 51, 156–161.

²² Zhu, Y. (2024). The power of words: Exploring the role of psycholinguistics in enhancing communication, motivation, and performance in the workplace. *Communications in Humanities Research*, 61, 7–19. <https://doi.org/10.54254/2753-7064/2025.18981>

²³ Aslam, M. Z., Alsharairi, A., Abdul-Rahman Al-Souob, H., AlQadi, M. F., Shatnawi, S. M. (2024). The social neuroscience of persuasion approach to religious intercultural communication: Conceptual evidence from Sidhwa’s novel *An American Brat*. *Journal of Intercultural Communication*, 24(2). <https://doi.org/10.36923/jicc.v24i2.629>

²⁴ Beck, E., Lin, H., Rückert, P., Bao, Y., von Helversen, B., Fehrler, S., Tracht, K., Dekorsy, A. (2024). Integrating semantic communication and human decision-making into an end-to-end sensing-decision framework. *Communication Society*, 7, 748–768.

defined not by the technical channel, but by the subject's interpretation, demonstrating a departure from the Shannon-Weaver model towards semantic communication.

Cultural analysis of communication contributes to understanding the role of cultural codes, values, and norms in shaping communicative practices. It should be noted that culture is an ontological precondition for communication; it determines contexts and environments, imbuing the technological process itself with content. However, in some concepts, an exaggeration of its significance occurs when cultural criteria are applied to any manifestation of communication. This refers to the erroneous construction of a linear connection between the concepts of culture and communication, which we critique, emphasizing the multi-layered structure of interaction between these phenomena. Drawing on N. Luhmann's ideas outlined earlier, it is possible to conceptualize a communicative concept of culture, where the nature of culture is manifested through communication either directly or indirectly.

It is impossible to create a scientifically precise technology that would guarantee the success of communication once and for all. The phenomenological toolkit, which incorporates experience and description into philosophical inquiry, most likely helps to advance along this path. The contemporary socio-philosophical interpretation of communication actively includes structures of everyday life within its field of definition. A phenomenology of communication as a philosophical discipline or sub-discipline has almost never existed, nor is there a systematic understanding and exposition of it even now. However, we can speak of methodological borrowings from phenomenology by researchers who analyze the everyday communicative space. The analysis of E. Husserl's fundamental works by B. Waldenfels contains formulations such as: "phenomenology of the community of communication", "participation and the specific act of communication (self-communication), which, as that which forms community, is in Latin precisely 'communicatio'"²⁵. From Husserl's concepts and his followers, we understand that communicative activity creates community, and communicative actions serve as the basis of sociality and are fundamental in building both interpersonal and societal connections. It should be acknowledged that communication was not a central concept in E. Husserl's phenomenology, but he recognized its importance as a new dimension of human practice.

Communication actively helps individuals model their image of the socio-cultural world. A communicating person apprehends the being of the Other, incorporating it into their own essence and transforming their existence through interaction with the Other. Many scholars note the intensification of communication problems and the loss of communicative abilities by people at a time when communication occupies an increasingly significant place in cultural and social space. Digitalization and remote interaction affect the quality of communication: weak social ties fade and break down, isolation within one's own information circles intensifies, and communication becomes less diverse. This means a narrowing of an individual's communicative experience.

²⁵ Waldenfels, B. (2004). *Topography of the Other: Studies on the Phenomenology of the Other*. Kyiv: PPS-2002, 206 p.

This problem became particularly visible during the COVID-19 pandemic²⁶ and continues to grow in relevance. Moreover, communicative skills are recognized as key for professional success, but education already records their deficiency and the difficulties of social and cultural adaptation among students.

Intercultural Communication in Interdisciplinary Research

Intercultural communication constitutes a relevant and avant-garde topic within communication studies, and its investigation is undertaken by numerous disciplines, including communication theory, philosophy, linguistics, sociology, social psychology, philology, anthropology, and ethnology etc. The field of intercultural communication research took shape in the mid-twentieth century within the context of the formation of communication theory as an integral scientific discipline. While the theory of intercultural communication relies on a general theoretical and methodological framework of communication studies, it develops its own methodology by combining and integrating diverse philosophical methods and an interdisciplinary approach.

To understand the nature of intercultural communication, it is necessary to distinguish it from other forms of communication and to clarify its key concepts. Thus, O. Turitsyna proposes a clear terminological differentiation between the notions of “intercultural”, “polycultural”, “multicultural”, and “cross-cultural” within the context of forming cross-cultural competence²⁷.

Intercultural communication is also actively explored within the framework of Orientalism. For instance, Duaa Shahid defines intercultural communication as “the communication process between people of different cultural backgrounds, whether from different countries or subcultures within the same country”, and further develops the theme of communicative learning for successful business interaction²⁸.

The concept of meaning (sense) is central to the study of intercultural communication. As in any scientific inquiry, the descriptive stage is followed by the stage of clarifying meaning. In this field, two principal theories of meaning can be distinguished: the teleological (purposive-rational) and the semiotic. Within the teleological perspective, intercultural communication has a goal-oriented nature. M. Weber’s concept of purposive-rational action involves correlating goals with the means necessary to achieve them. The extent to which this correlation is understood determines the extent to which the meaning of action is grasped. In contrast, value-rational action does not appeal to means, as it is unconditional; however, the value-oriented goal still shapes our understanding.

²⁶ Lee, B., Lee, K., Hartmann, B. (2023). Transformation of social relationships in COVID-19 America: Remote communication may amplify political echo chambers. *Science Advances*, 9(51). <https://www.science.org/doi/10.1126/sciadv.adi1540>

²⁷ Turitsyna, O. (2026). Terminological differentiation of the concepts “intercultural”, “polycultural”, “multicultural”, and “cross-cultural” in the context of forming cross-cultural competence. *Humanities Studios: Pedagogy, Psychology, Philosophy*, 14(1), 40–51. <https://doi.org/10.31548/hspedagog/1.2026.40>

²⁸ Shahid, D. (2022). Importance of intercultural communication in an organization. *Journal of Business and Management Studies*, 4(2), 459–463.

C. S. Peirce developed a typology of signs, each corresponding to a particular research program within intercultural communication. These include iconic signs (where the sign and its object are related by resemblance), which serve to transmit ideas and represent things; indexical signs (where the sign and its object are related as cause and effect), which convey information about things through their physical connection; and symbolic signs, which are associated with their meanings through convention or habit. Signs do not merely express the inner world of individuals within a given culture; they acquire a fundamentally new quality, enabling entirely new forms of intellectual activity. A material sign is not merely a function but a mediator between expression and understanding. It constitutes a significant phenomenon in its own right, possessing intrinsic qualities, producing cultural effects, and facilitating the emergence of more complex cultural phenomena in both thought and the organization of social and intercultural life.

There are two main semantic models that play a significant methodological role in intercultural communication research. The first is a two-part model, which separates the signifier (sign) and the signified (object). There is also a three-part model, which distinguishes the signifier (sign), the sense of the sign, and the signified (object). F. de Saussure's two-part model depicts the communication of two subjects (in our case, the subjects are different cultures or their representatives). The words used during communication already exist in the subjects' conceptions. The signified, the object or denotatum to which the sign belongs, is a specific image. This type of semantic model implies that if we understand a certain sign, a corresponding representation or idea arises in our consciousness. Thus, to understand something means to imagine it.

G. Frege proposed a triadic semantic model, which has proven highly productive for subsequent studies of intercultural communication and for the conceptualization of the problem of meaning. At the foundation of Frege's semantic understanding lies a perspectivist metaphor: sense is the perspective of an object, its mode of presentation. Any object is perceived from the standpoint of its perspective. Expressions can have the same sense but different meanings (objects), or conversely, the same meaning (object) but different senses. We agree with G. Frege that a single cultural object can be associated with multiple senses. Knowing the sense of a sign does not always make it possible to determine the object it denotes; signs that do not denote any object also have a sense. This opens up a wide field for intercultural communication research concerning the translation of myths, fairy tales, and fiction. Sense is objective, non-arbitrary, and intersubjective, accessible to various participants in intercultural communication. Frege substantiated the nature of sense but did not demonstrate the mechanisms by which communication subjects access meaning. The study of this matter belongs to phenomenology, which we have already addressed in the article. Phenomenology proceeds from the understanding of consciousness as intentional, directed towards an object. For E. Husserl, sense is an intentional structure of consciousness. Meaning is inseparable from the essence of what is perceived. Today, this problematic is actively utilized in research on culture and intercultural communication. Contemporary followers of phenomenology proceed from the idea that our perception of an object depends on the frame. The way in which we structure the matter of our perception is determined by how we frame the situation. Decisive importance is attached to acts of meaning, not

to the matter of our perception. The influence of the phenomenological philosophical program has been profound. It has enabled the formation of non-psychological concepts of understanding (contemporary hermeneutic concepts), which consider it inappropriate to return to the psychological concepts of the 19th century for understanding meaning. Phenomenology drew attention to the fact that the substrate of human cultural existence is the lifeworld. The close attention to everyday life, the lifeworld, and the explication of its meaning structures is driven by the phenomenological paradigm.

The history of the development of the theory of intercultural communication also demonstrates the development of its own distinctive research paradigms. However, even today, the scientific literature does not provide a holistic view of the patterns and mechanisms of the development of intercultural communication. In the 1970s, scholarly research on intercultural communication, alongside practical tools, proposed theoretical concepts and began to take shape as a classical university discipline. Today, there is an increased interest in the study of this scientific segment. At the same time, an opportunistic tendency within the “intercultural boom” is reflected in the inflation of concepts resulting from their overuse. Social philosophy can provide the necessary methodological toolkit capable of ensuring a systematic and coherent study of the subject of interculturology, removing excessive empiricism, which affects the theory of intercultural communication, and bringing it into a “paradigmatic” state.

In the organization of intercultural discourse, the parameter of cultural background is of particular importance, as is the interlocutors’ moving beyond the worldview of a single culture and the construction of new modes of communicative reality. Discourse analysis includes the analysis of relationships between language and its social context. An essential part of the logic of discourse is collective intentionality. As a system of interactions, communication contains not only the actions of the subjects of communication but also reflection, which is closely linked to their communicative practices. Therefore, intercultural communication can be considered as a discourse of awareness, substantiation, and generalization of interactions between subjects from different cultures and their communication practices.

In discussing intercultural communication, culture is usually associated with ethnic characteristics and national groups. Empirical research in this tradition is based on identifying group characteristics and stereotypes with the behavior of communicants²⁹. For example, when subjects from different national groups, who are situated in similar sociocultural conditions, are selected in order to identify the conditions and compare the ability of certain social groups to adapt to a new culture, survey results reveal a set of behavioral differences between these groups. Since these groups are distinguished by different nationalities, the differences can be interpreted as differences between cultures. The cultural conditionality of these discrepancies certainly exists, but the question arises whether this sample is representative. The American sociolinguist J. Blommaert, in his work “The Sociolinguistics of Globalization”³⁰, expresses concern that nationality is

²⁹ Hofstede, G. (2011). Dimensionalizing cultures: The Hofstede model in context. *Psychology and Culture*, 2(1). <https://doi.org/10.9707/2307-0919.1014/>

³⁰ Blommaert, J. (2011). *The Sociolinguistics of Globalization*. New York: Cambridge University Press, 213 p.

treated as the primary index of cultural identity. We likewise maintain that cultural identity enables cultural marking in communicative behavior, but it consists of a complex of socio-cultural affiliations (national, professional, age, gender, etc.). If the task is to identify the features of the Ukrainian style of communication, the research naturally takes place among people of Ukrainian nationality, not among communicants of other nationalities. However, this does not impose a priori cultural determination on any communicative behavior. The same person (with their cultural identity) may use different forms and styles of communication in different social spaces and situations – virtual communication with a foreign friend, everyday communication with a compatriot, a conversation with a person of a different social status (supervisor-subordinate). All of this determines the relevance of analyzing specific intercultural communication.

Understanding the mechanism of intercultural communication occurs through general characteristics and processes used to analyze other forms of communication. Any social connections occur between subjects who are, to some extent, familiar with each other. A relevant understanding of models of intercultural communication is formed through a detailed and careful analysis of specific communicative events. Forms of communication, like the production and reproduction of other cultural products, must be considered contextually, in relation to the communicative situation. In intercultural communication, there is a deployment of various communicative repertoires including conventional agreements, narrative and stylistic models. Cultural identity is formed in discursive practices and involvement in the socio-cultural space of language use.

Conclusions

The conducted analysis makes it possible to conclude that communication is a mode of cultural existence. Its discursive foundations lie in the direction set by the system of connections and relations of communication elements according to its goals, themes, and socio-cultural environment. Interaction with the external cultural space provides the topological mechanism for “coupling” and “dispersing” the semiotic components of discourse.

In communication research, the interdisciplinary approach is becoming increasingly significant, since communication itself is a multidimensional phenomenon that extends beyond purely philosophical analysis. It encompasses linguistic, symbolic, social, cultural, and psychological dimensions; therefore, understanding it requires the involvement of methods from various scientific fields. The communicative turn in socio-humanitarian scientific discourse of recent decades articulates a transition in philosophy from the subject-object model of cognition towards understanding communication and language as the foundation of rationality, truth, and social interaction.

Philosophy in communication research performs an integrative function: it forms the general conceptual framework for the study, while other disciplines provide tools for analyzing the specific mechanisms and manifestations of communicative processes. Socio-topological analysis opens up the possibility of understanding not only the content of communicative processes but also the conditions of their cognition. It raises the question of the complementarity of different approaches, including post-structuralist, phenomenological, and hermeneutic approaches, as well as the integration of different theoretical traditions and the formation of new research paradigms in the field of

communication studies. Semiotic analysis contributes to identifying the structural elements of the communicative process, the mechanisms of encoding and decoding messages, and the features of symbol functioning in different cultural contexts. This makes it possible to achieve a deeper understanding of how meanings are formed in the process of interaction between communication subjects and how they are transformed across different socio-cultural environments.

Within the interdisciplinary research strategy, communication is understood not merely as the transmission of information between subjects but as a fundamental condition for the constitution of the social world. Language, discourse, sign systems, and communicative practices act as the environment in which the formation of individual and collective identity, the development of norms and values, and the coordination of social action take place. Thus, communication acquires the status of one of the basic principles of the organization of social existence.

Research on intercultural communication integrates sociological, semiotic, linguistic, cultural, and psychological approaches, but social philosophy provides the necessary systematization and synthesizing theoretical analysis, “collecting” the results of interdisciplinary research and aggregating them into conceptual structures. The topological perspective is applied to conceptualize the multiplicity of the space of communicative interactions.

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CHAPTER III

INTERNATIONAL COMMUNICATION IN THE CONTEXT OF GLOBALIZATION

3.1. Global Information Flows and Formation of International Communicative Space

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Abstract

The monograph section explores global information flows and the formation of the international communicative space. The rapid digitalization of the global environment is radically changing the nature of international communication and the mechanisms for forming the world order. Information flows are becoming a key resource for power, competition, and intercultural interaction, which necessitates their comprehensive theoretical understanding. The aim of the study is to determine the nature, structure, and dynamics of global information flows and to clarify their role in the formation of the international communicative space in the context of digital globalization. The study is based on systemic, structural-functional, and comparative approaches, as well as elements of discourse analysis of modern international communicative practices. The theoretical basis is the concepts of network society, platformization of the public sphere, and information power. The results show that global information flows form a multi-level network architecture of international interaction, in which states, digital platforms and supranational actors interact in a mode of constant communicative interdependence. Algorithmization and platformization change the mechanisms of content production and distribution, increase the personalization of the information environment and transform the balance of communicative power. The study reveals the polycentric nature of modern information influence, the growing role of artificial intelligence and the simultaneous increase in the risks of disinformation, information segmentation and digital inequality. The global challenges of recent years demonstrate the critical dependence of the stability of the international system on the speed and reliability of information exchange. Information functions not only as a means of communication, but also as a political, economic and cultural resource that determines the competitiveness and stability of actors in international relations. The practical value of the results lies in the possibility of their use in the formation of strategies for international communication and information security. Prospects for further research are related to the development of models for regulating global information flows in the context of digital multipolarity.

Keywords: *digital globalization, platformization of the public sphere, algorithmic governance, information power, network society, digital sovereignty, international discourse.*

Introduction

The beginning of the 21st century is characterized by the transition to the stage of digital globalization, within which information acquires the status of a strategic resource that determines economic competitiveness, political influence and cultural interaction. Global information flows form the architecture of the modern international communicative space, transforming the mechanisms of interstate interaction and the structure of the world order. According to the Digital 2024 Global Overview Report¹, more than 5 billion people are Internet users, which indicates an unprecedented level of global communicative interdependence.

In modern scientific literature, the processes of platformization and algorithmization of communication are actively studied. In particular, the works of N. Couldry and U. Mejas (2024)² analyze the phenomenon of “data colonialism” as a form of new asymmetry in the global information environment. T. Poell, D. Nieborg and J. van Dijck (2021)³ substantiate the concept of a platform society in which digital corporations determine the infrastructure parameters of the public sphere. The Reuters Institute Digital News Report (2023–2024)⁴ focuses on the growing role of algorithmic personalization and the crisis of trust in the media.

Issues of information security and disinformation are actively considered in studies RAND Corporation (2022), NATO StratCom (2023) and reports of the European Commission on countering information manipulation (2022–2024)⁵. An analysis of the transformation of the global agenda under the influence of digital platforms is presented in the works of J. Benkler et al. (2022)⁶, which emphasizes the network nature of modern political mobilization. The issue of artificial intelligence in international communication is considered in reports UNESCO (2023)⁷ and OECD (2024)⁸, which emphasize the need for global regulation of algorithmic systems.

At the same time, despite a significant amount of research, the following aspects remain underdeveloped: a comprehensive theoretical understanding of the nature and

¹ We Are Social Meltwater. (2024). Digital 2024 global overview report. https://wearesocial.com/wp-content/uploads/2024/02/Digital_2024_Global.pdf

² Couldry, N., Hepp, A. (2017). The mediated construction of reality. Polity Press. <https://download.e-bookshelf.de/download/0010/8804/28/L-G-0010880428-0026716188.pdf>

³ Poell, T., Nieborg, D., van Dijck, J. (2019). Platformisation. *Internet Policy Review*, 8(4). <https://doi.org/10.14763/2019.4.1425>

⁴ Digital News Report 2023. (2023). Reuters Institute for the Study of Journalism. https://reutersinstitute.politics.ox.ac.uk/sites/default/files/2023-06/Digital_News_Report_2023.pdf

⁵ RAND Corporation. (2022). Information warfare and strategic influence. https://www.rand.org/pubs/research_reports/RRA2700/RRA2771-1/RAND_RRA2771-1.pdf

⁶ Benkler, Y., Faris, R., Roberts, H. (2018). Network propaganda: Manipulation, disinformation, and radicalization in American politics. Oxford University Press. <https://academic.oup.com/book/26406>

⁷ UNESCO. (2023). *Artificial intelligence: UNESCO policy paper on AI foundation models*. <https://www.unesco.org/en/articles/artificial-intelligence-unesco-publishes-policy-paper-ai-foundation-models>

⁸ OECD. (2024). *OECD digital economy outlook 2024*. Vol. 1. OECD Publishing. https://www.oecd.org/content/dam/oecd/en/publications/reports/2024/05/oecd-digital-economy-outlook-2024-volume-1_d30a04c9/a1689dc5-en.pdf

structure of global information flows as a holistic system; the relationship between the algorithmic architecture of platforms and the transformation of the international communication space; the impact of information processes on the polycentrization of the world order and the change in the balance of communicative power; the relationship between digital openness and information sovereignty of states.

Global challenges of recent years, such as the COVID-19 pandemic, Russia's full-scale war against Ukraine, energy and financial crises, etc., have demonstrated the critical role of fast and reliable information flows in ensuring international coordination, shaping public opinion, and mobilizing international support. This highlights the need for a systematic interdisciplinary analysis of global information processes as a factor in the transformation of the world's communication architecture.

Thus, the current state of scientific development of the problem demonstrates the presence of significant theoretical achievements, but at the same time reveals the need for a comprehensive analysis of global information flows in the context of the formation of an international communicative space in the conditions of digital globalization, which determines the relevance of this study.

The purpose of this section of the monograph is a comprehensive theoretical analysis of the nature, structure and dynamics of global information flows in the context of digital globalization and the clarification of their role in the formation of the international communicative space and the transformation of the world order, interstate and intercultural interaction.

Materials and methods

The study of global information flows as a factor in the formation of the international communicative space involves the use of a comprehensive interdisciplinary methodology. Given the multidimensionality of the phenomenon (technological, political, cultural, social, economic aspects), it is advisable to combine quantitative and qualitative methods of analysis. Content analysis, discourse analysis, network analysis and comparative approaches are used within this section. Content analysis is used to systematically study the content of global information flows – media reports, official documents of international organizations, analytical reports, materials of digital platforms and social networks. The method allows: to determine the thematic structure of international information flows; to identify the frequency of key categories (digital globalization, information security, soft power, public diplomacy); to trace the dynamics of changes in information narratives in different time periods; to analyze the tone and framing of international events. The quantitative dimension of content analysis ensures the objectivity and representativeness of the results, while the qualitative component allows interpreting semantic accents and symbolic constructions. Discourse analysis, in particular its critical version, is aimed at studying the mechanisms of constructing meanings in the international communicative space. It allows to identify: ways of representing global actors; ideological foundations of information messages; interaction of language, power and politics in international communication; formation of images of the “center” and “periphery” in the global information environment. This method allows us to uncover hidden semantic structures that influence the formation

of the international agenda, as well as to explore the transformation of communication strategies in the context of digital globalization.

Network analysis is a key tool for studying the structural characteristics of global information flows. It allows us to consider the international communicative space as a complex network of interacting actors, including: states; international organizations; transnational corporations; media structures; digital platforms; civil society. The use of a network approach makes it possible to: identify centers of influence and information hubs; analyze the density and direction of communicative ties; investigate the intensity of information exchange; identify asymmetries in the global information environment. Network analysis also allows us to identify processes of information power concentration and digital inequality. The comparative method is aimed at comparing different models of information flows functioning in the national, regional and global dimensions. It allows us to: compare regulatory models of information policy of different states; identify common and distinct trends in digital transformation; to analyze the specifics of the formation of the international communicative space in different geopolitical contexts. The comparative approach contributes to the generalization of the results and the formation of a typology of information regimes, and also allows us to determine the level of integration of individual countries into global information networks.

The combination of these methods provides a holistic view of global information flows as a structural factor of the international communicative space. Such an integrated approach provides methodological completeness of the study and creates a basis for a comprehensive understanding of the processes of the formation of the international communicative space in the conditions of digital globalization.

Results and Discussion

In modern socio-humanitarian knowledge, the issue of global information flows and international communication appears as an interdisciplinary direction that combines the approaches of social philosophy, communication theory, international relations, media studies and information law. The digital transformation of society necessitates the conceptual clarification of basic categories, in particular, such as “global information space”, “global information flows”, “international communication” and “digital globalization”.

The concept of global information space was formed within the framework of research on the information society, globalization and international communication at the end of the 20th century. A significant contribution to its theoretical understanding was made by Manuel Castells (2010)⁹, who developed the concept of a network society. According to it, the modern social structure is formed on the basis of global information and communication networks. The scientist showed that digital technologies create a new spatio-temporal organization of social interaction (“space of flows”), within which information, capital and symbolic resources circulate on a global scale.

⁹ Castells, M. (2010). *The rise of the network society* (2nd ed.). Wiley-Blackwell. https://api.pageplace.de/preview/DT0400.9781444310146_A23624249/preview-9781444310146_A23624249.pdf

An important addition to this approach is the concept of global cultural flows, proposed by Arjun Appadurai (2005)¹⁰. In it, the researcher describes the global information environment through a system of interconnected “scapes” (mediascapes, technoscapes), reflecting transnational flows of media content, technologies and symbolic images that shape modern communicative reality.

Thus, the global information space can be defined as an integrated set of information resources, communication channels, technical infrastructures and social practices that ensure the production, storage, distribution and consumption of information on a global scale. It is formed as a result of the interaction of national information systems, transnational media structures and digital platforms that ensure the circulation of information flows in the global communicative environment.

In the structural dimension, the global information space encompasses several interconnected components.

The technological component includes communication networks, telecommunications infrastructure and digital platforms that provide the technical conditions for the functioning of information flows.

The institutional component is represented by state bodies, international organizations and media corporations that participate in the production and regulation of information.

The content component covers information products, cultural narratives and symbolic codes that circulate in the global media space.

At the same time, the regulatory and legal component includes international agreements, regulatory mechanisms and standards that determine the rules for the functioning of the information environment.

The key characteristics of the global information space are cross-border, networking, interactivity, as well as asymmetric access and influence, which determines the uneven distribution of information resources between different countries and regions of the world.

The further development of the theory of transnational information flows is associated with the research of John B. Thompson (2010)¹¹. The scientist analyzes the processes of mediatization of social life and the formation of global symbolic exchange, emphasizing the growing role of the media in the transformation of social interactions and the dissemination of information beyond national borders.

In turn, Daya Kishan Thussu (2018)¹² develops the concept of global media flows, within which he examines the structure of international communication and the

¹⁰ Appadurai, A. (2005). *Modernity at large: Cultural dimensions of globalization*. University of Minnesota Press. [https://mtusociology.github.io/assets/files/\[Arjun_Appadurai\]_Modernity_at_Large_Cultural_Dim\(Bookos.org\).pdf](https://mtusociology.github.io/assets/files/[Arjun_Appadurai]_Modernity_at_Large_Cultural_Dim(Bookos.org).pdf)

¹¹ Thompson, J. B. (2010). *Merchants of culture: The publishing business in the twenty-first century*. Polity Press. https://www.researchgate.net/publication/298737469_John_B_Thompson_Merchants_of_Culture_The_Publishing_Business_in_the_Twenty-First_Century_Cambridge_Polity_2010

¹² Thussu, D. K. (2018). *International communication: Continuity and change* (3rd ed.). Bloomsbury Academic. https://api.pageplace.de/preview/DT0400.9781780932675_A35619623/preview-9781780932675_A35619623.pdf

asymmetry of the distribution of information resources between different regions of the world. He pays particular attention to the dominance of Western media production and the inequality of information exchange between the states of the global North and the global South.

Thus, global information flows can be defined as dynamic processes of information circulation between countries, regions and social groups, carried out through various communication channels, including traditional media, digital networks and social platforms. They reflect not only the technical circulation of data, but also the movement of ideas, values, cultural models and political meanings in the global communication space. Global information flows act as an important mechanism for the integration of the world community, ensuring intensive exchange of information between different regions of the world. At the same time, their uneven structure can cause information asymmetry and act as an instrument of cultural and communication dominance in the global media space.

The concept of international communication was formed within the framework of studies of mass communication, international relations and media theory in the second half of the twentieth century. An important contribution to the formation of this direction was made by W. Schramm (1988)¹³, one of the founders of academic communication studies. He defined international communication as a process of exchanging information, meanings and symbols between various subjects of international relations (states, international organizations, transnational corporations, media institutions and civil society structures). This process is aimed at coordinating actions in the international environment, forming a political and cultural image, exercising diplomatic influence, and developing intercultural dialogue.

In modern conditions, international communication is characterized by a number of specific features. First, it is characterized by multilevelness, which is manifested in the combination of various forms of communication interaction from traditional interstate diplomacy to public diplomacy and global media communication. Secondly, it has a multi-subject nature, since, along with states, non-state actors, including international organizations, transnational corporations, media structures, and network communities, play an increasingly active role. Thirdly, an important feature of modern international communication is mediatization, which is manifested in the growing role of digital platforms and global media networks in the processes of production and dissemination of information. Finally, it acquires a hybrid nature, combining information, cultural and political strategies of influence in the international communicative space.

Thus, international communication is based on a communicative paradigm, according to which international relations are viewed as a process of constant interaction, interpretation and construction of meanings in the global information environment. In this context, communication acts not only as a tool for transmitting information, but also as an important mechanism for shaping international policy, cultural interactions and public perceptions of the world.

¹³ Schramm, W. (1988). *The story of human communication: Cave painting to microchip*. Harper Row. <https://archive.org/details/storyofhumancomm0000schr>

The concept of digital globalization is an interdisciplinary concept that integrates technological, economic, socio-cultural and media aspects of globalization processes in the digital era. It does not have a single author, but its formation is associated with the works of a number of leading researchers.

Technological and economic approaches. T. Friedman (2005)¹⁴ described globalization through the prism of digital technologies, network platforms and Internet communications, emphasizing the role of information technologies in leveling global economic competition. Similarly, A. McAfee and E. Brynjolfsson (2017)¹⁵ analyze digital innovations, automation and transformation of the economy, demonstrating how technological tools change the structure of production, the labor market and global integration.

Media and cultural approaches. M. Castells (2013)¹⁶ in the concept of a network society emphasizes that digital communications and global information flows determine the social and political organization of the modern world. S. Zuboff (2019)¹⁷ developed the concept of information capitalism, in which digital control and data processing become key resources of the global economy and tools for managing user behavior.

Global platforms and transnational digital networks. H. Schiller (2016)¹⁸, within the framework of the theory of cultural imperialism, explores the dominance of US media products, which remains relevant in the digital age through global platforms and transnational networks. Thus, digital globalization is defined as a stage in the development of globalization processes, within which digital technologies, network platforms and transnational data flows are the main factors of integration.

Unlike traditional economic globalization, focused on the movement of goods and capital, digital globalization focuses on the mobility of information, knowledge and digital services. Its defining characteristics are: dematerialization of economic activity, the growing role of Big Data, transformation of social interaction models, the formation of global digital ecosystems.

Digital globalization contributes to the expansion of access to information and the intensification of international communication, but at the same time exacerbates the problems of information security, cyber threats and digital inequality, creating new challenges for the global management and regulation of digital resources.

¹⁴ Friedman, T. L. (2005). *The world is flat: A brief history of the twenty-first century*. Farrar, Straus and Giroux. https://www.academia.edu/36313112/THE_WORLD_IS_FLAT_by_Thomas_Friedman_A_Brief_History_of_the_Twenty_First_Century

¹⁵ Brynjolfsson, E., McAfee, A. (2017). *Machine, platform, crowd: Harnessing our digital future*. W. W. Norton Company.

¹⁶ Castells, M. (2013). *Communication power*. Oxford University Press. <https://maestriacomunicacionibero.wordpress.com/wp-content/uploads/2014/03/castells-power-in-the-network-society.pdf>

¹⁷ Zuboff, S. (2019). *The age of surveillance capitalism: The fight for a human future at the new frontier of power*. PublicAffairs. https://www.researchgate.net/publication/341484538_The_Age_of_Surveillance_Capitalism_The_Fight_for_a_Human_Future_at_the_New_Frontier_of_Power_S_Zuboff_2019

¹⁸ Schiller, H. I. (2016). *Information inequality: The deepening social crisis in America*. Routledge.

Within the framework of the study, after defining such key concepts as global information space, global information flows, international communication and digital globalization, the logical next step is the analysis of theoretical approaches to the study of global information flows. One of the basic conceptual frameworks in this context is the theory of the information society, which allows us to understand the processes of the circulation of information, meanings and data on a global scale and the formation of an international communicative space.

The theory of the information society is based on the assumption of a transition from an industrial model of development to a post-industrial one in the second half of the 20-th and early 21-st centuries, within which information and knowledge become key resources for socio-economic progress. The origins of this concept are associated with the works of D. Bell (1999)¹⁹, who substantiated the strategic role of knowledge and information in the theory of a post-industrial society, as well as with the works of A. Toffler (2006)²⁰, who described the “third wave” of civilizational development associated with the information revolution. Y. Masuda (2009)²¹ emphasized the transformation of public administration and the economy under the influence of information technologies, emphasizing their key role in the modernization of societies. The modern understanding of the information society integrates the ideas of the network organization of society developed by M. Castells (2013)²², who considered information as the basis of informationalism.

Within the framework of the theory of the information society, a number of systemic characteristics are distinguished. The priority of knowledge and information means that knowledge becomes the main factor of production and a source of competitiveness of states and corporations. Technological determination of development assumes that digital technologies determine the pace and nature of social changes. The global nature of communication is manifested in the fact that information flows overcome spatial and temporal barriers. Intellectualization of labor is expressed in the growth of the share of information sector workers. Dematerialization of the economy consists in the fact that a significant part of the value is created in the intangible sector, in particular in the form of data, software and media content.

In this context, global information flows are considered as a mechanism for integrating the world economy, a tool for shaping the international agenda, a means of constructing cultural identities and a resource of geopolitical influence. They ensure the synchronization of social processes in different parts of the world, forming

¹⁹ Bell, D. (1999). The coming of post-industrial society: A venture in social forecasting (Anniversary ed.). Basic Books. https://www.mona.uwi.edu/dlis/sites/default/files/dlis/D_-Bell-The-Coming-of-Post-Industrial-Society-1.pdf

²⁰ Toffler, A., Toffler, H. (2006). Revolutionary wealth. Knopf. <https://books.google.ru/books?id=bhIR2PD6zaoC&printsec=frontcover&hl=ru#v=onepage&q&f=false>

²¹ Masuda, Y. (2009). Managing in the information society: Releasing synergy Japanese style. Basil Blackwell. <https://archive.org/details/managingininform0000masu>

²² Castells, M. (2013). *Communication power*. Oxford University Press. <https://maestriacomunicacionibero.wordpress.com/wp-content/uploads/2014/03/castells-power-in-the-network-society.pdf>

the international communicative space as a single system of circulation of symbols, meanings and data. At the same time, uneven access to information resources creates the phenomenon of digital inequality, which affects the distribution of power on a global scale.

The theory of the information society emphasizes the transformation of the state in the conditions of digitalization. The state is no longer the only center of control over information flows, since transnational corporations, international organizations and global digital platforms operate alongside it. In these conditions, information acts as a strategic security resource, an object of regulatory policy, an instrument of public diplomacy and a factor in the formation of international reputation.

Thus, the theory of the information society treats information as a system-forming resource of modern civilization and provides a methodological basis for the analysis of the international communicative space. Within this theory, the international communicative space appears as a result of the digital transformation of social structures, where information acts as a key factor of power, integration and global interaction.

For the analysis of global information flows, it is natural to move to globalist concepts that allow us to deepen our understanding of the social, cultural and political dimensions of the international communicative space. If the theory of the information society emphasizes the transformation of economic and state structures under the influence of information technologies and the key role of knowledge as a system-forming resource, then globalist approaches focus on the structural organization of society through media and networks, on the transformation of spatial and temporal coordinates and on new models of power in the conditions of digital globalization.

M. McLuhan (2011)²³ was one of the first to propose the interpretation of media as an environment that determines the nature of social organization. His key thesis, “the medium is the message”, suggests that it is the technological form of communication, not just the content of the message, that shapes social reality. The main tenets of his theory include the electronic revolution, which is that the development of electronic media, such as radio, television, and later the Internet, is changing the way we perceive the world and the structure of society. The erasure of space-time barriers is manifested in the fact that, thanks to the instant transmission of information, the world is turning into a “global village”, where events in one part of the planet immediately become available in other regions. The collectivization of experience consists in the fact that the media create the effect of joint presence and form global publicity. The transformation of identity is manifested in the increasing integration of the individual into global communication networks, which affects cultural self-awareness.

In the context of the study of global information flows, the idea of a “global village” allows us to interpret the international communicative space as an environment of constant interaction, in which information circulates in real time, forming new models of social solidarity and conflict. At the same time, the concept has critical potential, since

²³ McLuhan, M. (2011). *Understanding media: The extensions of man* (2nd ed.). Routledge. <https://designopendata.wordpress.com/wp-content/uploads/2014/05/understanding-media-mcluhan.pdf>

the media not only integrate, but can also intensify emotional reactions, polarization and information manipulation.

Globalist concepts create a theoretical basis for understanding the international communicative space as a product of the technological revolution and digital globalization, while the concept of a network society expands this framework, offering a systemic model of the organization of the modern world through the prism of information technologies and global data flows. It is most fully developed in the works of M. Castells (2013)²⁴. Unlike the industrial society, where material infrastructure dominated, the network society functions on the basis of digital communication networks, and the key principle of organization is network logic, which implies flexibility of structures, decentralization of management, openness to the integration of new nodes and the ability to quickly adapt.

The central concept of Castells's concept is the "space of flows", which describes a social reality where the intensity of information exchange, rather than geographical proximity, is decisive. Within this space, financial transactions are carried out instantly, political decisions are coordinated through transnational channels, and cultural symbols circulate regardless of territorial borders. Global information flows become a mechanism for synchronizing world processes, forming an international communicative space as a network of interconnected information processing and distribution centers.

Power in a network society is determined not only by resources, but also by position in the network. Castells distinguishes between network power, which ensures the subordination of actors to the logic of global flows, network power, which is manifested in the influence of individual nodes on decision-making, and network power, which determines the ability to include or exclude participants from communication processes. Control over information flows becomes a key resource for political and economic dominance, and states and transnational corporations that own digital infrastructure gain a strategic advantage.

The concept of a network society emphasizes the transformation of the role of the state, which functions as part of global networks, interacting with transnational companies, international organizations, digital platforms and global civil movements. The network society forms a new social architecture that affects the construction of identity, the transformation of the public sphere, the change in the nature of social mobilization and the globalization of cultural practices, while at the same time generating risks of information asymmetry, digital inequality and the concentration of power in the hands of global platforms.

In this context, the concept of a network society allows us to consider global information flows as the basis of the modern international communicative space, where development is determined by inclusion in global networks, and information flows form models of power, identity and global interaction.

²⁴ Castells, M. (2013). *Communication power*. Oxford University Press. <https://maestriacomunicacionibero.wordpress.com/wp-content/uploads/2014/03/castells-power-in-the-network-society.pdf>

A logical continuation of the analysis of global information flows and the network society is the consideration of the concept of “soft power” proposed by J. S. Nye (2023)²⁵. This theory is one of the key ones for studying the international communicative space and the role of global information flows in the modern world, as it allows us to expand the classical understanding of power by including such intangible factors of influence as culture, values, political ideals, and the attractiveness of the state development model. In this context, soft power acts as a strategic tool for shaping international relations and constructing global communication policies, integrating the technological, cultural and political aspects of globalization.

Joseph Nye formulated the theory of “soft power” at the end of the 20-th century as an alternative to the traditional concept of “hard power”, which is based on military and economic coercion. In his opinion, a state can achieve desired results not only through coercion or reward, but also through attractiveness, the ability to shape the preferences and beliefs of other actors.

The concept of “soft power” is based on three main resources. Culture plays a role if it is attractive to other societies. Political values become meaningful when they are implemented consistently and legitimately. Foreign policy affects the international context provided that it is perceived as morally justified and aimed at cooperation. In this way, influence is exercised through persuasion, symbolic power, and shaping the international agenda.

In the context of digital globalization, global information flows are becoming the main channel for the implementation of “soft power”. It is through the media, digital platforms, cultural projects, and educational programs that the following take place: the dissemination of cultural narratives; the formation of a positive international image; the construction of global value orientations; and the influence on public opinion in other states. The international communicative space in this dimension appears as an arena of symbolic competition, where states compete for the interpretation of events, cultural leadership, and moral legitimacy.

An important practical dimension of “soft power” is public diplomacy, which involves the targeted communication of a state with a foreign audience. In the context of a network society, it takes on new forms, in particular, digital diplomacy, strategic communications, cultural diplomacy, educational exchanges, and global-scale media projects. Digital platforms significantly expand the possibilities of influence, allowing states to communicate directly with a global audience, bypassing traditional diplomatic channels.

Nye’s theory correlates with the concept of the network society, since power increasingly depends on control over information flows and the ability to shape meanings. In the global communicative space, influence is determined not only by material resources, but also by the ability to create attractive narratives, maintain trust, integrate into global communication networks and respond to information challenges.

²⁵ Nye, J. S. (2023). Soft power and great-power competition: Shifting sands in the balance of power between the United States and China. Springer. https://www.researchgate.net/publication/370314476_Soft_Power_and_Great-Power_Competition_Shifting_Sands_in_the_Balance_of_Power_Between_the_United_States_and_China

Thus, “soft power” functions through symbolic capital and cultural legitimacy. In the digital age, it is the ability to shape meanings, values and trust that becomes a key factor in international competitiveness and geopolitical influence.

After considering the theoretical concepts of the information society, network society and soft power, it becomes obvious that global information flows function as a complex multi-level system. They are formed under the influence of technological, cultural, political and economic factors, determine the logic of interaction of international actors and influence the transformation of the global communicative space. Such an approach allows us to move from theoretical models to a description of their structural components, functions and key characteristics that determine their dynamics and influence in the modern world.

The formation of the international communicative space occurs through a system of interconnected channels of information dissemination that ensure the circulation of meanings, narratives and symbolic constructions on a global scale. Key channels include mass media, social networks, international news agencies and streaming platforms. Their functioning determines the intensity, speed and nature of global information flows.

Traditional mass media, such as television, radio and print, remain an important structural element of the international communication space. They perform the functions of agenda-setting, interpreting international events, legitimizing political decisions and creating national and transnational narratives. Global broadcasters and transnational media corporations ensure the transmission of information beyond the borders of individual states, forming a unified information environment. At the same time, the mass media is not only a channel for transmitting information, but also a mechanism for its selection and framing, which affects the perception of international processes. In the digital age, there is a convergence of traditional and new media, which strengthens the integration of the global information space.

Social networks have become one of the most dynamic channels of global information flows. They are characterized by horizontal communication, interactivity, high speed of content distribution and algorithmic management of information visibility. Platforms such as Meta Platforms, which include Facebook and Instagram, as well as X Corp., which includes X, have become a space for the formation of global publicity. Social networks perform not only an informative but also a mobilizing function, influencing political processes, public opinion and international relations. At the same time, algorithmic content filtering, the phenomenon of information bubbles and the spread of disinformation create new challenges for the international communication space.

International news agencies act as key nodes in the structure of global information flows. They provide the initial collection, verification and distribution of news content, which is subsequently retransmitted by national media. The leading agencies include Reuters, Agence France-Presse and Associated Press. Their activities shape the global agenda and influence the interpretation of international events. News agencies perform the function of standardizing news discourse, contributing to the unification of the global information space. At the same time, the concentration of information resources in a small number of centers raises questions about information asymmetry and the dominance of certain narratives.

Streaming platforms have become an important tool for distributing audiovisual content on an international scale. Platforms such as Netflix, Amazon Prime Video and The Walt Disney Company (Disney+) shape global cultural trends and media consumption patterns. Streaming services enable the transnational circulation of cultural codes, the formation of global mass culture, the construction of images of states and societies, and the dissemination of linguistic and value models. Streaming platforms function as an element of cultural diplomacy and a tool of “soft power” as audiovisual content influences the perception of a state at the international level.

Thus, the main channels of global information flows form a multi-level system of the international communicative space. Mass media provide the institutional nature of communication, social networks give it interactivity and dynamism, international news agencies ensure standardization and global coordination of news content, and streaming platforms contribute to cultural integration and symbolic influence. Their interaction forms the complex architecture of the modern information environment, within which the struggle for meanings, interpretations, and legitimacy takes place on a global scale.

Global information flows are not neutral or evenly distributed. They are formed in conditions of structural asymmetry, determined by the economic power, technological development, institutional capacity, and cultural influence of individual centers of power. In the modern international communication space, the dominant positions are held by the United States, China, and the European Union, which determine the architecture of the digital infrastructure, the information market, and regulatory regulation.

The United States maintains a leading position in the global information environment due to the concentration of key digital corporations, a developed innovation ecosystem, and a strong cultural influence. Transnational companies such as Meta Platforms, Alphabet Inc., Apple Inc., Microsoft, and Amazon play a central role, controlling global platforms for communication, search, cloud services, and digital commerce. It is these platforms that determine the algorithmic rules of access to information and the structure of global media consumption.

The asymmetry in favor of the United States is manifested in the dominance of English as the language of global communication, control over key Internet protocols and infrastructure, the spread of American cultural narratives through streaming services, and influence on the formation of the international agenda. Thus, the information advantage of the United States has both a technological and symbolic dimension, combining elements of economic power and soft power.

China is building its own model of participation in global information flows, combining technological expansion with strict domestic regulation. Leading Chinese corporations such as Tencent, Alibaba Group, and ByteDance have become powerful global digital market players. The Chinese model is characterized by the concept of digital sovereignty, control over the national segment of the Internet, active promotion of technological standards outside the country, and the integration of information policy into the strategy of geoeconomic influence. China's presence in global information flows is growing through the development of telecommunications infrastructure, social media platforms, and video content. At the same time, China's information space is largely autonomous, creating a parallel digital ecosystem. Thus, China is forming an alternative

power center that competes with the United States not only economically, but also in the field of information control and technological standards.

Unlike the United States and China, the European Union does not have dominant global digital platforms, but it plays a leading role in shaping the regulatory architecture of the digital space. The EU positions itself as a center of “regulatory power”, implementing standards for the protection of personal data, competition, and digital rights. The Union’s regulatory initiatives have an extraterritorial effect, affecting global companies regardless of their jurisdiction. The European model is characterized by an emphasis on the protection of human rights in the digital environment, a balance between market freedom and state control, support for cultural diversity and the pursuit of digital sovereignty. Thus, the EU creates asymmetry not through technological monopoly, but through regulatory regulation and standard-setting.

The geopolitical asymmetry of global information flows is manifested in the concentration of infrastructure control in the hands of a limited number of states, the uneven distribution of access to technology and data, the formation of alternative digital ecosystems and the strengthening of information competition and network fragmentation. These processes contribute to the emergence of a trend towards digital bipolarity or even multipolarity, where the international communication space is gradually divided into zones of influence. Thus, the dominance of the United States, the growth of China’s technological power and the regulatory leadership of the EU form a triangle of global information power.

Information inequality is a structural characteristic of the modern international communication space. It manifests itself in technological, economic, linguistic and discursive asymmetries that affect the distribution of power in the global information environment.

First of all, information inequality is due to different levels of development of digital infrastructure. Core states have developed telecommunications networks, powerful data centers, cloud services and innovative technological ecosystems. They also control digital platforms on a global scale. In contrast, peripheral countries often depend on imported technologies and platforms. Such dependence limits their digital sovereignty and narrows the possibilities of independent management of information flows.

A significant part of global media content is created in countries that occupy dominant positions in the global economy. As a result, peripheral states are often represented through interpretative frameworks formed by external actors. This affects the formation of the international image of states and their ability to promote their own narratives in the global information space.

An important factor in asymmetry is the linguistic structure of the digital environment. English occupies a leading position in global communication, which creates additional advantages for English-speaking countries in shaping international discourse. Such cultural and linguistic asymmetry complicates the representation of local cultures on a global scale and limits access to a global audience.

Modern information inequality is increasingly algorithmic in nature. Digital platforms owned by transnational technology companies determine the rules for content visibility, shape users’ news feeds, and regulate monetization mechanisms. Algorithmic systems

usually give preference to content with a high level of interaction, target language and market segments with greater advertising potential, and reproduce existing economic disparities. As a result, content created in peripheral countries receives a lower level of visibility, which increases their dependence on global information centers.

Information inequality is also associated with the concentration of capital in the digital economy. The main profits from advertising, data processing and digital services are concentrated in transnational corporations registered in developed countries. Countries on the periphery are characterized by limited investment in the national media sector, dependence on external financial resources, the outflow of highly qualified digital specialists and unequal conditions of competition in the global market. In this way, information inequality reproduces economic inequality in the digital dimension.

In addition to the material dimension, there is also a symbolic aspect of inequality, which is associated with unequal access to the formation of meanings. The countries of the center shape the global agenda, set the interpretative framework of events and determine the criteria for the legitimacy of information. States on the periphery are often forced to adapt to already formed narratives, which limits their discursive autonomy. In this context, information inequality means not only unequal access to technological resources, but also different levels of influence on the global perception of social and political reality.

This phenomenon is closely related to the digital divide. It manifests itself in differences in access to the Internet, in the uneven development of digital literacy of the population, in different levels of access to educational and scientific resources, as well as in differences in the field of cybersecurity and data protection. Such disparities create long-term barriers to the integration of peripheral states into global networks of knowledge and innovation.

Despite the presence of structural asymmetry, modern digital technologies open up opportunities for partially reducing information inequality. Such opportunities include the development of local digital platforms, strengthening regional integration, supporting cultural diversity, and investing in digital education. At the same time, the risk of fragmentation of the global information space into separate regional segments with different regulatory models and technological standards is increasing.

Thus, the position of the state in the global hierarchy is largely determined by the level of control over digital infrastructure, platforms and symbolic resources. Overcoming information inequality requires a comprehensive strategy that involves the development of digital sovereignty, support for national content and ensuring more equal access to global knowledge networks.

At the same time, an important dimension of the structure of the global information space is the linguistic factor. Language is a key tool for the circulation of information, the formation of knowledge and the representation of cultures in the international communicative environment. In this context, the problem of linguistic dominants in global communication acquires particular importance.

English occupies a dominant position in the global communicative space, acting as a key tool for cross-border communication, technological integration and cultural

globalization. Its role in modern global information flows is determined by historical, economic and technological factors and is multidimensional.

The English language has acquired global status due to a combination of a number of historical, economic and cultural factors. A significant role in its spread was played by the colonial influence of Great Britain, which contributed to the consolidation of the English language in many regions of the world. The economic and technological leadership of the United States of America in the 20-th and 21-st centuries, primarily in the field of scientific research, mass media and digital technologies, further strengthened its international status. An important factor was also cultural expansion through cinema, the music industry and literature, which contributed to the spread of English-language cultural products and the strengthening of the influence of so-called soft power. As a result, English has emerged as the *lingua franca* of modern international discourse. It provides the possibility of effective communication between states, international organizations, transnational corporations and global audiences.

English performs a number of key functions in the modern international communication space. First of all, it promotes cultural integration, since the spread of English-language content forms common cultural codes and influences the structure of global media narratives. Its importance for economic interaction is also important. English is the main standard of business communication in the activities of international corporations, in financial markets and on digital platforms. This provides the possibility of effective coordination of economic processes on a global scale. Its role in scientific and technical coordination is no less significant. A significant part of international standards, scientific documentation and knowledge exchange is carried out in English, which contributes to the formation of a single communicative environment for researchers and specialists from different countries. Such a language status strengthens the positions of states and corporations belonging to the global center in the system of international information flows. At the same time, this limits the visibility and influence of the cultures and languages of peripheral societies in the global information space.

The dominance of the English language is largely supported by the structure of the global digital infrastructure and the activities of information platforms. Most search engines, social networks and streaming services operate primarily in English or are oriented towards English-language information flows. An important role in consolidating this linguistic dominance is played by international news agencies, in particular Reuters, the Associated Press and AFP, which form a significant part of the global information agenda in English. Due to their activities, English-language interpretive frameworks often become the basis for the dissemination of news in the world media. English also occupies a leading position in the field of scientific communication. Most publications in leading academic journals, international conferences, and scientific databases are in English, which actually sets the standards for global knowledge exchange and academic interaction.

As a result, a digital language asymmetry is formed. Access to information, the level of visibility of content, and the ability to influence the formation of global narratives are largely related to the level of English proficiency. This creates additional advantages for

English-speaking societies and, at the same time, complicates the participation of other language communities in the global information space.

Thus, English is the main language of global communication, ensuring the integration of the international communication space, standardizing media and scientific narratives, and supporting the cultural and economic hegemony of the centers of power. At the same time, its dominance generates information and cultural asymmetries that form language barriers for peripheral actors and determine the structure of modern global information flows.

In the context of the transformation of the global information space, the analysis of the processes of digitalization and mediatization of international communication is of particular relevance. If previously international interaction was carried out mainly through traditional diplomatic channels and institutionalized mass media, then in the digital era it is increasingly mediated by network platforms, algorithmic systems and data processing infrastructures. Thus, digitalization not only expands the technical capabilities of communication, but also changes its structural, functional and regulatory characteristics.

Digital platforms, in particular Meta, X, TikTok and YouTube, in modern conditions appear not only as technological services for information exchange, but as structural elements of the global information space. Their role goes beyond technical mediation, as they carry out algorithmic selection, ranking and prioritization of content, effectively performing the functions of new gatekeepers in the digital environment. Unlike traditional media, where editorial policy sets the agenda, in the platform ecosystem algorithmic models based on the analysis of users' behavioral data become the determining factor. In this context, modern researchers speak of the gradual transformation of the network logic of the Internet into a platform model of organizing digital communication, which changes the structure and dynamics of network interactions (F. Comunello, S. Mulargia, 2023)²⁶. Researchers also associate this type of digital infrastructure with the formation of platform capitalism (Srnicek, 2017)²⁷.

Within the concept of digital globalization, these platforms form a transnational communication infrastructure that operates outside the strict boundaries of national jurisdictions. This leads to the emergence of new forms of interaction between states and transnational corporations, and also raises the issue of digital sovereignty, content regulation, and personal data protection. At the same time, the concentration of communicative power in the hands of a limited number of platforms contributes to the strengthening of the asymmetry of information flows at the global level. Researchers also interpret similar processes within the concept of data colonialism, which emphasizes

²⁶ Comunello, F., Mulargia, S. (2023). Does the "platform society" mean the end of the "network society"? Reflections on platforms and the structure and dynamics of networks. *American Behavioral Scientist*, 67(7), 859–871. <https://doi.org/10.1177/00027642221092797>

²⁷ Srnicek, N. (2017). Platform capitalism. Polity Press. <https://mudancatecnologicaedynamicacapitalista.wordpress.com/wp-content/uploads/2019/02/platform-capitalism.pdf>

the uneven distribution of control over data and digital resources on a global scale (Mejiasamp; Couldry, 2024)²⁸.

A feature of modern platforms is algorithmic personalization, which transforms the logic of information consumption. The recommendation model, inherent in TikTok or YouTube, is based on a deep analysis of individual preferences, forming individualized information environments. Such personalization increases the level of audience engagement, but at the same time contributes to the fragmentation of the public sphere and the formation of information “bubbles”, within which cognitive closure and polarization of discourse are strengthened.

Platforms also act as catalysts for the transformation of economic models in the media sphere. The formation of the so-called creator economy changes the structure of content production and distribution, as individual producers are given the opportunity for direct monetization through advertising mechanisms, subscriptions and donation tools. In this context, digital platforms integrate media production, marketing practices, and data analytics into a single commercial ecosystem that corresponds to the logic of the development of platform business models in the digital economy (Srnicsek, 2017)²⁹.

The political dimension of the functioning of platforms is manifested in their ability to influence public opinion formation, mobilization processes, and international communication. They become a space for operational political interaction, diplomatic signals, and information campaigns. At the same time, the risk of disinformation, manipulative narratives, and information operations is increasing, which actualizes the need for improving moderation mechanisms and international regulation. As T. Gillespie notes, digital platforms actually play the role of “curators” or “guardians” of the public online space, making complex decisions regarding the visibility of content, its moderation, and algorithmic promotion (Gillespie, 2018)³⁰.

The sociocultural aspect of the role of digital platforms lies in changing the forms of symbolic production and representation of identity. The visualization of communication, the dominance of short video formats, and the algorithmic logic of virality change the structure of attention and the pace of information processes. Platforms become a space for the construction of public subjectivity, where influencers and digital communities perform the functions of new actors of social legitimation.

Thus, digital platforms play a complex role in shaping the modern international communication space: they are the infrastructure of global information flows, a mechanism of algorithmic mediation, an economic model of digital capitalism and a political instrument of influence. Their influence is ambivalent, combining the

²⁸ Mejias, U. A., Couldry, N. (2024). *Data grab: The new colonialism of Big Tech and how to fight back*. University of Chicago Press. <https://press.uchicago.edu/ucp/books/book/chicago/D/bo216184200.html>

²⁹ Srnicsek, N. (2017). *Platform capitalism*. Polity Press. <https://mudancatecnologicaedynamicacapitalista.wordpress.com/wp-content/uploads/2019/02/platform-capitalism.pdf>

³⁰ Gillespie, T. (2018). *Custodians of the Internet: Platforms, content moderation, and the hidden decisions that shape social media*. Yale University Press. https://www.researchgate.net/publication/327186182_Custodians_of_the_internet_Platforms_content_moderation_and_the_hidden_decisions_that_shape_social_media

expansion of global communication opportunities with the risks of digital power concentration, information inequality and fragmentation of the public sphere.

Further analysis of the digitalization of international communication logically involves addressing the problem of algorithmic formation of the information picture of the world, which is becoming a defining characteristic of the modern media environment. If in the traditional media system the picture of the world was formed through editorial policies, professional standards of journalism and institutional mechanisms for selecting information, then in the digital space algorithms for recommendations, ranking and personalization of content play a decisive role.

Algorithmic formation of the information picture of the world is based on the analysis of large arrays of users' behavioral data (viewing history, reactions, comments, time of interaction with content, social networks). Based on this data, mathematical models predict the probability of interest in a specific message and, accordingly, determine its visibility in the news feed or recommendations. Such a mechanism is typical for platforms such as Meta, TikTok, YouTube, and X, where the algorithm becomes the main intermediary between the information flow and the user.

As a result, the information environment is individualized: each user receives a unique configuration of messages that reflects his previous preferences and behavioral patterns. On the one hand, this increases the relevance of content and the effectiveness of communication, on the other hand, it contributes to the formation of so-called "information bubbles", within which a person is mainly confronted with positions that confirm his previous beliefs. This phenomenon is called the "filter bubble" (Pariser, 2011)³¹. A similar logic of algorithmic content selection is also associated with the mechanism of cognitive resonance, when users tend to interact more actively with messages that correspond to their values and emotional attitudes, which contributes to the formation of echo chambers and the polarization of discourse (Gombar Križanec Cvetković, 2025)³².

A feature of algorithmic formation of the world picture is also the shift in the criteria for the significance of information. If in classical journalism, importance was determined by the social relevance of an event, then in platform logic, priority is given to content with a high level of involvement (that which generates reactions, comments and distribution). This stimulates the emotional saturation of messages, the simplification of complex problems and the preference for visually attractive formats. In the international dimension, such a tendency can lead to the reduction of complex geopolitical processes to fragmentary or sensational interpretations.

In addition, the algorithmic system functions as a new type of symbolic power, since it imperceptibly determines the horizons of visibility of social reality. The user does

³¹ Pariser, E. (2011). *The filter bubble: What the Internet is hiding from you*. Penguin Press. https://www.academia.edu/34426834/The_Filter_Bubble_Eli_Pariser

³² Gombar, M., Križanec Cvetković, M. (2025). Cognitive resonance theory in strategic communication: Understanding personalization, emotional resonance and echo chambers. *Journal of Open Access Library*, 12(4). https://www.researchgate.net/publication/390585189_Cognitive_Resonance_Theory_in_Strategic_Communication_Understanding_Personalization_Emotional_Resonance_and_Echo_Chambers

not have full access to the logic of information selection, which complicates the critical assessment of sources and mechanisms of influence. The opacity of algorithms raises the issue of responsibility: formally, platforms position themselves as technological intermediaries, but in fact they influence the formation of public opinion and the interpretation of international events.

In the context of international communication, the algorithmic formation of the information picture of the world means that global events are perceived not as a single agreed reality, but as a plurality of personalized versions. This transforms the structure of the public sphere, makes it difficult to achieve consensus, and changes the mechanisms of political legitimation. As research on digital network movements shows, algorithmic platforms can simultaneously enhance the mobilization potential of communication and create new structural constraints for public dialogue and collective action (Tufekci, 2017)³³. Thus, algorithmic systems become not only technical tools, but also key actors in the process of constructing social and international reality in the digital age.

An important aspect of the transformation of international communication is the impact of artificial intelligence on the processes of production, processing and dissemination of information. While algorithmic systems primarily determine the order of visibility of content, artificial intelligence technologies are increasingly integrated directly into the creation of information products, their analytical interpretation and scaling in the global communicative environment.

In the field of information production, artificial intelligence provides automated generation of texts, images, videos and audio materials. Natural language processing technologies allow the creation of news reports, analytical reviews, document summaries and even full-fledged media products with minimal human intervention. In journalistic practice, this is manifested in the use of automated systems for preparing financial reports, sports summaries or monitoring materials, which indicates the gradual integration of algorithmic systems into the news production process (Diakopoulos, 2019)³⁴. At the same time, in the national context, the use of AI in the media raises a number of ethical and professional challenges related to the reliability of information, authorship and responsibility for automatically generated content.

In the process of information processing, artificial intelligence performs the functions of deep analysis of large data sets. Machine learning systems are able to detect trends, predict information waves, and perform automated content classification and moderation. Internationally, this opens up opportunities for monitoring global information flows, analyzing public sentiment, and detecting coordination of disinformation campaigns. At the same time, automated moderation often faces the problem of contextual ambiguity, which can lead to erroneous decisions about blocking or distributing materials.

³³ Tufekci, Z. (2017). *Twitter and tear gas: The power and fragility of networked protest*. Yale University Press. <https://doi.org/10.12987/yale/9780300174145.001.0001>

³⁴ Diakopoulos, N. (2019). *Automating the news: How algorithms are rewriting the media*. Harvard University Press. https://openaccess.city.ac.uk/id/eprint/23001/1/Diakopoulos%20-%20Automating%20the%20news%20GC%20edit_CP.pdf

The impact of artificial intelligence on the distribution of information is particularly significant. Algorithmic recommendation systems integrated into platforms such as Meta, YouTube, and TikTok use machine learning models to predict user behavior and optimize the content feed. This means that artificial intelligence not only accelerates the circulation of information, but also determines its trajectory, scale, and audience. The result is a highly dynamic, personalized environment where information flows adapt to individual consumption profiles.

Along with the speed, scalability, and analytical depth of AI implementation, it poses a number of risks. In particular, it involves the possibility of creating synthetic content that mimics real events or individuals, making it difficult to distinguish between authentic and artificially generated information (Ajder et al., 2019)³⁵. In addition, the concentration of AI technologies within a limited circle of transnational corporations exacerbates structural inequality in the global information space and creates new forms of digital dependence, which researchers see as a manifestation of the political economy of AI (Crawford, 2021)³⁶.

As a result, AI is becoming a key factor in the reorganization of the information ecosystem. It transforms the very nature of the communicative process, changing the relationship between man and technology, between authorship and automation, between information freedom and algorithmic control. In the context of international communication, this means a transition to a new model in which information is created, analyzed and disseminated in the interaction of human and machine agents, which determines the further evolution of the global communicative space.

If algorithmization and automation transform the mechanisms of selection and production of information, then convergent processes change the very architecture of the media system and the ways of content circulation.

Media convergence appears as a process of integrating different types of media (printed, audiovisual, digital) within a single technological environment. In the digital age, the traditional boundaries between television, press, radio and online platforms are gradually blurring. The information product is created immediately with multichannel distribution in mind, integrating video, text, live broadcasts, comments, and community interaction tools (Pavlik, 2022)³⁷.

As a result of media convergence, not only the technological merger of communication channels is taking place, but also the transformation of professional roles. The journalist, editor, producer and SMM manager increasingly perform interconnected functions, focusing on a cross-platform strategy that reflects professional changes in the conditions of media convergence. At the same time, the audience is moving from passive consumption to active participation, commenting, remixing

³⁵ Ajder, H., Patrini, G., Cavalli, F., Cullen, L. (2019). The state of deepfakes: Landscape, threats and impact. Deeptrace. https://regmedia.co.uk/2019/10/08/deepfake_report.pdf

³⁶ Crawford, K. (2021). Atlas of AI: Power, politics, and the planetary costs of artificial intelligence. Yale University Press. <https://www.essra.org.cn/upload/202105/The%20Atlas%20of%20AI%20Power,%20Politics,%20and%20the%20Planetary%20Costs%20of%20Artificial%20Intelligence.pdf>

³⁷ Pavlik, J. V. (2022). Media convergence: The three degrees of networked communication. *Journal of Media Innovations*, 9(1), 1–18.

and distributing content, which changes the traditional division of roles between the producer and the recipient of information.

Transmedia, in turn, means the dissemination of a single narrative through different media platforms, taking into account the specifics of each of them. Unlike simple duplication of content, a transmedia strategy involves expanding a story or message in different formats: analytical text can be supplemented with video material, interactive graphics, short clips in the format of vertical video and discussions on social networks. In international communication, this creates a multidimensional information space, where different audiences are engaged through different channels, but within a common semantic framework (Jenkins, Ford Green, 2018)³⁸.

Transmedia is of particular importance in political and diplomatic communication. State institutions, international organizations, and public movements use a combination of official statements, social networks, video messages, and visual content to form a complex image of events. This allows for increased presence and emotional engagement, but at the same time complicates the process of verifying and interpreting information, since different elements of the narrative can circulate at different speeds and in different contexts.

Thus, media convergence and transmedia reflect a profound restructuring of the modern information ecosystem. They ensure the integration of technologies, formats, and communication channels, contribute to the expansion of audience participation, and form new models of narrative construction of reality. Within the international communication space, these processes strengthen the relationship between local events and global information flows, creating a multi-level and dynamic structure of modern publicity.

In the process of forming the global communication space, transnational corporations (TNCs) acquire special importance, acting not only as economic actors, but also as key institutional subjects of communication standardization. Their influence extends to technological protocols, language formats, genre models of content, algorithmic mechanisms for information dissemination, and rules for moderating public interaction.

Global digital platforms, including Meta, Google, Apple, Microsoft, and ByteDance, are forming universal technical standards for interaction (van Dijck, Poell de Waal, 2020)³⁹. This involves the unification of data formats, application programming interfaces (APIs), recommendation algorithms, authentication systems, and security protocols. Such standards ensure the compatibility of devices and services on a global scale, which contributes to the continuity of information flows. At the same time, they form the dependence of local media systems and users on corporate ecosystems, which determine the rules of access to the audience and the parameters of content visibility.

³⁸ Jenkins, H., Ford, S., Green, J. (2018). *Spreadable media: Creating value and meaning in a networked culture*. New York University Press. https://www.researchgate.net/publication/298428278_Henry_Jenkins_Sam_Ford_Joshua_Green_Spreadable_media_Creating_Value_and_meaning_in_A_Networked_Culture_New_York_New_York_University_Press_2013

³⁹ van Dijck, J. (2020). *The network society* (3rd ed.). Sage. https://www.researchgate.net/publication/298428268_Jan_Van_Dijk_The_Network_Society_London_Sage_Publications_2012

Ranking algorithms and content recommendations create an algorithmic form of normativity. They set the parameters of “successful” communication: video duration, frequency of publications, headline structure, visual codes, emotional saturation of messages. As a result, the stylistics and format of messages in different countries are unified. In particular, the TikTok and YouTube platforms popularize a short video format with high dynamics, which affects global models of information perception. Thus, transnational corporations standardize not only technical aspects, but also cognitive and behavioral patterns of the audience.

TNCs indirectly contribute to the spread of English as the dominant language of global communication. Most interfaces, instructions, algorithmic settings, and professional terminology are of English origin, which creates an asymmetry of access to digital resources. In addition, standardization occurs at the level of visual culture: universal emojis, meme formats, storytelling and visual design templates create a global semiotic code that ensures rapid interpretation of messages regardless of cultural context (Heyko, Lauta, 2025)⁴⁰.

Transnational corporations establish their own “community rules” that regulate the admissibility of content. In this way, they actually perform a quasi-regulatory function in the international communication space (Gillespie, 2018)⁴¹. Moderation policies developed by corporate structures are global in nature and apply to billions of users. This means that standards of freedom of speech, admissibility of expressions and ethical boundaries of public communication are increasingly determined not only by state institutions, but also by corporate algorithms. Thus, the transformation of traditional models of information sovereignty is taking place.

Global advertising platforms form common standards for audience measurement, content effectiveness and monetization. This stimulates the unification of communication strategies of media and content producers in accordance with the requirements of the global market. Communication is increasingly oriented towards metrics of engagement, clickability and virality, which changes the content and structure of information flows.

Further analysis should be directed towards studying the relationship between corporate standardization and state regulation in the context of digital sovereignty. Digital globalization is significantly changing the nature of intercultural interaction, transforming it from an episodic and institutionally mediated process into an everyday, networked and interactive practice. While in the pre-digital era, intercultural contacts were mostly carried out through diplomatic channels, traditional media or academic exchanges, today they are becoming massive thanks to digital platforms, social networks and global communication services.

⁴⁰ Heyko, S., Lauta, O. (2025). Features of language functioning and communication in social networks. *International Journal of Philology*, 29(3), 61–73. <https://doi.org/10.31548/philolog/3.2025.61>

⁴¹ Gillespie, T. (2018). *Custodians of the Internet: Platforms, content moderation, and the hidden decisions that shape social media*. Yale University Press. https://www.researchgate.net/publication/327186182_Custodians_of_the_internet_Platforms_content_moderation_and_the_hidden_decisions_that_shape_social_media

Digital platforms, in particular Meta, X, TikTok and YouTube, provide direct interaction between representatives of different cultures without the mediation of traditional institutions. As a result, intercultural communication becomes more horizontal, decentralized, and multidirectional. Transnational communication networks are formed in which individuals act as active producers and interpreters of content. This contributes to the increased visibility of local cultures in the global space and the expansion of the participation of different social groups in international discourse.

Digital globalization stimulates processes of cultural hybridization, which manifests itself in the interpenetration of symbols, narratives, styles, and genres. Global trends quickly adapt to local contexts, creating new cultural forms. This process can be described as “network glocalization”, when global formats are filled with local meanings.

Visual culture, musical trends, memetic practices, and digital activism form a common symbolic space in which cultural boundaries become more permeable. At the same time, the role of cross-cultural competence as the ability to interpret ambiguous messages in different contexts is growing.

A feature of modern intercultural interaction is its algorithmic mediation. Platform recommendation systems determine which content from other cultures reaches the user, forming individualized “information windows” (Pariser; Gillespie). This creates a paradox: on the one hand, access to cultural diversity is unprecedented; on the other, algorithmic selection can limit the range of perceived cultural narratives. Thus, intercultural communication increasingly depends on the logic of digital ecosystems that influence the intensity, direction, and nature of cultural exchange.

Digital globalization contributes to the formation of multi-level, networked identities. An individual can simultaneously belong to a local cultural community and participate in global online networks. In this context, identity becomes more dynamic, performative and open to rethinking. At the same time, processes of cultural reactivity are also intensifying, in particular, in the desire to preserve uniqueness and authenticity in the conditions of global information pressure. This can manifest itself both in the form of a digital cultural renaissance and in the form of information isolation or polarization.

Despite the expansion of opportunities for intercultural dialogue, digital globalization is accompanied by a number of risks: simplification of cultural images, stereotyping, the spread of misinformation and conflict-generating narratives. The speed of information flows sometimes exceeds the audience’s ability to critically interpret, which complicates intercultural understanding. In addition, the asymmetry of access to digital resources and the uneven representation of cultures in global media maintain structural imbalances in the international communicative space.

One of the defining consequences of the intensification of global information flows is the formation of supranational communities (infocommunities) that arise in the digital environment on the basis of common interests, values, professional activities or political positions. Unlike traditional social formations tied to a territory, infocommunities operate in a network format and are characterized by cross-border, dynamism and high communicative mobility.

Infocommunities are formed on digital platforms that provide a technical infrastructure for horizontal interaction. Social networks, video hosting, forums

and instant messengers create conditions for uniting individuals from different countries around common topics from scientific research to environmental activism or professional practices. Within such platforms as Meta, X, YouTube and TikTok, there is a constant exchange of information, which contributes to the formation of stable network connections. In this context, the infocommunity appears as a communicative network integrated by a common information field.

The key feature of supranational infocommunities is the formation of a common discourse – a set of interpretations, symbols and narratives that unite participants regardless of their national affiliation. Such communities often arise around global problems (climate change, human rights, digital security, scientific cooperation), forming transnational frameworks of solidarity. Due to the speed and scale of information flows, infocommunities are able to quickly mobilize participants, coordinate actions and influence the public agenda. In this sense, they act as new subjects of international communication that function in parallel with states and international organizations. Participation in supranational communities contributes to the formation of network identities that combine local, national and global components. Identity in the digital environment is becoming less territorially determined and more discursively constructed.

Belonging to an infocommunity is not determined by geographical boundaries, but by participation in the communicative process and shared values. At the same time, infocommunities can have different degrees of openness: from inclusive global networks to more closed groups with clearly defined norms and symbolic boundaries.

A significant role in the formation of infocommunities is played by algorithms for recommendations and content personalization. They contribute to the unification of users with similar interests, forming thematic “clusters” in the information space. Thus, infocommunities arise not only as a result of conscious self-organization, but also as a consequence of algorithmic selection and segmentation of audiences.

This process is ambivalent: on the one hand, it strengthens the possibilities of self-organization and solidarity; on the other hand, it can lead to information fragmentation. The intensification of global information flows and the formation of a supranational communicative space are accompanied by an increase in systemic risks. Digital globalization creates not only new opportunities for integration and intercultural dialogue, but also conditions for conflict-generating processes, manipulative practices and technological threats. In this context, information wars, disinformation, cyber threats, ethical dilemmas of information circulation and algorithmic risks are of particular importance.

In modern international relations, the information dimension is increasingly becoming a component of hybrid strategies. Information wars involve the systematic use of the media, digital platforms and social networks to influence public opinion, destabilize political systems, undermine trust in institutions and construct alternative interpretations of events. Digital platforms such as Meta, X, YouTube, and TikTok are becoming a medium for the dissemination of political propaganda through targeted advertising, botnets, and coordinated information campaigns. The global nature of information flows enables cross-border influence, which complicates jurisdictional control and increases the vulnerability of national information systems.

The deliberate spread of false or distorted messages is gaining mass traction due to the speed and scale of digital networks. Fake news, manipulative headlines, the use of emotionally charged narratives, and deepfake technologies create a complex information environment in which the line between authentic and unauthentic information is blurred. Algorithmic content amplification mechanisms focused on engagement metrics often promote the spread of sensational or conflicting messages, which increases polarization and reduces public trust. The result is a “post-truth” phenomenon in which emotional persuasion prevails over factual credibility (T. Rid, 2020)⁴².

The global communication space is dependent on digital infrastructure, which makes it vulnerable to cyber threats. Cyberattacks on government institutions, media organizations, financial systems, or energy networks can have not only technical, but also political and social consequences. Cybersecurity issues encompass issues of protecting personal data, countering unauthorized access, information espionage, and digital sabotage. In this context, states are forced to develop strategies for digital sovereignty while interacting with private corporations that own key technological resources.

The intensification of information flows raises a number of ethical dilemmas related to the balance between freedom of expression and the need to prevent harmful content. Issues of privacy, commercialization of personal data, transparency of algorithms, and responsibility of platforms for distributed content remain problematic. Defining the line between moderation and censorship is particularly difficult. The global nature of digital platforms means that decisions on the acceptability of content are made in the context of different cultural and legal traditions, which can cause conflicts of regulatory systems. Thus, the global communication space, while being an environment of intense transnational interaction, is at the same time a field of complex challenges and risks.

Ukraine, in the context of digital globalization and full-scale war, has become one of the key actors in the global information space. Russian aggression has transformed not only the security architecture of Europe, but also the structure of international information flows, changing the agenda of the world media, formats of international communication and mechanisms for countering disinformation.

Until 2014, Ukraine was mainly in a peripheral position in the global media field, with limited subjectivity in shaping the international agenda. After the Revolution of Dignity and especially after the full-scale invasion of 2022, Ukraine became one of the central nodes of global information flows. Thanks to active digital diplomacy, strategic communication of state institutions and mobilization of civil society, Ukraine has strengthened its presence in the global media environment. The X, Meta, YouTube and TikTok platforms have become channels of direct communication of Ukrainian institutions and opinion leaders with an international audience. Thus, Ukraine has moved from the position of an object of interpretation to the position of an active producer of global discourse.

⁴² Rid, T. (2020). *Active measures: The secret history of disinformation and political warfare*. Farrar, Straus and Giroux. https://profilebooks.com/wp-content/uploads/wpallimport/files/PDFs/9781788160759_preview.pdf

Russia's full-scale aggression against Ukraine has caused a structural restructuring of international information flows. First, there has been a sharp increase in the intensity of news exchange concerning the Eastern European region. Second, the war has become a catalyst for the formation of a global discussion on international law, security, energy dependence, the food crisis and humanitarian issues. The information dimension of the war took on the character of a parallel front, where different interpretative models clashed: Ukrainian, appealing to the principles of sovereignty and international law, and Russian, using revisionist narratives. This led to the polarization of the international media space and the activation of state and non-state actors in the field of strategic communications.

The war significantly transformed Ukraine's international image. If earlier the country was often associated with the post-Soviet periphery, political instability and economic difficulties, then after 2022 the image of a state that resists aggression, demonstrates resilience and a desire for democratic values has been established in the global media. A special role in the formation of this image was played by the personalization of communication, in particular, the active international activities of Volodymyr Zelenskyy, which were carried out both through traditional diplomatic channels and through digital platforms. Visual and narrative communication strategies contributed to the formation of the symbolic image of Ukraine as an outpost of European security and democracy.

The information component of the war by Russia involves the systematic use of propaganda, manipulative narratives and disinformation campaigns aimed at both domestic and international audiences. In response, Ukraine is building a multi-level countermeasure system. First, institutional coordination of strategic communications between state bodies, media and civil society is being carried out. Second, cooperation with international partners and digital platforms is being strengthened to identify and block disinformation networks. Third, significant attention is being paid to the development of media literacy and increasing the critical thinking of the audience. The fight against disinformation in the Ukrainian context is not only a matter of information security, but also a component of national resilience. It combines technological, legal, communicative and educational mechanisms, forming a comprehensive model for protecting the information space.

Thus, the Ukrainian context demonstrates that the global communication space is both an arena of solidarity and confrontation. The Russian-Ukrainian war has become a factor in a profound transformation of international information flows, strengthening the role of Ukraine as an active subject of global communication and raising the issue of information security, strategic narratives and digital resilience.

In the near future, several key trends can be outlined that will have a system-forming impact on the international communication space.

1. Further growth of the role of artificial intelligence in international communication. Artificial intelligence is becoming a fundamental factor in the transformation of the production, processing and dissemination of information. Machine learning algorithms already perform the functions of automated translation, content moderation, personalization of information flows and creation of multimedia materials. In the future, AI will be increasingly integrated into diplomatic, media and analytical processes, contributing to the acceleration of transnational communication. At the same time, the

growing role of AI exacerbates the problem of content reliability, in particular due to the spread of generative technologies capable of creating highly realistic texts, images and videos. This makes it necessary to develop verification mechanisms, labeling of synthetic content and international standards for the ethical use of AI.

2. Formation of new centers of global information influence. Although traditional centers of digital power remain associated with leading technology corporations in the USA and China, the global information space is gradually becoming polycentric. Along with the platforms of Meta, Google and ByteDance, the role of regional digital ecosystems, national technology hubs and specialized platforms is growing. In the future, we can expect a stronger role for the countries of the Global South, which are actively investing in digital infrastructure and their own information resources. This will contribute to the formation of a multipolar architecture of information influence, where competition between centers will determine the structure of international communications.

3. Transition to “post-national” media ecosystems. Global information flows are less and less correlated with state borders. In the future, the formation of “post-national” media ecosystems will increase – network structures within which audiences, content and advertising markets operate outside the traditional territorial logic. Such ecosystems will be characterized by: integration of multimedia formats; hybridization of journalism, blogging and digital activism; autonomy from national information policies. At the same time, this will increase the tension between the global nature of digital platforms and the desire of states to preserve information sovereignty.

4. Strengthening international regulation of digital platforms. The growing influence of transnational technology corporations is raising the issue of their legal status and responsibility. In the coming years, it is likely that regulatory mechanisms at the international law level will be strengthened, aimed at: ensuring the transparency of algorithms; protecting personal data; combating disinformation; limiting the monopolization of the digital market. Regulatory initiatives taking shape in different regions of the world may gradually be integrated into a broader international framework of cooperation. At the same time, the risk of fragmentation of the global Internet due to different approaches to censorship, data protection, and content control will remain.

The prospects for the development of global information flows are associated with the deepening of technological integration and, at the same time, with the growth of regulatory and geopolitical complexity. The role of artificial intelligence will increase, new centers of influence will form a multipolar information system, media ecosystems will acquire a post-national nature, and the international community will seek a balance between the openness of the digital space and the need for its regulation. Thus, the global communication space of the future will emerge as a dynamic, multi-level system in which technological innovation, political competition, and regulatory mechanisms will be in a state of constant interaction.

Conclusions

The conducted research confirms that global information flows are a system-forming factor in the formation of the international communicative space in the conditions of digital globalization. Their nature is determined by cross-border, technological mediation

and high intensity of circulation, which determines the network nature of modern international communication. The structure of global information flows acquires a multi-level and polycentric dimension, combining state, corporate and supranational actors. The dynamics of their development are characterized by digitalization, algorithmization and platformization of the public sphere, which transforms the mechanisms of production, distribution and consumption of information. The growing role of artificial intelligence and personalized algorithms increases both the effectiveness of communication and the risks of audience segmentation and information polarization.

Global information processes directly affect the transformation of the world order, changing the balance of communicative power between states and transnational corporations and actualizing new forms of geopolitical competition. At the same time, the international communicative space appears as integrated, but asymmetrical, combining the trends of global interdependence and structural unevenness. Information in modern conditions functions as a political, economic and cultural resource that determines the competitiveness of actors and affects interstate and intercultural interaction. Thus, global information flows are a key factor in the transformation of the international system and the formation of a new architecture of world communication.

Further scientific exploration should be directed towards the development of conceptual models for regulating global information flows in the conditions of digital multipolarity; analysis of mechanisms for ensuring information security and countering disinformation; studying the impact of algorithmic systems and artificial intelligence on the formation of the international agenda; and exploring ways to ensure a balance between the openness of the global information environment, the protection of sovereignty and the preservation of cultural diversity.

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3.2. The Role of International Media in Shaping the Global Communicative Space

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Abstract

The formation of a worldview should not be understood as a single or isolated act; rather, it represents a continuous and dynamic process characterized by the ongoing revision and refinement of an individual's perceptions and interpretations of the surrounding world. In this regard, an individual's internal representation of reality cannot be considered static. Instead, it is subject to constant expansion and adjustment in response to newly emerging social, cultural, and intellectual challenges of a particular historical period. The main factor in updating ideas about the worldview is information, that is, new information about the world around us and the processes taking place in it, which are perceived and assimilated by a person. In fact, we are talking about news in the broadest sense. The acquisition of new information about the world and the processes that shape it plays a crucial role in this process. Such information may encompass, on the one hand, scientific discoveries and technological advancements that expand the boundaries of human knowledge and capability; on the other hand, it may include reports of events that influence the life of both the individual and society as a whole, such as political transformations, economic shifts, and broader social phenomena. All such data function within the information field, understood as the totality of information circulating within a given space – whether global, national, or individual. This field constitutes the immediate informational environment within which individuals exist and structure their experience of reality. The 21st century brought technological convergence and the democratization of content, when the transition to digital formats erased the boundaries between TV and the Internet. The viewer turned from a passive consumer into an active user who manages the broadcast schedule himself using video-on-demand services. TV series evolved into complex intellectual dramas that surpassed Hollywood in quality, and the emergence of social networks and citizen journalism finally deprived traditional media of the monopoly on agenda-setting. Today, every smartphone owner has become a potential source of information, which has radically changed the nature of communication. In the modern era of “information chaos”, leading world publications act as filters and architects of public consciousness. They structure the audience's thinking, offering different prisms of perception: from humanitarian guidelines and economic pragmatism to deep political analysis. In conditions of total fragmentation of the information space, these media remain bastions of verified content, creating a single intellectual environment and protecting society from disintegration into isolated information bubbles.

Keywords: media, communication, international communication, communicative space, information, press, radio, television, Internet.

Introduction

The human desire to understand the world is a fundamental intellectual and evolutionary instinct. In psychology and philosophy, this is called a cognitive need. A person is the only creature for whom it is not enough to simply live and survive; it is important for him to know how the world works and why it works this way.

The search for an answer to the question “Why”? provides individuals with a sense of understanding regarding the meaning of their existence. An awareness of the vast scale of the Universe or the intricate complexity of the cell fosters a perception of connection with a reality that extends beyond the individual. Within this context, the fear of the unknown may be transformed into intellectual curiosity and cognitive engagement. The pursuit of knowledge – directed toward uncovering the fundamental principles of the natural world, the structures of society, and the nature of human existence – gradually expands the horizon of human understanding. Over time, this accumulated knowledge forms the basis for shaping an individual’s coherent and meaningful picture of the world.

For the individual, the picture of the world functions as a fundamental point of reference through which a coherent and structured system of ideas and representations of objective reality is shaped within both individual and collective consciousness. Shaped by experience, culture, language, and scientific knowledge, the picture of the world should be understood not merely as an aggregate of information, but rather as a conceptual framework that organizes and interprets reality. In this sense, it operates as an internal cognitive system that enables individuals to define their place and role within the social environment and to navigate processes of social interaction.

It should be emphasized that the shaping of the picture of the world cannot be regarded as a one-time act; rather, it represents a continuous and dynamic process involving the constant revision and updating of an individual’s perceptions of the surrounding reality. Accordingly, the internal model of reality remains inherently non-static, as it is continually supplemented and adjusted in response to emerging challenges and transformations specific for a given historical period.

A key factor in the ongoing renewal of the picture of the world is information – specifically, new knowledge about the surrounding environment and the processes occurring within it that are perceived and assimilated by individuals. In this broad sense, such information may be understood as news. On the one hand, it may include scientific discoveries and technological advancements that expand the boundaries of human knowledge and capability; on the other hand, it may encompass reports of events that influence the life of both individuals and society as a whole, including political changes, economic shifts, and broader social phenomena.

The entire set of information operates within the information field, defined as the totality of information circulating within a particular space – whether global, national, or individual – which constitutes the immediate environment in which individuals live and structure their life experience.

The quality of this information field has a direct impact on the psychological stability of the individual. An environment oversaturated with contradictory data, hostility, or misinformation can transform the dynamic process of updating the picture of the world into a state of chronic stress and disorientation. Conversely, a balanced and reliable

information field enables individuals to adjust their perceptions and beliefs in response to changing circumstances, thereby maintaining a sense of control over their lives and preserving the integrity of the self amid global variability.

Consequently, the information field functions as a medium through which society defines itself and evolves. The survival and progress of humanity as a whole depend upon the health of this environment – its freedom from undue censorship and its saturation with accurate, high-quality knowledge.

Within the intricate framework of contemporary civilization, the shaping of human consciousness is inextricably linked to the interplay between technologies and ideas. A crucial component in the operation of the information field is the information space, which constitutes its structural and technological foundation. Whereas the information field may be understood as a dynamic aggregation of ideas, knowledge, and emotions in constant circulation, the information space provides the complex infrastructure that enables and organizes this circulation. The information space encompasses not only communication channels and digital networks, but also the legal frameworks, ethical norms, and institutional mechanisms that regulate the production, dissemination, and reception of data within society. The integration of these two dimensions – the informational content of the field and the organizational structure of the space – creates a holistic environment in which information can realize its full potential and exert meaningful influence. In this system, the information space is not just a decoration, but an active tool that determines the quality of the information field. The adequacy of the worldview of each individual citizen and the viability of society as a whole directly depend on how transparent, safe and technologically advanced this space is. However, the space itself would remain empty, and the field would remain chaotic and unsuitable for forming a holistic picture of the world, if not for the activities of the mass media. They occupy a central place, acting as an active subject that transforms the technical capabilities of the space into a meaningful filling of the field.

The media function not merely as transmitters of new information, but as principal architects of the reality in which individuals live. To apprehend their true role, it is useful to conceptualize the media within a “triangle of relations” encompassing the technological infrastructure, the dynamic field of meanings, and the internal models of the human world. Within the context of the information space, the media emerge as its most active and legitimate agents. Here, the space itself represents the underlying infrastructure – cables, servers, satellites, and coding systems – while the media populate this infrastructure with professionally curated content and simultaneously establish ethical and professional standards. Each editorial decision or digital platform constitutes a nodal point, anchoring and shaping the broader framework of the nation’s information environment.

The transformative power of the media is most clearly realized in their interaction with the information field. Whereas the field can be conceived as a spontaneous and constantly shifting flow, the media function as both a filtration system and a navigational guide. Acting as “filters”, they select a limited number of events from the vast array of occurrences, conferring upon them the status of significance. In this capacity, the media shape the public agenda, generating an “information background” that imbues the field

with particular positive or negative connotations. In essence, the media operate as an informational bridge: they extract raw data from the information space, process it through the standards of professional ethics, and introduce coherent, structured narratives into the field, thereby guiding perception and interpretation at the societal level.

Materials and Methods

The present study is grounded in the analysis of electronic sources, media materials, and scientific publications. The research methodology was primarily informed by an examination of the development of mass media, which has historically shaped the communicative space of society.

Analysis of mass media evolution enabled the identification of key features in the transformation of both the information field and the information space. In particular, it highlighted the influence of technological advancements on the development of media and their subsequent impact on public consciousness.

Furthermore, content analysis was employed as a methodological tool to systematically evaluate the material presented in electronic sources, media outlets, and scholarly publications. This approach facilitated a deeper understanding of the role of international media in the formation and structuring of the global communicative space.

Comparative analysis enabled the identification of salient characteristics of media development across diverse ideological and worldview frameworks, thereby facilitating the delineation of specific models of interaction among authorities, media proprietors, and audiences under varying political paradigms.

Modeling proved instrumental in accounting for the factors influencing the transformation of public consciousness under the impact of telecommunication technologies. It provided a nuanced understanding of the shift from traditional hierarchical communication structures toward more horizontal and networked models.

Collectively, the stages of the study allowed for a comprehensive examination of the key aspects of international media development in shaping the global communicative space. This approach further made it possible to identify central patterns in the functioning of media structures within the context of digital convergence and the intensification of intercultural dialogue.

Results and Discussion

The history of media development represents more than a mere chronology of technological inventions; it constitutes a record of the transformation of humanity itself. Each successive advancement in methods of information transmission has not only accelerated the pace of communication but also fundamentally reshaped social structures, political institutions, and human cognition. From the use of stone tablets to the advent of the printed page, this trajectory has laid the foundational groundwork for modern principles of democracy and societal transparency.

One of the earliest prototypes of modern media emerged long before the invention of the printing press, in Ancient Rome. In 59 BCE, under the initiative of Julius Caesar, a precursor to the newspaper was established *Acta Diurna* (Latin: *Acta Diurna Populi Romani*, “Daily Affairs of the Roman People”).

Caesar was the first to recognize that control over the information field was a crucial instrument for maintaining state stability. The introduction of *Acta Diurna* constituted a revolutionary political measure aimed at rendering political processes more transparent. By publishing the proceedings of Senate meetings, it delivered an unprecedented and potent challenge to the aristocratic elite: senators could no longer make secret decisions without consideration of public reaction. In this way, the *Acta Diurna* became, for the first time in history, a mechanism for political transparency.

However, the authorities quickly recognized that control over the content of the *Acta Diurna* equated to influence over public opinion. In addition to serious legislative decrees, the newsboards began to feature announcements of state festivals, reports of military victories, and descriptions of social events. These publications served to cultivate the image of an invincible empire and a loyal citizenry. Thus, alongside the emergence of journalism, the foundations of state propaganda were established.

The significance of the *Acta Diurna* cannot be overstated. It established three core principles that continue to underpin modern journalism: relevance, through daily updates; publicity, ensuring accessibility to all; and diversity of content, encompassing both serious and entertaining information. The Romans were among the first to understand that an informed society is easier to organize, yet simultaneously more demanding of its rulers.

The *Acta Diurna* was far more than a mere record of events; it functioned as a living chronicle of the empire, demonstrating that power is exercised not only through force but also through communication. While Rome has long since vanished, the enduring principle that “a day without news is a day lost” remains alive in contemporary media practice.

Another striking example of information transmission in the pre-media era is found in the medieval institution of heralds, or criers. At a time when literacy was exceedingly limited and writing remained the privilege of a select few, heralds served as the primary link between governing authorities and the populace. Functioning as the “living newspapers” of their era, their role extended far beyond the mere delivery of news, encompassing the legitimization of political power and the creation of a nascent public space.

The significance of the heralds lay chiefly in their exceptional legal status. They were not regarded as ordinary messengers; rather, they symbolically embodied the authority of the monarch. Adorned in tabards bearing the state emblem, heralds carried the crown’s authority, and any affront directed at them in the course of their duties was considered an attack on the sovereign himself. This inviolability rendered heralds the first official intermediaries of media communication in history, enjoying legal immunity even in times of war. They functioned as the “voice of the law”, a presence that could not be ignored.

In the Middle Ages, information acquired significance only when it was publicly and ritually proclaimed. Traditional calls of “Oyez!” (“Listen”!) accompanied by the sound of a trumpet or bell created a distinct “information circle” around the herald. Within this framework, the ritualized reading of a decree functioned much like a modern digital signature, providing formal validation of the message’s authenticity. For an illiterate

peasant or artisan, a piece of news attained the status of “truth” only upon its public announcement in the market square. In this way, heralds mitigated information chaos, establishing a shared social reality for all urban inhabitants.

Beyond the dissemination of the ruler’s directives, the institution of heralds contributed to the emergence of an early form of public forum. By gathering citizens around themselves, heralds inadvertently became catalysts for the formation of public opinion. The market square was transformed into a space where news was not merely received, but immediately discussed. In this sense, it functioned as a proto-social network, with “comments” in the form of exclamations, debates, and discussions arising spontaneously in response to the announcements. This dynamic allowed authorities not only to broadcast their intentions but also to receive immediate feedback – from silent approval to the vociferous protest of the crowd – thereby providing a critical mechanism for social control.

Thus, the phenomenon of heralds represents a triumph of the spoken word over the informational chaos of the Middle Ages. By combining the roles of journalist, legal messenger, and political commentator, heralds embodied an era in which the media possessed both a face and a voice. In this context, information was not merely a collection of facts; it constituted a meaningful and almost sacred act of individual engagement in the affairs of the state.

An important yet often overlooked intermediary between the oral tradition and the printed newspaper was the Venetian handwritten leaflet, or *avviso*, which emerged in the sixteenth century. The first of these leaflets appeared around 1563, during Venice’s conflict with the Ottoman Turks, when the demand for timely news among the populace became exceptionally high. As a global center of trade, Venice required up-to-date information on prices, port conditions, and military developments, making the *avvisi* an essential instrument for both commerce and civic awareness.

It was in Venice that information first acquired the status of a commercial commodity. For a small coin known as a *gazetta*, townspeople could purchase handwritten news summaries. While these leaflets were not mass-produced in the modern sense, they introduced the very concept of the “newspaper” and transformed news into a professional product with a paying audience. Indeed, the term *gazetta* initially referred to the price of the leaflet, a designation that eventually became synonymous with the publication itself.

As the center of global trade, Venice placed a high monetary value on timely information. The leaflets contained reports on exchange rates and commodity prices, the movements of merchant ships and pirate attacks, developments in ongoing wars, and even court gossip from European royal houses.

Despite the existence of Gutenberg’s printing press for over a century, the Venetian leaflets remained handwritten for several reasons. First, speed: a fresh piece of news could be quickly recorded and sold without the delay of creating printing forms. Second, flexibility: small editions could be produced for a targeted audience of merchants and diplomats. Third, evasion of censorship: handwritten leaflets were more difficult for authorities to monitor and control than materials produced by official printing presses.

A significant development in the evolution of the media during this period was the emergence of a professional cohort of news collectors, the forerunners of modern

journalists. These individuals traversed the ports, markets, and government quarters, gathering information that they subsequently transcribed into multiple copies for distribution to their subscribers.

In this way, the Venetian leaflets laid the groundwork for the modern press, introducing key characteristics that remain central to contemporary media: periodicity, relevance, and a commercial foundation.

The invention of Johannes Gutenberg's printing press with movable type, around 1440, marked a turning point in human history. It not only revolutionized the production of books but also dismantled the centuries-old monopoly of the Church and state over knowledge. Prior to Gutenberg, information was both rare and elitist: a handwritten book was considered a unique artifact, accessible only to a select few, while the herald's voice existed only in the moment of proclamation, vanishing immediately thereafter.

The invention of the printing press transformed information into a reproducible commodity. This development precipitated a dramatic surge in production: what a monk-copyist might labor over for years could now be produced by the press within a single week. Moreover, each copy in a print run was identical, effectively eliminating the "telephone effect" inherent in the oral proclamations of heralds or the errors of manual transcription.

By the mid-fifteenth century, the cost of knowledge remained extraordinarily high; for example, a handwritten Bible could command a price equivalent to that of an entire small settlement. Gutenberg's innovation reduced production costs by several orders of magnitude, rendering books accessible to a significantly broader segment of the population.

The first major work to demonstrate the transformative potential of this technology was the 42-line Bible, produced around 1455, which quickly became an emblem of a new intellectual and cultural era.

The advent of the printed word provided a powerful instrument for the dissemination of knowledge. Information began to circulate far beyond the confines of universities and monasteries, giving rise to a nascent middle class of literate townspeople eager for learning. Responding to this emerging demand, printers increasingly produced texts not only in Latin but also in vernacular languages, such as German and French. This strategy not only expanded sales but also fostered a sense of shared national identity among readers, transforming them from mere subjects of a distant monarch into members of a linguistic and cultural community, thereby laying the groundwork for the development of a national press.

It is important to note, however, that despite the emergence of printing technology in the mid-fifteenth century, the first newspaper in the modern sense appeared only in 1605 in Strasbourg. The publication, entitled *Relation aller Fürnemmen und gedenckwürdigen Historien* ("Report on all Important and Memorable Stories"), is officially recognized by the World Newspaper Association as the world's first printed newspaper.

The founder of this publication, Johann Carolus, was among the first to recognize that news constitutes not a one-time event but a continuous flow. Initially, Carolus followed the Venetian model, collecting handwritten news (*avvisi*) from his informants and copying it for a limited circle of affluent subscribers.

However, manual copying of texts proved to be slow and inefficient. In an effort to reduce production time and increase profitability, Johann Carolus acquired a printing press and began reproducing these messages mechanically. This innovation sharply reduced the cost per copy and, in turn, facilitated a rapid expansion of the readership.

Significantly, Carolus's publication satisfied four criteria that continue to define a newspaper today. First, it was periodic, appearing on a weekly basis; second, it was printed using a press; third, it was public, accessible to anyone able to pay; and fourth, it was universal, covering news from diverse domains such as war, politics, and trade rather than focusing on a single topic.

Carolus's newspaper functioned as a central information hub for Europe, aggregating news from key cities including Vienna, Rome, and Antwerp. The content was characterized by brevity, factual accuracy, and the absence of subjective commentary. In essence, it delivered "pure information", designed primarily for merchants and professionals who required timely and reliable knowledge of the broader world.

Over time, society evolved, and new publications emerged. Notably, in 1631, Theophrastus Renaud, with the support of Cardinal Richelieu, founded *La Gazette*, which became the official mouthpiece of state power, even publishing texts authored by the king himself. In 1702, London saw the launch of *The Daily Courant*, the first daily newspaper designed to meet the demand for timely and efficient news dissemination. Across the Atlantic, the *New York Weekly Journal*, founded in 1733, holds a distinctive place in media history. It was not merely among the earliest publications in the American colonies but also a symbol of the struggle for freedom of expression, laying the foundations for modern journalism. The seventeenth and eighteenth centuries are often referred to as the era of the elite press. During this period, periodicals remained relatively expensive – sometimes costing as much as a laborer's daily wage – and were typically distributed only through annual subscriptions. While the subscription model provided financial stability for publishers, it simultaneously restricted access to information for the broader population. Access to current news thus became a marker of social status and wealth, rendering the information field of the era a largely exclusive domain for the educated elite.

The first true "explosion" in the press occurred in the United States during the 1830s with the emergence of the Penny Press, the first newspapers in history to achieve both mass circulation and affordability. This development fundamentally transformed the perception of news, shifting newspapers from elite commodities to accessible products for the general public. Priced at only one cent, these publications became affordable to a broad readership. The rise of the Penny Press was made possible by the transition to mass production, facilitated by the replacement of manual printing with steam-powered presses. This technological innovation allowed for the rapid printing of large circulations, which in turn attracted advertising revenue. As a result, newspapers became less dependent on political sponsorship and increasingly reliant on both advertising and the mass audience, thereby establishing the economic foundations of the modern media industry.

A defining characteristic of the Penny Press was the emergence of the "tabloid style", which enabled these newspapers to captivate millions of readers. Since sales

now depended on whether a passerby would purchase a copy, content needed to be immediate, sensational, and accessible to a broad audience. One of the first to recognize this was Benjamin Day, editor of the New York newspaper *The Sun*, who understood that readers craved drama. Stories covering crimes, gossip, court proceedings, and curiosities became staples, giving rise to the concept of “human interest”.

Whereas earlier newspapers focused on laws and political decrees, the Penny Press shifted attention to those who transgressed them. Reports from crime scenes, detailed accounts of court hearings, and stories of thefts and street altercations were designed to provoke strong emotional responses – fear, curiosity, or indignation.

Readers were drawn to narratives about people rather than abstract political ideas. Gossip about the wealthy, accounts of romantic misfortune, family dramas, and depictions of ordinary urban life created a novel sense of empathy between the reader and the subjects of the stories. The newspaper thus evolved from a platform for political discourse into a mirror of everyday life, reflecting the concerns and experiences of its audience. Editors quickly realized that emotional engagement sold more effectively than analytical commentary.

In place of the previously dry accounts of parliamentary sessions, newspapers began to feature reports from police stations and courtrooms on their front pages. Readers followed detective investigations and scandalous divorces with the same intensity as they would a gripping novel. This development gave rise to a distinct form of journalism – “reporting from the scene” – in which journalists became the eyes and ears of the public, documenting not only the facts but also the expressions of witnesses, the sounds of the environment, and the atmosphere of the streets.

It was this focus on the “common individual” and their everyday passions that transformed the press into a truly mass medium. News became a form of entertainment accessible to all, from shoeshine boys to small shopkeepers. In this way, tabloid culture emerged, rapidly eroding the boundary between private and public life and establishing the foundations of modern mass culture and what would later be known as the “yellow press”.

The most striking example of how the pursuit of a mass readership gave rise to the techniques of the “yellow press” was “The Great Lunar Hoax”, published by the newspaper *The Sun*¹. In August 1835, the newspaper released a series of articles reporting the allegedly sensational discoveries of astronomer John Herschel. The series described in vivid detail life on the Moon: crystalline mountains, seas, and fantastical creatures – bat-men – who were said to construct temples and live in idyllic communities.

The author of the series, Richard Adams Locke, expertly employed scientific terminology and cited authoritative sources, creating a convincing illusion of authenticity. The articles were further enhanced by detailed lithographs, which, for the nineteenth-century public, had an impact comparable to that of a modern blockbuster.

As a result of this imaginative reporting, *The Sun*’s circulation soared to 19,000 copies, establishing it as the most widely read daily newspaper in the world at that time.

¹ Vida, István Kornél (2012). “The “Great Moon Hoax” of 1835”. *Hungarian Journal of English and American Studies*, 18(1/2), 431–441. JSTOR 43488485.

Even after the hoax was revealed, readers did not turn away from the newspaper. This proved that the Penny Press audience was willing to forgive the lack of truth for the sake of a captivating show.

In fact, the “Moonlight Hoax” demonstrated the main rule of the new media economy – news became a form of entertainment, and the commercial success of the publication began to depend on its ability to surprise and shock.

However, it is also important to consider another dimension of the Penny Press, exemplified by Horace Greeley, founder of the *New York Tribune*. Greeley demonstrated that a low-cost newspaper could be not merely sensationalist but also socially responsible, functioning as a tool for progressive change.

In contrast to competitors that relied on crime reporting and gossip, the *New York Tribune* became a forum for serious political debate and literary criticism. The newspaper emerged as a prominent voice of the abolitionist movement, with Greeley not simply reporting events but actively shaping public opinion and preparing society for imminent social transformations.

Greeley attracted some of the most influential thinkers of his time to contribute to the publication. Notably, Margaret Fuller authored a column in which she openly addressed issues of women’s rights and social equality an unprecedented focus for the press of that era. Through the *Tribune*, Greeley promoted social reform and the protection of workers’ rights, articulating a vision of the press as “a school for those who cannot afford a university”.

Thus, G. Greeley created a new type of media – a high-quality mass press. He demonstrated that the Penny Press could not only entertain the undemanding reader, but also perform the function of the “fourth estate”, encouraging the audience to think critically and fight for justice.

The history of the 19th century is permeated with a large number of scientific discoveries and technological developments that transformed society, changed its face and laid the fundamental foundations for the formation of the modern world. This century is called the “century of progress”, in particular, a vivid example is the invention of the electromagnetic telegraph by Samuel Morse, which became the technical heart of the media revolution.

The emergence of the telegraph in the 19th century was one of the most important technological breakthroughs, which significantly influenced the development of the media and the mass communication system. Before the advent of the telegraph, the transmission of information was slow, news was spread by letters, couriers, ships or stagecoaches. This meant that events could become known to the general public only after a few days or even weeks. The telegraph radically changed this situation, making the transmission of information much faster and more efficient.

First of all, the telegraph ensured the efficiency of news. Thanks to electrical signals, messages could be transmitted over long distances almost instantly. This allowed newspapers to report on events much faster than before. As a result, society began to receive up-to-date information about political, economic and social events in almost real time.

An important consequence of the advent of the telegraph was the formation of news agencies, including Havas (now AFP) in 1835 in France, the Associated Press in 1846

in the United States, and Reuters in 1851 in the United Kingdom. They collected news and resold it to dozens of different publications. However, since news agencies sold news to newspapers with different political views, they had to give up subjectivity. The news had to be as neutral and factual as possible so that both liberals and conservatives would buy it.

It was the telegraph networks that enabled organizations collecting news to quickly transmit it to different newspaper editorial offices. Thus arose a system of centralized information distribution that became the basis of modern journalism. Newspapers no longer relied solely on their own correspondents, but could receive news from different parts of the world via telegraph messages.

The telegraph also influenced the style of journalism. Since telegraphic transmission was expensive, journalists were forced to formulate news in a concise and clear manner. This contributed to the emergence of a new principle of presenting information, the so-called “inverted pyramid”, when the most important facts are placed at the beginning of the text, and less important ones – further. This approach to writing news has survived in journalism up to now.

Additionally, the telegraph was an important step towards shaping a global information space. Thanks to telegraph lines, and later submarine cables between continents, information began to spread rapidly between different countries. Events that occurred in one part of the world could be known to people in another the next day. This significantly expanded the media horizons and contributed to the growth of interest in international news.

The emergence of the telegraph marked a pivotal stage in the development of the media. By enabling the rapid, accessible, and global transmission of information, it facilitated the establishment of news agencies and helped shape journalistic standards. The telegraph laid the groundwork for subsequent mass communication technologies, including the telephone, radio, television, and, eventually, the Internet. Through this innovation, the media became a powerful instrument for disseminating information and influencing public opinion.

In the second half of the nineteenth century, the press assumed the role of a genuine “fourth estate”. This period, often regarded as the golden age of newspapers, saw the printed word exert a tangible influence on state policy, the economy, and the consciousness of millions of citizens. Newspapers ceased to be a luxury for intellectual elites and became a daily necessity for the broader population. The rise of the mass press fundamentally transformed the structure of society: information became accessible, immediate, and, most importantly, capable of shaping the public agenda, reaching even monarchs and presidents.

The press’s power during this era rested on three pillars of progress: the rotary printing press, the telegraph, and the railway. Whereas news of battles or governmental changes previously took weeks to reach distant provinces, the telegraph, in conjunction with news agencies such as Reuters and Havas, allowed reports to appear in newspapers the following morning. This innovation created the effect of a unified information.

During this period, investigative journalism was born, which radically changed the rules of the game. Reporters were no longer content with reprinting official reports – they

went to the slums, factories and the backrooms of parliaments. Informative publications acquired unprecedented power: they could provoke the resignation of the cabinet or even change the course of the war.

A striking example of this transformation was the work of William Howard Russell, a reporter for *The Times* newspaper. His reports from the fields of the Crimean War (1853–1856) became the first example in history of how honest journalism not only describes reality, but also dictates the political agenda of an entire empire².

A defining feature of William Howard Russell's journalism was his unwavering impartiality. At a time when official reports often sought to soften or obscure the realities of war, Russell candidly documented the painful defeats and critical losses suffered by allied forces. His reports served as a *de facto* indictment of the British government. Notably, he did not hesitate to subject Prime Minister Lord George Hamilton-Gordon, Earl of Aberdeen, to direct criticism, accusing the leadership of incompetence and catastrophic mismanagement of the army. His vivid accounts of the appalling conditions in medical care, where wounded soldiers suffered due to administrative neglect, provoked widespread public outrage.

Russell's influence reached its zenith with his coverage of the legendary yet tragic charge of the Light Brigade at Balaklava. His portrayal of the senseless slaughter of Britain's elite under artillery fire triggered a societal storm, and the impact of his reporting was immediate, reaching the House of Commons. Drawing upon the evidence Russell provided, parliamentarian John Arthur Roebuck successfully called for the creation of a commission of inquiry. This event marked a turning point: the political crisis incited by Russell's revelations ultimately culminated in the resignation of Aberdeen's government.

However, Russell's legacy was not limited to criticism. He showed deep humanism, drawing attention to the injustice of the award system, which ignored the exploits of ordinary soldiers. It was W. Russell who initiated an appeal to Queen Victoria with a proposal to honor bravery regardless of rank or origin. This initiative laid the foundation for the creation of the Victoria Cross – an award that became a symbol of recognition of the personal valor of a simple soldier.

Thus, W. Russell proved that the pen of a journalist can be a more effective weapon than bayonets. He not only covered the truth about the war, but also forced the state to become more responsible to its people and army, forever changing the standards of military journalism.

At the same time, this period revealed the darker aspects of journalism. The relentless pursuit of circulation gave rise to the "yellow press", in which the pursuit of sensational effect often took precedence over factual accuracy. This development created a paradox: while the press contributed to public enlightenment and the democratization of knowledge, it also conditioned audiences to a simplified and emotionally charged perception of events, leaving mass consciousness vulnerable to populism and manipulation.

The Spanish-American War of 1898 exemplifies this phenomenon, representing not only a territorial reshaping of the world but also the first armed conflict significantly

² *The Times*. Archive <https://www.thetimes.com/tto/archive/find/william+howard+russel/w:1853-01-01~1856-01-01/6>

provoked and amplified by the media. During this time, newspaper headlines wielded greater influence than diplomatic correspondence, as the circulation rivalry between media magnates William Randolph Hearst and Joseph Pulitzer escalated tensions between nations.

By the end of the nineteenth century, New York had become the epicenter of an intense competition for readership. Hearst (*New York Journal*) and Pulitzer (*New York World*) recognized that dry reporting of facts alone failed to attract audiences. To boost circulation, they pioneered yellow journalism, a style characterized by sensationalism, exaggeration, and the deliberate manipulation of readers' emotions.

The Cuban uprising against Spanish rule became the perfect fuel for this machine. Newspapers painted the Spaniards as medieval tyrants torturing civilians. Even if there was no real news, journalists invented it. The famous phrase of W. Hearst to the artist F. Remington – “You provide the drawings, and I will provide the war”³ – became a manifesto of this era. The press did not just cover events, it created reality.

The culmination of media pressure was the explosion of the American cruiser “Maine” in the port of Havana on February 15, 1898, during which 266 sailors died. Although there was no objective evidence of Spain's guilt, W. Hearst's newspaper came out the next day with a headline about a Spanish mine and drawings of the “infernal machine”⁴.

Although the real causes of the explosion were not established at that time (modern studies suggest spontaneous combustion of coal in the hold), the “yellow press” instantly issued a verdict: “This is the work of the Spaniards”!.

Later investigations suggested that a coal bunker fire may have ignited ammunition for the ship's six- and ten-inch guns, which detonated, destroying the forward third of the ship⁵.

Mass hysteria, inflamed by the press, left President William McKinley with limited options. A public saturated with daily reports of alleged Spanish atrocities demanded action, and the rallying cry “Remember the Maine, to Hell with Spain”! effectively pressured Congress to declare war.

Although the Spanish-American War of 1898 lasted only a few months and is often perceived as a regional conflict, its repercussions were global, marking a profound realignment in international politics. The war did more than redistribute colonies; it signaled the emergence of a new world order in which the old European powers ceded influence to an increasingly assertive United States.

For Spain, the defeat represented a painful national reckoning. The loss of its remaining significant colonies in the Western Hemisphere and the Pacific, including Cuba, Puerto Rico, and the Philippines, marked the definitive end of Spanish colonial

³ W. Joseph Campbell You Furnish the Legend, I'll Furnish the Quote. <https://web.archive.org/web/20130603121258/http://www.ajr.org/Article.asp?id=2429>

⁴ Torpedo Hole Discovered by Government Divers in the Maine. *New York Journal*, 5,572 (Extra 6). 17 February 1898. <https://www.loc.gov/resource/sn86071545/1898-02-17/ed-1/?sp=1&r=-0.004,0.034,0.808,0.696,0>

⁵ Marolda (2016) Theodore Roosevelt, the U. S. Navy and the Spanish-American War Publisher: Springer, 117 p. D. Wegner. New interpretations of How the USS Maine Was Lost

dominance. This humiliation triggered a deep societal and psychological crisis, historically referred to as the “Catastrophe of ’98”. Yet this national trauma also catalyzed reform: a generation of intellectuals, later known as the Generation of ’98, began to seek a renewed Spanish identity rooted not in conquest but in culture and domestic development. Paradoxically, liberated from the burdens of empire, Spain was able to redirect its energies toward internal modernization and the strengthening of national institutions.

For the United States, the consequences were markedly different. A nation that had long adhered to the Monroe Doctrine⁶, restricting its influence to the Americas, suddenly acquired territories thousands of miles from its continental shores.

The annexation of the Philippines, Guam, and Puerto Rico transformed the United States into a full-fledged empire, fundamentally altering the trajectory of its foreign policy. The new strategic reality demanded a powerful ocean-going navy and overseas bases, and it made the construction of the Panama Canal inevitable, enabling rapid naval transit between the Atlantic and Pacific Oceans. In effect, the United States assumed the role of a global enforcer, a position later formalized in the foreign policy of President Theodore Roosevelt.

The outcomes for Cuba and the Philippines, however, were more ambiguous. Cuban independence from Spain was nominal: under the Platt Amendment, the United States retained the right to intervene in the island’s internal affairs, effectively rendering Cuba an economic and political satellite. In the Philippines, the situation proved even more tragic. The local independence movement, which initially welcomed American forces as liberators, quickly recognized that one colonial ruler had simply been replaced by another. This realization precipitated the Philippine-American War, a bloody conflict that represented the first serious test of American imperialism and underscored the complex consequences of the nation’s newfound global reach.

In short, the Spanish-American War was the “initiation” of the United States as a world power. It destroyed the old Spanish order, created the prerequisites for American dominance in the 20th century, and forever changed the political map of the Caribbean and the Pacific. The consequences of 1898 are still felt today: from the status of Puerto Rico to the presence of the US military base in Guantanamo. It was a conflict in which the old colonial ethic clashed with the new ambitions of an industrial power, determining the vector of world development for decades to come.

The influence of the press on the outbreak of the Spanish-American War demonstrated the dangerous power of manipulation. The media first showed that they could shape foreign policy by playing on the lowest instincts of the crowd—anger, pity and patriotic fanaticism. This period became a harsh lesson that when journalism turns into a tool of propaganda for profit, the price of sensation becomes human lives.

However, it is worth mentioning another important aspect of the press development in the second half of the 19th century. For stateless nations, in particular for Ukrainians, the press became a surrogate for parliament and the army. In conditions when political activity was limited or prohibited, magazines became the only place where the national

⁶ Monroe Doctrine: Primary Documents in American History. <https://guides.loc.gov/monroe-doctrine>

idea could live. Every article in a Galician or Dnieper newspaper was an act of resistance. The power of the printed word was so tangible that imperial governments spent enormous resources on censorship, understanding that one free newspaper was more dangerous than a regiment of soldiers.

In particular, during the second half of the nineteenth century, when Ukrainian territories were divided between the Russian and Austro-Hungarian Empires, the Ukrainian nation existed in a state of “invisibility”. Deprived of its own state institutions, army, and schools, the only space of relative autonomy and expression was the printed page. During this period, the press assumed a role that went beyond the mere dissemination of news, functioning as a surrogate for state institutions and a focal point around which modern national identity began to crystallize. At a time when imperial borders sought to fragment the population, magazines became cognitive and cultural bridges. The St. Petersburg publication *Osnova*, launched in the early 1860s, emerged as the first prominent manifesto of Ukrainianism. It demonstrated that the Ukrainian language was not a “rural dialect” but a fully developed instrument of high culture. Intellectuals reading *Osnova* in Poltava or Chernihiv experienced a sense of belonging to a shared socio-cultural space, effectively forging a nationwide intellectual community in a context where official authorities recognized only provincial identity.

In conditions of statelessness, language assumed the role of the primary marker of sovereignty. For Ukrainian publications, the struggle to print in the native language was inseparable from the struggle for national existence. Imperial policies, such as the Valuev Circular and the Ems Decree, sought to assimilate Ukrainians into the category of “Little Russians”, effectively erasing their historical and cultural identity. In response, the press either moved into the intellectual underground or emigrated abroad. One notable example was Mykhailo Drahomanov’s magazine *Hromada*, published in Geneva, which became the voice of a free Ukraine, operating beyond the reach of imperial censorship. This initiative represented an early form of “diplomacy in exile”, in which a nation proclaimed its political rights to Europe through the power of the written word. In Western Ukrainian territories, where restrictions were less severe, the press assumed a quasi-parliamentary function. The newspaper *Dilo* emerged as a vital chronicle of Galician life, serving not merely to inform but to mobilize. Around its editorial offices, cooperatives, *Prosvita* reading rooms, and political societies were established. In doing so, the press educated Ukrainians in the responsibilities of citizenship, fostering awareness of economic interests, legal rights, and the importance of participation in representative governance.

The achievements of the Ukrainian press were made possible only through the conscious sacrifice of the national elite. The launch of the daily newspaper *Rada* in the early twentieth century, financed by Yevhen Chykalenko, marked the culmination of this effort. Chykalenko recognized that a nation without a daily press was a nation without a future. *Rada* served as a liberal-leaning Ukrainian-language newspaper in the Dnieper region, covering socio-political, economic, and literary topics.

Ukrainian publications of the late nineteenth century accomplished what had once seemed impossible: they transformed an ethnographic population into a politically conscious nation. The press became a form of soft power, preserving national identity amid imperial domination. Editorial offices functioned as surrogate state institutions,

while newspaper columns acted as symbolic borders. Through this textual and intellectual fortification, Ukrainians survived an era of prohibitions and emerged into history as a mature people, prepared to assert their right to self-determination and nationhood.

In summary, it can be asserted that, during the second half of the nineteenth century, the press effected a profound revolution in human relations. It reduced temporal and spatial distances, brought continents closer together, and gave voice to those previously compelled to remain silent. The press became a force capable of instigating wars, toppling governments, and reshaping the course of history, thereby laying the foundations for the modern information society.

Another pivotal milestone in the evolution of mass media was the advent of radio, which for the first time enabled the real-time transmission of information, overcoming vast distances and reaching audiences irrespective of literacy levels. Emerging in the 1920s, radio disrupted the monopoly of print media. Its most significant innovation was the shift from visual to auditory perception: for the first time, individuals could receive news the instant it occurred. Geographic barriers were eliminated, and the announcer's voice resonated simultaneously in the offices of the capital and in remote rural households, inaugurating a new era of immediacy in mass communication.

The transformation in the information perception occurred on multiple levels. First, radio eliminated the requirement of literacy, making it accessible to everyone, from children to the elderly, and uniting the nation within a single information space. Second, while newspapers appealed primarily to logic, radio spoke directly to the emotions. Intonation, pauses, and a lively voice created the illusion of personal communication. Politicians quickly recognized this, harnessing radio as a potent instrument for both manipulation and mass mobilization. Third, whereas newspapers were ritualized, including morning coffee accompanied by reading, the radio functioned as a background medium, allowing audiences to consume content while performing household tasks, thereby inaugurating the era of multitasking.

The advent of radio also fundamentally reshaped the structure of messages. Texts became simpler, sentences shorter, and vocabulary more colloquial. New genres emerged, including on-site reporting, radio plays, and music charts. Advertising underwent a parallel transformation: static print ads gave way to jingles and sponsorship mentions, which were seamlessly integrated into the broadcast itself, creating a more dynamic and immediate form of commercial communication.

The transition from the press to radio marked the emergence of mass culture. Media ceased to function merely as a source of information and became a constant companion in daily life. Radio taught audiences to live in a global rhythm, where news no longer waited for the morning paper but arrived instantaneously, shaping the tempo of social experience.

However, alongside these advancements, certain negative consequences became evident. Radio laid the groundwork for a "society of the spectacle", in which images and sounds often carried greater weight than facts. Authoritarian leaders quickly recognized this potential, understanding that control over the microphone and the film camera equated to control over the population and, ultimately, the state itself.

The interwar period of the twentieth century was marked by a profound paradox: technological progress, which was expected to promote enlightenment, increasingly became an instrument for the subjugation of the human spirit. During the 1920s and 1930s, the consolidation of authoritarian and totalitarian regimes in Germany, the USSR, and Italy relied not solely on military power but, more decisively, on unprecedented control over the information space. Media of this era ceased to be mere conveyors of news and instead functioned as engineers of human consciousness, constructing a closed reality in which the will of the leader was presented as the sole truth. For the first time, mass communication was deliberately employed not just to inform, but as a technology of comprehensive mental control over the population.

A defining feature of this period was the integration of mass psychology with emerging technical capabilities, particularly radio and cinema, which amplified the capacity of regimes to shape perception, manipulate emotion, and consolidate authority.

Radio proved to be an ideal instrument for authoritarian control, enabling leaders to “enter” the private spaces of citizens. Millions could hear the same speech simultaneously, fostering a sense of collective unity and shared purpose in pursuit of the regime’s goals. The leader’s voice, amplified through speakers, created the illusion of omnipresence. Unlike newspapers, which required critical engagement, radio directly appealed to emotion, rhythm, and intonation, transforming the nation into a synchronously pulsating social organism. Oratory – whether Hitler’s impassioned exclamations or Stalin’s measured, “fatherly” addresses – was employed to influence the subconscious, bypassing the rational filters associated with reading. To maximize reach, the state subsidized inexpensive receivers, such as the German Volksempfänger (“people’s receiver”), which were deliberately limited in range to restrict access to foreign broadcasts.

If radio functioned as the voice of the regime, cinema became its face. In the 1920s and 1930s, film demonstrated its unparalleled power as a medium of mass suggestion. Authoritarian governments invested heavily in the creation of monumental cinematic productions. German and Soviet filmmakers produced documentaries and feature films that transcended mere reporting, constructing mythologized realities designed to reinforce ideological narratives and solidify the perception of the state as an omnipotent and heroic force.

Through the cinematic screen, viewers were subjected to carefully constructed aesthetics of strength, order, and sacrifice. Images of idealized athletes, endless military parades, and the solemn gaze of the leader were designed to program the subconscious. A crucial component of this strategy was the newsreel, screened before each film: it portrayed a “happy life” and the “triumphs of socialism or the nation”, even as society in reality endured shortages, repression, or social unrest.

Equally significant was the role of the press in consolidating totalitarian regimes. In the 1920s and 1930s, the traditional print media in the USSR, Germany, and Italy underwent strict unification. Plurality of opinion was systematically eliminated through state censorship and the establishment of centralized information agencies. Newspapers became instruments of the “big lie”, transmitting ideologically engineered narratives rather than independent reporting.

A defining characteristic of totalitarian journalism was its artificial genesis. Unlike traditional media, which developed organically in response to social needs, totalitarian press was deliberately created by party leadership as a tool for maximal propagandistic influence, shaping public consciousness according to the strategic objectives of the regime.

The press of the USSR in the 1930s exemplified the systematic manipulation of mass psychology. It relied on unification of content, with newspapers reporting the same events using identical headlines and epithets; simplification, reducing complex social and economic issues to the binary struggle of “us” versus “them”; and repetition, whereby theses printed and reprinted in thousands of copies gradually assumed the status of indisputable truth. The media also constructed and perpetuated the image of the enemy, continuously marginalizing groups such as “kulaks”, intellectuals, and scientists, thereby legitimizing future repression. Simultaneously, the press created an alternative reality: during the Holodomor, reports celebrated overfulfilled production plans and depicted a “joyful life”, while critical information was systematically excluded from circulation.

In effect, journalism under totalitarian regimes became a tool for the engineering of human consciousness, cultivating a generation that trusted the printed word over their own perceptions – a condition crucial for the survival of the regime. This historical experience provides a cautionary lesson for contemporary democratic media, highlighting the importance of pluralism, transparency, and checks and balances to prevent the manipulation of public perception.

Overall, it can be asserted that the media played a decisive role in the establishment of authoritarian regimes in the 1920s and 1930s. Radio broadcasting, which unified the masses, and cinema, which impressed with monumental imagery, were indispensable tools for achieving unprecedented levels of social mobilization and loyalty. This period offers a stark historical lesson: communication technologies, intended to connect people, can become instruments of tyranny in the hands of authoritarian leaders. The tragedies of this era underscored that freedom of speech is not merely a democratic value but a fundamental prerequisite for the survival of humanity.

Yet, the experience of radio also demonstrated its potential as a force for resistance. During the Second World War, radio became a critical instrument for occupied populations, providing access to objective information and serving as a unifying force. The voices of leaders and reports from the front lines sustained morale and reinforced faith in eventual victory during the darkest moments of the conflict.

World War II was the first truly global conflict, fought not only on land, at sea, and in the air, but also through the airwaves. In this context, radio emerged as both a vital source of factual information and a tool of psychological resilience, demonstrating the dual power of mass communication in times of crisis.

Unlike newspapers, which required printing and physical distribution, radio could cross borders and front lines instantly, becoming the principal source of news for millions. While Nazi propaganda employed “black radio” to demoralize enemy populations, the Allies leveraged the airwaves to coordinate military operations and sustain morale in occupied territories.

During the Second World War, the British Broadcasting Corporation (BBC) evolved from a national broadcaster into one of the most powerful instruments of information

warfare in history. Its role extended far beyond the mere transmission of news, becoming a symbol of hope for occupied Europe and a central component of Allied strategic efforts.

The BBC's defining strategy was objectivity. In contrast to Joseph Goebbels' manipulative and often deceptive Nazi propaganda, the BBC reported even on British military setbacks, cultivating an extraordinary level of credibility. Citizens in occupied countries, including France, Poland, the Netherlands, risked their lives to listen clandestinely to the "Voice of London", confident that its reports were accurate. By the end of the war, the BBC was broadcasting in forty-five languages, reaching global audiences and demonstrating the unparalleled power of radio as both a tool of information and a symbol of resilience.

During the Second World War, radio came to personify the conflict. The voices of political leaders became a constant presence in everyday life, creating the illusion that the head of state was speaking directly into the homes of citizens. In this way, mass communication evolved into a powerful instrument for both mobilization and psychological support.

One of the most significant moments in British history occurred on 3 September 1939, when King George VI addressed the people of the British Empire. In his speech, he framed Britain's entry into the war not as a quest for territory, but as a defense of the fundamental principle that "might is not right". The king acknowledged the grave challenges ahead while emphasizing that victory was essential for the preservation of world order and freedom. His words, measured yet resolute, declared: "*We are forced to accept the challenge... It is a matter of everything we value ourselves, and of everything that is necessary for the peace and security of the whole world*"⁷. This broadcast exemplified the capacity of radio to unify populations and reinforce collective resolve in times of crisis.

Winston Churchill's speeches, including the iconic "*Blood, Sweat and Tears*"⁸ and "*We Shall Fight on the Beaches*",⁹ were pivotal to the fate of Britain during the Second World War. They went beyond mere reporting of military developments; they transformed national despair into resolute determination, rallied the population around the cause of resistance, and became enduring symbols of the indomitable British spirit.

Similarly, Charles de Gaulle emerged as the "voice of France" through his broadcasts on the BBC. His addresses not only inspired the morale of the French Resistance but also played a central role in the creation of the Free France movement. On 18 June 1940, de Gaulle delivered his first speech from the BBC studios in London. Although its initial audience was small, the address became legendary. The core message – "*France has lost the battle, but has not lost the war*" – was a call to officers and soldiers in Britain to join him in continuing the struggle. This broadcast is widely recognized as the symbolic birth

⁷ Speech by King George VI, delivered on 3 September 1939. <https://www.youtube.com/watch?v=WY19o5WY1Is>

⁸ Winston Churchill Blood, Toil, Tears and Sweat <https://winstonchurchill.org/resources/speeches/1940-the-finest-hour/blood-toil-tears-sweat/>

⁹ Winston Churchill We Shall Fight on the Beaches. <https://winstonchurchill.org/resources/speeches/1940-the-finest-hour/we-shall-fight-on-the-beaches/>

of the French Resistance¹⁰, demonstrating the transformative power of radio as a tool for political leadership and national mobilization.

In his broadcasts, Charles de Gaulle consistently reminded listeners that France was not only a defeated mainland state but also a vast colonial empire and a participant in a global alliance resisting fascism. His rhetorical style was concise yet highly meaningful. Using short, powerful phrases, he appealed to the historical dignity, honor, and enduring identity of France, encouraging citizens to view the struggle not as a lost cause but as a continuation of a long national tradition of resistance.

In the United States, radio also became a key instrument of political communication through the famous “Fireside Chats”¹¹. These were a series of about thirty radio addresses delivered between 1933 and 1944 by Franklin D. Roosevelt. Speaking in a calm and conversational tone, Roosevelt explained complex government policies directly to ordinary citizens. During the years of the Great Depression, he used these broadcasts to clarify the goals of the New Deal, helping Americans understand the measures being taken to restore the economy and rebuild financial stability.

When the World War II began, Roosevelt’s radio addresses shifted toward explaining the strategic role of the United States in the global conflict. Through these talks, he prepared the American public for the enormous sacrifices that the war would require and emphasized the necessity of national unity. Thanks to this direct and personal form of communication, Roosevelt was able to overcome the crisis of public trust in government institutions and reassure millions of citizens during some of the most difficult years in modern history. Radio thus proved to be not only a channel for transmitting information but also a powerful tool for building confidence, maintaining morale, and strengthening democratic leadership.

An important aspect of radio broadcasting during periods of global confrontation was the creation of a unique and extremely important cultural bridge. Radio did not only transmit information; it connected people emotionally and culturally across borders and battle lines. Among the most influential voices of that era were the BBC, which became a symbol of truthful reporting for occupied Europe, and the American Forces Network (AFN), established to broadcast to American troops stationed abroad. The music that flowed from radio receivers played a crucial psychological role. Rhythmic jazz on AFN, along with patriotic songs and the steady, confident voice of the BBC announcers, gave soldiers and civilians alike a chance to briefly escape the harsh realities of wartime life. These broadcasts offered moments of emotional relief and reminded listeners of the cultural values and freedoms for which the war was being fought. Thus, radio during the Second World War functioned not only as a source of information or propaganda, but also as a powerful cultural connector, helping to sustain morale and preserve a sense of shared humanity in the midst of global conflict.

Special broadcasts also played a crucial role in sustaining the morale of soldiers during the war. Legendary musical performances by Glenn Miller, along with dedicated radio programs for expeditionary forces, helped maintain the fighting spirit of troops

¹⁰ Charles de Gaulle “L’appel du 18 juin” <https://reallanguage.club/francuzskie-teksty-urovnya-vyshe-srednego-s-audio/lappel-du-18-juin-2/>

¹¹ Franklin Roosevelt (2012). *Fireside Conversations*. Kaunas: Eridanas, 352 p.

stationed in the most remote parts of the world, from the deserts of North Africa to the jungles of Burma. The familiar voice from a loudspeaker reassured soldiers that they were not forgotten and that someone was waiting for them at home. In this way, radio during the World War II demonstrated that technology itself is only a tool. In the hands of dictators, it could become a mechanism for controlling minds and spreading propaganda; yet in the hands of those fighting for freedom, it became a powerful instrument for uniting people against tyranny and strengthening collective resilience.

At the same time, the picture of media development during the war would be incomplete without mentioning newsreels. These short documentary films, shown in cinemas before the main feature, became the primary means through which millions of civilians in the rear visually experienced the war. Through moving images of battles, military leaders, and life on the front lines, newsreels transformed from a simple informational format into a powerful instrument of ideological influence, shaping public perception of the conflict and reinforcing national narratives about sacrifice, heroism, and victory.

At a time when television was still in its infancy and newspapers could offer only static photographs, cinemas remained the only place where people could see the war “in motion”. Watching the latest newsreel became an obligatory ritual before the screening of a feature film. Among the most famous were British Pathé News, Die Deutsche Wochenschau, and Soyuzkinozhurnal. These productions formed a unique medium that combined journalism, cinematic artistry, and a powerful instrument for influencing mass consciousness.

The primary function of newsreels was to create a sense of involvement. For civilians in cities such as London, New York, or Moscow, going to the cinema was not merely entertainment but an essential means of staying informed about the war. The short ten-minute bulletins shown before the main film became the only visual window into the reality of the front. Through these moving images, viewers could witness dramatic scenes from the global conflict, including smoke rising above Stalingrad, aircraft carriers launching planes in the Pacific, or the destruction of Berlin during the final stages of World War II. Such footage created a shared emotional experience across entire societies, transforming distant battles into a collective national narrative and making the war feel personal for every citizen.

Newsreels of that era rarely aspired to strict objectivity; rather, they functioned as instruments of state policy and ideological influence. Each side of the conflict developed its own media language. Totalitarian regimes such as Nazi Germany and the Soviet Union emphasized the scale of collective heroism. Cinematic techniques highlighted military parades, mass formations, and monumental architecture, reinforcing the idea of the power of the state, where the individual appeared only as a small element within a perfectly coordinated national machine.

In contrast, democratic countries, particularly the United States and United Kingdom, more often framed their newsreels around individual courage and the defense of everyday life. Their narratives highlighted soldiers’ personal stories, families waiting at home, and the broader struggle to protect democratic values and civil freedoms.

The true uniqueness of newsreels as a medium became especially evident toward the end of World War II. What had initially served primarily as a tool of inspiration

and mobilization gradually transformed into a tool of revelation and historical documentation. When Allied cameramen entered the liberated concentration camps, the images they captured exposed the horrifying reality of Nazi crimes to the world. These recordings ceased to function merely as news reports; they became documentary evidence during the Nuremberg Trials. For the first time in history, audiovisual media materials were presented in court as irrefutable proof of crimes against humanity, demonstrating that the media could serve not only as a means of persuasion but also as a powerful instrument of historical accountability and justice.

The newsreels of World War II fundamentally transformed the nature of mass media. They demonstrated that a visual image could possess a persuasive power far greater than written text. In this era, the camera became almost as significant as a rifle, and the director's console resembled a command post. Newsreels did more than record events; they constructed a collective memory that, even eight decades later, continues to shape how humanity perceives the tragedy of the war.

A new chapter in global political communication began shortly after the war. On March 5, 1946, in the town of Fulton, Missouri, Winston Churchill delivered a speech titled *"The Sinews of Peace"*, commonly known as the Fulton Speech. This address became a symbolic manifesto marking the emergence of a new geopolitical reality – the Cold War.

The most famous element of the speech was Churchill's metaphor of the "iron curtain". He warned that Central and Eastern Europe had fallen under the growing control of Soviet Union. For Western democratic societies, this statement was a sobering realization: the victory over Nazi Germany had not ushered in the long-awaited era of lasting peace. Instead, the world was entering a new period of ideological confrontation that would dominate international politics for decades.

After the speech in Fulton, Soviet propaganda quickly portrayed Winston Churchill as one of the main enemies of peace. Nevertheless, subsequent historical developments largely confirmed his warnings. The Fulton Speech became one of the intellectual foundations for the creation of the Western system of collective security, including NATO, and for the policy of strategic deterrence that defined international relations for decades. This strategy ultimately contributed to the Western victory in the Cold War without a direct global military confrontation.

The beginning of the Cold War radically transformed the media landscape. Mass communication ceased to function merely as a means of information dissemination and instead became a powerful ideological weapon. Information itself turned into a component of "soft power", while radio and later television sets in ordinary living rooms effectively became part of the geopolitical front line.

For much of the 20th century, the real borders between opposing political systems did not pass only through physical checkpoints or barbed wire. They also extended through the Earth's ionosphere, where radio signals traveled across continents. From the second half of the 1940s onward, the world entered the era of the so-called "radio war". During this period, which lasted until the end of the Cold War, radio evolved from a primarily domestic communication tool into a mechanism of cross-border influence. Shortwave broadcasting (3–30 MHz) allowed signals to travel thousands of kilometers by reflecting off the ionosphere, making it extremely difficult for governments to completely block

foreign information. As a result, the ideological struggle between the East and the West increasingly took place through the airwaves. Megawatt transmitters replaced artillery, and words became the ammunition in a global battle for human minds.

The uniqueness of shortwave radio lies in its ability to reflect off the upper layers of the Earth's atmosphere, particularly the ionosphere. In this process, radio waves bounce back toward the surface of the planet, much like a ball rebounding from a ceiling. Because of this phenomenon, a signal transmitted in one country can travel thousands of kilometers and "land" far beyond its original source. During the Cold War, this property made shortwave broadcasting an ideal instrument for ideological influence across national borders.

When authoritarian regimes attempted to isolate their societies behind the metaphorical "iron curtain", they sought to create an information vacuum. Yet shortwave signals ignored visas, borders, and customs controls. A small radio receiver in an apartment in Kyiv or Prague could become a window into a completely different informational reality. Through such devices, listeners could access broadcasts from stations like Voice of America, BBC, or Radio Free Europe/Radio Liberty, whose mission was to transmit uncensored news and alternative viewpoints beyond the barriers imposed by authoritarian governments.

Each of these broadcasters possessed its own distinctive "timbre" and editorial approach, fulfilling specific roles within this invisible struggle for influence. During the Cold War, international broadcasting stations developed distinct identities and strategic roles in the global information struggle.

Voice of America functioned as a showcase of the Western world. Its broadcasts went far beyond simple news reports: they presented elements of American culture, music, and everyday life, including jazz and popular culture. Through this programming, it demonstrated an alternative social model in which freedom of speech, individual opportunity, and cultural diversity were presented as fundamental values.

The BBC embodied the reputation of British journalistic restraint and credibility. Its authority was built on a commitment to strict factual reporting and editorial balance. In an environment where official Soviet media often presented exaggerated achievements, such as reports about the "overfulfillment of economic plans", listeners frequently turned to the BBC to hear more measured and factual accounts of world events. This commitment to reliability created a level of trust so strong that even some government officials quietly relied on its broadcasts for accurate information.

Meanwhile, communist authorities often perceived Radio Free Europe/Radio Liberty as the most dangerous broadcaster. Unlike stations that focused primarily on international developments, Radio Liberty addressed the internal realities of life inside the Soviet bloc. It aired the voices of dissidents, banned writers, and independent thinkers, and reported on topics that were censored in official media, such as the Chernobyl disaster and the Holodomor. In this sense, it functioned as a kind of exiled radio of free thought, offering an alternative intellectual space for audiences living under strict information control.

In contrast, Radio Moscow served as the Soviet Union's primary instrument of state-controlled international messaging. Unlike Western stations, which often

emphasized freedom of information and cultural influence, Radio Moscow broadcasted a carefully curated and ideologically unified image of socialism to audiences around the globe. By the late 1970s and early 1980s, its foreign-language coverage reached up to 75 languages, ensuring nearly global accessibility.

To achieve this reach, the USSR deployed high-powered transmitters and adopted technical strategies such as “ricochet” broadcasting – a technique also used by Western stations to maximize signal penetration and overcome geographical or political barriers. The content consistently promoted an idealized image of Soviet life: reports emphasized full employment, free education and healthcare, social equality, and the triumphs of workers. Each story was framed in contrast to the purported crises, inequality, and social unrest of capitalist nations, reinforcing the USSR’s ideological narrative.

Beyond promoting domestic achievements, Radio Moscow also actively supported anti-colonial and national liberation movements in Africa, Asia, and Latin America. By providing coverage, commentary, and ideological guidance, the station became a key tool of Soviet foreign policy and soft power, shaping perceptions of socialism and advancing Moscow’s geopolitical objectives across multiple continents.

This period of the Cold War radio struggle illustrates the lengths to which the USSR and its satellite states went to control information flow. The so-called “jammers”, massive networks of interference antennas, were designed to obliterate Western broadcasts like the BBC, Radio Liberty, and Voice of America. Entire forests of these antennas sprang up across the Soviet Union, emitting a chaotic mix of noise, static, and harsh signals that sought to drown out any foreign influence.

The confrontation quickly became a game of technological cat-and-mouse. Western broadcasters constantly adjusted frequencies, transmission power, and locations to penetrate the Iron Curtain, while the Eastern bloc invested more in jamming than in the content of their own broadcasts. Despite this, listeners demonstrated remarkable ingenuity: homemade “butterfly antennas”, trips to remote countryside areas, and other creative solutions allowed many to capture the signals.

The distinctive sound of hissing, whistling, and crackling that pierced through the jamming became emblematic. For those who tuned in, it was more than noise; it was a sonic symbol of resistance, a fragile channel to truth in a world of totalized propaganda, and a shared experience that marked the consciousness of an entire generation.

The post-war era marked a radical transformation of everyday life, fueled by economic growth, technological innovation, and mass consumerism. The “Golden Age of Capitalism” created not just wealth, but also time and convenience. Household appliances, including washing machines, refrigerators, and microwaves, liberated people, especially women, from labor-intensive chores, reshaping domestic space and daily routines. Kitchens and living rooms became centers of efficiency, comfort, and social life, rather than spaces dominated by endless work.

Television amplified this transformation. It did not merely entertain; it restructured the rhythm of home life, turning the living room into a shared cultural space where the family consumed news, shows, and advertisements together. The mass media thus became an integral part of daily experience, embedding itself into leisure, education, and consumption.

This period also demonstrated the continuity of the information principle: just as shortwave waves bypassed walls during the Cold War, television penetrated the private sphere, shaping perceptions, desires, and social norms. The post-war technological boom set the stage for a society increasingly defined by information, connectivity, and immediacy, laying the groundwork for the digital age that would follow.

The 1950s truly marked a tectonic shift in the media ecosystem. Television did not simply add another channel of information; it redefined attention itself, becoming the primary lens through which people experienced politics, culture, and entertainment. The “golden age” of television meant that radio, newspapers, and even cinema had to reposition themselves in a world where the moving image dominated.

Radio evolved from being the center of family life to mobile and ambient media. With the transistor, it became a companion on car rides, at the beach, or during household chores, focusing on music, brief news, and entertainment that could compete with TV’s visual appeal. Print media, facing the immediacy of television, shifted toward analysis, commentary, and visual storytelling. Newspapers and magazines could no longer rely solely on breaking news; instead, they offered in-depth reports, large photo essays, and investigative journalism – formats that leveraged the reflective and tangible nature of print in contrast to TV’s instant, visual spectacle. In essence, television reshaped the hierarchy of media, creating a feedback loop where all other forms had to adapt, specialize, or risk obsolescence, setting the stage for the multi-platform media landscape that defines the modern era.

The rise of television in the 1950s delivered a major challenge to cinema, which had long been the dominant medium of mass entertainment. As audiences could now watch moving images at home without paying for theater tickets, cinema attendance declined sharply. To lure viewers back, film studios emphasized what television could not yet provide: color, widescreen formats, and spectacular scale. This led to the production of grand historical epics and large-scale dramas with thousands of actors, reinforcing the superiority of the cinematic experience over the small, black-and-white television screen.

At the same time, the development of television unfolded amid the ideological rivalry of the Cold War, between Western democracies and socialist states. In the Soviet Union, television was not merely a technological achievement; it became a strategic instrument of state propaganda and cultural unification. From early experiments with small, fuzzy screens to the grand teleconferences of the Perestroika era, Soviet television evolved into a medium that reshaped daily life, social structures, and political consciousness. It transformed from a novelty into a powerful tool of state ideology, illustrating how media technology could be harnessed to influence millions of people and maintain the cohesion of a society under centralized control.

This period highlights a dual phenomenon: in the West, television reshaped culture and leisure, while in the USSR it became a mechanism of ideological consolidation, showing how the same technology can serve both entertainment and political purposes depending on the societal context.

In the early stages, television was perceived as a form of magic, astonishing viewers with moving images transmitted across distances, a marvel that seemed almost

supernatural. Initial experiments, which began before World War II, were interrupted by the conflict, but resumed systematically in the post-war years, when the first professional television centers were established, laying the groundwork for mass broadcasting.

From the late 1940s until 1954, the USSR had only three professional centers: Moscow, Leningrad, and Kyiv¹², which highlights how nascent the medium was. Until 1951, television broadcasting remained episodic and limited, but the creation of the Central Television Studio in Moscow in 1951 transformed it into a daily service, marking the beginning of regular mass television.

At this stage, television was raw and unpolished. Without magnetic tape recording, everything was transmitted live. This period shaped television as “live art”, where spontaneity, unpredictability, and the direct connection between performer and viewer became defining characteristics, long before it evolved into the polished entertainment format familiar today.

The main genres of broadcasts were theatrical performances, in particular, live broadcasts from the Moscow Art Theater or the Bolshoi Theater were the basis of the broadcast. Viewers could see the best productions without leaving their city. Old Soviet films were shown, in this context, television became the main competitor of cinemas. Socio-political reports from major construction projects in the USSR.

Before the launch of the iconic program “Vremya” in 1968, Soviet television news in the 1950s had a very different character. Broadcasts were brief and formal, consisting mainly of an announcer reading messages from TASS (Telegraph Agency of the Soviet Union). There was little visual dynamism, and the news primarily transmitted official information rather than creating a sense of participation.

The advent of the first mobile television stations changed this dramatically. These units allowed broadcasting directly from factories, fields, sports arenas, and other locations, breaking the confinement of the studio and giving viewers a feeling of real-time involvement in events across the country. Television began to move beyond a static announcement system into a medium that could immerse the audience in the life of the nation.

Entertainment also played a major role in establishing television as a central part of cultural life. Broadcasts featured opera singers, folk ensembles, and symphony orchestras, and in the late 1950s, the first prototypes of the future “Goluboy Ogonyok” (“Blue Light”) New Year concerts appeared, combining festivity with national pride.

Yet, nothing captured the public like football broadcasts. Legendary commentators such as Vadym Synyavsky brought games to life with energetic and emotional commentary. In households without a television, neighbors would gather under the windows of those who owned a set just to hear the action, turning TV into a shared communal experience and cementing sports as a cornerstone of early Soviet mass television.

In addition, the first separate sections appeared on the broadcasting network, cartoons were shown and fairy tales were read live, and the first attempts at educational programs (drawing or needlework lessons) also appeared.

¹² Birthday of Ukrainian television: what it was like 70 years ago. *Fakty*. <https://fakty.ua/388739-den-rozhdeniya-ukrainskogo-televideniya-kak-eto-bylo-70-let-nazad>

In 1956, the Second Program was launched, which allowed viewers to choose between two channels, although the second one initially worked only in the evening.

At that time, the television was a “collective” device, the entire entrance or communal apartment gathered around one lucky owner. This created a unique atmosphere of neighborhood unity, where watching the evening news or a concert became a kind of ritual.

Despite technical progress, television remained under the strict control of the State Security Committee and the Communist Party. It was not so much a means of information as a tool for shaping a “correct” Soviet identity.

Professional television appeared in modern Ukraine on November 6, 1951, and this date is considered the birthday of Ukrainian television. On this day, the Kyiv TV Center aired the film “The Great Awakening”, and the next day it broadcast the celebration of the 34th anniversary of the October Revolution.

Later, TV centers appeared in Donetsk (1955), Odessa (1956), and Lviv (1957).

In the 1960s and 1970s, Soviet television evolved into a truly mass medium. The construction of the Ostankino TV Tower in Moscow, coupled with the launch of the Orbit satellite system, allowed broadcasts to reach thousands of kilometers, creating the nationwide phenomenon of the “Soviet TV viewer”. With only two or three channels available, virtually the entire country watched the same programs simultaneously, reinforcing a sense of shared experience and collective reality.

This period projected an illusion of stability. Television broadcasts offered a carefully curated vision of life: reports on agricultural or industrial achievements, performances of the ballet “Swan Lake”, intellectual quiz shows, and gentle children’s fairy tales. Behind this polished facade, however, was strict censorship. Anchors of programs like “Vremya” were expected to embody perfect diction and absolute loyalty; any deviation or improvisation could lead to immediate dismissal. In this way, television became a central instrument for shaping the “Soviet person”, promoting uniform standards of thought, morality, and values.

The late 1980s, with Glasnost, brought a radical transformation. Television broke free from its sterile, idealized mold. Programs such as “Vzglyad” and “Do i posle polunochi” challenged the state’s monopoly on information. Audiences were exposed to rock music, spirited political debates, and the harsh reality of consumer shortages, marking a dramatic shift in the role of television from a tool of ideological control to a platform reflecting the diversity and contradictions of society.

Indeed, the late Soviet television era revealed both the strengths and contradictions of the medium. On one hand, TV had proven its ability to unite a vast and diverse territory into a single information space, shaping collective consciousness and national identity. On the other, it exposed its irrational and performative side, including psychics “healing” through screens, sensational shows, and other mystifications highlighted a society in transition, where old ideological certainties had eroded and new social norms had yet to stabilize.

Soviet television, over its lifespan, mirrored the trajectory of the state itself. It began as a dream of a bright future, turned into a monolithic instrument of control during times of stagnation, and, ultimately, became a catalyst for change during Perestroika.

Soviet TV was able to unite a vast territory into a single information space, but could not withstand the collision with the reality that it had tried to embellish for so long.

The philosophical divide with the West was striking. In the Soviet Union, state monopoly meant television defined reality for its viewers; dissenting perspectives were invisible. In contrast, Western broadcasting, largely independent of the government, could critically analyze, interpret, and even challenge reality, fostering a more dynamic, pluralistic, and resilient media ecosystem. This fundamental difference shaped not just the content, but the role of television in society either as a mirror of authority or as a forum for dialogue and reflection.

A defining characteristic of the Western model of television was its inherent heterogeneity. Its development proceeded along two principal trajectories. The European trajectory was oriented toward the concept of “educational service”, embodied in public broadcasting systems in which cultural and educational functions were accorded priority. By contrast, the American trajectory was grounded in what is commonly termed “commercial Atlanticism”, characterized by privately owned broadcasting institutions whose primary objectives were profit generation and audience entertainment.

The Western television model demonstrated that competition, whether market-based, as in the United States, or ideological, as in Europe, constituted a significantly more effective driver of development than the centralized system of state broadcasting that prevailed in the Soviet Union.

The technological dimension of industry development likewise exhibited substantial divergence. Operating within the framework of a free-market economy and oriented toward consumer demand, Western countries achieved an unprecedented pace of technological advancement during the 1950s, in contrast to the constraints imposed by the centrally planned economy of the Soviet Union. Empirical indicators illustrate this dynamic: whereas in 1950 only 9 percent of American households owned a television set, by 1959 this figure had risen to 86 percent. In 1953, the NTSC standard was adopted in the United States, marking the beginning of regular color broadcasting, although widespread diffusion of color television did not occur until the 1960s. Furthermore, in 1956, the company Ampex introduced the first commercially viable video recorder, thereby enabling the recording and subsequent editing of television programming.

The European model of television was grounded in the principles of public service broadcasting, as exemplified by institutions such as the British Broadcasting Corporation (BBC), the German ARD, and the French Radiodiffusion-Télévision Française (RTF). Within this framework, the primary objective was not commercial profit, but rather the provision of information, education, and cultural enrichment for citizens.

Funding was predominantly secured through license fees, a mechanism that enabled broadcasters to operate with relative independence from audience ratings and commercial pressures. As a consequence, programming schedules were characterized by a substantial presence of classical music, sophisticated theatrical productions, and in-depth analytical content. This orientation fostered a form of “high culture” television which, while intellectually and culturally valuable, was at times criticized for its conservatism and its limited responsiveness to the entertainment preferences of younger audiences.

In contrast, the development of the American model unfolded within a commercial paradigm shaped by the principles of the free market and private enterprise. In the United States, television emerged as a direct extension of capitalist ideology, wherein the broadcast spectrum was conceptualized as a commodity subject to market exchange rather than as an exclusive state prerogative. This approach effectively redefined the audience as a consumer segment, while program content assumed the function of a strategic instrument for attracting and maximizing advertising revenue.

This development gave rise to the phenomenon commonly described as the “dictatorship of ratings”. In the context of intense market competition, major television networks, such as NBC, CBS, and ABC, were compelled to produce content capable of attracting the broadest possible audience. As a result, a range of genres emerged that would later become canonical within global television culture, including family situation comedies, soap operas, game shows, and late-night entertainment programs. While this orientation toward mass appeal entailed a certain simplification of thematic content in favor of entertainment value, it simultaneously rendered television a highly dynamic, adaptable, and emotionally resonant medium for a wide audience.

Television also played a central role in constructing and disseminating an idealized model of consumer society. Commercial advertising, seamlessly integrated into programming, projected images of an “ideal life”, thereby shaping and standardizing norms related to lifestyle, fashion, and consumption. This process contributed to an unprecedented degree of cultural homogenization, as audiences across different regions of the country were increasingly inclined to purchase similar goods and respond to similar forms of humor.

Perhaps the most consequential aspect of television’s development in the United States was its transformative impact on the public perception of political power. A fundamental shift in the relationship between politics and mass communication began in 1952, when political advertising first appeared on American television screens, thereby inaugurating a new era in the organization of electoral processes. The first television-based presidential campaign was conducted during that year’s election, prominently featuring the Republican candidate and World War II general Dwight D. Eisenhower, whose media presence exemplified the growing centrality of television in political communication.

This historic campaign was called “Eisenhower Answers America”¹³. It demonstrated a new format of interaction with the electorate: the politician ceased to be an unattainable figure from the newspaper columns, turning into an interlocutor who addresses every citizen directly in his living room. It was this moment that laid the foundation for modern political communication, where visual image and media presence became decisive factors for success.

Yearly, television captured people’s consciousness more and more, it became an integral part of their existence. The fifties were a decade when the world became “smaller”, and the living room of each house turned into a window to the big world. The image of politics and methods of campaigning at that time moved from the rostrum

¹³ Eisenhower Answers America <https://www.c-span.org/program/vignette/eisenhower-answers-america/144965>

directly into the living rooms of voters. The first televised debates can serve as an example.

On 26 September 1960, the first televised debates between candidates for the office of President of the United States took place, featuring John F. Kennedy and Richard Nixon¹⁴. A particularly significant dimension of these debates was the manner in which they revealed a division within American society that was not primarily ideological, but rather rooted in differing modes of media consumption. Those who followed the debates via radio tended to conclude that the more experienced Vice President Nixon had prevailed over his younger opponent. In contrast, the millions who watched the broadcast on television perceived a markedly different outcome, one that ultimately proved decisive in shaping the result of the presidential election.

This event marked the emergence of what may be termed “visual politics”. Prior to 1960, electoral judgments were formed largely on the basis of speech content, press coverage, and vocal delivery. The advent of television introduced an additional and highly consequential dimension: the visual evaluation of candidates, encompassing elements such as physical appearance, demeanor, and body language, which henceforth became integral to political communication and voter perception.

This episode may be interpreted as a clear instance of form prevailing over content. While Nixon relied on factual argumentation, television audiences were more influenced by his visual appearance, which conveyed fatigue. Kennedy, by contrast, offered a compelling visual image of confidence and future-oriented leadership. The debates thus demonstrated that, in the television era, a politician must function not only as a strategist but also as a persuasive on-screen performer.

The consequences of this shift remain evident in contemporary political practice. Since 1960, electoral campaigns have increasingly prioritized image construction and nonverbal communication. Kennedy’s narrow victory suggests that even minor differences in televised perception can significantly influence electoral outcomes.

More broadly, the 1960s marked the transition to a new visual paradigm. Television evolved from a technological innovation into a central medium shaping public consciousness, transforming the way societies perceive politics, culture, and the wider world.

The first and most important role of television in the 1960s was to synchronize humanity. It was a decade of “shared experience”. When Neil Armstrong stepped onto the surface of the Moon in July 1969, millions of people around the world held their breath in front of their screens at the same moment. Television created the effect of presence that was previously impossible. The world became closer, and events on another continent began to be perceived as the personal history of each viewer.

However, this closeness also had its downside, a painful one. The 60s became a time of “war in the living room”. For the first time in history, the horrors of real combat operations (in particular, the Vietnam War) were shown on the screens during the dinner of an average family. This radically changed the role of society in the political process. Television deprived governments of the monopoly on truth – seeing real

¹⁴ The Kennedy-Nixon Debates. <https://www.history.com/articles/kennedy-nixon-debates>

footage of destruction, people became active participants in anti-war movements. The picture turned out to be more powerful than thousands of official speeches.

In addition, the 1960s laid the foundations of modern mass culture. Television became the central element of domestic life, often functioning as a new “home hearth” around which families gathered for shared viewing. In this way, it shaped everyday routines and created common cultural experiences for millions of viewers.

Through entertainment, programming and advertising, television also influenced fashion, consumer behavior, and lifestyle norms. Commercials and popular shows promoted an idealized vision of prosperity and middle-class life, thereby contributing to the formation of standardized cultural models and a common language of popular culture.

Television therefore did not merely transmit information; it actively participated in the construction of social identity. By providing simultaneous access to major cultural and political events, it fostered a sense of collective participation in global processes and strengthened the feeling of belonging to a broader national and cultural community.

During the 1970s and 1980s, television in the United States and Western Europe increasingly assumed the role of a central institution of everyday life. In this period, it evolved from a medium of simple transmission into a powerful cultural actor that influenced values, political attitudes, and patterns of social identity. The influence of this medium went from the social realism of the 70s to the bright neon consumerism of the 80s.

The 1970s may be characterized as a period of maturation for Western television audiences. In contrast to the idealized representations of the nuclear family that dominated the 1950s and 1960s, television programming began to address complex social issues. Situation comedies such as *All in the Family* and *MASH* introduced themes of racism, gender inequality, and the moral ambiguities of war, thereby expanding the thematic scope of popular media.

During this decade, television increasingly functioned as a platform for social reflection and adaptation. Audiences were presented not with idealized figures, but with characters confronting everyday challenges, including disability, divorce, and economic hardship. This shift contributed to broader processes of social democratization, as marginalized groups, particularly women and minorities, gained greater visibility, fostering gradual changes in public attitudes toward increased tolerance and inclusivity.

With the advent of the 1980s, however, the developmental trajectory shifted significantly. The expansion of cable television and the launch of MTV in 1981 transformed the structure of media consumption. Content became more fragmented, rapid, and visually oriented, displacing the relatively discursive and dialogic formats characteristic of the previous decade.

During the 1980s, television played a central role in cultivating a “cult of success”. Popular series such as *Dallas* and *Dynasty* elevated luxury to an object of universal admiration, positioning wealth not merely as desirable but as the primary measure of achievement. Television thus became a key instrument in promoting neoliberal ideals, presenting affluence as both aspiration and norm.

This period also saw a globalization of taste, facilitated by satellite broadcasting. Western, predominantly American, culture acquired a transnational reach, with

teenagers in London, Paris, and Rome adopting similar styles, music, and consumption patterns dictated by what appeared on screen.

Yet this influence carried a more troubling dimension. Television increasingly shaped the “ideal consumer”, with advertising becoming more pervasive and children’s programming often designed to support merchandise sales. The proliferation of content contributed to information overload, blurring the boundaries between reality and mediated images.

The impact of Western television across the 1970s and 1980s was therefore paradoxical. In the 1970s, it encouraged critical reflection and social awareness, exposing societal shortcomings. By the 1980s, it had shifted toward promoting consumption, spectacle, and aspirational fantasies. Together, these decades established the foundations of contemporary media civilization, in which events and experiences unmediated by the screen risk being rendered invisible.

The 1990s were not just another decade for world television, but a point of no return. It was a time when the “blue screen” finally ceased to be just a source of news and evening movies, turning into the main architect of global culture. If the 1980s were an era of cozy family viewing of several national channels, the 1990s brought an aggressive, bright, and boundless “era of abundance”.

The main technical and social feature of the decade was the rise of cable and satellite TV to the forefront. This destroyed the monopoly of state broadcasters. The viewer suddenly realized that he was no longer obliged to watch what was given; he could choose what he liked. The emergence of niche giants such as CNN, MTV and Discovery forever changed the structure of information consumption. News became 24/7, music became visual, and education became entertaining. The world shrank to the size of the screen – events in the Persian Gulf or the tragic death of Princess Diana were broadcast live, creating a single emotional space for billions of people at the same time. It was during this period that television began to explore the limits of human privacy. The 1990s gave the world the phenomenon of reality shows. It was a response to the viewer’s demand for “authenticity”, although over time this sincerity became a masterfully conducted production. The line between private life and public spectacle began to blur, paving the way for the modern era of social media.

The content of artistic broadcasting also changed. The 1990s were the golden age of sitcoms and adult animation. The series “Friends” created a new type of idealized life, and “The Simpsons” and “South Park” demonstrated that cartoons could be sharp political and social satire. Television stopped teaching and began to reflect, reflecting real problems, irony and cynicism of a new generation.

Television in the 90s was dynamic, daring and extremely diverse. It taught us to live in a global village, where every event becomes a common property. It was a time when the TV stopped being furniture and became a full-fledged member of the family, a window into the world, which suddenly became much wider and closer at the same time.

The early twenty-first century was marked by a defining feature of television: technological convergence. The shift from analog to digital broadcasting blurred the boundaries between television, computing, and the Internet. The introduction of

high-definition (HD) formats transformed the aesthetics of the visual frame, enabling television to rival cinema in terms of image clarity, depth, and the scope of special effects. Simultaneously, the proliferation of large, flat, and affordable screens transformed ordinary living spaces into personal home theaters.

A second key feature of early twenty-first-century television was the democratization and personalization of content. No longer bound by fixed schedules, viewers gained control through PVR and video-on-demand services, while reality shows like *Big Brother* and *Survivor* demonstrated the appeal of ordinary people in extraordinary situations. Television became a reflective mirror of society, at times voyeuristic, yet widely engaging. A third development was the transformation of serialized drama. Cable networks such as HBO introduced complex, multi-layered series with morally ambiguous characters (*The Sopranos*, *Lost*), granting screenwriters greater creative freedom. This shift elevated television as a platform for sophisticated storytelling and attracted major film actors to the small screen, challenging the notion that television was a lesser medium.

Finally, globalization and niche programming became defining features of early twenty-first-century television. Hundreds of specialized channels emerged, ranging from 24-hour cooking networks to popular science outlets like Discovery, catering to the specific interests of diverse micro-communities. In summary, contemporary television reflects the loss of a monopoly over time and information. It evolved from a mere signal transmitter into an interactive environment. Despite predictions of its demise in the face of the Internet, television has proved adaptable, transforming into streaming services and mobile content that accompany viewers everywhere.

For centuries, media operated hierarchically, with information flowing from editors or broadcasters to passive audiences. The rise of the Internet, however, constituted a “digital explosion”, reshaping journalistic tools and fundamentally transforming the nature of human communication.

The rapid advancement of computer technologies from the mid-twentieth century led to the emergence of a new global communications system: the Internet. Its origins can be traced to the development of APRAnet, a closed, specialized network created during the Cold War to connect U. S. Department of Defense computer centers with select academic institutions. APRAnet was initially designed to explore communication resilience in the event of a nuclear attack and to facilitate scientific information exchange. By 1969, APRAnet enabled near-instantaneous information transfer between Harvard and the University of Southern California, and in 1972, electronic mail was introduced. During the 1970s and early 1980s, additional networks such as NSFNet, CSNET, Usenet, Bitnet, DECnet, and FIDOnet emerged, but differences in transmission protocols prevented their integration. The adoption of the universal TCP/IP (Transmission Control Protocol / Internet Protocol) by APRAnet allowed these disparate local networks to synchronize, forming a single global “network of networks”, or internetwork. This consolidation marked the creation of the original Internet, transforming a collection of isolated networks into a unified global communication system.

By the second half of the 1980s, the Internet had evolved into a free and open international network, gradually expanding to encompass most countries. Its adoption accelerated dramatically in 1990 with the invention of the World Wide Web by the

English engineer Tim Berners-Lee, which enabled seamless transmission of information across networks. At that time, the global infrastructure comprised approximately 160,000 computers and some 800 distinct computer networks¹⁵.

By the mid-1990s, Internet access remained extremely limited, with less than 1 percent of the nearly six billion people on Earth connected. However, growth was rapid: by 1999, approximately 245 million people were online, rising to 580 million by 2003. According to Internet World Stats, the number of users reached 1 billion in 2005 and 2.4 billion by 2012, representing over 34 percent of the global population¹⁶. By 2017, Internet World Stats reported nearly 3.9 billion users, or 51.7 percent of humanity¹⁷. Projections for 2025 estimate 6.04 billion users, exceeding 73 percent of the world's population¹⁸. The World Wide Web continues to expand rapidly, permeating all spheres of human activity. As the renowned writer, Arthur C. Clarke observed, "Of all the technical innovations that have appeared since the Industrial Revolution, the Internet has become the most significant technological achievement"¹⁹.

The rapid development of the network was due to the popularization of the Internet since the mid-nineties as a widely available and cheap means of communication, as well as its widespread use by commercial organizations. Global informatization is developing rapidly, avalanche-like and unpredictably, significantly ahead of the theoretical understanding of its consequences, although, at the same time, the information revolution poses many questions of a socio-philosophical nature to the world community.

International computer network systems, which enable near-instantaneous information exchange, constitute the foundation of contemporary human communication. Today, the Internet functions as an independent and continuous global communication system, encompassing tools such as e-mail, websites, and various data transfer protocols, all accessible via broadband modems or wireless connections. Personal computers, mobile phones, and handheld devices are equipped to connect to this network. Technically, the Internet is a complex infrastructure of communication lines, servers, hosts, satellites, and protocols, integrating hardware and software to facilitate global connectivity.

In essence, the Internet is a network linking locations with distinct social, cultural, physical, and functional characteristics. Through these nodes, it enables interaction between individuals, providing diverse resources and channels for transmitting information across varying distances.

The impact of the Internet on media development can be likened to the invention of the Gutenberg printing press, with one crucial distinction: today, every smartphone

¹⁵ Gorbatiuk, T. V. (2013). The role of the Internet in the development of the globalized society. *Philosophy and political science in the context of modern culture*, 5, 146–149.

¹⁶ List of countries by the number of Internet users. <http://ru.wikipedia.org/wiki>

¹⁷ Internet world stats. Available at: <http://www.internetworldstats.com/stats.htm>.

¹⁸ Global Overview Digital 2026 report: key insights about the Internet, social networks and AI in Ukraine. <https://genius.space/lab/zvit-global-overview-digital-2026-golovni-insajti-pro-internet-sotsmerezhi-ta-shi-v-ukrayini/>

¹⁹ Clarke, A. C. (1994). How the world was one, beyond the global village. *Journal of communication*, 44(4), 188–190.

user functions as a “printing house” in their own right. The Internet has disrupted the traditional media’s monopoly over truth and agenda setting. Whereas events once gained significance only when reported by established outlets, a viral video on social networks can now compel global publications to respond to an agenda shaped by ordinary users.

This shift has given rise to citizen journalism, where immediacy and authenticity often outweigh professional editing or editorial approval. Traditional media operated linearly: readers consumed content and could only discuss it within limited social circles. The Internet, by contrast, has made media inherently interactive. Comments, forums, and systems of reposting and liking transform content consumption into a participatory social act. Audiences are no longer passive recipients; they have become co-creators, critics, and distributors. This interactivity compels media organizations to be more agile and responsive, as audience reactions are now measurable in seconds rather than through weeks of letters to the editor.

The Internet has increasingly erased the traditional boundaries between print, radio, and television. Contemporary media functions as a multimedia organism, integrating text with video, podcasts, interactive infographics, and links to primary sources. This convergence has greatly expanded the possibilities of storytelling, enabling audiences to engage with events more deeply than was possible in the era of print alone.

In the digital age, often described as an era of “information chaos”, major media organizations such as *The New York Times*, Bloomberg, Axios, Politico, and *The Times* play roles that extend far beyond simple news dissemination. They no longer serve merely as information providers; they act as architects of cognitive frameworks through which audiences interpret reality. Their influence can be understood as the creation of an intellectual ecosystem, in which each outlet shapes a distinct segment of public perception and understanding.

The New York Times (NYT) has long functioned as the “conscience” of the Western world. By framing issues within a humanitarian and ethical context, the newspaper establishes moral benchmarks. When covering topics such as social inequality or climate change, the NYT does more than report facts; it legitimizes these issues as global priorities. In doing so, it shapes the ideal of the “educated citizen”, for whom ethical judgment and intellectual depth are paramount.

In contrast, Bloomberg cultivates consciousness through the lens of rationalism and quantitative analysis. Its coverage depoliticizes events, presenting them as data to be measured and evaluated. In a world often dominated by emotion, Bloomberg encourages elites to approach risks and opportunities analytically, fostering a pragmatic worldview in which global processes are perceived as an interconnected system of economic relationships.

The emergence of outlets such as Politico and Axios has profoundly transformed political awareness among the broader public. Politico, in particular, demystifies politics, revealing it as a complex interplay of interests, lobbying, and behind-the-scenes negotiations. This approach nurtures a critical, sometimes cynical, yet realistic understanding of the functioning of state institutions.

Axios, by contrast, addresses the modern challenge of limited attention spans. Through its “Smart Brevity” format, it trains audiences to prioritize information:

presenting the core fact first, followed by its significance. This approach cultivates a mode of thinking capable of swiftly distinguishing essential information from noise – a skill increasingly vital in today’s fast-paced environment.

The British *The Times* serves as a guardian of institutional stability. Its editorial role emphasizes faith in authority, tradition, and balance. In an era marked by radicalization and populism, *The Times* acts as a moderating influence, fostering a consciousness that values reputation, historical perspective, and measured judgment over sensationalism.

Together, these publications function as a collective architect of thought. They do not prescribe conclusions but construct the frameworks through which audiences interpret reality. In an age where virtually anyone can be a content creator, these outlets remain critical bastions of verified information. Their role in shaping public consciousness is to establish a shared intellectual space, essential for preventing the fragmentation of global society into isolated informational bubbles.

Conclusions

Human history is often narrated through wars, inventions, or dynasties. Yet it can also be understood as the history of communication. From the earliest cave paintings to today’s billions of social media posts, media have not merely recorded events – they have actively shaped them.

Throughout history, the media have played a dual role: as a mirror reflecting society’s flaws, and as a hammer reshaping collective consciousness.

When Johannes Gutenberg invented the printing press, he did more than simplify the reproduction of books, he shook the foundations of the medieval world. Making the Bible accessible in vernacular languages, rather than Latin, removed the monopoly of truth from a small clerical elite. This innovation fueled the Reformation, advanced the development of science, and ultimately fostered the notion of individual freedom. In this way, the media became a powerful instrument for the emancipation of thought.

Before the advent of newspapers, individuals primarily identified with their village or city. The periodical press of the eighteenth and nineteenth centuries, however, created what historians term “imagined communities”, the foundations of modern nations. By reading the same news as thousands of others, citizens experienced a sense of connection with millions of strangers, and the media became the cohesive force holding vast state structures together.

The 20th century revealed the darker potential of this power. Radio, capable of delivering education to every household, became a formidable tool in the hands of dictators. Leaders such as Hitler and Stalin recognized that control of the airwaves meant control of perceived reality. Media thus emerged as an instrument of mass persuasion and, in some cases, mass manipulation demonstrating that information can be more lethal than conventional weapons.

The Cold War transformed media into a strategic ideological instrument, with shortwave radio playing a pivotal role. Its ability to traverse borders allowed Western broadcasters, such as Voice of America, the BBC, and Radio Liberty, to penetrate the Iron Curtain, presenting alternative perspectives and making information a tool capable of overcoming physical and political barriers. The latter half of the 20th century

witnessed the “golden age” of television, which reshaped culture and daily life. The widespread presence of television in households restructured leisure: radio became mobile and background-oriented, print media turned analytical, and cinema expanded in scale and color. By the 1990s, cable and satellite networks dismantled the monopoly of state broadcasters, introducing niche programming and reality television. During this period, television emerged as a central architect of global culture, delivering news around the clock and fostering an interconnected “global village”.

The early 21st century witnessed both technological convergence and the democratization of content, as the shift to digital formats blurred the boundaries between television and the Internet. Audiences transformed from passive consumers into active participants, controlling their own viewing through video-on-demand services. Television series evolved into sophisticated, multi-layered dramas that rivaled Hollywood in quality, while social networks and citizen journalism eroded traditional media’s monopoly over agenda-setting. Today, every smartphone user can act as a source of information, fundamentally reshaping the nature of communication.

In today’s era of “information chaos”, leading global publications such as *The New York Times*, Bloomberg, and Axios function as both filters and architects of public consciousness. They shape audience thinking by offering distinct interpretive frameworks ranging from humanitarian values and economic pragmatism to in-depth political analysis. Amid the total fragmentation of the information landscape, these outlets remain crucial bastions of verified content, fostering a shared intellectual environment and safeguarding society from disintegration into isolated informational bubbles.

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3.3. Political, Economic, and Security Aspects of International Communications

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Abstract

The relevance of this study is обусловлена the importance of international communications for the development of the global political order, particularly in the context of the intensification of international security challenges. The research aims to examine the political, economic, and security aspects of international communications, as well as to identify the role of geostrategic communications in the implementation of a state's foreign policy interests. A state's strategic communications are conceptualized as a set of purposeful processes of planning, coordination, and implementation of communication activities abroad, aimed at shaping an international information environment favorable to the state, promoting its interests, and influencing public opinion in other countries. Geostrategic communications serve to achieve the key strategic objectives of the state in the international arena, primarily through the promotion of state foreign policy "grand narratives" to international audiences. Public diplomacy is intended to ensure interaction between the state and the external social environment through the use of informational, cultural, media, and other communication instruments to foster intercultural engagement, shape the state's international image, and advance its interests in the geopolitical space. The economic dimension of international communications consists in facilitating interaction among actors of the global economy to ensure the effective development of international trade, finance, investment, and scientific and technological exchange. Digital diplomacy substantially expands the capacities of a state's diplomatic activity, creates new and effective channels of international interaction, and contributes to the formation of a global communication space. The security dimension of international communications involves the protection of the state's information space, the provision of cybersecurity, and the organization of countermeasures against information threats. The scientific novelty of the study lies primarily in the proposed concept of geostrategic communications, which are closely interconnected with political, economic, and security aspects.

Keywords: *international communications, strategic communications, geostrategic communications, public diplomacy, economic diplomacy, communication security.*

Introduction

In the contemporary world, international communications have evolved into an essential mechanism underpinning the functioning of political systems, economic relations, integration associations, and security structures. There has been an intensive development of information and communication technologies, an increasing role of digital media, and the ongoing formation of a global information space. As a result, interactions among sovereign states, international organizations, transnational actors, and social institutions across different countries are undergoing significant

transformation. Under these conditions, international communications emerge not merely as processes of information exchange, but also as powerful instruments for shaping the international order, implementing the foreign policies of states, fostering economic integration, countering global threats, and ensuring both national and international security.

It should be noted that international communications have acquired particular importance in the context of contemporary geopolitical transformations worldwide and within specific regions, the intensification of informational confrontation among states, and the formation of supranational governance institutions at various hierarchical levels. The development of communication processes increasingly influences the formation of international public opinion, the degree of legitimization of political decisions, and the trajectories of international cooperation. Modern communication technologies have significantly expanded the opportunities for interaction among actors in international relations while simultaneously intensifying new challenges related to information confrontation, manipulation of public opinion, the dissemination of disinformation, and the use of informational resources in geopolitical competition. Consequently, international communications are becoming a very important factor in the transformation of the international order.

The political dimension of international communications is primarily associated with the utilization of information and communication resources by states to advance their foreign policy interests. Through diplomatic channels, international media, public diplomacy, and strategic communications, states shape their external image, promote their geopolitical interests, and seek to influence the development of international relations at both regional and global levels. At the same time, international communications increasingly serve as instruments of geopolitical confrontation, wherein information is employed to achieve specific strategic objectives, including through the implementation of media campaigns, propaganda, and information operations.

In the economic sphere, international communications are indispensable for ensuring the functioning of the global economy, fostering the development of international trade in goods and services, supporting investment activities, and facilitating transnational business. Effective communication systems are designed to enhance the coordination of economic actors within the global market and to ensure the dynamic exchange of commercial information among states, international organizations, corporations, and other stakeholders. Information is becoming an increasingly critical economic resource, while control over communication infrastructure and information flows acquires strategic importance for maintaining the competitiveness of states in the global economy.

The security dimension of international communications is of paramount importance, as it is associated with the protection of a state's information space, the provision of its cybersecurity, and the countering of information threats. The development of digital technologies and global communication networks has led to the emergence of new forms of conflict, particularly informational and cyber conflicts. In this context, international communications function both as objects and as instruments of state security policy. The stability and resilience of communication networks largely determine the functioning of political, economic, social, and cultural systems. Accordingly, ensuring information and

communication security has become especially relevant in contemporary international relations.

Thus, the political, economic, and security aspects of international communications are closely interconnected and together constitute a complex dimension of contemporary global processes. Their study makes it possible to gain a deeper understanding of the mechanisms underlying the functioning of the international system, the specific features of interaction among its geopolitical actors, and the role of information in shaping the modern world order. Research into these dimensions also enables the identification of the main trends in the development of international communications, the assessment of their impact on political and economic processes, and the determination of key challenges and threats arising from informational interactions.

The aim of this study is to clarify the essence of the political, economic, and security aspects of international communications, as well as to identify the role of geostrategic communications in the functioning of the contemporary system of international relations. The objectives of the research are as follows: to elucidate the nature of strategic communications; to identify the specific features of the political dimension of international communications; to determine the role of economic aspects; to assess the potential of public diplomacy in international communications; and to analyze the security aspects of international communications.

Scientific novelty: within the framework of the political model of international communications, the concept of geostrategic communications is proposed. The study of the economic and security aspects of international communications, as well as the key challenges associated with their implementation in the activities of actors in international relations, has been further developed.

Literature Review

The study of international communications constitutes an important interdisciplinary field that has emerged and continues to develop as a result of the interaction among political science, economics, international studies, and security research. In the academic literature, international communications are often conceptualized as a system of interactions within the information sphere among actors of international relations, influencing the formation of political decisions, economic strategies, and security mechanisms. A significant contribution to the study of this domain has been made by both foreign and domestic scholars, particularly researchers of international strategic communications, public and economic diplomacy, as well as contemporary trends in the development of international relations in the field of security.

Strategic communications should serve as a powerful and comprehensive mechanism for ensuring both national and international security. These communications are understood as a set of strategic directions aimed at coordinating state information policy, shaping a positive international image, countering information threats, and related objectives. State information policy is implemented across multiple domains and through a wide range of instruments. The effective integration of these directions and instruments within a coherent and goal-oriented foreign strategy is of considerable practical importance.

In domestic scholarship, strategic communications constitute an important field of interdisciplinary research. Among the scholars who have laid the foundations for the study of strategic communications in Ukraine, G. Pocheptsov should be mentioned. This researcher examined the political, economic, managerial, and other dimensions of strategic communications (Pocheptsov, 2008)¹. In the collective monograph edited by N. Karpchuk, “EU Strategic Communications: Counteraction to Destructive Influences”, particular scholarly interest is drawn to the chapter “Conceptual Foundations of Strategic Communications”, which examines the essential characteristics of strategic communications, the challenges of their definition, their historical origins, their development in the twentieth century, and the transformation of strategic communications in the twenty-first century across various states worldwide, as well as within the activities of leading international organizations such as NATO, European Union, and United Nations, contemporary approaches to the interpretation of strategic communications and the trends in their development, etc. (Yuskiv, 2023)².

Numerous publications are devoted to elucidating the role of international communications in transformational processes within the system of international relations. Traditional inter-state communications are increasingly “overlaid” with their interactions involving international organizations, as well as a wide range of transnational and subnational actors. The capacity of these actors to disseminate specific narratives has expanded rapidly due to the growing accessibility of the Internet and the continued development of social media platforms. In their monograph “Strategic Narratives Communication Power and the New World Order”, A. Miskimmon, B. O’Loughlin, and L. Roselle (2014) examine, through multiple case studies, the processes by which particular actors construct and project narratives, the ways in which these narratives are interpreted by other actors, the nature of their interactions, and their impact on transformations in international relations and the global order³. In his monograph “The International Politics of Communication: Representing Community in a Globalizing World”, A. Chong investigates how international information is generated by specific actors, transmitted through information channels, and purposefully delivered to audiences (Chong, 2025)⁴.

Many states and international organizations pursue policies aimed at ensuring favorable conditions for the development of international communications and promoting the stability of cyberspace. According to A. Henrikson (2024), public diplomacy may facilitate the emergence of what can be termed “informational disarmament”, shifting its discourse from the competitive production of “narratives” toward the collaborative construction of shared norms and rules, and even of a form of

¹ Pocheptsov, G. (2008). Strategic communications: strategic communications in politics, business and public administration. Kyiv: Alterpress.

² Yuskiv, B. (2023). Conceptual foundations of strategic communications. In N. Karpchuk (Ed.). *EU Strategic Communications: Counteraction to Destructive Influences* (p. 9–90). Lutsk: Vezha-Druk.

³ Miskimmon, A., O’Loughlin, B., Roselle, L. (2014). Strategic Narratives Communication Power and the New World Order. New York; London : Routledge.

⁴ Chong, A. (2025). The International Politics of Communication: Representing Community in a Globalizing World. Ann Arbor : University of Michigan Press. doi: 10.3998/mpub.12793897

moral truth (Henrikson, 2024)⁵. Numerous articles by M. Trofymenko, as well as his monograph “Public Diplomacy in the Context of Globalization”, are devoted to the issues of public diplomacy. In particular, the scientific and theoretical aspects of the development of contemporary public diplomacy are examined in detail, and the specific features of public diplomacy in various countries are analyzed through numerous examples (Trofymenko, 2025)⁶. The scholarly works of the Ukrainian researcher N. Pipchenko highlight the current state of development of public diplomacy and the diverse instruments employed by different states, primarily Ukraine. In particular, the article “Diplomacy in the Era of Artificial Intelligence” identifies the potential benefits of using artificial intelligence tools in the activities of diplomatic services worldwide, as well as the challenges arising from their implementation (Pipchenko, 2024)⁷.

Research on the economic dimension of international communications is conducted within the context of the development of global economic processes, international trade in goods and services, and the contemporary information economy. Particular attention is paid to studies assessing the effectiveness of communication networks and their impact on the development of international economic cooperation. Information and communication technologies have significantly simplified international economic interactions, facilitating the functioning of transnational production chains, stock exchange trading, electronic payment systems, and currency and financial operations. At the same time, the digitalization of the international economy generates new challenges related to the information security of states, cybercrime, and the protection of commercial information of economic actors. Considerable scholarly attention is also devoted to examining the role of international organizations in shaping the communication infrastructure of the global economy. International economic institutions are intended to promote information exchange within the international environment, coordinate states’ economic policies, and contribute to the development of international standards of economic interaction. Within international communications, an important role is played by the further development of economic diplomacy, whose participants include not only sovereign states but also a wide range of non-state economic actors. Contemporary approaches to understanding economic diplomacy, including the role of state institutions and the functions of non-state actors, are comprehensively presented in the collective monograph edited by S. Woolcock, “The New Economic Diplomacy: Decision-Making and Negotiation in International Economic Relations” (Woolcock, 2025)⁸.

In international communication studies, considerable attention is devoted to security aspects. The growing role of informational factors in international politics has led to the emergence of new and potentially dangerous forms of confrontation, such as

⁵ Henrikson, A. K. (2024). The role of diplomacy in the modern world. In V. Popovski, A. Malhotra (Eds.). *Reimagining the International Legal Order*. (p. 145–168). New York : Routledge.

⁶ Trofymenko, M. (2025). *Public Diplomacy in the Context of Globalization*. Sumy: University Book.

⁷ Pipchenko, N. (2024). Diplomacy in the era of artificial intelligence. *Diplomatic Ukraine*, 25, 805–812.

⁸ Woolcock, S. (Ed.). (2025). *The New Economic Diplomacy. Decision-Making and Negotiation in International Economic Relations*. 5th ed. London : Routledge. <https://doi.org/10.4324/9781003378730>

information and information-psychological operations, cyber conflicts, and information wars. Research on cybersecurity is of particular importance due to the increasing prevalence of cyberattacks targeting critical infrastructure, communication networks, and information systems of states worldwide. These developments pose serious threats to the stable functioning of political institutions, systems of public administration, economic entities, and service sector networks across countries.

In the collective monograph edited by A. S. Serrano, "Global Cybersecurity and International Law", the current state of cyber diplomacy is assessed, the capacity of existing mechanisms of international law to ensure cybersecurity is analyzed, and the present and prospective capabilities of international organizations such as the United Nations, NATO, European Union, and the Council of Europe to counter cyber threats in the international arena are identified (Serrano, 2024)⁹. In her monograph "Repression in the Digital Age: Surveillance, Censorship, and the Dynamics of State Violence", A. R. Gohdes, based on extensive empirical material, identifies the specific features of information policy pursued by leaders of certain states seeking to maintain their power. In particular, during political crises, they may temporarily restrict or completely block public access to online information, or alternatively expand access to the Internet while controlling the flows of information reaching citizens (Gohdes, 2024)¹⁰.

Thus, the study of international communications constitutes a highly relevant interdisciplinary field that integrates political, economic, and security aspects. Particular attention should be paid to the analysis of strategic communications of states worldwide. Political research primarily focuses on identifying the role of communications in foreign policy, diplomacy, and the formation of foreign policy narratives. Economic aspects are devoted, in particular, to analyzing the impact of information flows on the development of the global economy, integration entities, and relations among economic actors. Research on security aspects is aimed at identifying threats to the communication environment of states, their information and cyberspace, and also involves the development of effective measures to counter information challenges and cyber threats.

Materials and methods

The study of political, economic, and security aspects of international communications requires the application of a systemic approach, aimed at integrating the theoretical foundations of political science, international relations, geostrategy, international economics, and communication studies. In general, the systemic methodology entails the study of international communications as an integral set of interrelated and heterogeneous elements (political, diplomatic, economic, security, informational, cultural, media, and others) that together form a complex structure with both vertical and horizontal dimensions. The application of the theoretical foundations of the systems approach in specific scholarly studies of international communications

⁹ Serrano, A. S. (Ed.). (2024). *Global Cybersecurity and International Law*. London : Routledge. <https://doi.org/10.4324/9781003344124>

¹⁰ Gohdes, A. R. (2024). *Repression in the Digital Age: Surveillance, Censorship, and the Dynamics of State Violence*. Oxford : Oxford University Press. <https://doi.org/10.1093/oso/9780197743577.001.0001>

encounters numerous challenges, particularly those related to the lack of objective data on the ideational foundations and motivations underlying decision-making by international actors who design and implement strategic communications.

The constructivist approach in the study of international communications facilitates the identification of how particular actors shape international norms, rules, values, and dominant political narratives that primarily reflect their own interests. Through advanced systems of international communication, powerful actors disseminate globally their preferred conceptions regarding the ideological foundations of the international order, its essential characteristics and trajectories of transformation, as well as interpretations of the rights and obligations of sovereign states, their national interests, and the acceptable instruments of foreign policy.

In this section, the research methodology for the above-mentioned aspects of international communications is based on a combination of general scientific and specialized methods, which ensures a comprehensive study of communication processes within the international environment. Among the general scientific methods, analysis and synthesis were most extensively employed. The analytical method made it possible to decompose complex international communication processes into their constituent elements corresponding to the political, economic, and security aspects of communication. A detailed examination of the elements within these categories enabled the identification of their common essential features, as well as the establishment of interconnections among them. In particular, the method of information operations analysis was employed to examine specific cases of information campaigns, disinformation strategies, and information-psychological operations. The application of this method made it possible to assess the effectiveness of informational influence exerted by individual actors, as well as to determine the impact of communication strategies of states on international political and economic processes. The method of synthesis was applied to examine and generalize scholarly approaches to defining the content of strategic communications, as well as the political, economic, and security components of contemporary diplomacy, and their interrelationships. The comparative method is particularly appropriate for juxtaposing the policies of individual states regarding the use of international communication tools to advance national interests in the international environment. In this regard, comparative analysis makes it possible to identify both common and distinctive features in how states employ international communications to achieve their political, economic, and security objectives.

The multidimensional nature of international communications necessitated the application of methodological approaches drawn from various disciplines, as well as specific specialized methods within them. The study employs selected methods characteristic of the political science of international relations, international relations theory, and communication research. In particular, discourse analysis is of considerable importance, as it enables the examination of political and informational discourses formed within the international information environment. It provides an opportunity to identify, *inter alia*, the ideological and geopolitical dimensions of communication processes, as well as the origins of particular foreign policy narratives. The historical method, which allows for the exploration of the evolution of international

communications in the context of the development of international relations in the twenty-first century, was also applied. The use of this method made it possible to trace the transformation of communication mechanisms from traditional official diplomacy to contemporary forms of public and digital diplomacy, as well as the dynamics of the development of information operations and strategic communications.

In international studies, modeling constitutes an essential component of examining the objects, phenomena, and processes of international life, as it enables the structuring of diverse information related to political, economic, social, cultural, informational, and other forms of international interaction. On the basis of constructed models, it becomes possible to analyze the behavior of actors within the international environment, assess the effectiveness of their decisions, and develop forecasts regarding the future functioning of international systems at various hierarchical levels. Political modeling of international communications is aimed at the creation and analysis of abstract representations (models) of real international communicative processes and relations, which are intended to facilitate an understanding of the motivations behind the political behavior of international actors, the foundations of their strategic decisions and tactical actions, as well as for forecasting the development of international processes and situations.

Results and Discussion

The political model of international communications (in the world as a whole and its regions) can ideally be conceptualized as a system whose structural framework is formed through political interactions among a variety of actors in international relations, both state and non-state. The development of such a system, in principle, under the influence of contemporary digital technologies, may lead to the emergence of a global network structure based on the unobstructed functioning of information flows. At the same time, leading international actors, possessing technological and informational resources, are capable of intensifying the information flows that serve their interests, strengthening their influence on the formation and transformation of public opinion in countries around the world, and advancing their own foreign policy objectives.

The political aspects of international communications are associated with a wide range of means through which an actor (state) utilizes information resources and communication mechanisms to advance its foreign policy objectives, shape desired directions of international public opinion, and ensure effective interaction with other actors in international politics.

Within the contemporary system of international relations, the communicative dimension of state policy and the activities of international actors is gaining ever greater significance. The contradictory processes of globalization, the advancement of information and communication technologies, and the intensification of informational confrontation on the global stage necessitate that states develop effective strategies of communicative influence. In this context, the concept of strategic communication becomes particularly relevant for states (in particular, for Ukraine), as it is intended to function as a comprehensive system for coordinating state information activities in order to achieve long-term political, security, and economic objectives in the international arena.

In a broad context, a state's strategic communications in international relations may be interpreted as a set of purposeful processes of planning, coordination, and implementation of communication activities by state institutions, aimed at shaping a favorable international information environment, promoting national interests, and influencing international public opinion. They encompass a wide range of instruments and communication channels, including official diplomatic means, public diplomacy, information campaigns, media activities, digital communications, and other forms of informational interaction with external audiences. According to the 2015 edition of the Military Doctrine of Ukraine, strategic communications are defined as "the coordinated and appropriate use of the state's communicative capabilities – public diplomacy, public relations, military communications, information and psychological operations, and measures aimed at promoting state objectives"¹¹.

The globalization of the information space, the development of digital technologies, and the growing role of mass communications are driving significant transformations in interactions among states. Within the system of international relations, the communicative dimensions of geopolitics are becoming increasingly important. Accordingly, a state's strategic communications emerge as a crucial instrument for the implementation of its foreign policy interests. They are intended to integrate the informational, diplomatic, and communicative resources of the state in order to shape a favorable international information environment and to promote its geostrategic interests. An important characteristic of strategic communications is their integrative nature, as they are intended to combine the activities of various state structures, including diplomatic institutions, defense bodies, public administration authorities, as well as non-state actors, particularly the media and civil society organizations. Such coordination of efforts is designed to ensure message consistency, the formation of a unified informational stance of the state, and the enhancement of the effectiveness of its communication policy at the international level.

An important geopolitical function of strategic communications is the production and dissemination of key narratives for external audiences. States employ communication tools to construct interpretations of international phenomena and processes that align with their geopolitical interests. For example, such narratives may address issues of international security, the positive or negative aspects of economic cooperation or regional integration, and the protection of national identity. Through international media, diplomatic channels, and digital platforms, streams of relevant messages are disseminated to global audiences in order to influence the formation of public opinion in different countries around the world.

A state's policy within the international environment is determined primarily by its "grand strategy". This strategy is oriented toward the achievement of the state's fundamental objectives and must incorporate a coherent and effective combination of political, military, economic, cultural, informational, and other goals. Geostrategy, in a broad sense, entails the identification and substantiation of the principal objectives,

¹¹ Decree of the President of Ukraine No 555/2015 "On the Decision of the National Security and Defense Council of Ukraine of September 2, 2015 "On the New Edition of the Military Doctrine of Ukraine". <https://www.president.gov.ua/documents/5552015-19443>

norms, and principles of a state's foreign policy, as well as the general planning of actions and the development of a set of instruments and methods for the realization of national interests at various levels of the geopolitical organization of space.

Geostrategic communications constitute a set of interrelated key directions of a state's communication policy within the international geopolitical space, clearly defined on the basis of the state's strategic objectives. Their primary aim is to achieve success in promoting the state's external "grand narratives" in the international environment. The "grand narratives" should be understood as the principal ideational narratives underpinning the state's international positioning, such as conceptions of its distinguished place in world history, its rich historical, spiritual, and cultural heritage, its outstanding achievements in various domains, and its significant positive (or even exceptional) role in contemporary global politics. From an applied perspective, geostrategic communications involve the implementation of a state's communicative capacities in such areas as information policy, official and public diplomacy (including economic, cultural, and digital diplomacy), engagement with foreign publics, information and psychological operations, as well as other measures aimed at advancing state objectives in the international environment.

The system of strategic communications has emerged as an effective mechanism for coordinating the information and communication support of states' foreign policy activities in the contemporary world, as well as for lobbying their national interests (Harkavyi 2023: 64)¹². This system enables the establishment of cooperation among actors in international relations across various formats, ensures media support within the global information space, and promotes the development of international communications with the active participation of civil society, among other functions. According to the authoritative view of G. Pocheptsov, "a distinctive feature of strategic communications is their implementation through the transformation of the information space into other types: social, economic, military, political, and diplomatic, which proves their universality and adaptability to various strategic goals and spheres" (Pocheptsov, 2008: 28)¹³.

Strategic communications are playing an increasingly significant role in ensuring national and international security. Information campaigns aimed at shaping a positive image of the state, countering disinformation, and neutralizing information threats are becoming an important element of foreign policy activity. In this context, strategic communications are closely linked to information security, cybersecurity, and countering information and psychological operations. Strategic communications are developed and implemented not only by states but also by international organizations. Following the radical transformation of the bipolar system at the end of the twentieth century, NATO remains the most powerful military-political organization in the world. The Alliance is primarily tasked with safeguarding the security of its member states while simultaneously

¹² Harkavyi, Y. (2023). Organizing strategic communications according to NATO standards. *Bulletin of Vasyl' Stus Donetsk National University. Series Political Science*, 8, 60–66. <https://doi.org/10.31558/2617-0248.2023.8.9>

¹³ Pocheptsov, G. (2008). *Strategic communications: strategic communications in politics, business and public administration*. Kyiv: Alterpress.

disseminating “grand narratives” to the global community that align with the ideals of liberal democracy. A. Kostyrev emphasizes that “NATO’s Strategic Communications are built on the values of democracy, freedom and the rule of law” (Kostyrev, 2023: 93)¹⁴.

The principal strategic objective of NATO has been, and continues to be, the defense of its member states. At the same time, the Alliance’s geostrategy is aimed at deterring those states whose policies pose a threat not only to Euro-Atlantic countries but also to other regions and the international system as a whole. The 2022 NATO Strategic Concept emphasizes that the states of the Alliance on both sides of the Atlantic are “bound together by common values: individual liberty, human rights, democracy and the rule of law”¹⁵. It further envisages the continued provision of credible deterrence, the enhancement of strategic communications, the improvement of the effectiveness of military exercises, and the reduction of strategic risks. International communications with partners should be developed on the basis of regular political contacts; moreover, there is a need to enhance operational interoperability with those partners that demonstrate an interest in participating in NATO missions and operations.

In March 2023, the “NATO Standard AJP-10. Allied Joint Doctrine for Strategic Communications”¹⁶ was adopted. This Standard should be regarded as a key document that elucidates the essence of NATO’s strategic communications and outlines the principal areas of the Alliance’s activities related to information and communication. NATO’s activities are to be planned and implemented on the basis of a clear understanding of the critical importance of informing and influencing the perceptions, attitudes, and behavior of target audiences in order to achieve established objectives. The document defines roles and responsibilities at all levels of command and provides a detailed description of the interrelationships among military, informational, and communication functions¹⁷. Broad and sustained public engagement is intended to ensure public support for NATO military operations in conjunction with information and psychological operations. In principle, this Standard is to guide the conduct of operations and missions undertaken by NATO member states in cooperation with their partners.

Under the conditions of the Russia-Ukraine war, awareness of threats emanating from Russia has increased across European countries. Consequently, the defense and security dimensions of the European Union’s activities have been strengthened. The 2022 NATO Strategic Concept states that “NATO and the EU play complementary, coherent and

¹⁴ Kostyrev, A. (2023). NATO-Ukraine strategic communications: theory and practice. *Hileya Scientific Bulletin*, 1–2(180–181), 82–95.

¹⁵ NATO 2022 Strategic Concept. <https://www.nato.int/content/dam/nato/webready/documents/publications-and-reports/strategic-concepts/2022/290622-strategic-concept.pdf>

¹⁶ NATO Standard AJP-10. Allied Joint Doctrine for Strategic Communications (Ed. A, Version 1). March 2023. https://assets.publishing.service.gov.uk/media/6525459d244f8e00138e7343/AJP_10_Strat_Comm_Change_1_web.pdf

¹⁷ NATO Standard AJP-10. Allied Joint Doctrine for Strategic Communications (Ed. A, Version 1). March 2023.

mutually reinforcing roles in supporting international peace and security”¹⁸. The existing system of communications between NATO and the EU requires further development. A continuous exchange of information at a high level has been established between these organizations, with discussions focusing on key issues such as coordinated development in strategically important areas, joint responses to international crises, coordination of activities in the field of security, and assistance to Ukraine. To enhance military-strategic capabilities and interoperability within the framework of EU-NATO cooperation, joint exercises are conducted and various training programs are implemented. Many EU member states are simultaneously members of NATO, which creates the potential for duplication of functions in the sphere of international communication and information between the EU and NATO. It may be expected that, under the conditions of the Russia-Ukraine war, the development and implementation of strategic communications by both the EU and NATO will become increasingly integrated. In 2023, S. Fedoniuk projected that the “NATO Standard AJP-10” could be adopted as a standard for strategic communications within the European Union as well (Fedoniuk, 2023: 188)¹⁹.

As of April 2026, due to the specific foreign policy pursued by the US leadership, geostrategic unity between the United States and the other NATO member states is under strain. Nevertheless, it is reasonable to expect that serious global and macro-regional challenges, particularly those associated with Russia’s aggressive geopolitical behavior, the growing power of China, and other threats, in the near future encourage the US leadership to seek compromises with its allies within the Alliance. Certainly, NATO’s image has experienced certain setbacks; therefore, the Alliance’s strategic communications should be oriented, inter alia, toward restoring constructive interaction among member states across diplomatic, political, military-technical, and other areas of cooperation, as well as ensuring coherence in strategic development priorities and achieving consensus on responses to pressing geopolitical challenges. In this context, it is particularly important that NATO’s strategic communications continue to facilitate a productive dialogue with Ukraine, especially with regard to the provision of comprehensive support.

For Ukraine, particularly in the context of the ongoing war with an aggressive Russia, the further development of strategic communications constitutes a highly significant direction of its foreign policy activity. Prior to the war, Latin America and the Caribbean, as well as Africa, remained insufficiently covered by Ukraine’s communication networks. In many countries of these regions of the “Global South”, an indifferent attitude toward Ukraine and its pressing political and economic challenges prevailed. At the same time, Russia exerted significant influence on the political, economic, and informational spheres in African and Latin American countries. Therefore, the development of the “Communication Strategy Ukraine – African States 2024–2026” and the “Communication Strategy Ukraine – Latin American and Caribbean States 2024–2026” was highly relevant. The primary objective of the first strategy is defined

¹⁸ NATO 2022 Strategic Concept. <https://www.nato.int/content/dam/nato/webready/documents/publications-and-reports/strategic-concepts/2022/290622-strategic-concept.pdf>

¹⁹ Fedoniuk, S. (2023). NATO strategic communications. In N. Karpchuk (Ed.), *EU Strategic Communications: Counteraction to Destructive Influences* (p. 169–188). Lutsk: Vezha-Druk.

as “effective development of a clear, effective, coordinated architecture of the MFA’s external communications aimed at strengthening support for Ukraine in the fight against Russian aggression and developing strategic long-term, mutually beneficial, and friendly relations with the countries of the African continent”²⁰. The main objective of the second strategy is formulated in a similar manner²¹. The strategic and communication goals in both documents are also largely identical. Among the communication objectives are, in particular, improving the perception of Ukraine as a resilient, reliable, and desirable partner, as well as conveying to target audiences in the respective regions accurate information about the consequences of Russia’s armed aggression against Ukraine. Both documents also outline the key criteria used to identify priority countries for Ukraine’s strategic communication efforts. Attention is paid to the communication contexts of individual subregions and countries in both Latin America and the Caribbean and Africa. A concise overview of Ukraine’s communication capacities and those of its foreign diplomatic missions is provided. The main tasks are listed, and the expected outcomes of the communication objectives are specified. Target audiences and leading communication channels (both external and internal) are identified. The strategies also provide for the monitoring and evaluation of their implementation by the Ukrainian state.

For the effective functioning of a state’s foreign policy, communication instruments aimed at shaping a positive international image and fostering interaction with foreign publics are becoming increasingly important. Among these instruments, public diplomacy plays a particularly significant role, as it constitutes one of the leading forms of international communication while simultaneously serving as an essential component of foreign policy activity. In the context of the development of the information society and the growing influence of mass communications, public diplomacy has evolved into an effective mechanism for states to promote their national interests in the international environment.

According to a simplified definition proposed by the prominent scholar N. J. Cull, “public diplomacy is an international actor’s attempt to manage the international environment through engagement with a foreign public” (Cull, 2009: 12)²². Public diplomacy is often interpreted as the activity of state institutions aimed at communicating with the publics of other countries in order to cultivate a favorable perception of the state, its policies, culture, and values. Whereas traditional diplomacy is primarily oriented toward interaction between states (governments, institutions, and official representatives), public diplomacy targets a much broader external audience, including civil society with its organizations, movements, and associations, as well as ethnocultural and religious communities, media groups, and communities of scholars and experts. Public diplomacy may also be understood as a system of purposeful

²⁰ Communication Strategy Ukraine – African States 2024–2026. <https://mfa.gov.ua/storage/app/sites/1/ctrategiya-afrika-eng.pdf>

²¹ Communication Strategy Ukraine – Latin American and Caribbean States 2024–2026. <https://mfa.gov.ua/storage/app/sites/1/ukraine-latin-america-and-the-caribbean-eng-web.pdf>

²² Cull, N. J. (2009). *Public Diplomacy: Lessons from the Past*. Los Angeles : Figueroa Press. <https://kamudiplomasisi.org/pdf/kitaplar/PDPerspectivesLessons.pdf>

communicative practices that involves the use of diverse informational, cultural, educational, and media channels to disseminate information about a state, its history, society, culture, and foreign policy.

In the “Public Diplomacy Strategy of the Ministry of Foreign Affairs of Ukraine 2021–2025”, public diplomacy is defined as “a system of measures through which the state communicates with the publics of other countries and influences the formation of public opinion in foreign societies in order to advance its national interests and achieve its foreign policy objectives”²³. The Strategy identifies the following principal components of public diplomacy: cultural, economic, expert, culinary, scientific and educational, sports, and digital²⁴. According to the model proposed by M. Trofymenko, public diplomacy emerges as an integral category that fundamentally operates at the intersection with other dimensions of foreign policy and international processes. It is characterized by a government-aligned mode of functioning and goal-setting, as well as by a defined range of influential actors, instruments, and criteria of effectiveness (Trofymenko, 2025: 67)²⁵.

To advance their interests in the international arena, states around the world, within the broad framework of public diplomacy, resort to political advocacy. According to a widely accepted approach, political advocacy encompasses a range of strategies aimed at facilitating the rapid attainment of results in securing foreign support for the achievement of immediate political objectives (Mazuka, 2024: 187)²⁶. N. J. Cull argued that “advocacy in public diplomacy (PD) may be defined as an actor’s attempt to manage the international environment by undertaking an international communication activity to actively promote a particular policy, idea or that actor’s general interests in the minds of a foreign public” (Cull, 2009: 18)²⁷. Considerable attention is drawn to the use of advocacy tools in public policy to influence international organizations, foreign governments, and international public opinion in order to implement campaigns, for instance, aimed at protecting a country’s territorial integrity, safeguarding human rights and freedoms, and addressing social or environmental issues.

The concept of “soft power” diplomacy entails a strategy of employing a country’s cultural, economic, and ideological influence to advance its interests and values worldwide, ideally fostering “goodwill” through persuasion, engagement, and cooperation (Kalnysh Lyubchenko, 2024: 34)²⁸. Within the framework of his concept

²³ Public Diplomacy Strategy of the Ministry of Foreign Affairs of Ukraine 2021–2025. <https://mfa.gov.ua/storage/app/sites/1/%D0%A1%D1%82%D1%80%D0%B0%D1%82%D0%B5%D0%B3%D1%96%D1%97/public-diplomacy-strategy.pdf>

²⁴ Public Diplomacy Strategy of the Ministry of Foreign Affairs of Ukraine 2021–2025.

²⁵ Trofymenko, M. (2025). *Public Diplomacy in the Context of Globalization*. Sumy: University Book [in Ukrainian]

²⁶ Mazuka, L. (2024). Ukrainians abroad in the system of Ukraine’s public diplomacy. *Political Studies*, 2(8), 183–202. <https://doi.org/10.53317/2786-4774-2024-2-9>

²⁷ Cull, N. J. (2009). *Public Diplomacy: Lessons from the Past*. Los Angeles : Figueroa Press. <https://kamudiplomasisi.org/pdf/kitaplar/PDPerspectivesLessons.pdf>

²⁸ Kalnysh, Yu. Lyubchenko A. (2024). The ‘soft power’ mechanisms in modern international information policy: realities and prospects. *Public Administration and Digital Practices*, 3, 31–47. doi: 10.31673/2786-7412.2024.033149

of “soft power”, J. Nye emphasized that “the most effective public diplomacy is a two-way street that involves listening as well as talking” (Nye, 2019: 13)²⁹. Contemporary geostrategic communications entail the promotion of “grand narratives” through a quite effective toolkit of “soft power”, particularly via the dissemination of cultural values.

J. R. Kelley proposed distinguishing three principal categories of activity within the field of public diplomacy: “1) information: information management and distribution with an emphasis on short-term events or crises; 2) influence: longer-term persuasion campaigns aiming to effect attitudinal change amongst a target population (sometimes referred to as “moving the needle”); and 3) engagement: building relationships, also over the long term, to cultivate trust and mutual understanding between peoples (be they groups, organizations, nations, etc.)” (Kelley, 2009: 73)³⁰.

M. Salman and G. Burton distinguish between two types of public diplomacy: “positive public diplomacy focuses on playing up the positive attributes of a state, emphasising its achievements and values, as well as its contribution to improving the international order and system... Negative public diplomacy, by contrast, plays down the role and behaviour of other states and non-state actors, which threaten or undermine the state” (Salman Burton, 2025: 756)³¹. Positive public diplomacy plays a significant role in shaping a favorable image of a state in the international arena. It entails the extensive use of media and other informational resources, cultural programs, as well as scientific and educational exchanges to influence public opinion in foreign countries. Through such public diplomacy, states seek to foster a positive perception among foreign audiences of their ideas, values, political system, scientific potential, cultural achievements, and foreign policy, among other aspects. This should lead to the development of relationships of mutual trust among the peoples of different countries and to the creation of a conducive environment for the advancement of cooperation between them.

In academic literature, a model has become widespread according to which three dimensions of public diplomacy are identified: reactive, proactive, and relationship-building. In 2008, J. Nye conceptualized the proactive dimension of public diplomacy as strategic communication (Nye, 2008)³². There is little doubt that the proactive public diplomacy of a given international actor constitutes an integral part of its strategic communications. At the same time, strategic communications, in their contemporary understanding, encompass a significantly broader range of activities undertaken by actors within the international environment. From the perspective of N. Snow, “relationships

²⁹ Nye, J. S. (2019). Soft power and public diplomacy revisited. *The Hague Journal of Diplomacy*, 14(1–2), 7–20. doi:10.1163/1871191X-14101013

³⁰ Kelley, J. R. (2009). Between ‘take-offs’ and ‘crash landings’: Situational aspects of public diplomacy. In N. Snow, P. Taylor (Eds.). *Routledge Handbook of Public Diplomacy* (p. 72–85). New York : Routledge.

³¹ Salman, M., Burton, G. (2025). Positive and negative public diplomacy, new concepts to understand public diplomacy strategies in the Arab Gulf states. *Third World Quarterly*, 42(7), 755–772. <https://doi.org/10.1080/01436597.2025.2511876>

³² Nye, J. S. (2008). Public diplomacy and soft power. *The Annals of the American Academy of Political and Social Science*, 616, 94–109.

with publics may be our best predictor of actual future behavior. It shifts the focus in public diplomacy from a reactive stance to a proactive stance” (Snow, 2020: 10)³³.

An important component of public diplomacy is cultural diplomacy, which involves the use of a state’s cultural resources to enhance its interaction with other international actors. The dissemination of national culture, language, art, and traditions in the international environment contributes to the formation of a positive perception of the state worldwide and to the strengthening of cultural ties with other countries and their societies. The development of public diplomacy is closely linked to the advancement of information technologies and digital communications. The use of social networks, online platforms, digital media, and internet-based communication has significantly expanded the possibilities for engagement with international audiences. Through digital tools, states are able to rapidly disseminate information abroad that serves their interests, participate in international forums, and develop communication networks within the external environment.

Ukrainian public diplomacy during the wartime period has been positively assessed by many Western politicians and scholars. C. Bjola and A. Fjällhed, analyzing Ukraine under conditions of war, note that “public diplomacy actors construct a Strategic Self – a carefully curated national image designed to convey resilience, determination and alignment with broader international values to foreign audiences” (Bjola Fjällhed, 2025: 2061)³⁴. The Ukrainian state makes sufficiently effective use of public diplomacy as a powerful instrument for addressing strategic objectives in a highly complex geopolitical environment. According to the authors’ analysis, through public diplomacy Ukraine has adaptively balanced its “Projecting Self” and “Distancing Self”, adjusting their emphases during different phases of the ongoing war in order to maximize engagement with digital audiences and sustain support from Western states. Thus, the “Projecting Self” predominantly utilized narratives of defending democratic values, maintaining resilience, and fostering international solidarity, thereby strengthening unity and enhancing collective action. In contrast, the “Distancing Self” was aimed at portraying Russia as a threat to the entire civilized world through narratives of aggression and violations of international law, mobilizing international condemnation of Russian aggression and reinforcing calls for accountability for war crimes (Bjola Fjällhed, 2025: 2082)³⁵.

The growing role of public diplomacy is обусловлено its востребованностью in addressing numerous foreign policy tasks of the state. M. Trofymenko identifies the following fundamental principles for the conceptualization of public diplomacy: ensuring the capacity for advocacy (promotion of interests); substantiating the political context, consistency, and credibility of messages; the ability to adapt the content of key messages to the requirements and characteristics of specific audiences and to consistently retransmit them at different levels; as well as actualize and operationalizing mechanisms

³³ Snow, N. (2020). Rethinking Public Diplomacy. In N. Snow, N. J. Cull (Eds.). *Routledge Handbook of Public Diplomacy*. 2nd ed. (p. 3–11). New York; London : Routledge.

³⁴ Bjola, C., Fjällhed, A. (2025). Public diplomacy in the crossfire: decoding Ukraine’s ‘Strategic Self’ during wartime. *International Affairs*, 101(6), 2059–2083. <https://doi.org/10.1093/ia/iaaf179>

³⁵ Ibid.

of international interaction and cooperation among non-state actors (Trofymenko, 2023: 147)³⁶.

States around the world employ public diplomacy as an effective instrument for exerting informational influence in the international arena. State leadership seeks to shape interpretations of international events that are favorable to its interests, promote its own political narratives, and counter the information campaigns of other actors. Thus, public diplomacy emerges as an important component of a state's information policy in the international environment.

In the 21st century, digital diplomacy is developing as a new dimension of diplomatic practice, which becomes an important type of international communications and a tool for implementing the foreign policy interests of states. According to widely accepted views, digital diplomacy, as a component of public diplomacy, involves the use of digital technologies and platforms (in particular, social media) to maintain a state's international image and to protect its national interests (Yurchenko, 2024)³⁷. In general, digital diplomacy encompasses a wide range of practices, including communication by foreign policy institutions and diplomatic missions via social media, the use of online platforms for international negotiations, the digital dissemination of information about a state's foreign policy, as well as engagement with international audiences. The digitalization of public diplomacy, according to I. Manor, "has normative, procedural and conceptual dimensions" (Manor, 2019: 326)³⁸.

Digital communication channels have evolved from auxiliary (reinforcing) tools into highly influential ones (e.g., Twitter diplomacy ("twiplomacy") and Facebook diplomacy), whereby statements made by government representatives or influential figures on their personal pages are considered within a framework of heightened responsibility, widely discussed, interpreted, and receive immediate feedback (Trofymenko, 2023: 145)³⁹.

The economic aspects of international communications involve ensuring effective interaction among actors in the global economy, including states, international organizations, financial institutions, transnational corporations, and others. Communication processes play a crucial role in the development of international economic integration, trade, investment cooperation, technological exchange, etc. One of the key functions of international economic communications is to ensure regular and reliable information exchange among states, international institutions, companies,

³⁶ Trofymenko, M. (2023). Transformation of public diplomacy in the context of globalization and digitalization: Methodological principles and practical aspects (Ukrainian case). *Bulletin of Mariupol State University. Series: History. Political Science*, 35–36, 141–154. <https://doi.org/10.34079/2226-2830-2023-13-35-36-141-154>

³⁷ Yurchenko, O. (2024). Public diplomacy as a form of international communications, its role in shaping the image of Ukraine. *Economy and Society*, 64. <https://doi.org/10.32782/2524-0072/2024-64-124>

³⁸ Manor, I. (2019). *The Digitalization of Public Diplomacy*. Cham : Palgrave Macmillan

³⁹ Trofymenko, M. (2023). Transformation of public diplomacy in the context of globalization and digitalization: Methodological principles and practical aspects (Ukrainian case). *Bulletin of Mariupol State University. Series: History. Political Science*, 35–36, 141–154. <https://doi.org/10.34079/2226-2830-2023-13-35-36-141-154>

banks, and other actors. Timely access to economic information, statistical data, and expert-analytical and forecasting materials enables economic actors to make sound managerial decisions that align with their foreign economic interests. It is important to emphasize the significant role of international organizations in the development of economic communications. Such institutions are designed to facilitate the coordination of states' economic policies, the development of international standards of cooperation, and the regulation of international economic processes.

Within the system of international relations, economic diplomacy occupies an important place among the instruments of a state's foreign policy. Communication between countries is increasingly carried out through economic mechanisms of interaction, encompassing both cooperation and competition. In this context, economic diplomacy emerges as a specific form of international communication aimed at advancing a state's national interests in the spheres of international trade, finance, investment, and technology, among others. Economic diplomacy is often understood as the activity of authorized bodies of a state and its diplomatic missions, directed at creating favorable conditions for the state's economic development within the international environment. In particular, it includes conducting negotiations, facilitating information exchange, building economic partnerships, promoting domestic companies in foreign markets, and attracting foreign investment.

From the perspective of N. Hrushchynska, economic diplomacy is understood as a purposeful activity of the state, conducted through diplomatic channels, aimed at protecting national economic interests abroad; it includes the promotion of exports, support for national business, attraction of investment, negotiation of trade agreements, and counteraction to external economic threats, among other functions (Hrushchynska, 2025: 385)⁴⁰. Within the structure of economic diplomacy, depending on the objectives pursued, the following components are distinguished: trade (commercial), financial, investment, energy, food, environmental, and others (Ivanova, 2022: 152)⁴¹.

Under contemporary conditions, the interdependence of national economies is increasing, while global threats are becoming more salient and diversified. This dynamic imbues the concepts of economic security and economic diplomacy with new substantive content. L. Khurtsia argues that "these two concepts are closely interconnected: economic diplomacy is no longer merely a tool of foreign trade or investment policy, but has become a central lever of economic security" (Khurtsia, 2025)⁴². Effective economic diplomacy constitutes an important factor in ensuring economic security, as it enables the formation of alliances, the diversification of markets, the strengthening of the resilience of the national economy to external shocks, and the reduction of dependence

⁴⁰ Hrushchynska, N. (2025). Systemic interaction between economic diplomacy and economic security in the context of geopolitical instability. *Taurida Scientific Herald. Series: Economics*, 24, 384–391. <https://doi.org/10.32782/2708-0366/2025.24.42>

⁴¹ Ivanova, V. (2022). Economic diplomacy as a mechanism for ensuring foreign economic security of Ukraine. *Expert: Paradigm of Legal Sciences and Public Administration*, 4(22), 147–155. [https://doi.org/10.32689/2617-9660-2022-4\(22\)-147-155](https://doi.org/10.32689/2617-9660-2022-4(22)-147-155)

⁴² Khurtsia, L. (2025). Economic diplomacy and economic security: theoretical and practical intersection. *Journal of Politics and Democratisation*, 5(25), 44–65.

on aggressive economic influences (Hrushchynska, 2025: 388)⁴³. At the same time, states may employ economic diplomacy as an effective means of economic influence and of strengthening their competitive advantages. Governments utilize diplomatic instruments to advance their own economic interests, establish favorable trade regimes, and even exert economic pressure on other countries. Within the framework of geostrategic communications, “grand narratives” are advanced, for example, by promoting a state’s economic model, showcasing to foreign partners the advantages of cooperation, or discrediting the economies of competitors.

Within the system of international communications, the security dimension is associated with ensuring the stability of the international order, preventing conflicts, countering information threats, and maintaining effective and secure relations among diverse actors. In the context of conflict prevention, productive communication between states should facilitate the timely exchange of information among interested parties, the clarification of positions, and the search for compromise solutions in crisis situations that may lead to conflict. Bilateral and multilateral diplomatic negotiations, consultations, mediation efforts by intermediary states and international organizations, as well as intergovernmental communication mechanisms, create conditions for the peaceful settlement of existing disputes and the reduction of international tensions across regions of the world. International communications play a significant role in the formation and maintenance of international trust. Regular information exchanges among states, transparency of foreign policy intentions and actions, and openness of communication channels are intended to foster mutual understanding between countries and ensuring international security.

In the context of intensifying external economic pressures, there arises a need to develop a strategy for protecting the state’s economic interests. In this regard, a significant role is played by the concept of economic-diplomatic security, which reflects the synergistic interaction between economic diplomacy and economic security (Hrushchynska, 2025: 388)⁴⁴. Economic-diplomatic security itself is interpreted by N. Hrushchynska as the capacity of a state not only to effectively counter external economic threats, but also to actively employ the instruments of economic diplomacy to protect, restore, and advance national interests in the international arena (Hrushchynska, 2025)⁴⁵. To safeguard a state’s economic security, it is essential to ensure the development of a domestic communication environment, the reliable functioning of international communication flows necessary for the national economy, and the country’s full-fledged participation in global information processes.

One of the key tasks of public policy in the field of international communications is the formation of a system of information security. This entails the protection of information infrastructure, ensuring the reliability of information, counteracting the manipulation of public opinion, and preserving the information sovereignty of

⁴³ Hrushchynska, N. (2025). Systemic interaction between economic diplomacy and economic security in the context of geopolitical instability. *Taurida Scientific Herald. Series: Economics*, (24), 384–391. <https://doi.org/10.32782/2708-0366/2025.24.42>

⁴⁴ Ibid.

⁴⁵ Ibid.

the state. A pressing issue in contemporary international relations is the growing risk of information wars, manifested in the active use of information resources and communication technologies to achieve political, military, or economic objectives through expansion into the information space of other states. There are observable examples of states implementing disinformation campaigns in the international environment, manipulating public opinion, and imposing desired geopolitical myths, images, and clichés on foreign populations. In particular, the leadership of Russia wages information wars against certain countries, exerts political pressure and coercion on others states, and organizes subversive operations against their national security, framing such actions as manifestations of “soft power” (Goltsov, 2025: 289)⁴⁶.

Within the system of international communications, the protection of cybersecurity is becoming increasingly significant. Cyberspace has evolved into a new dimension of geopolitical confrontation, where states, non-state actors, and transnational groups (including terrorist organizations) conduct a wide range of cyber operations. Cyberattacks targeting public authorities, information systems, critical infrastructure, financial institutions, media, and other entities pose substantial threats. Consequently, the geopolitical stability of states increasingly depends on their capacity to ensure the robust protection of their virtual geospace against cyberattacks and information aggression. In the context of the ongoing war, Ukraine faces the pressing challenge of developing a robust national cybersecurity system to counter aggressive actions by Russia in this sphere (Zhabinets Tsybukh, 2026: 1443)⁴⁷.

A number of scholarly issues addressed in this chapter remain subject to debate. In particular, official documents of various states and the academic literature offer numerous interpretations of the concept of “strategic communications”. Interpretations grounded in a military approach are especially prevalent; however, the application of a political approach appears to be more appropriate. Strategic communications are designed to ensure the formation of foreign policy narratives, the justification and support of foreign policy initiatives, and the development of relationships with other states, international organizations, foreign non-state actors, civil society organizations, and the broader public. Under conditions of the globalization of information processes, strategic communications have become the “core” of a state’s external communication policy and an extremely important factor in the development of the system of international relations.

The scientific novelty of this chapter lies in defining the concept of “geostrategic communications” as an organized set of key directions of a state’s communication policy within the geospace. The geostrategic objectives of a state in the field of international communications are oriented toward the promotion of national “grand narratives” in the international environment. Through official diplomatic channels, the state disseminates

⁴⁶ Goltsov, A. (2025). The geopolitical image of the state in the context of globalization. *Lviv University Bulletin. Philosophical and Political Studies Series*, 61, 285–292. <https://doi.org/10.30970/PPS.2025.61.34>

⁴⁷ Zhabinets, N., Tsybukh, V. (2026). Ukraine as an agency of global security architecture reform: Cooperation experience post-2022. *National Interests of Ukraine*, 1(18), 1433–1445. [https://doi.org/10.52058/3041-1793-2026-1\(18\)-1433-1445](https://doi.org/10.52058/3041-1793-2026-1(18)-1433-1445)

information to international organizations and governmental institutions of other states, while simultaneously seeking to convey the key messages embedded in its “grand narratives” to a broader international audience. Public diplomacy offers significantly greater opportunities in this regard, enabling the state to employ informational, cultural, educational, and media instruments of communication to disseminate its “grand narratives” among non-state institutions and foreign publics. In this way, the state enhances its capacity to influence international public opinion, improve its image, promote its achievements across various domains, and advance political, economic, as well as cultural and informational projects. At the same time, a powerful state may employ communication instruments to strengthen its geopolitical, geoeconomic, and geocultural influence, as well as to exert pressure on other states and nations through military power and the threat of its use.

In the economic sphere, communication processes are of particular importance for the development of integration processes, international trade in goods and services, financial relations, investment cooperation, scientific and technological exchange, and international industrial cooperation across various sectors. Economic diplomacy is expected to play a significant role as an instrument for the progressive transformation of the international economic order and for ensuring the economic security of states worldwide.

The use of digital technologies in both official and public diplomacy enables actors to more successfully advance their interests in the international environment, engage more productively with broad international audiences, and respond more efficiently to numerous pressing challenges. The digitalization of international communication processes creates new opportunities for international interaction. At the same time, the risks of cyberattacks, unauthorized access to information, and interference in communication systems are increasing.

The security aspects of international communications are gaining increasing importance in the contemporary world, as the information space is becoming an arena of geopolitical contestation in which states employ a wide range of communication instruments both to promote their national interests and to safeguard their security. Information wars, disinformation campaigns, cyberattacks, and other contemporary threats pose serious challenges to the international order, necessitating the development of effective mechanisms of international cooperation in the fields of information security and cybersecurity.

Numerous studies by foreign and domestic scholars have been devoted to the political, economic, and security dimensions of international communications. Nevertheless, contemporary processes of interaction among states, international organizations, transnational and non-state actors, as well as civil society institutions across different countries, continue to generate an expanding range of theoretical and applied challenges.

Conclusions

In the contemporary world, international communications constitute an essential component of the development of the global order, given their significant role in facilitating political interaction among states, economic cooperation among diverse

actors, and the provision of both international and national security. The research methodology was based on a systemic approach, and a constructivist approach was also applied. Among the methods employed were analysis, synthesis, comparison, historical method, political modeling, and others. The political model of international communications essentially reflects a systemic formation shaped by political interconnections among actors in international relations. Strategic communications represent a highly significant form of international communications, integrating a wide range of informational and diplomatic instruments for the realization of a state's national interests. Geostrategic communications can be understood as a set of principal directions of a state's communication policy within the geopolitical space, reflecting the state's overarching strategic objectives. These communications are aimed at promoting the state's "grand narratives" in the international arena to political institutions, civil society, and the populations of various countries. International communications in the economic sphere are aimed at ensuring productive interactions among states, international organizations, transnational corporations, and other actors of international economic relations. In this context, economic diplomacy plays a significant role, combining informational, negotiation-based, and institutional communication mechanisms aimed at advancing the state's economic interests and fostering international economic cooperation. A significant attribute of contemporary international communications is the development of digital diplomacy, which substantially expands the possibilities of diplomatic activity, creates new channels of international interaction, and contributes to the formation of a global communication space. The effective use of international communications in the security domain constitutes a necessary prerequisite for the protection of national interests and the security of states, as well as for ensuring the stable functioning of the international system.

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3.4. Institutional Dimensions of International Communication: Diplomacy, Education, and Cultural Exchange

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Abstract

In the contemporary global environment, international communication has become a strategic resource of foreign policy, shaped by accelerated globalization, digitalization, and intensified transnational information flows. This study examines diplomacy, education, and cultural exchange as interconnected institutional dimensions of international communication that contribute to shaping of the state's international image and determine the public diplomacy effectiveness. Grounded in an interdisciplinary qualitative framework that integrates international relations, communication studies, cultural studies, and educational diplomacy, the study analyzes these institutional mechanisms as structured, value-driven practices rather than isolated activities. Drawing on a qualitative interdisciplinary approach and a range of empirical methods, the study explores how diplomatic discourse, educational diplomacy, and cultural initiatives function as instruments of soft power under conditions of geopolitical pressure. The study employs data collection, qualitative case analysis, theoretical and conceptual analysis, institutional and comparative analysis, and discourse and document analysis, based on a systematic review of academic literature and policy documents (2006–2025), and a qualitative case study of Ukraine. Particular attention has been paid to institutional coordination, the role of non-state actors, and the impact of digital technologies on public diplomacy practices. The findings demonstrate that the strategic integration of diplomacy, education, and cultural exchange enhances communicative coherence, strengthens international legitimacy, and supports long-term trust-building with foreign publics. Ukraine's case highlights contemporary public diplomacy as a multidimensional and adaptive institutional practice, in which coordinated communication plays a key role in advancing national interests and strengthening resilience.

Keywords: *Ukraine, international communication, public diplomacy, institutional communication, soft power, cultural and educational diplomacy, digital diplomacy.*

Introduction

In the early 21st century, communication has become a major object of empirical research across linguistics, sociology, and political science, reflecting its central role in human activity at the individual, national, and international levels. The expansion of globalization and digital technologies has led to a significant increase in information exchange, with human knowledge now expanding at unprecedented rates. These developments have stimulated empirical investigations into communication practices, channels, and effects across digital and institutional contexts. The term communication originates from the Latin *commūnicātio* (“message, transmission”) and *commūnico* (“to share, inform, connect”), derived from *commūnis* (“common”), highlighting its function as a measurable process of information exchange. In practical terms, communication

involves the transmission of thoughts, ideas, emotions, and expectations during interpersonal interaction and occupies approximately 70 % of an individual's daily activity.

The intellectual foundations of international communication research have been shaped by multiple disciplines, including political science, sociology, psychology, social psychology, linguistics, anthropology, communication studies, and international relations. Within this diverse scholarship, international communication has focused on how states and actors use communication to influence foreign publics, manage international relations, and achieve diplomatic objectives. Over time, research in this field has evolved in response to technological innovations, global political shifts, and the increasing complexity of cross-cultural interactions in diplomacy.

A state's international image and reputation comprise a set of factors determining how it is perceived globally through lens of ideals and values, realities of its political system, its social and economic model, and positioning internationally as well. Fostering Ukraine's positive image requires a coordinated state policy aimed at the systematic and proactive promotion of national narratives through all available communication channels.

Globalization, advances in digital technologies, the expansion of social media, the COVID-19-driven virtualization of social life, and the rapid dissemination of information have generated new requirements for public diplomacy. In this context, the role of media and digital technologies in shaping a state's international image has grown substantially. At the same time, the range of non-state actors involved in promoting national interests and strengthening the state's positive international image has expanded. Non-governmental organizations, private corporations, and international organizations are increasingly emerging as active stakeholders in public diplomacy. To ensure the effective achievement of public diplomacy objectives, the state actively cooperates with representatives of the non-state public diplomacy sector.

Since independence, Ukraine's foreign policy developments offer a specific empirical case for the study of communication in international relations. Based on domestic political expertise and international precedents, Ukraine has defined strategic priorities centered on European and Euro-Atlantic integration. Through official statements, diplomatic initiatives, and engagement in international institutions, the state has progressively established itself as an active contributor to global security, highlighting the need for a systematic analysis of Ukraine's international communicative practices and their impact on foreign public perception and international legitimacy. Thus, this study aims to analyze diplomacy, education, and cultural exchange as institutional dimensions of international communication, and to assess their role in shaping Ukraine's international image and public diplomacy outcomes in the contemporary global communication context.

Literature review

Recent research on international communication reflects a growing recognition of the changing nature of institutional communication, both in global and digital contexts. While traditional diplomacy remains central to international relations, researchers

increasingly explore education and cultural exchange as complementary institutional dimensions that operate through both state and non-state actors. The literature highlights how these forms of communication contribute to public diplomacy, state image, and international legitimacy in terms of intensified information flows.

Chia Suan Chong (2020)¹ proposed a typology of fourteen communication styles, ranging from complex to simple, competitive to cooperative, concise to expansive, direct to indirect, and structured to flexible, etc. Based on this concept, the researcher also developed linguistic strategies aimed at facilitating the effective use of English as a global lingua franca. These strategies emphasize clarity and reduced speech rate, avoidance of unnecessarily complex language and culturally specific references, cautious use of humor, active listening, clarifying and paraphrasing techniques, adaptability to diverse communicative preferences, and mutual respect. In addition, Chong outlined specific strategies for working effectively with different communication styles. When dealing with a Dominant communication style, communicators are advised to be concise, structured, and competence-oriented while allowing the interlocutor to control the interaction. The Influencing style, by contrast, benefits from emotional expressiveness, social engagement, recognition, and narrative-based communication. Interaction with the Steady style requires a calm, supportive, and non-confrontational approach, ensuring clarity and emotional security. Finally, communication with the Conscientious style necessitates patience, detailed factual information, credibility, systematic organization, and the use of established frameworks without pressuring for rapid action.

In their study, Muhammad Umar Nadeem et al. (2023)² examined intercultural communication in relation to international students, within the context of higher education internationalization. The authors problematized the interchangeable use of key concepts such as intercultural effectiveness, competence, adjustment, and adaptation, arguing that these constructs are theoretically distinct yet developmentally interconnected. To address this conceptual ambiguity, they advanced a Comprehensive Model of Intercultural Communication (CMIC), which frames these constructs as progressive stages through which international students develop intercultural effectiveness during cultural adaptation. The model also identifies key practical considerations for host-country institutions and policymakers supporting culturally diverse populations.

Yatsyna et al. (2025)³ argued that the integration of diplomatic etiquette and cultural communication is of strategic importance for Ukraine, as it allows Ukrainian identity to be presented in a civilized and internationally legible form. This approach reinforces the state's recognition as a culturally sovereign and independent actor and

¹ Chong, C. S. (2020). Successful international communication. *Training, Language and Culture*, 4(1), 55–65. Doi: 10.22363/2521-442X-2020-4-1-55-65

² Nadeem, M. U. Zabrodskaia, A. (2023). A comprehensive model of intercultural communication for international students living in culturally diverse societies: evidence from China. *Front. Commun.* 8:1332001. doi: 10.3389/fcomm.2023.1332001

³ Yatsyna, V. V., Volosnikova, N. M., Gubanova N. N. (2025). Conceptual bases of diplomatic etiquette and cultural communication in the international relations of Ukraine. *Hileya: Scientific Bulletin*, 207–208(5–6), 55–60. [https://doi.org/10.31392/Hileya-POLITICAL-2025.5-6\(207-208\).13](https://doi.org/10.31392/Hileya-POLITICAL-2025.5-6(207-208).13)

lays the foundation for long-term partnerships based on mutual respect and shared values. Their study emphasizes that diplomatic etiquette and cultural communication are interdependent phenomena that, in contemporary international practice, extend beyond technical instruments to form a coherent system of foreign-policy interaction. This integration fosters effective interstate communication, facilitates dialogue, prevents conflicts, and contributes to a positive international image. Specifically, diplomatic etiquette is not merely a set of formal behavioral rules, but a carrier of cultural significance that ensures adequacy in intercultural diplomatic engagement, while cultural communication functions as an instrument of soft power capable of shaping state perceptions, transmitting its values, and enhancing its foreign-policy agency. The authors highlighted that implementing this integration required addressing challenges such as insufficient institutionalization of cultural diplomacy, gaps in intercultural competence in diplomatic training, and the lack of comprehensive diplomatic branding. In the context of information warfare, globalization, and institutional reform, it is essential to strengthen intercultural competence, implement strategic cultural communication, and modernize protocol practices in alignment with national values. This framework provides a new analytical lens for examining international relations, where language, culture, symbols, and rituals are central elements of diplomatic action.

Ukrainian scholar I. O. Kostyria (2025)⁴ examined cultural diplomacy as a key instrument of international political communication and soft power, emphasizing its role in the discursive shaping of a state's global image. According to the author, culture is presented as an essential factor in shaping interstate relations and maintaining dialogue, particularly, in terms of international crisis. Cultural diplomacy operates across three interconnected dimensions: strengthening relations with allied states through shared narratives, sustaining predictable interaction with neutral actors via balanced cultural representation, and developing new communicative formats within an emerging international order. The study highlights Ukraine's institutionalization of cultural diplomacy over the past decade and emphasizes the challenges associated with articulating and disseminating its strategic narratives internationally. Particular attention is given to the need for a coherent, systematic approach to cultural diplomacy, unified by a common strategic vision that positions Ukraine as a modern democratic state that resists aggression. International cultural programs are viewed as platforms for intercultural dialogue, narrative exchange, and value convergence, facilitating mutual understanding, trust-building, and long-term cooperation. Overall, cultural diplomacy, especially among allied states, plays a crucial role in reinforcing democratic narratives and shaping sustainable models of international interaction in times of crisis.

In her study, I. Maslikova (2023)⁵ examined international cultural cooperation during the Russia–Ukraine war and argued that cultural diplomacy functioned as an effective instrument of cultural, humanitarian, and security policy. The author

⁴ Kostyria, I. O. (2025). Cultural diplomacy in the context of global geostrategies. *International relations: theoretical and practical aspects*, (16), 73–83. <https://doi.org/10.31866/2616-745X.16.2025.344690>

⁵ Maslikova, I. (2023). International cooperation in the field of culture under the conditions of the Russian-Ukrainian war: Cultural aspect. *Ukrainian Cultural Studies*.

emphasized that the war had foregrounded cultural diplomacy as a mechanism for the exchange of ideas, information, cultural goods, values, etc. In pursuing the goal of enhancing Ukraine's international visibility, cultural diplomacy necessarily engages with articulating Ukrainian cultural identity. This process raises a number of cultural and theoretical issues, including the shaping of cultural identity, cultural subjectivity under imperial and postcolonial conditions, cultural bias, national imagination, and the reassessment of the cultural roles of Ukraine and Russia. I. Maslikova concluded that scholarly analysis of these issues contributed to informed political discourse and supported the development of a postcolonial cultural policy in Ukraine.

Mietule et al. (2024)⁶ conceptualized educational diplomacy as a product of globalization, defining it as a dimension of humanistic interaction among participants in the educational process that integrates psychological, social, and communicative competences. According to the authors, educational diplomacy facilitates successful educational outcomes, intercultural communication, and international cooperation. Its primary function is to shape the image of educational institutions and to foster constructive interpersonal relations. Educational diplomacy is further viewed as a response to contemporary challenges, as it redefines organizational culture and aligns the mission of educational institutions with the evolving needs of educators, students, researchers, the state, and society, based on humanistic and tolerant principles. The authors argue that educational diplomacy comprises fundamental processes of differentiation and integration in participants' interactions within the educational process. Several key features characterize it. These include a system of humanistic relations among educational stakeholders; a shared framework of universal and individual cultural, linguistic, moral, and social values, norms, traditions, knowledge, and practices; a balance of internal and external motives and incentives perceived as legitimate by communities and societies; and a structured ethical system of thinking and behavioral models that reflect collective humanistic orientations and social mentalities. In addition, educational diplomacy involves the development of contemporary digital literacy and the implementation of the SMART learning paradigm in education.

O. Yurchenko (2024)⁷ highlighted that international communications similarly underpin the formation and maintenance of state images globally, mediating exchanges across cultures, nations, and states. Public diplomacy, as a primary dimension of such communication, is defined as a set of state and non-state strategies and instruments aimed at influencing foreign publics, shaping political processes, and advancing foreign policy objectives. It functions as a tool of soft power, employing education, culture, arts, and other assets to shape positive perceptions and promote a state's cultural, economic, and political agendas. From a discourse-analytic standpoint, both educational and public diplomacy can be understood as structured communicative practices that

⁶ Mietule, I., Hushko, S., Maksymova, I., Puriim H., Kulishov, V. (2024). Study of the modern paradigm of educational diplomacy: the case of Ukraine. *Society. Integration. Education. Proceedings of the International Scientific Conference*, 1, 745–753. <https://doi.org/10.17770/sie2024vol1.7833>

⁷ Yurchenko, O. (2024). Public diplomacy as a form of international communications, its role in shaping the image of Ukraine. *Economy and Society*, 64. <https://doi.org/10.32782/2524-0072/2024-64-124>

produce and regulate meaning, shape institutional and national identities, and establish frameworks for interaction. In the educational domain, this entails the negotiation of subject-subject relations among leaders, teachers, students, and stakeholders; in the international domain, it involves the strategic framing of national narratives and the shaping of audience reception. In both cases, effective practice hinges on the deliberate cultivation of communicative culture, ethical interaction, and the creative management of discourse as a means of social influence, institutional reputation, and developmental outcomes.

According to D. Zaiets (2024)⁸, Ukrainians should seize the opportunity to shape a positive image of their state by leveraging international interest in their initiatives. This image should be compelling enough to attract foreign investment and partnerships, while also reassuring potential tourists following Ukraine's victory over Russian aggression. Achieving these goals requires the application of public diplomacy principles. At present, the development of Ukraine's public diplomacy can be organized around three key areas: *information* (strengthening the resilience of the Ukrainian media environment and supporting its recovery following the Russian invasion. International exchange programs are an important component of this effort); *public engagement* (Ukrainian diaspora organizations actively participate in the social and political life of their host countries, representing Ukrainian interests to local societies, governments, and political institutions. It is crucial to establish Ukrainian centers abroad to promote culture, ideas, and values, etc.); *digital tools* (the use of social media and official channels enables Ukrainian representatives to communicate directly with international audiences, promoting national values, perspectives, and initiatives. Digital diplomacy has proven to be one of the most effective instruments today). At present, Ukraine faces complex challenges in implementing public diplomacy, balancing the need to develop a positive national image with countering Russian propaganda and disinformation. Focusing on these three areas – information, public engagement, and digital tools – provides a structured framework for advancing Ukraine's public diplomacy.

Materials and Methods

The study employs a qualitative interdisciplinary research design, combining approaches from international relations, communication studies, cultural studies, and educational diplomacy. It is grounded in the conceptual framework of international communication, public diplomacy and institutionalized practices, which allows diplomacy, education, and cultural exchange to be examined not merely as isolated activities, but as structured and strategically coordinated dimensions of international interaction.

The methodological framework combines several complementary *qualitative methods*. *Data collection* was conducted through the systematic selection and review of open-access academic publications and official institutional sources published between 2006 and 2025, ensuring both conceptual depth and relevance to contemporary international

⁸ Zaiets, D. (2024). State and prospects of the development of public diplomacy in Ukraine during the large-scale Russian-Ukrainian war. *Philosophy and political science in the context of contemporary culture*, 16(1), 180–187. <https://doi.org/10.15421/35243>

communication processes. The selection criteria emphasized thematic relevance, analytical rigor, and institutional perspective, enabling the identification of dominant trends and evolving approaches in the field.

Elements of *qualitative case study analysis* were applied to Ukraine as a representative case, reflecting the dynamics of public diplomacy under conditions of geopolitical pressure, as well as the development of educational and cultural diplomacy during wartime and post-war recovery. The case study includes an analysis of cultural initiatives, educational diplomacy programs, and international communication events, allowing for an in-depth examination of how institutional forms of international communication operate in contexts of crisis and transformation.

Theoretical and conceptual analysis was used to examine key categories such as public diplomacy, cultural diplomacy, educational diplomacy, soft power, and institutional communication. This method made it possible to clarify their defining characteristics, conceptual boundaries, and functional roles within international relations, as well as to trace their evolution in scholarly and policy discourse.

Institutional analysis focused on the structural and functional dimensions of international communication, examining organizational frameworks, strategic objectives, instruments, and key actors involved in diplomatic, educational, and cultural engagement. Particular attention was given to public diplomacy institutions in Ukraine and the European Union, enabling an assessment of both national and supranational models of institutionalized international communication.

Comparative analysis was employed to contrast diplomacy, education, and cultural exchange as distinct yet interconnected communication channels. Drawing on international and Ukrainian case studies, this method facilitated the identification of shared characteristics, functional differences, and complementary roles of these institutional dimensions in shaping international dialogue and state image.

Discourse and document analysis was applied to policy documents, strategic texts, and analytical reports to identify dominant narratives, priorities, and communicative strategies shaping international engagement. This approach enabled the study to reveal how institutional actors frame objectives, values, and identities within the international communication context.

The methodological approach is further reinforced by a systematic literature review, ensuring comprehensive coverage of key academic debates and empirical findings related to international, cultural, and educational diplomacy.

The study's empirical and analytical base consists of a wide range of sources, including academic and scholarly publications (peer-reviewed journal articles, monographs, and conference proceedings addressing public and cultural diplomacy, educational and academic diplomacy, intercultural and media communication). It also draws on policy and institutional documents (official records and strategic materials from international and national institutions, including Ukraine's Public Diplomacy Strategy, the EU's public diplomacy and cultural relations framework, UNESCO policy materials on cultural diplomacy and sustainable development, etc.). Additionally, analytical reports, case studies, surveys and analytical publications were used to contextualize institutional practices, such as Ukraine's international image, as well as perception studies from

international forums, summits, and conferences. The integration of these methods and data sources ensures a comprehensive and multidimensional examination of diplomacy, education, and cultural exchange as interconnected institutional dimensions of international communication.

Results and Discussion

The rise of mass communication technologies such as radio and film in the 1920s and 1930s amplified both public awareness and scholarly interest in the role of media in shaping international perceptions and diplomatic engagement. The extensive use of propaganda during World War I further highlighted the strategic role of communication in influencing foreign and domestic audiences, laying the groundwork for research on persuasion, information control, and the micro-level effects of communication – all critical components of early diplomatic communication.

During World War II, communication research became further integrated into statecraft, as analytical tools were applied to mobilize support, counter enemy propaganda, and develop psychological warfare techniques. This period highlighted the strategic value of communication in diplomacy, particularly in shaping the attitudes and behaviors of both allied and adversarial populations. During the Cold War, U. S. foreign policy continued to guide international communication research, with initiatives aimed at “winning hearts and minds” exemplifying early forms of public diplomacy – a concept now central to the study of diplomatic communication.

As new states emerged from colonial rule, communication became a key instrument in developing diplomacy, focusing on the role of mass media in nation-building, promoting political stability, and supporting foreign aid efforts. The communication paradigm evolved in the 1980s with the advent of telecommunications and, in the 1990s, within the broader framework of information and communication technologies (ICTs) for development. These approaches underscored the importance of communication as a tool of soft power, enabling states to influence foreign publics and international opinion without coercion.

With the rise of digital and networked communication technologies in the 21st century, diplomatic communication has increasingly emphasized public diplomacy and the strategic use of social media, international broadcasting, and digital platforms to engage global audiences. In this context, intercultural competence has become essential for diplomats and international actors, enabling them to navigate cross-cultural interactions effectively, build trust, and achieve diplomatic objectives in culturally diverse contexts. Contemporary international communication research provides a theoretical and methodological foundation for understanding how states and international organizations employ communication strategies to exercise soft power, conduct public diplomacy, and promote constructive intercultural engagement in a globalized world.

V. Yemets (2024)⁹ argued that the development of Ukraine’s media diplomacy highlights the potential of digital and social media tools in shaping the state’s international image. Ukrainian state representatives utilize online platforms to

⁹ Yemets, V. (2024). The Role of Media Diplomacy in Shaping the State’s International Image. *Language. Culture. Politics*, 1, 133–145. <https://doi.org/10.54515/lcp.2024.1.133-145>

maintain real-time, two-way communication with global audiences, enhancing visibility, promoting national narratives, and strengthening the state's image globally. Key Ukraine's media diplomacy strengths include public engagement via social media, strategic messaging, and broad international coverage. However, challenges persist, including insufficient institutional and legal support, limited cybersecurity for users, a shortage of professional personnel to manage official accounts, and an overemphasis on military-related messaging, which risks audience fatigue. Addressing these issues requires a coordinated national strategy for media diplomacy, integration of state branding initiatives, promotion of image projects in education, science, and culture, grant support for non-state actors, and improved cybersecurity measures. Media diplomacy is a critical instrument of modern public diplomacy, enabling information analysis, strategic foreign policy planning, and positioning of national interests. While social media foster citizen engagement and challenges traditional diplomatic norms, it also poses risks of disinformation, propaganda, and reputational harm. Structured and proactive media diplomacy is therefore essential for advancing Ukraine's national interests and reinforcing its international image.

To gauge public attitudes toward Ukraine, the New Europe Center (NEC) conducted a survey in several of Europe's largest countries. The primary objective was to assess public perceptions of Ukraine and to identify the most common associations with the country. The data collected by NEC will serve as a basis for developing evidence-based strategies to guide Ukraine's engagement with the surveyed countries. The 2020 survey also updates the findings of the 2015 study, enhancing the relevance and value of the data obtained.

The public opinion survey "How is Ukraine Perceived in EU Countries"¹⁰ was conducted in France, Germany, Italy, and Poland by the sociological agency Kantar Profiles Division on behalf of the New Europe Center. In total, over 4,000 respondents aged 18 to 65+ answered six questions, including one open-ended question. In each country, respondents were selected to proportionally represent different demographic groups based on gender, age, and region of residence. Responses were recruited through an online survey conducted from September 22 to September 29, 2020.

Both in 2015 and in 2020, Ukraine was predominantly associated with war. At the same time, in 2020, fewer respondents linked Ukraine with war and conflict. In 2015, 49 % of respondents associated Ukraine with war, whereas in 2020, this share dropped to 12 %, demonstrating an almost fourfold decrease. This clearly indicates an improvement in Ukraine's image in the countries surveyed, despite the fact that the war against Russia has been ongoing for six consecutive years. At the same time, a de-escalation from the war could lead to a reduction in support for Ukraine from its Western partners. Moreover, in 2020, 9.1 % of respondents associated Ukraine with Russia, whereas just five years earlier this figure was twice as high (18 %). This points to a clear distinction between Ukraine and Russia and, consequently, to Ukraine's perception as a state

¹⁰ How is Ukraine Perceived in EU Countries? Cases of France, Germany, Italy, and Poland. Kyiv: New Europe Center. 2020. https://neweurope.org.ua/wp-content/uploads/2020/11/What-is-Ukraine-s-perception-in-the-EU_ukr_web-1.pdf

independent of the Russian Federation. The final association among the top five is either Crimea or the Russian invasion (6.6 %).

It is also worth noting the significant increase in associating Ukraine with migration. In 2015, the share of people who associated Ukraine with migrants was at most 2 %. By 2020, this percentage had risen to 10.3 %, clearly indicating that over the past five years, Ukraine has increasingly been perceived as a country of origin for migrants. Although this might initially appear to be an entirely negative trend, in reality, it is not. Ukrainian migrants often serve as “ambassadors” of Ukraine abroad, and some respondents emphasize that Ukrainians represent a skilled workforce.

Although positive associations do not rank among the most common due to the fragmented nature of responses, several noteworthy mentions emerged. Respondents most frequently highlighted trade and economic relations (4 %), culture / history (3.9 %), agriculture, including grain / fertile soil (2.9 %), some aspects of Ukrainian cuisine (food / good food / unique dishes) (2.5 %), and the country’s overall beauty (beautiful country) (2.2 %).

When it comes to notable individuals, respondents most often associated Ukraine with the Klitschko brothers (1.6 %), Putin (1.4 %), Bandera (1.1 %), and Lukashenko (0.5 %). Less than 0.5 % of respondents also mentioned Tymoshenko, Yushchenko, Shevchenko, and Bubka. Interestingly, only nine respondents associated Ukraine with President Zelenskyy.

Among neutral associations, respondents mentioned Eastern Europe (5.1 %) and Kyiv (4.7 %). Other neutral associations included terms such as “European”, “Lviv”, “gas / energy resources”, and so on.

Regarding negative associations, in addition to war and poverty, respondents linked Ukraine with unrest or instability (5.5 %) and corruption or bribery (4.6 %). Other frequently mentioned negative associations included a dictatorial, totalitarian or authoritarian state (2.5 %), the Soviet Union and its legacy (2.5 %), Chernobyl (2.1 %), and alcohol (1.7 %). Notably, 23.6 % of respondents reported having no associations with Ukraine. This can be interpreted positively, as these individuals may be informed about the country and encouraged to develop favorable impressions.

Despite the prolonged full-scale war and unprecedented societal challenges, Ukrainian society continues to demonstrate a high level of resilience and clearly articulated development priorities. Evidence from the Gradus study *Ukraine 2035: The Country’s Strength, Vulnerability, and Potential* illustrates how citizens’ perceptions of national achievements have evolved and identifies the factors shaping contemporary sources of national pride, as well as expectations regarding Ukraine’s future trajectory (Gradus, 2025)¹¹.

The analysis is based on data from the Gradus nationwide survey *Ukraine 2035: The Country’s Strength, Vulnerability, and Potential*, conducted between November 7 and 10, 2025. Data were collected using a self-administered questionnaire distributed through the Gradus mobile application.

¹¹ Visit Ukraine. Ukraine 2035: what Ukrainians are proud of and how they see their country’s role in the future – a new study by Gradus. <https://visitukraine.today/blog/7309/ukraine-2035-what-ukrainians-are-proud-of-and-how-they-see-their-country-s-role-in-the-future-a-new-study-by-gradus?srsId>

Table 1. Different Ukraine's global images and associations

Name of state	Associations with Ukraine
Poland	Ukraine is primarily associated with migrants (25.8 %) and poverty (25 %), followed by associations with war;
France	Most French respondents associate Ukraine with Russia (15.5 %), war or conflicts (13.1 %), and Eastern Europe (10.6 %);
Germany	Ukraine is primarily associated with Russia (the war, the invasion of Crimea, and Russia itself), together accounting for nearly half of respondents' associations (47.5 %);
Italy	The topic of the Russia–Ukraine war is almost absent from public opinion in Italy, being mentioned by only 0.6 % of respondents. Italians are among those with the most positive attitudes toward Ukraine. Among the ten most common associations, only one is clearly negative – migrants or unemployment – while the others are either neutral, such as gas, energy resources, and politics, or positive, including culture, history, and Ukrainian friends.

Source: compiled by the author

The sample (N = 1,000) is representative of the urban population aged 18–60 residing in cities with more than 50,000 inhabitants, excluding temporarily occupied territories and areas of active hostilities (Gradus, 2025). Survey results indicate that by 2025 the Armed Forces, volunteer initiatives, and digital technologies have become the primary symbols of national strength. More than three quarters of respondents, (75.0 %) identified the Armed Forces as their greatest source of pride. Volunteer and community initiatives ranked second (55.0 %), followed by digitalization and technological solutions (42.0 %). Compared with prewar assessments in 2021, perceptions of national achievements have shifted substantially. The proportion of respondents who reported that Ukraine had no notable achievements declined from 27.0 % to 10.0 %, suggesting a profound reassessment of Ukrainian statehood under wartime conditions (Gradus, 2025).

Respondents identified several sectors as having made the most significant contributions to Ukraine's development since independence. The highest evaluations were given to the Armed Forces (80.0 %), volunteer initiatives (76.0 %), and information technology and digitalization (71.0 %). High importance was also attributed to the agricultural sector (62.0 %), social cohesion (57.0 %), and defense industry (54.0 %). By contrast, law enforcement and judicial institutions received the lowest assessments, with 63.0 % of respondents indicating that these sectors had contributed minimally to national development (Gradus, 2025).

The findings confirm that the war has acted as a catalyst for redefining collective values. In 2025, respondents were more likely to identify specific national achievements than in previous years. Among the most frequently mentioned were the visa-free regime with the European Union (12.0 %) and the preservation of national independence (11.0 %).

Public perceptions of Ukraine's future are predominantly optimistic. Nearly half of respondents (47.0 %) described Ukraine in ten-year time using positive descriptors such as peaceful, prosperous, free, and optimistic, while only 16.0 % offered negative forecasts. The study also highlights a complex transformation in societal expectations.

Compared with 2021, a growing proportion of Ukrainians believe that the state should play a central role in ensuring welfare and security. At the same time, respondents continue to emphasize individual freedoms, privacy, and personal autonomy. This coexistence of rising expectations for state support and persistent individualism suggests an evolving social contract shaped by wartime experience (Gradus, 2025).

In 2025, Ukraine's global image center on its ongoing resilience, EU / NATO integration, technological innovation, and reconstruction, with major conferences like Ukraine Recovery Conference (URC2025) in Rome. The URC2025¹² focused on the following four thematic dimensions: 1) Business Dimension – Mobilizing Private Sector for Reconstruction and Economic Growth; 2) Human Dimension – Social Recovery and Human Capital for the Future of Ukraine; 3) Local and Regional Dimension – Recovery of Municipalities and Regions; 4) EU Dimension – EU Accession and Related Reforms, highlighting international commitment to its future, alongside Ukraine's push for tech leadership and amplified role in global food security, all while facing the realities of war and seeking sustainable investment and support from global partners.

At WINWIN Summit 2025 on October 4, 2025 Mykhailo Fedorov, First Deputy Prime Minister for Innovation, Education, Science and Technology, and Minister of Digital Transformation of Ukraine stated, "Technology and innovation are the driving forces behind our resilience and the next economic leap – and, ultimately, tools to improve citizens' quality of life. We are moving from a Digital State to an Agentic State – where artificial intelligence helps make decisions, automates processes, and enables fast and effective interaction between government and citizens. This is the path that will allow Ukraine to become a technological leader in Europe"¹³.

On November 17, the third International Conference "Crimea Global: Understanding Ukraine through the South"¹⁴ under the slogan "Holding On, Speaking Out", organized by Crimean Platform Representative Office, ZMINA Human Rights Center, and the Media Initiative for Human Rights confirmed Ukraine's growing role in Asia, Africa, and Latin America and strengthened the foundation for further economic and political dialogue. Conference's participants noted that deepening Ukraine's cooperation with countries in Global South opens up new opportunities for trade, investment, and humanitarian ties.

On December 15, 2025, New Europe Center INFO SAPIENS conducted a nationwide survey¹⁵ examining public opinion in Ukraine on key security and foreign policy issues.

¹² Ukraine Recovery Conference, July 10–11, 2025. <https://www.urc-international.com/#:~:text=The%20URC2025%20will%20take%20place,in%20Berlin%20in%20June%202024>.

¹³ IT Ukraine Association. WINWIN Summit 2025: Ukraine Demonstrates the Path from Resilience to Technological Leadership. <https://itukraine.org.ua/en/winwin-summit-2025-ukraine-demonstrates-the-path-from-resilience-to-technological-leadership>

¹⁴ Ministry of Economy, Environment and Agriculture of Ukraine. Conference Crimea Global 2025: Ukraine presents the role of the agricultural sector in food security in the Global South. <https://www.kmu.gov.ua/en/news/konferentsiia-crimea-global-2025-ukraina-predstavlya-rol-ahrosektoru-v-prodovolchii-bezpetsi-hlobalnoho-pivdnia>.

¹⁵ New Europe Centre. Foreign Policy and Security. Opinions of Ukrainian Society – 2025. <https://neweurope.org.ua/en/analytics/zovnishnya-polityka-i-bezpeka-nastroiyi-ukrayinskogo-suspilstva-2025/>

The findings indicate a strong and sustained pro-European orientation within Ukrainian society. Europe continues to be the primary source of public trust and sympathy, while support for Ukraine's prospective membership in both the European Union (EU) and the North Atlantic Treaty Organization (NATO) remains exceptionally high. Importantly, support for EU accession persists despite anticipated economic and regulatory costs, including price increases and stricter regulatory requirements.

At the same time, the survey reveals a critical reassessment of external security assistance. A majority of respondents (65.3 %) indicated that the United States is not doing enough to ensure Ukraine's victory. In contrast, the contribution of European partners – EU member states, the United Kingdom, and Norway – was evaluated more positively, with 57.3 % of respondents considering European efforts sufficient. This differentiation reflects a broader trend of declining confidence in external security guarantees. Ukrainians continue to consider the development of domestic nuclear weapons as the most reliable security guarantee (31.1 %), a figure virtually unchanged from the previous year (31.3 %). Concurrently, support for NATO membership as a security guarantee declined by 10 percentage points, from 29.3 % to 19.4 %.

A notable shift in public attitudes concerns alternative security arrangements. Support for deploying European troops on Ukrainian territory nearly doubled, increasing from 6.4 % to 11.7 %. Ukrainian society remains firmly convinced that negotiations without solid security guarantees cannot produce sustainable peace and that compromises lacking such guarantees would merely postpone renewed Russian aggression. Nearly two thirds of respondents (64.9 %) stated that Ukraine should not enter negotiations with Russia without security guarantees from Western partners. This skepticism is reinforced by a near-consensus expectation regarding Russia's behavior: 86.7 % of respondents believe that a temporary front-line freezing would be followed by renewed Russian attacks.

Public resistance to unacceptable compromises has reached record levels. An overwhelming majority of respondents opposed reductions in Ukraine's armed forces (83.3 %), legal recognition of the occupied territories as Russian (84.5 %), and granting official status to the Russian language (78.4 %). These results underscore the rigidity of societal red lines in potential negotiations.

Respondents predominantly associate successful European integration with internal, nonmilitary modernization. The most frequently cited indicators included effective anti-corruption measures (19.2 %), improvements in living standards (12.0 %), and the establishment of the rule of law (8.4 %). These findings suggest that the majority of Ukrainians associate progress toward EU membership primarily to domestic reforms rather than with military or security benchmarks alone.

Support for Ukraine's European and Euro-Atlantic trajectory has remained at record levels for the fourth consecutive year. EU membership was supported by 85.5 % of respondents, while 71.3 % expressed support for NATO accession. Moreover, 67.5 % indicated that potential negative consequences of EU accession, such as higher prices or additional regulations, would not affect their support for membership; only 20.3 % anticipated a possible change in attitude. These attitudes reflect a high degree of societal resilience shaped by prolonged exposure to severe political and security challenges.

A majority of respondents (54.7 %) stated that Ukraine should continue its reforms and advance toward EU membership regardless of Hungary's position. Public opinion was divided between seeking compromise with Budapest (31.0 %) and minimizing external pressure through the EU and other international partners (35.0 %). Levels of distrust toward Hungarian Prime Minister Viktor Orbán were comparable to those toward Vladimir Putin and Alexander Lukashenko. Respondents assigned nearly equal importance to the quality of legislative preparation (46.9 %) and the speed of reforms (46.8 %). Pressure from the EU and the United States to combat corruption in Ukraine was generally perceived positively, although expectations regarding increased military assistance from partners were also rising.

These findings further demonstrate strong support for the deployment of a military contingent from partner states within the framework of the Coalition of the Willing. Overall, 72.7 % of respondents supported such a deployment, while 23.9 % opposed it. Notably, 50.7 % believed that even a noncombat foreign military presence would carry significant political weight and could be interpreted as an element of security guarantees.

Among international organizations, the EU enjoyed the highest level of trust (72.1 %), followed by the Group of Seven (G7; 67.5 %) and NATO (53.7 %). However, trust in NATO declined compared with the previous year (64.4 %), despite continued strong support for Ukraine's accession to the Alliance. Among individual political leaders, the highest level of trust in 2025 was accorded to UK Prime Minister Keir Starmer (76.1 %). Trust in the president of Poland declined by 20.6 percentage points (44.0 %), while trust in the president of the United States decreased by 20.2 percentage points (24.4 %). The lowest levels of trust were attributed to the leaders of Hungary, China, Belarus, and Russia.

Another nationwide sociopolitical survey¹⁶ conducted by the Rating Group between August 21 and 23, 2025, indicates that Ukrainians broadly desire an end to the war and are largely willing to consider potential concessions, but provided that reliable security guarantees are provided by international partners. A majority of respondents (59.0 %) supported ending active hostilities on the battlefield and pursuing a negotiated compromise. At the same time, 20.0 % favored continuing the war until the full return of Donbas and Crimea, while 13.0 % supported fighting until the restoration of the demarcation line or borders as of February 23, 2022. Overall, 82.0 % of respondents viewed negotiations as a realistic means of ending the war. Among them, 62.0 % favored achieving a compromise with the involvement of third countries, whereas 20.0 % supported direct negotiations with the Russian Federation.

Support for negotiations is closely linked to the issue of security guarantees. Three quarters of respondents (75.0 %) stated that Ukraine should agree to a ceasefire only if it is accompanied by international security assurances. When asked to identify the most important elements of such guarantees, respondents most frequently cited sustained funding for the Ukrainian armed forces and arms supplies from partners (52.0 %),

¹⁶ Sociopolitical views of Ukrainians (August 2025). <https://www.ratinggroup.ua/en/news/socpol-aug2025>

a formal obligation of allies to intervene in the event of renewed aggression (48.0 %), and international patrolling of Ukraine's airspace and maritime areas (44.0 %).

When asked about current priorities, 58.0 % of respondents selected guarantees of long-term funding for the Ukrainian army and sufficient arms supplies from Western partners, while 31.0 % prioritized the return of occupied territories. In terms of the broader significance of the war, respondents most frequently indicated that Ukraine is fighting for the future of its children (60.0 %) and for freedom (44.0 %).

At the same time, the survey demonstrates a high level of trust in key Ukrainian political and military figures. Trust in Valerii Zaluzhnyi stood at 74.0 %, followed by President Volodymyr Zelenskyy at 68.0 % and Kyrylo Budanov at 59.0 %. In a hypothetical presidential election, the highest levels of support were expressed for Volodymyr Zelenskyy (35.0 % of respondents) and Valerii Zaluzhnyi (25.0 %). Regarding potential parliamentary elections, a hypothetical Zaluzhnyi Party would receive the greatest support (24.0 %), followed by a hypothetical Zelenskyy Bloc (20.0 %). European Solidarity (7.0 %) and two hypothetical political formations – the Budanov Party (6.0 %) and the Azov Party (6.0 %), would rank next.

Encyclopedia Britannica¹⁷ defines “public diplomacy” as any of various government-sponsored efforts aimed at communicating directly with foreign publics; it includes all official efforts to convince targeted sectors of foreign opinion to support or tolerate a government's strategic objectives. Methods include statements by decision-makers, targeted government campaigns, public diplomacy institutions, and efforts to influence international media in presenting official policies favorably to foreign audiences. Within the framework of political discourse, public diplomacy may be categorized into two principal types. The first, commonly referred to as *branding* or *cultural communication*, involves discursive practices through which governments seek to construct and project a favorable national image without pursuing immediate policy objectives. Through branding strategies, states aim to shape long-term perceptions, generate symbolic goodwill, and facilitate cooperation across diverse political contexts. From a discourse-analytical perspective, such strategies contribute to the maintenance of enduring alliance relationships and function as a counter-narrative to adversarial propaganda. The second type of public diplomacy encompasses communicative strategies oriented toward short-term political outcomes and is often described as *political advocacy*. In contrast to branding discourse, which operates on a long-term representational level, political advocacy employs targeted rhetorical and linguistic mechanisms to mobilize foreign public opinion in support of specific policy goals. Such strategies may encourage foreign audiences to legitimize or contest political leadership in other states. In situations where governments seek rapid endorsement of politically sensitive or costly alliance commitments, public diplomacy serves a mediating function by reducing the risk of domestic backlash and facilitating political cooperation.

According to Diplo Academy¹⁸, public diplomacy lacks a universally accepted definition. Scholars such as Fitzpatrick have identified more than 150 distinct

¹⁷ Britannica. Public diplomacy. <https://www.britannica.com/topic/international-relations>

¹⁸ Diplo. Public diplomacy. <https://www.diplomacy.edu/topics/public-diplomacy/>

concepts and definitions of public diplomacy. These generally cluster around two main approaches: broad and narrow. The broad approach conceptualizes public diplomacy as an extension of soft power, encompassing a wide range of communicative and relational practices, including cultural exchange, educational initiatives, media engagement, and networked diplomacy. From this perspective, public diplomacy is viewed as an integral component of contemporary diplomacy, that prioritizes long-term trust-building within societies rather than narrowly defined, state-centric influence. Despite its holistic scope, this approach is often criticized for its operational ambiguity, as specialized areas such as cultural or educational diplomacy require distinct institutional structures and analytical frameworks. The narrow approach, by contrast, defines public diplomacy as a set of strategic communication practices aimed at influencing domestic and foreign publics on foreign policy issues. This pragmatic perspective aligns closely with the operational needs of foreign ministry public diplomacy units, enabling the design of targeted, issue-specific campaigns, such as efforts to counter disinformation, without encroaching on domains administered by specialized governmental or non-governmental actors.

Pillars of effective public diplomacy are:

- 1) *Cultural diplomacy* focuses on the strategic presentation of national heritage, artistic production, and language in order to humanize the state and foster meaningful connections with foreign publics. Such practices function discursively by constructing accessible and relatable national narratives. A prominent example is South Korea's use of K-pop diplomacy, which has transformed a popular cultural phenomenon into a source of global influence, enabling transnational engagement that extends beyond formal political communication.

- 2) *Educational and exchange diplomacy* aims to build durable relationships through scholarships, youth mobility schemes, and professional exchange networks. These initiatives operate on a long-term horizon, producing what may be described as distributed diplomatic capital. The Erasmus+ programme illustrates this approach: its extensive alumni network constitutes a transnational community that informally represents and disseminates European values and norms across multiple social and professional contexts.

- 3) *Strategic communication* entails the deliberate construction of narratives that resonate with target audiences while avoiding discursive markers associated with overt propaganda. Effective strategic communication relies on credibility, coherence, and emotional alignment. New Zealand's "Open Hearts, Open Borders" response following the 2019 Christchurch attack exemplifies this pillar, as it combined empathetic discourse with concrete policy measures, thereby reinforcing the country's moral authority on the international stage.

- 4) *Digital engagement* involves the use of digital platforms not only to disseminate messages but also to listen, interact, and co-create meaning with foreign publics. A widely cited example is Sweden's *Curators of Sweden* initiative on Twitter (@sweden). Although the project concluded in 2018, it remains a benchmark for participatory digital public diplomacy, as it shifted from one-way communication to dialogic engagement and collaborative national narrative construction.

Although the term “*public diplomacy*” is commonly attributed to Edmund Gullion¹⁹ in 1965, when he articulated its modern conceptual meaning and institutionalized it through the Murrow Center at Tufts University, historical analysis demonstrates that the phrase has a much longer and more complex genealogy. Drawing on digitized newspaper archives, the study traces the evolution of the term from the mid-nineteenth century to the late twentieth century, demonstrating that Gullion did not invent the phrase, but rather re-contextualized an existing term whose earlier meanings had become obsolete.

The earliest documented uses of *public diplomacy* appear in British and American journalism in the 19th century, where the term functioned primarily as a synonym for civility, openness, and transparency in diplomatic conduct. During the First World War, the phrase gained wider circulation to describe emerging diplomatic practices characterized by public declarations, open negotiations, and appeals to mass audiences, closely associated with Woodrow Wilson’s doctrine of “open covenants of peace”. Throughout the interwar period, *public diplomacy* retained its Wilsonian idealistic connotation, particularly in internationalist discourse and media ethics, though its relevance diminished amid growing geopolitical instability. In the post-Second World War period, the meaning of *public diplomacy* shifted in response to transformations in diplomatic practice itself. The rise of mass communication, ideological competition, and psychological warfare led to an increasing overlap between diplomacy, propaganda, and public performance. By the 1950s, the term was frequently employed to denote the public, performative, and communicative dimensions of foreign policy, rather than merely openness.

Gullion’s redefinition of *public diplomacy* in 1965 proved successful primarily because it addressed a specific institutional need within U. S. foreign policy. The United States Information Agency required a concept that avoided the negative connotations of *propaganda* while legitimizing its activities within the broader framework of diplomacy. The adoption of the term provided both professional identity and bureaucratic justification for USIA, contributing to its organizational expansion and long-term influence.

The subsequent concept diffusion during the late Cold War, the post-Cold War period, and the post-9/11 era reflects its growing international relevance, despite persistent ambiguities and politicization. The historical trajectory of the term demonstrates that *public diplomacy* has never possessed a fixed meaning; rather, it has continually adapted to changing political, communicative, and institutional contexts. This semantic instability underscores the need for scholars and practitioners to remain attentive to divergent interpretations of the concept across time and audiences.

The European External Action Service (EEAS)²⁰ implements a coherent, strategic, and transparent approach that integrates policy objectives with communication efforts.

¹⁹ Cull, N. J. (2006). “Public diplomacy” before Gullion: the evolution of a phrase. USC Center on Public Diplomacy. April 18, 2006. <https://uscpublicdiplomacy.org/blog/public-diplomacy-gullion-evolution-phrase>

²⁰ European External Action Service. Our approach to public diplomacy and international cultural relations (02.12.2025). https://www.eeas.europa.eu/eeas/our-approach-public-diplomacy-and-international-cultural-relations_en

In coordination with the European Commission, the Council, the European Parliament, and EU Member States, the EEAS ensures that no single actor bears sole responsibility for advancing European interests abroad. Building global partnerships constitutes a central priority, with the EU committed to promoting shared values, fostering mutual understanding, and establishing trust beyond its borders. International Cultural Relations (ICR) constitute a foundational element of public diplomacy.

While public diplomacy emphasizes dialogue, trust-building, and the strategic shaping of perceptions through sustained engagement, ICR provides the cultural, educational, and societal infrastructures that enable such engagement to flourish. By facilitating inclusive exchanges with international partners, ICR fosters networks and alliances, encourages cultural and artistic collaboration, and supports community-building and co-creation processes that bring together artists, cultural professionals, and civil society actors. Through initiatives such as cultural exchange programs, mobility opportunities for artists and students, joint research projects, and collaborative artistic ventures, ICR offers concrete platforms that enhance the sustainability and effectiveness of public diplomacy over the long term. Conversely, public diplomacy supplies the strategic framework that aligns cultural initiatives with broader foreign policy objectives, ensuring that cultural cooperation and people-to-people exchanges are integrated into a coherent, mutually beneficial diplomatic strategy.

N. I. Zemziulina, M. V. Zakharchenko (2021)²¹ noted that in Ukraine, public diplomacy institutions had been developing actively, particularly after Russia's military aggression in 2015. That year also marked the first official recognition of cultural diplomacy as a strategic policy instrument, which received broad governmental support and was institutionalized through several key initiatives:

1) *The Reform Council Program* under the Presidential Administration, the Council launched a program to promote Ukraine's interests globally, uniting state and civil society actors, including the Ukrainian Crisis Media Centre, the Institute of World Politics, the Reanimation Package of Reforms, and the International Renaissance Foundation.

2) *The Forum of Cultural Diplomacy* organized by the Ministry of Foreign Affairs, this forum and the establishment of a public diplomacy department provided a platform to promote Ukrainian culture internationally and integrate Ukraine into the global cultural context.

3) *The Ukrainian Institute* initiated by the Ministry of Culture, the Institute was officially established in 2017 under the Ministry of Foreign Affairs after nearly five years of development. The creation of the Office of Public Diplomacy within the Ministry of Foreign Affairs marked a shift toward a more proactive, results-driven approach, emphasizing communication, accountability, and collaboration with other governmental bodies and civil society. Its work focuses on three main areas: image programs (conferences, round tables, public events), cultural diplomacy (reforming Ukraine's cultural representation abroad and implementing international projects), and media

²¹ Zemziulina, N. I., Zakharchenko, M. V. (2021). Institutionalization of public diplomacy: world and Ukrainian experience. *International relations: theory and practical aspects*, 8, 8–22. <https://doi.org/10.31866/2616-745x.8.2021.248185>

relations (social media, blogs, content creation, and online campaigns). In the context of the ongoing full-scale war, public diplomacy has proven to be a vital “soft weapon”, helping Ukraine counter aggression and strengthen its international standing. Through these tools, Ukraine presents itself as a European nation of freedom, innovation, and talent.

Public Diplomacy Strategy of the Ministry of Foreign Affairs of Ukraine for 2021–2025 defines public diplomacy as a strategic pillar of diplomatic engagement of the Ministry of Foreign Affairs of Ukraine, Ukraine’s foreign diplomatic missions, and the Ukrainian Institute. It entails communication and engagement with foreign audiences to foster public opinion favorable to Ukraine, build trust and mutual understanding, promote national interests, and achieve Ukraine’s foreign policy objectives. The main areas of public diplomacy include²²:

1) *cultural diplomacy* involves promoting and sharing national achievements and cultural expertise with foreign audiences, thereby fostering mutual understanding and trust;

2) *economic diplomacy* involves informing about and promoting Ukraine’s investment, tourism, and export potential through the tools and instruments of public diplomacy;

3) *expert diplomacy* involves systematic engagement with members of expert community, individual experts and networks, state and non-state analytical centers, national and international associations, relevant academic and research institutions, as well as advisory and expert councils, through formal and informal channels domestically and abroad, to support the state’s foreign policy objectives;

4) *culinary diplomacy* involves shaping a positive national image abroad through the promotion of Ukrainian cuisine, culinary arts, and local food products, while stimulating foreign trade, enogastronomic tourism, and improving the investment climate;

5) *scientific and educational diplomacy* involves building strong partnerships with other countries or regions through scientific and educational exchange, addressing global, regional, and national challenges by leveraging scientific achievements, informing foreign policy decisions based on empirical data, and creating favorable conditions for international cooperation in education and science;

6) *sports diplomacy* involves organizing, hosting, and participating in international sporting events as platforms for communication at various levels, strengthening intercultural dialogue, and enhancing the state’s international prestige;

7) *Digital diplomacy* involves utilizing digital technologies and platforms, as well as engaging with them, to safeguard the state’s national interests and communicate directly with foreign audiences to foster a positive perception of Ukraine.

According to N. V. Makhynia (2023)²³, the development of cultural and academic diplomacy in Ukraine depends primarily on the state’s cultural policy. Such a policy

²² Ministry of Foreign Affairs of Ukraine. Public Diplomacy Strategy, 2021–2025(2021). <https://mfa.gov.ua/storage/app/sites/1/%D0%A1%D1%82%D1%80%D0%B0%D1%82%D0%B5%D0%B3%D1%96%D1%97/public-diplomacy-strategy.pdf>

²³ Makhynia, N. V. (2023). Scientific and educational diplomacy: influencing positive image of the state. *Bulletin of T. H. Shevchenko National University “Chernihiv Collegium”*, 169(13), 9–15. <https://doi.org/10.5281/zenodo.5069169>

should promote growth in the cultural and educational sectors, ensuring high quality, competitive outputs while expanding the reach of Ukrainian culture and science to new international markets. Systematic monitoring and analysis of global perceptions of Ukraine and the demand for its cultural products are essential for effective planning and forecasting. Increasing cultural projects, international programs, Ukrainian Culture Days abroad, and media content can significantly enhance international interest in Ukrainian culture. Direct collaboration between cultural institutions and educational establishments is crucial for strengthening the educational and scientific components of cultural diplomacy. The business sector's active participation in cultural exchanges also contributes by establishing multifaceted international partnerships and large-scale projects. Despite these opportunities, at present, Ukraine lags behind more active foreign partners, while leading global states prioritize cultural diplomacy as a strategic element of foreign policy. To address this, Ukraine's international cultural policy should unite state institutions, businesses, NGOs, educational establishments, and individual cultural figures, fostering coordinated efforts and interaction. A coherent strategy in this field will enhance bilateral relations, reduce national inconsistencies, increase tourism appeal, and strengthen Ukraine's ability to pursue its international interests.

S. Khrystiuk (2025)²⁴ pointed out the significance of adopting Draft Law No. 94321 on June 5, 2024, establishing the English language as a language of international communication in Ukraine. This legislation supports EU integration and expands opportunities for business, science, and education, enhancing citizens' global competencies. Key provisions include mandatory English study for older preschool children, the ability to provide healthcare information in English, and English proficiency requirements for certain positions in education and science. The law represents a significant step toward integrating Ukraine into the global community and strengthening its international engagement across multiple sectors.

S. Gauttam, et al. (2024)²⁵ emphasized that education functions as a critical vector of soft power, enabling nations to project influence, shape global perceptions, and foster international cooperation. They highlighted that the strategic deployment of educational initiatives, including academic exchanges, research collaborations, and international programs, can enhance a country's cultural appeal and strengthen its diplomatic reach. Moreover, Gauttam and colleagues noted that the effectiveness of education as a soft power tool depends on its alignment with national values, target audiences, and global trends in innovation and technology.

Ukrainian researcher O. Pyshchuk (2021)²⁶ regarded the development of educational diplomacy as a priority dimension of both personal and professional development

²⁴ Khrystiuk, S. (2025). Language and International Communication: the Impact of English as a Global Lingua Franca on Enhancing Ukraine-UK Bilateral Relations. *International and Cross-cultural Communication in Shaping the State's Image*. Scientific monograph. Riga, Latvia : Baltija Publishing, 2025. 394 p.

²⁵ Gauttam, S., et al. (2024). Education as a soft power resource: A systematic review. *Journal of International Education Research*, 15(5), 112–129. <https://doi.org/10.1016/j.heliyon.2023.e23736>

²⁶ Pyshchuk, O. (2021). Pyshchuk O. (2021). Academic diplomacy of educational institutions' heads as a tool of creative cooperation. *Educological discourse*, 34, 3, 1–14. Doi: <https://doi.org/10.28925/2312-5829.2021.31>

in educational leadership. Grounded in psychological and pedagogical theory, it foregrounds subject–subject relations as a discursive and interaction foundation of professional practice. Within postgraduate pedagogical education, this orientation is operational through the acquisition of communicative and leadership competencies, the progressive refinement of communicative practices, and the accumulation of interaction experience. From discourse-analytic and leadership perspectives, the advancement of educational diplomacy through creative cooperation entails a reconfiguration of leadership training in accordance with systemic, cultural, competency-based, and andragogical frameworks. Such a reconfiguration supports the development of communicative culture as a key mechanism through which educational leaders construct professional identity, exercise symbolic and managerial authority, and negotiate institutional image, thereby enhancing their effectiveness and competitiveness within contemporary educational environments.

Educational diplomacy is conceptualized as a discursive framework of humanistic subject–subject interaction among educational actors, who mobilize psychological and social competencies and communicative culture to achieve educational effectiveness, intercultural dialogue, and international cooperation. Its core function lies in the discursive construction of institutional image and the regulation of interpersonal relations within educational organizations. Oriented toward the evolving needs of teachers, learners, parents, the state, and society, educational diplomacy integrates these interests into a unified cultural and educational context grounded in humanistic and tolerant norms.

From a discourse-analytic perspective, educational diplomacy constitutes a pedagogical system of socially embedded relations that is acquired, negotiated, and enacted through interaction. This understanding foregrounds educational leadership as a form of discursive practice in which leaders are responsible for enabling learner-centered pedagogies and subject–subject relations that support creativity and agency. Collaborative interaction reconfigures institutional role relations –between leaders and teachers, teachers and students, and administrative and pedagogical actors – through processes of positioning, legitimation, and authority negotiation.

Although cooperation, dialogue, and partnership are central constructs in contemporary educational discourse, their institutional enactment remains problematic. Educational leaders frequently reproduce hierarchical interactional patterns, relying on procedural intensification rather than dialogic transformation. Consequently, improvements in educational quality are often pursued through managerial expansion instead of through the development of creative, dialogically oriented communication practices and the strengthening of communicative culture as a key site of power redistribution and identity development.

Ukraine has an extensive network of higher education institutions that maintain significant international connections and possess considerable potential to engage foreign audiences, including international students, politicians, diplomats, scholars, and educators. International university collaboration is one of the most effective forms of scientific and educational diplomacy. Ukrainian higher education institutions play a crucial role in interstate relations, particularly in regions where national minorities are present. This role is reinforced through the study and promotion of language, history,

and culture, as well as through partnerships between universities and institutions or organizations in the countries of origin of these minority communities.

Since Ukraine gained independence, many Ukrainian universities have accumulated extensive experience in international cooperation, which has contributed significantly to the internationalization of higher education. This expands opportunities for graduates of Ukrainian institutions in the global labor market and, most importantly, helps them develop the competences needed to live in multicultural environments and work under conditions of intense competition. A practical manifestation of this approach is a scientifically developed and empirically tested model of international cooperation.

National University of Life and Environmental Sciences of Ukraine actively collaborates with numerous foreign universities, research institutes, and international organizations worldwide. This cooperation includes academic exchanges, joint research projects, double degree programs, internships, and participation in international initiatives. NULES of Ukraine currently maintains over 120 international agreements with universities in more than 40 countries worldwide. Beyond individual university partnerships, the university collaborates with international scientific and educational organizations and associations, including FAO, UNESCO, DAAD, EUROSCIENCE, etc. NULES of Ukraine implements a variety of international programs and projects, such as *Erasmus+* – academic exchanges for students and faculty; *double degree programs* – in partnership with European universities; *joint scientific research and participation in international grants*.

Table 2. International Partners of National University
of Life and Environmental Sciences of Ukraine

Country	University / Organization	Type of cooperation
Germany	Weihenstephan-Triesdorf University of Applied Sciences	Double degree programs, academic exchanges, internships
Germany	University of Applied Sciences Anhalt	Double degree programs (Master of Food Agribusiness), academic exchanges
Poland	Warsaw University of Life Sciences (SGGW)	Erasmus+, joint research, academic exchanges
Poland	Pomeranian University (Słupsk)	Double degree programs, academic exchanges
Poland	Wroclaw University of Life Sciences	Summer schools, seminars, Erasmus+
Czech Republic	Czech University of Life Sciences	Research projects, academic exchanges
Slovakia	Slovak Agricultural University (Nitra)	Double degree programs (Master's level), Erasmus Mundus
Switzerland	University of Bern	Internships, academic exchanges
Italy	University of Udine	Semester internships, academic mobility
France	JUNIA ISEN Graduate School of Engineering	Erasmus+, international educational programs
USA	Iowa State University	Joint research projects, academic exchanges
USA	Purdue University (Indiana)	Memorandum of understanding for cooperation in agricultural sciences
Canada	University of Guelph	Research projects, academic exchanges
Japan	Tokyo Agricultural University	Double degree programs, academic exchanges

Source: compiled by the author

Thus, key strategies for internationalization in Ukrainian universities include developing institution-specific models of international activity, establishing dedicated international relations offices, expanding academic mobility, adopting modern quality standards in education, promoting scientific research, and coordinating efforts in educational and scientific diplomacy. Collectively, these initiatives enhance global engagement, strengthen research capacity, and foster the competitiveness of Ukrainian universities and their graduates in the international education and labor markets.

The UNESCO²⁷ considers *cultural diplomacy* as “exchange of ideas, information, art, language and other aspects of culture among nations and peoples in order to foster mutual understanding”. Culture increasingly shapes international relations and foreign policy. New models of cultural diplomacy are emerging that are mutually beneficial, leveraging culture as a resource for social cohesion, dialogue, and trust-building. Since its founding in 1945, UNESCO has served as a unique global platform for cultural diplomacy, promoting the free flow of ideas and images and providing normative frameworks to support intercultural cooperation.

Although forms of cultural diplomacy have existed for centuries – through explorers, travelers, traders, teachers, and artists acting as early “cultural diplomats” – the term itself has only recently been formally established. Following independence, some countries structured their foreign policy around culture, while others linked development strategies to inter-state cultural cooperation. Today, cultural diplomacy is practiced not only at the state level but also through the engagement of a wide range of non-governmental actors, including artists, curators, journalists, teachers, lecturers, and students. This inclusive approach differentiates cultural diplomacy from other dimensions of diplomacy and underscores its capacity for broad societal impact. Museums, in particular, have proven to be highly effective instruments of cultural diplomacy by providing tangible spaces for dialogue, education, and international exchange.

Traditionally anchored in bilateral, state-driven processes, cultural diplomacy is increasingly gaining traction at local and regional levels, fostering new forms of culture-based networking and cooperation worldwide. Digital technologies are transforming these practices, enabling greater outreach, participation, and co-creation. While advancing national interests remains a central goal, a noticeable shift toward mutually beneficial approaches has emerged, prioritizing trust-building, partnership, and long-term collaboration. In some cases, cultural diplomacy also pursues economic objectives, such as boosting exports through cultural promotion.

The scope of cultural diplomacy has broadened considerably, encompassing social development, participation, social inclusion, well-being, and freedom of expression. National governments are progressively refining their cultural diplomacy strategies, establishing dedicated institutions and investing in both regional and global multilateral forums. Multilateral arenas, such as UNESCO, are particularly important for cultural diplomacy, providing platforms that facilitate collaboration across borders. Historical initiatives, such as the World Expositions starting in 1851, demonstrate the longstanding

²⁷ UNESCO. Cutting edge. From standing out to reaching out: cultural diplomacy for sustainable development (January 27, 2022). <https://www.unesco.org/en/articles/cutting-edge-standing-out-reaching-out-cultural-diplomacy-sustainable-development>

role of culture in fostering international engagement, while regional cultural policies increasingly integrate cultural diplomacy into broader policy objectives.

UNESCO's conventions, including the World Heritage Convention and the 2003 Convention on the Safeguarding of the Intangible Cultural Heritage, exemplify the multilateral dimension of cultural diplomacy by promoting transnational cooperation and the circulation of cultural heritage. Contemporary issues such as the restitution of cultural property reflect the evolving dialogue between the Global North and the Global South and highlight culture as a platform for renewed international cooperation. Likewise, the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions emphasizes the mobility of artists, the exchange of cultural goods and services, and respect for artistic freedom.

At present, cultural diplomacy demonstrates the benefit of cultural diversity in multicultural societies and the transition from projecting national prestige to fostering cooperation and dialogue. When grounded in genuine commitment to intercultural understanding, cultural diplomacy can renew multilateralism and cultivate more inclusive, mutually beneficial patterns of international collaboration. By identifying common cultural values and shared legacies, states can forge renewed alliances, enacting the principles of the UNESCO 2001 Universal Declaration on Cultural Diversity. Achieving this comprehensive vision requires the consolidation of national cultural diplomacy strategies and clearer articulation across policy domains, a process supported by UNESCO through its normative instruments and policy forums.

The Global Leaders Institute for Arts Innovations²⁸ defines cultural diplomacy as the strategic use of cultural assets to promote dialogue, mutual understanding, and international cooperation encompassing a broad spectrum of activities, including the exchange of artists, musicians, students, and scholars; the promotion of national heritage; and support for cultural initiatives abroad. The overarching objective is to enhance a country's image, build lasting relationships, and positively influence global perceptions through culture. It pointed out that modern cultural diplomacy emerged in the 20th century as states institutionalized efforts to promote culture abroad. Notable early examples included the establishment of the British Council in 1934, aimed at disseminating British language and culture, and the United States' Fulbright Program in 1946, which fostered educational exchanges to promote post-World War II mutual understanding. Although the Cold War shaped much of cultural diplomacy in the mid-20th century, its roots extend much further: civilizations such as ancient Greece and Rome employed cultural engagement as a tool of diplomacy with neighboring societies.

Presently, cultural diplomacy remains a critical component of international relations, serving as a mechanism for building soft power – the ability to attract and persuade rather than coerce. Countries such as South Korea, through the global Korean Wave (Hallyu), and China, via Confucius Institutes, have effectively harnessed cultural diplomacy to strengthen their international influence. Modern cultural diplomacy increasingly intersects with digital platforms, giving rise to digital cultural diplomacy.

²⁸ Global Leaders Institute for Arts Innovations. Cultural diplomacy: bridging nations through arts and ideas (November 25, 2024). <https://www.globalleadersinstitute.org/blog-post/cultural-diplomacy-bridging-nations-through-arts-and-ideas/>

Virtual museum tours, online film festivals, and digital art exhibitions allow countries to engage global audiences and promote cultural products in real time. Institutions such as the Goethe-Institut, the Alliance Française, and the British Council exemplify organized, sustained approaches to cultural diplomacy, providing platforms for language learning, cultural exchange, and dialogue on shared values. International festivals, art exhibitions, and performances further facilitate cross-cultural engagement and the promotion of national heritage. It is essential to emphasize on key strategies of cultural cooperation:

1) *Partnerships and Collaborations* focus on establishing alliances with international cultural institutions, thereby amplifying reach and impact. Joint exhibitions, co-productions, and collaborative projects foster cross-cultural understanding and enduring partnerships.

2) *Cultural Exchange Programs* support exchanges for artists, scholars, and students; foster transnational networks of influence; and generate long-term professional and personal relationships that transcend borders.

3) *Digital Engagement* uses technology to showcase cultural products, enabling organizations to reach wider global audiences through virtual tours, webinars, and live-streamed performances.

4) *Cultural Festivals and Events* highlighting national heritage serve to attract international attention, provide platforms for dialogue, and strengthen a positive national image.

5) *Educational Initiatives* and intercultural diplomacy programs create lasting influence by fostering global citizens who value diversity and intercultural understanding.

6) Through *International Funding and Support* governments and multilateral organizations provide resources for cultural diplomacy initiatives, enabling global outreach, exhibitions, and artist exchanges.

According to A. Ivashchuk (2024)²⁹, Ukraine's cultural resilience, particularly during the ongoing war, underscores the need to differentiate its culture from external influences as both a matter of historical accuracy and a strategic imperative. The research identifies mechanisms to promote a positive cultural image, including cultural diplomacy through embassies and institutions, film festivals, art exhibitions, UNESCO site protection, language and tourism campaigns, literature translations, education exchanges, and historical education initiatives. It also emphasizes the strategic use of digital platforms and long-term cultural diplomacy to strengthen Ukraine's international presence. By integrating communication theory, cultural studies, and international relations, the study offers practical tools to counter stereotypes, foster cross-cultural engagement, and enhance Ukraine's global cultural influence.

O. Dubovik O. Shilo (2023)³⁰ pointed out the central role of cultural diplomacy in advancing Ukraine's international image, identifying it as a key mechanism for promoting

²⁹ Ivashchuk, A. (2024). Cross-cultural communications in shaping the cultural image of Ukraine in the international information environment. *Amazonia Investiga*, 13(84), 251–263. <https://doi.org/10.34069/AI/2024.84.12.16>

³⁰ Dubovik, N., Shilo, O. (2023). Cultural diplomacy as a tool for international communication in Ukraine. *Young scientist*, 4(116), 72–76. <https://doi.org/10.32839/2304-5809/2023-4-116-14>

national culture, articulating cultural sovereignty, countering external propaganda, and protecting the rights and interests of Ukrainian citizens abroad. They argue that cultural diplomacy contributes to Ukraine's integration into the global information environment, as well as into the European political and economic environment, with the projection of national identity identified as its primary strategic objective. From this perspective, cultural diplomacy functions as a communicative instrument aimed at establishing positive channels of interaction and fostering mutual understanding between Ukraine and foreign societies. More broadly, the authors conceptualize cultural diplomacy as an effective tool of soft power that supports the development of stable and cooperative international relations.

T. Hololobov (2022)³¹ argued that Ukraine's integration into the international cultural and information environment is closely linked to shaping its international subjectivity as part of the European civilizational and regional order. From this perspective, cooperation with the European Union's member states in the cultural sphere requires careful attention to the ways in which European identity is articulated and contested across different segments of Ukrainian society. Therefore, effective cultural cooperation depends on recalibrating policy approaches by both EU actors and Ukrainian state institutions. According to the researcher, cultural engagement designed to strengthen Ukraine-EU relations should follow a strategic approach, emphasizing a coherent framework for Ukraine's integration into the European information environment, including the systematic dissemination of credible and positively framed representations of Ukraine across European media channels. The researcher also emphasized that Ukraine's positioning within the European information environment cannot be analytically separated from its broader foreign policy orientation, as it intersects with processes of democratic consolidation and normative alignment with European political standards. The study further highlights the role of Ukrainian cultural and information centers abroad as institutional instruments of cultural diplomacy. Although their degree of integration into host-country cultural fields has varied, these centers possess significant potential to project narratives of Ukrainian cultural heritage, contemporary artistic production, and creative industries through cultural programming, public diplomacy initiatives, and transnational networking. In doing so, they contribute to the external articulation of Ukrainian identity and facilitate intercultural interaction involving both Ukrainian and European cultural actors.

According to the Public Diplomacy Strategy of the Ministry of Foreign Affairs of Ukraine for 2021–2025³², the key dimensions of public diplomacy actors' activities within the framework of cultural diplomacy include:

1) international promotion of contemporary Ukrainian cinema, with particular focus on facilitating the participation of Ukrainian films in international film festivals;

³¹ Hololobov, S. (2022). Cultural diplomacy as a component of state policy in the sphere of culture at the current stage of Ukrainian state-formation. *Public Administration and Regional Development*, 18, 1057–1078. <https://doi.org/10.34132/pard2022.18.04>

³² Ministry of Foreign Affairs of Ukraine. Public Diplomacy Strategy, 2021–2025(2021). <https://mfa.gov.ua/storage/app/sites/public-diplomacy-strategy.pdf>

- 2) dissemination of contemporary Ukrainian classical and popular music, including support for international collaborative projects;
- 3) representation of contemporary Ukrainian theatre and performing arts through participation in international theatre festivals and platforms;
- 4) international promotion of contemporary Ukrainian literature, including participation in major international book fairs and the translation and publication of Ukrainian authors abroad;
- 5) support for publishing initiatives aimed at producing foreign-language books and brochures presenting Ukraine's historical and contemporary narratives;
- 6) promotion of Ukrainian classical and contemporary visual arts through international exhibitions, artistic exchanges, and collaborative projects;
- 7) development and international promotion of Ukrainian creative industries, including design, fashion, architecture, and related sectors;
- 8) representation of diverse Ukrainian culture and arts within international festivals, forums, and academic or professional conferences;
- 9) support for international research initiatives in culture and the arts, as well as encouragement of foreign scholars to engage in the study of Ukrainian culture;
- 10) promotion and preservation of Ukraine's cultural heritage in the international context;
- 11) international promotion of the Ukrainian language;
- 12) support for cultural and artistic initiatives involving representatives of indigenous peoples and national minorities.

Conclusions

At present, diplomacy, education, and cultural exchange function as interconnected institutional mechanisms shaping a state's international image and enhancing the effectiveness of public diplomacy. In the 21st century, accelerated globalization, digitalization, and expanding transnational information flows have transformed communication into a strategic foreign policy resource, requiring states to adopt comprehensive, adaptive, and coordinated approaches. Thus, international communication is considered as a multidimensional practice shaped by discourse, values, culture, and institutional frameworks.

Modern public diplomacy increasingly relies on soft power instruments, educational diplomacy fosters intercultural interaction, professional development, and trust-building, while cultural diplomacy enables states to articulate their identity, values, and historical narratives in internationally intelligible dimensions. Digital technologies amplify their reach, engagement, and effectiveness in influencing foreign public opinion.

Ukraine's post-independence trajectory highlights the strategic integration of these practices. The country's European and Euro-Atlantic orientation, combined with ongoing information warfare and external aggression, underscores the need for systematic, value-driven international communication. Diplomatic discourse, educational exchanges, cultural initiatives, and digital engagement provide platforms to promote Ukraine's democratic identity, counter disinformation, and strengthen international partnerships. The involvement of non-state actors, including universities,

cultural institutions, NGOs, and businesses, highlights the pluralization of public diplomacy and the importance of effective state-society cooperation in shaping national narratives globally.

Strategic state policy supports the development of Ukraine's cultural and educational diplomacy. Coherent cultural policy promotes the growth of education and culture, ensures high-quality outputs, expands Ukraine's presence in international markets, and facilitates collaboration between cultural and educational institutions. Legislative measures, such as Draft Law No. 94321 establishing English as a language of international communication, strengthen integration into global networks, enhance opportunities in education, science, and business, and reinforce citizens' global competencies. Education functions as a vital soft power resource, educational diplomacy provides a discursive framework for professional development, intercultural dialogue, and international cooperation, supporting institutional image and communicative culture.

Ukrainian higher education institutions, exemplified by National University of Life and Environmental Sciences of Ukraine (NULES), actively advance internationalization through partnerships, academic exchanges, double degree programs, joint research, and participation in global initiatives. These efforts enhance the country's educational influence, build transnational networks, and equip graduates with the skills necessary for multicultural and competitive environments. Through coordinated cultural, educational, and public diplomacy, Ukraine strengthens its soft power, advances foreign policy objectives, asserts sovereignty, and cultivates trust and partnerships internationally. Thus, Ukraine demonstrates the dynamic, multidimensional characteristics of contemporary public diplomacy. Its purposeful integration of diplomacy, education, culture, and digital communication functions not only as a practical strategy, but also as a fruitful field for scientific research, enabling the assessment of effectiveness, modeling of best practices, and deeper insights into the transformative role of communication in international relations.

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3.5. Ukraine within the Framework of International Communication: Challenges and Opportunities

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Abstract

The study explores the place and role of contemporary Ukraine within the framework of international communication, focusing on its cultural and political dimensions. To achieve the research objectives, this study employed a mixed methodological approach combining a scientific literature review, comparative data assessment, and historical-cultural analysis of communication practices. The research employed a systematic analysis of secondary quantitative data from leading global indices to model a multidimensional matrix of Ukraine's international communication. This approach facilitates a comprehensive evaluation of communication efficacy and delineates the country's evolving position in the global reputational hierarchy. These indices data form a quantitative basis for evaluating Ukraine's relative reputational strength and communicative influence as seen in comparative international benchmarking. It highlights the challenges facing Ukraine as an actor in international communication at the current stage and outlines the future prospects of soft power and communication strategies of the state. Drawing on recent research, the analysis integrates scholarly perspectives on strategic communication, media representation, and cross-cultural communication and public diplomacy. The study incorporated analyses of soft power tool deployment in the context of the Russo-Ukrainian war to explore how informational resources serve as mechanisms of influence. A historical-cultural analysis was conducted, tracing the evolution of Ukraine's international communication campaigns and communicative design. Government communication strategies and illustrative case studies were reviewed to chart the development of national branding and narrative frameworks at different points in history of Ukraine. This allowed for the identification of long-term trends and continuities in how Ukraine projects itself globally, highlighting shifts in models and external messaging priorities. It has been found that today Ukraine's communication strategies reflect an evolving interaction with global information systems, determined primarily by wartime exigencies and digital transformations. At the same time, Ukraine demonstrates growing agency within international communication processes through diplomatic engagement, participation in international organisations, scientific and educational cooperation, and public diplomacy initiatives.

Keywords: *international communication; national branding; communication strategies; international communication campaigns.*

Introduction

Nowadays, international communication plays an extremely important role in implementing the state's foreign policy, security and cultural priorities. Ukraine faces numerous challenges, but at the same time, it has new opportunities to shape its image in the international arena.

According to the Global Risks Report (2026)¹, geoeconomics confrontation, mis- and disinformation, societal polarization, state-based armed conflict are among the five most significant global short-term risks. Similar trends are reported also by Global Soft Power Index (2026)² analysts, who revealed a broader structural trend affecting nations worldwide: a widespread decline in international sentiment, reflecting a global mood shift driven by economic uncertainty, geopolitical tensions, and social pressures. As researchers emphasize, this phenomenon is systemic rather than limited to individual countries.

These and other global risks, as well as geopolitical instability, also affect the perception of Ukraine in the world, creating new obstacle to international communication.

In modern scholarly research, international communication is seen as a complex system of interconnected factors and processes of exchange of information, ideas, values and cultural achievements between various actors on the world stage, including states, organisations, institutions and societies, using both intergovernmental channels and the means of public diplomacy and mass media to achieve political, economic and cultural goals. It involves various interactions, technologies, regulations, policies and social practices that enable the exchange of information, ideas, and culture across national borders, encompassing government-to-government (diplomacy), business-to-business (trade), and people-to-people (cultural exchange, media) communication.

In terms of science, international communication is seen as an interdisciplinary field of study, utilizing concepts, research methods, and data from diverse areas such as political science, sociology, economics, etc. Today there is no single universally accepted definition of this concept – as researchers point out (Littlejohn Foss, 2009)³, it has proved impossible to find a definition of international communication on which there has been wide agreement among academic journals and scholarly associations.

According Thussu (2019)⁴ international communication is concerned with the flow of information, ideas, and cultural products across national borders, shaped by economic, political, technological, and cultural processes. The researcher considers the key feature of such communication Cross-border exchange of information.

McQuail (2010)⁵ offers a similar definition, but accents on media systems and technologies, believing that *international communication refers to the flow of information*,

¹ World Economic Forum (2026). Global Risks Report 2026. <https://www.weforum.org/publications/global-risks-report-2026/>

² Brand Finance (2026). Global Soft Power Index 2026. <https://static.brandirectory.com/reports/brand-finance-soft-power-index-2026-digital.pdf>

³ International communication theories (2009). In S. W. Littlejohn, K. A. Foss. (Eds.), *Encyclopedia of Communication Theory*, (P. 537–541). SAGE Publications. <https://teddykw2.wordpress.com/wp-content/uploads/2013/10/encyclopedia-of-communication-theory.pdf>

⁴ Thussu, D. K. (2019). *International communication: Continuity and Change* (3rd ed.). Bloomsbury Academic. https://api.pageplace.de/preview/DT0400.9781780932675_A35619623/preview-9781780932675_A35619623.pdf

⁵ McQuail, D. (2010). *McQuail's mass communication theory* (6th ed.). Sage. <https://nibmehub.com/opac-service/pdf/read/McQuail's%20Mass%20communication%20theory.pdf>

content and media across national borders, increasingly shaped by global structures and technologies.

Castells (2009)⁶ considers international communication as an instrument of power and process of construction of meaning in the public mind.

Scholars note that this field has two broad dimensions: policy studies and cultural studies and all paradigms in international communication place varying degrees of emphasis on three elements: actors, technology, and modes of production. According to Alleyne (2009)⁷, the term 'international communication' assumes that the nation-state is the primary actor in global interactions.

In a broad sense, international communication covers a wide range of inter-governmental, intercultural and media processes that determine how a state presents itself and interacts with the global community. It is not just an exchange of information, but also a complex process of interaction that influences the perception of countries and their policies.

In the context of globalisation and digitalisation, communication plays a key role in implementing a country's foreign policy, security and cultural priorities. Modern Ukraine is strengthening its position in the international communication system, which presents it with numerous challenges and opens up new opportunities for shaping its image in the international arena. This requires new, competent, multifaceted research on the outlined issues at the present stage.

All of the above determine the relevance of this article. The study is aimed at exploring the place and role of modern Ukraine in the system of international communication. To achieve this goal, the following research objectives have been formulated:

Objective 1: to examine main approaches to understanding the international communication system in scholarly literature.

Objective 2: to determine Ukraine's ranking in global indices related to soft power, reputation, perception, and image of the country.

Objective 3: to trace the evolution of Ukraine's international communication campaigns and communication design in a historical context.

Objective 4: to analyse aspects of the transformation of the country's international communication in the context of war.

Objective 5: to determine the strategic priorities and prospects for Ukraine's activity as an actor in international communication.

Materials and Methods

To achieve the research objectives, this study employed a mixed methodological approach combining a scientific literature review, comparative data assessment, and historical-cultural analysis of communication practices.

⁶ Castells, M. (2009). *Communication power*. Oxford University Press. <https://maestriacomunicacionibero.wordpress.com/wp-content/uploads/2014/03/castells-power-in-the-network-society.pdf>

⁷ International communication theories (2009). In S. W. Littlejohn, K. A. Foss. (Eds.). *Encyclopedia of Communication Theory*, 537–541. SAGE Publications. <https://teddykw2.wordpress.com/wp-content/uploads/2013/10/encyclopedia-of-communication-theory.pdf>

At the first stage, a comprehensive literature review was conducted to achieve Objective 1, examining core conceptualizations of international communication, international communication system, and its constituent components within academic literature. Major peer-reviewed journals, monographs, and other scientific sources in the fields of communication studies and international relations were scrutinized. Key theoretical frameworks were identified relating to the transnational flow of information, public diplomacy, and media dynamics, with selection criteria privileging sources indexed in recognized scientometric databases. The review also included recent scholarship addressing digital diplomacy and strategic communication in wartime contexts.

For Objective 2, the study integrated quantitative data drawn from authoritative global rankings and indices related to soft power, reputation, and country image, such as Global Soft Power Index, Global Country Reputation Ranking, Global Nations Reputation Index, Best Countries rankings, Good Country Index, etc., which make it possible to determine Ukraine's trajectory in international perception ratings. These indices data form a quantitative basis for evaluating Ukraine's relative reputational strength and communicative influence as seen in comparative international benchmarking.

The use of descriptive and comparative analysis of global rankings is justified by the following scientific factors:

- empirical verification of soft power: global indices allow the qualitative characteristics of how a state is perceived (reputation, cultural influence, trust) to be converted into verifiable quantitative indicators, that minimises researcher subjectivity and provides a basis for evaluating the effectiveness of strategic communications;
- comparative retrospective: the method allows us to track the trajectory of Ukraine's image transformation in the pre-war and current states by comparing its indicators with those of reference groups of countries;
- multifactorial decomposition: as the aforementioned indices are based on a complex structure of sub-indices (economy, culture, technology, etc.), the method enables the successes of Ukraine in various communication domains to be differentiated.

To fulfil Objective 3, a historical-cultural analysis was conducted, tracing the evolution of Ukraine's international communication campaigns and communicative design. Government communication strategies and illustrative case studies were reviewed to chart the development of national branding and narrative frameworks at different points in history of Ukraine. This allowed for the identification of long-term trends and continuities in how Ukraine projects itself globally, highlighting shifts in models and external messaging priorities.

Objective 4 was addressed through the analysis of recent empirical studies and reports examining the transformation of Ukraine's international communication in wartime. Articles focusing on strategic communication within informational conflict, digital mobilization strategies, and the influence of social media narratives provided insight into the operationalization of communication under crisis conditions. Additionally, the study incorporated analyses of soft power tool deployment in the context of the Russo-Ukrainian war to explore how informational resources serve as mechanisms of influence.

Finally, findings from previous tasks were synthesized in Objective 5 to define strategic priorities and future directions for Ukraine's engagement in international communication, as well as to summarize the results of the entire study and draw conclusions.

The mixed methodological approach, integrating theoretical framework, various indices data, cultural and historical analysis of communication campaign cases, ensures a multidimensional understanding of Ukraine's communicative role on the global stage.

Results and Discussion

1. Ukraine in the system of international communication system: complexity and dynamics of global perception

According to modern approaches, the system of international communication can be considered as:

- a global field of interaction (as a set of structured interactions and communication processes covering the world space);
- a system of interconnected mass media and channels through which information is exchanged between different countries and cultural groups (as an organized set of media systems, channels and technologies that ensure transnational information exchanges and influence international relations);
- a global structure of interaction between media and political actors, formed historically and socially, which affects the distribution of information resources and control over them in the world (which not only transmits information, but also reflects global flows of influence and power in the communication environment).

In a broad sense, international communication includes any form of communication that crosses the borders of nation states – it encompasses not only mass media, but also political, cultural, social and interpersonal exchanges; in a globalized world, it is an important means of solving international problems, building the image of states and promoting national interests.

Key components of international communication involve planning and implementing communication strategies, information and analytical research, crisis communication, and government public relations on the international stage.

The main channels of international communication are diplomatic channels, media (TV, internet, social networks), educational programmes, cultural exchanges, humanitarian missions, etc.; and its main instruments are public diplomacy, 'soft power' (culture, values, ideology), propaganda, analytics, journalism, and translation.

The transformation of international communication for Ukraine is largely determined by the Russo-Ukrainian war. A significant amount of research has been devoted to how military conflict affects the communication strategies of state and non-state actors.

In 2025, *Brand Ukraine* published annual "Ukraine's Global Perception Report"⁸. The authors of the report note that, since Russia's full-scale invasion, global attention on Ukraine has gradually waned. According to the study, the total number of publications in the international media has significantly declined compared to previous years' peaks.

⁸ Brand Ukraine (2025). Ukraine's Global Perception Report 2024. <https://brandukraine.org.ua/en/analytics/ukraines-global-perception-report-2024/>

Therefore, there were many reasons, both geopolitical and national. Despite audience fatigue with war-related news, however, the media continues to cover Ukraine as a key geopolitical player. Instead of reporting on real-time hostilities and shelling, the media now focuses more on issues such as the provision of military aid, its effectiveness, and the war's impact on the international agenda and domestic problems in various countries.

According to media monitoring data, there was a clear decline in the number of publications about Ukraine last year compared to previous years.

As noted in the report (2025)⁹, despite an overall decline in mentions, the topic of international support for Ukraine remains a major one. The thematic structure of mentions has also changed. The current discourse is no longer solely focused on reporting the transfer of weapons and financial aid. Instead, attention has shifted to the political conditions under which such support is provided and its effectiveness. This indicates a gradual transition toward more pragmatic assessments and a strategic perspective on Russia's war in Ukraine.

Over the past three years, media attention to sanctions against Russia has decreased sixfold. Although key Ukrainian partners continue to pressure Russia with sanctions, the topic has lost its novelty and no longer generates significant resonance as it did in 2022. A similar trend is observed in discussions about the nuclear threat. Once among the most widely covered topics, it is now mentioned 3.5 times less frequently than in 2022, the report says. In this general decrease in attention, new information triggers are shaping the discourse.

Google Trends makes it possible to track global attention to Ukraine by analysing the dynamics of user search queries. Interest in Ukraine peaked in 2022 at 100 points and has since declined, stabilizing at around 5–6 points in 2026 – still slightly above pre-invasion levels (Table 1). This indicates that, although the global audience reacts to individual high-profile events, general media coverage of Ukraine remains moderate.

In a global context, interest remains higher than before 2022, although without the distinct peaks seen in the first weeks of the conflict. 2023– early 2026 demonstrate the effect of attention decay.

An important point is that the previously widespread form with definite article “the Ukraine” is not reflected as a separate high-frequency query in global trends, which may indicate the normalization of the politically correct and officially recognized name of the state in the global information space. A comparative analysis of *Google Trends* over the past five years indicates a structural linguistic transformation of the global information space, in which the form “Ukraine” is finally established as normative and dominant. The displacement of the form “the Ukraine” is not only a linguistic, but also a political and communicative process, reflecting the growing sensitivity to issues of sovereignty, decolonization, and symbolic representation of states in international discourse.

⁹ Brand Ukraine (2025). Ukraine's Global Perception Report 2024.

Table 1. Global Search Activity for query “Ukraine” on Google, 2021–2026

Period	Level of search interest	Key characteristics
2021 – early 2022	moderate	There were no major global spikes during this period, fluctuating periodically in connection with events (politics, economy, travel, etc.).
February – early March 2022	maximum (100 points)	A huge spike in global interest – the start of Russia’s full-scale invasion of Ukraine on 24 February 2022 caused a sharp increase in searches for ‘Ukraine’ around the world. People were interested in news about the war, humanitarian issues, geopolitics, etc.
2022–2023	strong interest	After the peak at the beginning of the war, the level of interest declined compared to the peak but remained higher than the pre-crisis levels of 2021. People continued to search for information about geopolitical developments, sanctions, current events, and the humanitarian situation. During this period, there were several localised spikes in searches (related to major combat operations, global political news, etc.).
2023–2024	moderate decline, but still high	Interest generally tended to decline slowly compared to the peak values of 2022, but still exceeded pre-invasion levels, as issues of conflict, the economy, and news remained important to many around the world. Further ‘habituation’ of the audience, interest is maintained, but without sharp spikes. The frequency of searches could increase during major events (e.g., changes on the front lines, sanctions, international decisions, etc.).
2025 – early 2026	stable, below the 2022 peak but above pre-war levels	Interest at the global level did not reach the peak of 2022, but remained significant due to the ongoing war, international politics, economic and humanitarian issues.

Source: compiled by author based on Google Trends¹⁰ data

Our previous research (2019)¹¹ showed the parallel use of both variants (with and without the definite article) in media and political discourse even at the beginning of Russo-Ukrainian war in 2014.

According to Google Ngram, after the collapse of the Soviet Union, there was a general trend of increasing frequency of use of the name without the article Ukraine in English-language media discourse and its prevalence over the use of the name with the article the Ukraine, although both forms occurred.

Even politically exposed persons have attempted to incorrectly name Ukraine in their speeches. Thus, in 2014, Barack Obama expressed concern about the situation in Ukraine, calling the country “the Ukraine”.

In January 2017, at a meeting with US President Donald Trump, British Prime Minister Theresa May also called the country “the Ukraine”, and in April, at a meeting with the Ukrainian president, she again used the definite article: “I appreciate

¹⁰ Google Trends (2026). <https://trends.google.com/home>

¹¹ Balalaieva, O. (2019). Analysis of the name of Ukraine forms in English-language media discourse. *International Journal of Philology*, 23(1). 109–113. <https://doi.org/10.31548/philolog2019.01.109>

the strength and closeness of relations between Great Britain and the Ukraine" (Taylor, 2017)¹².

In June 2017, *The Washington Post* drew attention to a mistake made by US President Donald Trump during a meeting with Petro Poroshenko. Then Trump told reporters: "It's a great honor to be with President Poroshenko of the Ukraine", which, according to *The Washington Post*, could have irritated many Ukrainians because of its awkward geopolitical connotations. Calling Ukraine "the Ukraine" means questioning its sovereignty, which could have certain consequences given Russia's annexation of Crimea and its support for militants in eastern Ukraine (Taylor, 2017).

The issue of incorrect use of the article with the name of Ukraine is not purely grammatical and has a long history.

In English, the use of the definite article with country names is regulated by the "geographical" or "political" principle. According to the geographical principle, the names of some countries adopted the article from the names of geographical objects: the name of the Philippines comes from the name of the Philippine Islands (for the same reason, there is an article in the name of the Bahamas), the name of Gambia comes from the name of the Gambia River, and in the name of the Netherlands, the article comes from the name of the area where the country is located: nether + lands, "lower countries".

According to the political principles, the article 'the' is placed before the names of countries that reflect their political system, namely names that contain the words republic, union, kingdom, states, emirates, federation: the French Republic, the United Kingdom of Great Britain and Ireland, the United States of America, the United Arab Emirates, etc.

The Independent even compiled a list of countries whose names in English once had the article 'the'. The author of the article is political commentator J. Rentol, but the idea for the list belonged to McTaggart (from *Politico*) when Ukraine, which lost the article after the collapse of the USSR in 1991, reappeared in the news after Russia's annexation of Crimea. In addition to Ukraine, the list includes Argentina, Congo, French Territory of Afar and Issa (now Djibouti), Gilbert Islands (now Kiribati), Gold Coast (now Ghana), Lebanon, Sudan and Swiss Confederation.

From 1919 to 1991, Ukraine as a republic was part of the USSR, and in the English press, the Ukrainian Soviet Socialist Republic was written with the definite article – the Ukrainian Soviet Socialist Republic.

After the All-Ukrainian referendum of 1991 and the declaration of independence of Ukraine, the English-speaking media used the forms of the name of Ukraine as a state in parallel: without the article – Ukraine and with the article – the Ukraine. Probably, this article became attached to the name and was transferred to the name of independent Ukraine. By another version, the use of the is explained by the rule that requires the use of an article before the names of countries that originate from a geographical object. According to some researchers, the name Ukraine comes from the Old Slavic

¹² Taylor, A. (2017). Trump calls Ukraine the thing Ukrainians hate the most. *The Washington Post*. June 20. https://www.washingtonpost.com/news/worldviews/wp/2017/06/20/trump-calls-ukraine-the-thing-ukrainians-hate-the-most/?utm_term=.454

word *Оукраїна* (Oukraina) meaning 'borderland' and was originally applied to the Rus borderlands; according to others, this name comes from the word *krai* 'edge, region, country, land,' which makes the use of the illogical.

Plokyh (2013)¹³ points out that the Ukrainian diaspora fought for a long time to abolish the article in the name of Ukraine, considering it derogatory: the article denoted a region, not a country. One of the first to adopt the new norm was William Safire, the columnist of *The New York Times*, who wrote the column "Ukraine Marches Out" on November 18, 1991, where he used the word Ukraine without the article. And he was convinced to make this change by Ivan Drach, whom William Safire interviewed in Kyiv.

On November 29, 1991, *The Daily News* published an editorial calling for the recognition of Ukraine without "the". However, in its December 2 issue, which reported on the results of the referendum in Ukraine, the same *New York Times* still used "the Ukraine" and "Kiev, USSR".

The Washington Post also stuck to "the Ukraine" and "Kiev, USSR" until December 3, and then switched to "Kyiv" but still used "the Ukraine". On the same day, *The New York Times* published a short note, "The Terminology of Nationalism", which noted the cancellation of the article on the name of Ukraine in the official White House statement on the results of the referendum in Ukraine.

As of December 3, *The Associated Press* changed its style, warning its editors and reporters that the name of the former Ukrainian republic would henceforth be written simply as Ukraine: "As a result of the referendum on independence in Ukraine and the move towards international recognition of Ukraine as an independent country, *The Associated Press* will continue to use Ukraine instead of USSR in reporting on Ukraine" (Plokyh, 2013)¹⁴.

Kyzyma emphasizes that the form "the Ukraine" is incorrect both grammatically and politically. Ukraine is both the conventional short and long name of the country. This name is stated in the Ukrainian Declaration of Independence and Constitution. She also adds that the use without the article is a kind of "linguistic political independence" (Geoghegan, 2012)¹⁵.

Comparing *Google Trends* results for the search terms "Ukraine" and "the Ukraine" over the past five years highlights an important aspect of enhancing soft power and forming the image of Ukraine. The predominant use form without the article (especially following 2022) mirrors not only linguistic adjustment but also demonstrates a shift in perceptions of Ukraine's statehood and sovereignty.

From a soft power perspective, language functions as a key symbolic resource through which legitimacy and recognition are constructed in the international arena. The gradual disappearance of the definite article in reference to Ukraine signifies a move away from a historically embedded territorial framing – associated with imperial and Soviet-era narratives – toward the recognition of Ukraine as a fully sovereign political

¹³ Plokyh, S. (2013). *The Cossack Myth. History and Nationhood in the Age of Empires*. (Klymchuk M. Trans in Eng.) Kyiv.

¹⁴ Ibid.

¹⁵ Geoghegan, T. (2012). Ukraine or the Ukraine: Why do some country names have 'the'? *BBC News Magazine*, June 7. <https://www.bbc.com/news/magazine-18233844>

actor. This linguistic normalization aligns with the understanding of soft power as the ability to shape preferences through attraction and shared norms rather than coercion.

The rise in searches for “Ukraine” and the decline in searches for “the Ukraine” point to a growing global interest in Ukraine as an independent actor, rather than a geopolitical periphery. In this context, search activity can be independent as a substitute for symbolic attention and discursive legitimacy, both of which are key parts of state image development. The shift indicates that Ukraine’s appellation is progressively being more profoundly internalized by global audiences in its internationally recognized form, thereby fortifying its diplomatic and normative standing.

Such linguistic changes observed in *Google Trends* are largely driven by Ukraine’s strategic communications and digital diplomacy. The consistent use of the correct form “Ukraine” by both official institutions, international media, and non-state actors has contributed to the standardization and consolidation of the country’s name in the global information space. This process demonstrates how discursive coherence can enhance soft power by embedding preferred narratives into everyday communicative practices, including search queries, media reports, and academic discourse.

If we look at trends¹⁶ by region, there is a clear asymmetry in favour of “Ukraine” in the United States, especially after 2014, and almost complete marginalisation of the form “the Ukraine” after 2022. Until 2021, the form with the article was still recorded as residual, due to old journalistic styles and historical tradition in the English-language media during the Cold War. After 2022, interest in ‘the Ukraine’ drops to almost zero, while Ukraine becomes the dominant search marker in news, academic and political discourse. This correlates with the official recommendations of leading US media outlets (*The Associated Press*, *The New York Times*, *The Washington Post* etc.), which have publicly abandoned the article.

In Western European countries (the United Kingdom, Germany, France, and others), the form “Ukraine” had almost completely replaced “the Ukraine” by 2020–2021. In the United Kingdom, the Ukraine shows only weak and short-lived peaks, usually associated with citations from old sources or historical contexts. In countries where English is not the native language (Germany, France, the Netherlands), the Ukraine is practically not recorded, which indicates a more formalised adoption of the official name of the state. In general, Europe is showing the fastest transition to the normative form without the article.

In Central and Eastern Europe (Poland, the Czech Republic, the Baltic states): the form “Ukraine” is practically the only dominant one; “the Ukraine” has a statistically insignificant presence. This is explained both by historical sensitivity to issues of sovereignty and by a higher level of political awareness of the symbolic significance of linguistic forms.

In Asia, Africa, and Latin America, the form “the Ukraine” retains a slightly higher relative presence than in the United States or Europe, but still lags significantly behind Ukraine. The reasons for this are the inertia of old academic and media patterns, translations from Russian-language or outdated English-language sources, and a lower

¹⁶ Google Trends (2026). <https://trends.google.com/home>

level of involvement in linguistic debates on postcolonial correctness. However, even in these regions, there has been a clear decline in the use of “the Ukraine” since 2022.

Regional variations in the persistence of “the Ukraine” highlight asymmetries in soft power diffusion. While Western and Central European audiences have largely adopted the normalized form, residual usage in parts of the Global South points to the continued influence of legacy media frames and external information sources. This uneven linguistic landscape underscores the importance of sustained, regionally tailored public diplomacy to consolidate Ukraine’s country image beyond its core geopolitical partners.

The linguistic recognition of Ukraine as a sovereign entity functions as a foundational layer of its international image, reinforcing moral legitimacy, political agency, and narrative autonomy within the global communication system.

The sociological studies data given in the Ukraine’s Global Perception Report (2025)¹⁷ show that a support for Ukraine has become a contentious topic in some countries due to its role in domestic political discourse. While overall support for Ukraine remains strong in both the U. S.A and Canada, internal political debates have emerged over the extent of assistance. While Europe as a whole has shown a certain degree of solidarity, there is an increasing economic scepticism, particularly among countries concerned about their substantial external expenditures. Ensuring that aid to Ukraine is efficient and transparent is the primary focus in Western Europe and North America. Ukraine’s informational presence in Latin America and Africa is less strong, and external narratives and local economic concerns often shape perceptions.

As a whole, the authors of the Ukraine’s Global Perception Report came to the following conclusions and recommendations for 5 directions:

1. *New demands for the efficiency of aid to Ukraine.*

The international discourse on supporting Ukraine discourse becomes increasingly complex. It has shifted from offering unconditional aid to emphasizing efficiency, transparency, and long-term impact. Topics of discussion are focusing more and more on resource allocation, economic viability, and control mechanisms. Ukraine faces the challenge of convincing international partners that support is a long-term, mutually beneficial investment in global stability and risk mitigation, not merely financial aid.

Ensuring Ukraine’s resilience is crucial to preventing further destabilization in Europe, whether through a prolonged war or an unjust peace settlement. The response to this challenge may be to showcase real success stories (such as advancements in the defence industry, economic growth, and social initiatives) that demonstrate the effective use of international resources and ensure that international stakeholders can easily access this information. Another important objective is reframing communication on aid to shift the focus to the economic benefits for partner countries, joint projects, Ukraine’s integration into global markets, and strength trade ties with various countries and regions.

2. *War fatigue is transforming the public discourse.*

The international audience no longer perceives war a shocking event; it is now viewed as an obvious fact. This changes the focus of the discussion, shifting from deterring the

¹⁷ Brand Ukraine (2025). Ukraine’s Global Perception Report 2024. <https://brandukraine.org.ua/en/analytics/ukraines-global-perception-report-2024/>

aggressor to instead paying more attention to specific scenarios for supporting Ukraine and assessing the risks of military action. Ukraine needs to change its communication strategy to attract new supporters by developing cooperation with various countries and regions around the world. To overcome this problem, the geopolitical argument should be strengthened that supporting Ukraine is not just about Europe's stability, but global security. It's necessary to expand the informational discourse beyond military aid to emphasize Ukraine's role in shaping the future global security system and the necessary steps to establish it, as well as to resume discussions concerning sanctions in the context of global economic interdependence.

3. *Shifting media focus: from isolated incidents to strategic analysis.*

In the early years of the full-scale war, the international media primarily covered incidents such as missile strikes, humanitarian crises, and battlefield developments. However, recent years saw a shift in media narratives toward a strategic perspective. The geopolitical consequences of the war, long-term security risks, and Ukraine's integration into global security structures are now receiving more attention. In contrast, interest is growing in the economic dimensions of the war, sanctions pressure, and Ukraine's international trade prospects. It's necessary to position Ukraine as a key player in the new global security system by using information about military innovations and new, mutually beneficial partnerships.

4. *Polarisation of societies through the politicisation of the discourse on aid to Ukraine.*

This trend poses a challenge for Ukraine to tailor its communication on the need for support to the context of each country or region in order to build a discussion around the advantages and benefits of supporting Ukraine, rather than just the moral necessity of support. It's necessary to increase transparency in the use of aid by digitalization and a centralized approach. This will allow for a more effective showcasing of the long-term positive impact of international support on the lives of Ukrainians. Success stories should be tailored to resonate with specific countries. Sectors such as Ukraine's tech industry, innovative agro-technologies, and cutting-edge defense technologies should be a focus. At the same time, regional alliances should be strengthened to reduce the pressure on individual donor countries. This will foster collaborative networks between Ukrainians and international communities across various sectors.

5. *Shifting focus from reconstruction to international trade and economic cooperation.*

While in the early years of the full-scale invasion, the international agenda in covering the economic aspects of the war in Ukraine focused largely on losses and the need to rebuild the country, there has recently been growing interest in mutually beneficial trade cooperation, investment opportunities, and Ukraine's potential as a manufacturing and logistics hub in the region. This is an opportunity for Ukraine to promote itself not as a subject of global problems, but as an initiator of solutions in various areas that are important to the world.

Nowadays, the media is one of the most powerful means of shaping a state's image. As Anholt (2009)¹⁸ aptly puts it, the media is "one of the main conduits through which national image usually travels".

¹⁸ Anholt, S. (2009). The media and national image. *Place Brand Public Diplomacy*, 5, 169–179. <https://doi.org/10.1057/pb.2009.11>

According to key findings of Digital News Report 2025¹⁹, dependence on social media, video platforms, and online aggregators is growing, while engagement with traditional media sources such as TV, print, and news websites continues to fall. The use of news across online platforms continues to fragment. Six online networks now reach more than 10 % weekly with news content, compared with just two a decade ago. About a third of global sample uses Facebook (36 %) or YouTube (30 %) for news each week. Around a fifth use Instagram (19 %) and WhatsApp (19 %), while around a sixth use TikTok (16 %), which remains ahead of X (12 %).

Analysts of Ukraine's Global Perception Report²⁰ claim that today Ukraine cannot rely solely on traditional media strategies to maintain global attention; a new communication approach is necessary. Instead of focusing solely on military needs, Ukraine should share stories of human resilience, economic opportunities, and its contributions to addressing global challenges such as climate change, food security, and technological development. Positioning Ukraine as an equal participant in global processes and a key player in global affairs – rather than just a country fighting for survival – will help maintain its presence in the international information space, amid growing media fatigue.

The Russo-Ukrainian war has become a major focus within communication studies, with scholars examining its impact on global communication and the role of social media in the context of war. Recent scholarship has increasingly examined Russo-Ukrainian war as a critical case within international communication studies.

An extensive bibliometric study by Sannusi and Hou (2025)²¹ systematically maps the evolution of this research field, it shows how communication research on the Russo-Ukrainian war changed in the past ten years. Based on English-language articles published between 2015 and May 2025, retrieved from the Web of Science database, the authors analysed publication trends, institutional and national research productivity, collaboration networks, and thematic structures within the field. Their analysis demonstrates a pronounced acceleration of academic output following 2022, with publication activity peaking in 2024, reflecting the heightened global salience of the conflict.

Based on cluster analysis of keywords in the communication field, the authors conclude that Russia-Ukraine conflict mainly centers on topics like social media, visual framing, public opinion, and information warfare. Thematically, the studies shifted from an earlier focus on traditional media framing toward an emphasis on digital communication dynamics, including social media warfare, algorithmic influence, visual and emotional framing, and real-time digital storytelling.

Sannusi and Hou believe, that these topics show that scholars are paying more attention to false information, shared media, and strong emotional images during war. Through continuous live streaming, drone perspectives, and algorithm-driven short

¹⁹ Reuters Institute (2025). Digital News Report 2025. <https://reutersinstitute.politics.ox.ac.uk/digital-news-report/2025>

²⁰ Brand Ukraine (2025). Ukraine's Global Perception Report 2024. <https://brandukraine.org.ua/en/analytics/ukraines-global-perception-report-2024/>

²¹ Sannusi, S. N., Hou, R. (2025). The Russia-Ukraine Conflict in Communication Studies: A Review and Bibliometric Analysis. *Jurnal Komunikasi: Malaysian Journal of Communication*, 41(2), 243–264. <https://doi.org/10.17576/jkmjc-2025-4102-14>

videos, this war has entered the public view in an unprecedented manner – instant, immersive, and emotional.

As the authors note, despite different methods used, the results show no difference in the main idea: digital platforms change how war stories are told. The connection between war and digital media has gained wide attention in communication studies: researchers have explored how propaganda and disinformation spread in digital spaces, how people see war through digital platforms, how emotions shape what people understand, how algorithms control the way information spreads and others. Thus, the reviewed studies converge on the conclusion that digital platforms play a central role in shaping war narratives and influencing global public opinion.

Sannusi and Hou pointed out, that this conflict has sparked widespread interest within the international academic community in the field of communication studies. Institutions from Western Europe, Northern Europe, and Ukraine itself have all made significant contributions, demonstrating the diversity and geographic distribution of the research network. The top nine institutions include The University of Amsterdam (has published the highest number of papers in this area), National University of Kyiv Mohyla Academy, University of Helsinki, University of Gothenburg, University of Vienna, University of Zurich, Hebrew University of Jerusalem, Loughborough University.

In terms global academic research concerning Russo-Ukrainian war, USA (22.22 %), United Kingdom (13.33 %) and Germany (12.59 %) lead by number of papers. However, according to Sannusi and Hou, European countries collectively demonstrate high activity, as the majority of the top 12 positions are occupied by European nations, including the Netherlands, Poland, Norway, Sweden, Finland, and Ukraine. This indicates that the issue has garnered significant academic attention in Europe, particularly in nations with closer geopolitical ties.

At the same time, the scholars identify persistent gaps in the field, notably the limited number of longitudinal and cross-national comparative studies. This observation highlights the need for more systematic and globally inclusive research frameworks to advance understanding of international communication processes in contemporary armed conflicts.

To understand Ukraine's place in the international communication system, it is necessary to examine its ranks in recent global indices and rankings. Key communication rating indicators of global indices and rankings are given in the Table 2.

They allow us to view Ukraine's position not in isolation, but within a dynamic framework. First of all, in cross-national comparison: how do Ukraine's communication efforts compare with those of neighbouring countries or countries with a similar geopolitical status. And also in dynamic analysis: comparing data for different years allows us to mathematically identify a 'communication leap' or detect points of regression (for example, due to the audience becoming accustomed to the war).

Some indices consist of many sub-indices (economy, culture, science, international security). This allows us to determine which communication channels worked best (for example, high scores for "Influence" or "International Peace and Security"), as well as to identify gaps: where a country's real achievements do not match its media image (for example, high recognition with a low level of investment attractiveness).

Table 2. Key communication indicators of global indices and rankings

Index/ Ranking Name	Focus of Assessment	Key Communication Indicators	Strategic Significance for Subjectivity
Global Soft Power Index	Ability to influence through attraction and persuasion	Familiarity, Reputation, Influence	Evaluation of the overall Soft Power potential
RepCore Nations/ Global Nations Reputation Index	Emotional and rational trust toward the state	Reputation, Respect, Admiration, Institutional Trust	Measurement of the country's reputational capital
Anholt Nation Brands Index	Strength and potential of the national brand	Exports, Governance, Culture, People, Tourism, Investment	Assessment of the holistic national brand perception
Best Countries Rankings	Global performance and quality of life	Agility, Social Purpose, Entrepreneurship, Power	Comparison of global competitiveness and adaptability
Good Country Index	A country's external contribution to the common good	Contributions to Science, Culture, Peace Security, Climate	Argumentation of Ukraine's role as a responsible global actor
Bloom Consulting Country Brand Rankings	Brand effectiveness in trade and tourism	D2 Digital Demand, Strategic Alignment	Evaluation of the economic dimension of communication
Responsible Country Index	Social and environmental responsibility	Sustainability, Human Rights, Ethical Governance	Shaping the image of an ethical and progressive state
Democracy Index/ Corruption Perceptions Index	Quality of democracy and institutional transparency	Civil Liberties, Political Culture, Integrity	Verification of reliability and trustworthiness as a partner
Global Happiness Ranking	Subjective well-being of the population	Social Support, Freedom of Choice, Generosity	Communication of internal resilience and social capital
SDG Index (Sustainable Development Report)	Progress towards 17 Sustainable Development Goals	Overall Score, Goal Trends, Global Partnership	Verification of the country's functional alignment with global developmental standards and institutional resilience

Source: compiled by author based on methodologies of global indices and rankings

One of the country's important strategic assets, based on how it is perceived in the world, is its reputation.

Anholt (2007)²² defined that a country's reputation is formed through six "natural channels", which he considered in his concept of competitive identity. These channels reflect the key areas through which a state spontaneously or deliberately "communicates" with an international audience and shapes its image in the world. Anholt proposed to show the six main channels or areas of national behavior and communication in the

²² Anholt, S. (2007). *Competitive Identity: The New Brand Management for Nations, Cities and Regions*. Palgrave Macmillan.

form of a hexagon, which directly influence a country's reputation: *Tourism* (tourism and travel), *Brands* (export brands of goods and services associated with the country), *Policy* (domestic and foreign policy), *Investment* (business, investment, and economic attractiveness), *Culture* (culture and cultural exchange), and *People* (the country's population, including leaders, celebrities, and ordinary citizens).

According to the annual Global Country Reputation Ranking (RepCore Nations), conducted by the consulting company Reputation Lab (2025)²³, Ukraine ranked 26th among the world's 60 largest economies.

A country's reputation is built on perceptions of cultural, economic, political, and social elements. Global Country Reputation Ranking methodology is an adaptation of the company's RepCore model. This methodology measures the level of admiration, respect, and trust that each nation receives from international public opinion, and explains it through a set of 22 rational attributes grouped into five dimensions:

1) *Ethics Responsibility* (Ethics and transparency, Environmental protection, Efficient public resources management, Fights against climate change; Respect for human rights).

2) *Level of Development* (Well-known brands and companies, Cultural legacy, Technologically advanced, Quality of products and services, Success in sports).

3) *Human Factors* (Quality education system, Educated people, Friendly people).

4) *Quality of Life* (Safety, Appealing natural environment, Attractive lifestyle, Leisure and cultural activities).

5) *Institutional Quality* (Social welfare, Effective government and institutions, Commitment to the international community, Friendly business environment, Respected leaders).

Country reputations are continuously shaped by multiple forces: direct experiences with the country, its own communications, the opinions of third parties such as media and influencers, and, when no new information is available, the stereotypes and long-held narratives embedded in the global imagination.

Fernando Prado, partner at Reputation Lab, states that "in today's geopolitical climate, a nation's reputation matters more than ever. Our analysis indicates that nations whose reputations deteriorate tend to lose support from the international public. Conversely, those that strengthen their reputation tend to attract more foreign investment, higher tourism and export revenues, and gain greater recognition in international institutions and soft power" (Reputation Lab, 2025).

The ranking not only reflects reputation gains and losses but also highlights the growing influence of environmental, social, and governance criteria in shaping perceptions.

For the 2025 edition, Reputation Lab gathered insights from 38 countries and evaluated the reputation of 74 nations (a total of 61 798 people were surveyed online). The published ranking focuses on the 60 nations with the highest GDP, as perceived by public opinion in G7 economies. The sample size for Ukraine was 200 ratings for Ukraine in the 20 countries, 400 in Ukraine and 100 ratings for each of the two benchmarks with

²³ Reputation Lab (2025). RepCore Nations 2025. <https://corporatereputationlab.com/en/canada-and-switzerland-lead-international-reputation-ranking-according-to-repcore-nations-2025/>

which it is compared (Poland and Israel) in each of the same 21 markets. A total of 46 055 individual interviews were conducted across the 21 countries.

In 2025 Ukraine climbed five positions, driven by greater admiration, respect, and trust.

Sustainability is becoming a central pillar of national reputation. The “Ethics and Responsibility” dimension is considered most important for public opinion, centered around fights against climate change, environmental protection, ethics and transparency, and respect for human rights.

As research shows, the Ukraine’s reputation among the general public in G7 countries is moderate, with a recent recovery after last year’s decline (showing an increase from 49.7 to 51.6 points).

According to the study RepCore Nations, Ukraine’s reputation shows wide differences among the countries studied, as public opinion is strongly influenced by each government’s positioning toward the conflict.

Among the key findings of the study are the following:

- a positive emotional halo drives admiration and respect beyond Ukraine’s rational strengths, creating a favourable predisposition toward the country and greater openness to positive messages;
- high familiarity and media exposure open opportunities to position messages anchored in the country’s strengths;
- respected leaders, human rights, and people quality are Ukraine’s most valued international assets;
- safety, business environment, and well-known brand and companies remain its main weaknesses;
- supportive behaviors – such as visiting, investing, or studying – are far below the level expected for Ukraine’s RepScore, mainly due to the ongoing conflict;
- Ukraine’s domestic reputation is excellent, with strong national pride making citizens effective ambassadors²⁴.

Therefore, Ukraine evokes admiration, respect, and trust – a positive emotional halo that represents a reserve of goodwill which can be converted into investment, international business contracts, and tourism flows. However, a substantial share of the international perception of Ukraine is driven by emotional assessments. As a result, the country’s reputation remains sensitive to information shifts: both positive and negative developments can rapidly influence its overall global image, says the study RepCore Nations.

The study revealed significant differences across regions NATO member states and partner countries (the United States, Canada, the United Kingdom, Japan, and Turkey) rate Ukraine’s reputation more highly. In the countries of the Global South, the level of trust in Ukraine is lower. As expected, Ukraine’s reputation received poor assessments in China and Russia.

At the same time, the Reputation Lab analysts point out that despite the positive dynamics, several weaknesses remain: security and the business environment remain

²⁴ Reputation Lab (2025). RepCore Nations 2025. <https://corporatereputationlab.com/en/canada-and-switzerland-lead-international-reputation-ranking-according-to-repcore-nations-2025/>

Ukraine's main vulnerabilities; quality of life and the level of development are assessed as below average; the absence of well-known companies and brands is a reputational disadvantage for the country.

Let's compare Ukraine's position in another Global Nations Reputation Index developed by the authoritative American magazine *CEOWORLD* (2026)²⁵, that captures a complex interplay between trust, admiration, respect, and global image, ranking 197 of the world's leading economies through a model, based on 10 dimensions and 50 key attributes, blending hard data with perceptual analytics across ethics, innovation, governance, sustainability, and social cohesion. Each dimension measures how global citizens perceive a nation's leadership, integrity, innovation capacity, culture, and human capital – together forming a holistic “trust index” for countries. This model measures involves:

1) *Ethics and Integrity* – the moral foundation of a nation: signalling trustworthiness and responsibility in global conduct (Commitment to human rights, Transparent governance and low corruption, Environmental and climate responsibility, Fair trade and ethical business practices, Respect for international law and cooperation).

2) *Economic Dynamism* – the pulse of productivity, competitiveness, and fiscal resilience (Strong GDP growth and macroeconomic stability, Attractive investment climate, Global business, competitiveness, Sound financial systems and innovation in markets, Resilience during economic downturns).

3) *Innovation and Technology* – a measure of creative potential and digital maturity (Cutting-edge R&D ecosystem, Thriving startup and entrepreneurship culture, Advanced technological infrastructure, High adoption of digital transformation, Leadership in science, AI, and frontier industries).

4) *Quality of Life* – the comfort, happiness, and vitality of everyday life (Access to quality healthcare and education, Work-life balance and leisure culture, Social cohesion and community spirit, Clean, safe, and sustainable cities, High levels of life satisfaction).

5) *Governance and Institutional Strength* – the efficiency, transparency, and reliability of state institutions (Effective and accountable government, Strong rule of law and judicial independence, Political stability and low conflict risk, Public trust in institutions, Strategic and visionary national leadership).

6) *Global Influence and Diplomacy* – a reflection of a nation's voice and credibility on the world stage (Active and respected global diplomacy, Contributions to peacekeeping and humanitarian efforts, Participation in multilateral organizations, Cultural and soft-power diplomacy, Strategic global partnerships and alliances).

7) *Culture and Heritage* – the soul of a nation: its traditions, creativity, and global cultural exports (Rich and preserved cultural heritage, Vibrant arts, fashion, and entertainment industries, Global recognition of national identity and symbols, Inclusivity and promotion of cultural diversity, Global tourism appeal and brand value).

8) *Human Capital and Talent* – the power of people: skills, education, and entrepreneurial spirit (High literacy and education standards, Skilled and adaptable

²⁵ CEOWORLD Magazine (2026). Global Nations Reputation Index 2026. <https://ceoworld.biz/2025/10/26/global-reputation-index-2026-the-countries-with-the-best-international-standing/>

workforce, Strong research and academic institutions, Entrepreneurial mindset and opportunity mobility, Policies supporting lifelong learning and equity).

9) *Sustainability and Future Readiness* – a lens on long-term vision, adaptability, and resilience (Commitment to sustainable development goals, Renewable energy transition and green innovation, Climate resilience and disaster preparedness, Future-oriented policymaking and foresight culture, Integration of ESG principles in national agenda).

10) *Social Cohesion and Global Citizenship* – reflection of empathy, inclusion, and humanity (Equality and social justice, Openness to immigrants and cultural diversity, Tolerance and interfaith harmony, Civic participation and volunteerism, Global-minded citizens and ethical global behavior).

In Global Nations Reputation Index 2026, Ukraine ranks 118 from 197 of the world's leading economies.

Based on the analysis of top-performing countries, *CEOWORLD*²⁶ experts formulated five core behaviours that reinforce reputational strength:

- transparent governance: accountability and low corruption build credibility;
- human-centric growth: nations that prioritize quality of life over raw GDP foster admiration;
- innovation leadership: a strong startup ecosystem projects vitality and vision;
- cultural diplomacy: exporting art, ideas, and inclusivity strengthens soft power;
- future readiness: policies aligned with sustainability and AI-driven innovation ensure relevance.

Ten dimensions (thematic categories) form also the basis of another ranking – the U. S. News Best Countries rankings (2024)²⁷. This rating is based on how global perceptions define countries in terms of a number of qualitative characteristics – impressions that have the potential to drive trade, travel and investment, and can directly affect national economies. The recent 2024 analysis covers perceptions of 89 nations.

The model used to score and rank countries is based on a set of 73 attributes – terms that can be used to describe a country that are also relevant to the success of a modern nation. These attributes were grouped into 10 thematic subrankings:

- 1) *Movers*: different, distinctive, dynamic, unique.
- 2) *Quality of Life*: a good job market, affordable, economically stable, family-friendly, income equality, politically stable, safe, well-developed public education system, well-developed public health system.
- 3) *Entrepreneurship*: connected to the rest of the world, educated population, entrepreneurial, innovative, provides easy access to capital, skilled labour force, technological expertise, transparent business practices, well-developed infrastructure, well-developed digital infrastructure, well-developed legal framework.
- 4) *Agility*: adaptable, dynamic, modern, progressive, responsive.
- 5) *Social Purpose*: cares about human rights, cares about the environment, gender equality, religious freedom, respects property rights, trustworthy, well-distributed

²⁶ CEOWORLD Magazine (2026). Global Nations Reputation Index 2026. <https://ceoworld.biz/2025/10/26/global-reputation-index-2026-the-countries-with-the-best-international-standing/>

²⁷ U. S. News (2024). Best Countries rankings 2024. <https://www.usnews.com/news/best-countries/rankings>

political power, racial equity, cares about animal rights, committed to climate goals, committed to social justice.

6) *Open for Business*: cheap manufacturing costs, favourable tax environment, bureaucratic, corrupt, transparent government practices.

7) *Cultural Influence*: culturally significant in terms of entertainment, fashionable, happy, has an influential culture, has strong consumer brands, modern, prestigious, trendy.

8) *Adventure*: friendly, fun, good for tourism, pleasant climate, scenic, sexy.

9) *Power*: a leader, economically influential, has strong exports, politically influential, strong international alliances, strong military.

10) *Heritage*: culturally accessible, has a rich history, has great food, many cultural attractions, many geographic attractions.

The weighting of each category in the final index is determined by the strength of its correlation to per capita GDP and forecast GDP for 2027²⁸: Movers (16.6 %), Quality of Life (13.2 %), Entrepreneurship (12.9 %), Agility (12.6 %), Social Purpose (12.5 %), Open for Business (9.7 %), Cultural Influence (9.3 %), Adventure (5.6 %), Power (4.3 %) and Heritage (3.2 %).

Subranking scores for each country were determined by averaging the scores that country received in each of the attributes comprising that subranking (a total of 16,960 individuals from 36 countries in regions spanning the globe – the Americas, Africa, Asia, Europe and the Middle East – were surveyed). Each country received 10 subranking scores by averaging its standardized scores for the country attributes grouped into that subranking. A country's overall score reflects the weighted sum of its subranking scores.

In 2024²⁹, Ukraine ranked 80th out of 89 countries, dropping 12 positions compared to the previous year. Due to objective circumstances, Ukraine received the lowest scores in certain categories, which significantly affected the overall index. In particular, Ukraine has zero scores for *Quality of life*, that places it at the bottom of the subranking (89th place in this category). So, Ukraine has scored zero for the following attributes: economically stable, politically stable, safe, and income equality. This is due to the prolonged state of war, socio-economic difficulties, and the devastating consequences of the war. It should be noted that Ukraine received positive points in this category for some attributes: affordable (9.9), a good job market (5.3), family-friendly (4.3), well-developed public education system (4.4), well-developed public health system (3.4).

In addition to this category, Ukraine also received low scores in some others, remaining in the last ten countries in the world. It ranks 86th in the *Movers* subrankings that represents a version of the BAV tool's BrandAsset Valuator Model of Brand Building, a metric that is predictive of a country's future growth in terms of gross domestic product at purchasing power parity with attributes: different (5.3), distinctive (6.6), dynamic (5.9), and unique (3.1).

Ukraine placed 84th in the *Adventure* category with fairly low ratings of attributes: friendly (11.3), fun (3.0), good for tourism (0.7), has pleasant climate (2.7), scenic (6.1),

²⁸ WPP BAV Group (2025). Best Countries rankings 2024. <https://wppbav.com/best-countries/>

²⁹ U. S. News (2024). Best Countries rankings 2024. <https://www.usnews.com/news/best-countries/rankings>

and sexy (6.6). The risks caused by prolonged warfare on Ukrainian territory are hampering the development of tourism and limiting the growth of global awareness of its culture, which has resulted in Ukraine's low ranking (81st) in the *Heritage* category. Due to a lack of information and experience of visiting, Ukraine is perceived as a country with a rich history (19.0), but doesn't seem as culturally accessible (10.3) one, which has great food (3.8), many cultural attractions (1.8) or many geographic attractions (1.0). Ukraine's *Cultural Influence* is also rated very modestly (71st place in the ranking) based on the following attributes: it is sufficiently trendy (16.1) and modern (11.7), but at the same time is rated quite low in terms of whether it is culturally significant (7.0), fashionable (5.6), prestigious or has strong consumer brands (3.4 for both). And for the attribute "happy", respondents gave Ukraine zero points overall.

In terms of *Openness for business*, Ukraine ranked 82nd which is caused by indicators of corruption, tax environment (2.3) and transparent government practices (7.3).

Despite its low rating for openness to business, Ukraine has sufficient potential in the category *Entrepreneurship* where it ranks 53rd. It is perceived as connected to the rest of the world (31.5), with educated population (38.5) and skilled labour force (14.7). Ukraine receives positive assessments for well-developed infrastructure (10.6), digital infrastructure (8.5), and technological expertise (8.2); it's seen as quite entrepreneurial (7.6) and innovative (6.5) country. Such attributes as transparent business practices (4.8) and well-developed legal framework (2.9) are less highly rated. Ukraine received the lowest score in this category for providing easy access to capital (0.2).

Ukraine's potential is also seen in its *Agility* (52nd). Ukraine is considered responsive (41.2), modern (11.7), adaptable (9.5) and to a slightly lesser extent, dynamic (5.9), and progressive (4.6).

In terms of *Social Purpose*, Ukraine is in the upper half of the rating (41st place) with high scores for care about human rights (36.7), gender equality (30.0), and religious freedom (21.9); it is also sufficiently committed to social justice (17.5), respects property rights (15.7), racial equity (13.0), and well-distributed political power (11.4). According to the respondents, Ukraine with somewhat lower scores cares about animal rights (8.4) and environment (7.3), is trustworthy (4.3) and committed to climate goals (3.0).

At the same time, Ukraine has its highest rating (14th) in the *Power* category. It is perceived globally as a strong military (73.4), politically influential (47.7), strong international alliances (39.3), has strong exports (27.0), economically influential (17.9), and a leader (9.5).

Ukraine's high rating in the *Power* category reflects international recognition of the importance of its political influence and military power on the world stage. Above-average scores in the *Social Purpose* subrating indicate the international community's positive assessment of social cohesion and local self-organisation in Ukraine, while average scores in the *Entrepreneurship* and *Agility* categories show that its business environment and ability to adapt to crises retain some potential despite the war.

Thus, Ukraine has a distinct polarity in international perception: on the one hand, high ratings in the area of geopolitical power and stability of brand aspects in foreign policy, and critically low ratings of internal aspects (quality of life, security, stability) due to the ongoing military conflict.

According to Brand Ukraine (2025)³⁰ analysts, such ranking highlights a stark contrast: while Ukraine is perceived as a geopolitical force, it receives negative assessments for internal stability due to war. Therefore, Ukraine's future international image will depend on its economic recovery, social resilience, and deeper integration into global political and economic frameworks authors of the report are convinced.

As for specific attributes, according to BAV Group (2025)³¹ analysis, Ukraine ranks lowest, placing last (89th) in Economically stable, Happy and Income equality. Its top attributes are Strong military (89th), Politically influential (11th) and Unapproachable (12th).

It is worth noting the subjectivity of some indicators, in particular, respondents gave a critically low (0 score) rating to the attribute of 'happy,' as a result of which Ukraine ranked last in 89th place. This is a subjective assessment, which may not coincide with others. For example, in the Global Happiness Ranking 2025 (World Happiness Report 2025), Ukraine ranked 111th out of 147 countries. This is also the result of a subjective assessment. As stated in the World Happiness Report 2025³², the number of people and countries surveyed varies year to year but, in general, more than 100,000 people in 140 countries and territories participate in the Gallup World Poll each year. Using a sample size of at least 3,000 reduces random sampling error. Countries are ranked according to their self-assessed life evaluations averaged over three years (2025 rankings are based on combined data from 2022 to 2024, i.e. the survey was conducted during the full-scale invasion). Measurement of subjective wellbeing continues to rely on three main wellbeing indicators: life evaluations, positive emotions, and negative emotions. These data indicate that, according to Gallup survey estimates, the level of subjective well-being of the Ukrainian population is lower than in most countries in the world. This level is low (Ukraine dropped 5 positions compared to the previous year) but not the lowest in the world (111th out of 147 countries). As for Benevolence, the high rankings on indicators Donated (3rd) and Helped a stranger (9th) and Volunteered (45th) show that Ukrainian society in 2022–2024 demonstrated strong social solidarity and altruism, possibly caused by the prolonged conditions of war and mobilisation processes. This is consistent with data on the surge in volunteering and charity during the war.

Also noteworthy are the initiatives of the authoritative expert in the field of nation brand research Simon Anholt, in particular the Anholt Nation Brands Index and Good Country Index developed by consulting campaign Anholt Co.

Anholt Nation Brands Index is the first systematic study of country images. The NBI assesses a country's overall image based on a comprehensive set of indicators (Tourism, Governance, Culture, People, Exports, Immigration/Investment) collected by surveying approximately 40,000 respondents in 20 countries around the world. The results are ranked by overall score, with higher positions indicating a more positive image and a stronger "nation brand". The NBI now incorporates nearly one billion datapoints of world-class research data, updated annually.

³⁰ Brand Ukraine (2025). Ukraine's Global Perception Report 2024. <https://brandukraine.org.ua/en/analytics/ukraines-global-perception-report-2024/>

³¹ WPP BAV Group (2025). Best Countries rankings 2024. <https://wppbav.com/best-countries/>

³² World Happiness Report (2025). <https://www.worldhappiness.report/>

According to analytical research, which includes Ukraine's assessment in the Anholt Nation Brands Index, the country has shown fluctuations in its ranking in recent years: in 2023, Ukraine ranked 57th out of 60 countries in this global ranking of nation brands, which is based on perceptions across six components. Ukraine drops ten positions from 47th in 2022.

Analyzing Ukraine's position in the Nation Brands Index, Bula and Shulima (2026)³³ note that during 2023, its overall score decreased by 0.07, while the global level showed an increase of 0.90. The most noticeable decline in Ukraine's position occurred in the category of public administration (-0.88), which, according to scholars, could have been caused by the difficulties of wartime, in particular the challenges in ensuring the transparency of government processes, the effectiveness of management, and adherence to the rule of law in a state of emergency. If in the cultural sphere Ukraine actually recorded its previous result (+0.01), then in the tourism sector, which decreased by 1.47 points, the authors predict a sharp decline due to the enemy's targeted destruction of tourist facilities and life support networks.

As for positive trends, Ukraine demonstrated an increase in indicators in the export segment (+0.69), which, according to the authors, was the result of global initiatives to support the domestic agricultural sector and other manufacturing industries (although this indicator still did not reach the average global growth rate (+1.32), which is explained by the limitation of export capacities due to the destruction of infrastructure facilities and constant obstacles at the borders). Ukraine also demonstrated significant progress (+1.55) in investment activity and immigration processes, which, according to the authors, can be explained by strong international support, which includes both direct financing of the Ukrainian economy and social assistance to displaced persons.

As Bula and Shulima conclude, the war significantly transformed the perception of Ukraine in the international arena: the greatest reputational losses were suffered by the spheres of public administration and tourism. At the same time, positive changes in the investment, migration and export vectors indicate the internal potential of the state, which can be developed through deepening international cooperation. To strengthen Ukraine's global authority, it is extremely important not only to continue the process of adaptation to current challenges, but also to popularize national culture, restore tourism and strengthen the institutional capacity of the state, scholars believe.

Other project – Good Country Index – was developed by Anholt to measure what each country on earth contributes to the common good of humanity, and what it takes away, relative to its size. As stated on the official website³⁴, the Good Country Index doesn't make moral judgments: it simply reports on each country's external impacts, positive and negative, outside its own borders, using the most reliable data available. Countries receive scores on each indicator as a fractional rank relative to all countries

³³ Bula, S. Shulima, O. (2026). The modern national brand of Ukraine through the prism of international national brand rankings. *Newsletter of Precarpathian University. Politology (on the occasion of the anniversary of Professor Vasyl Marchuk)*, 22, 50–57. <https://doi.org/10.32782/2312-1815/2025-22-6>

³⁴ The Good Country (2026). Good Country Index. <https://goodcountry.org/index/about-the-index/>

for which data is available. The overall rank is based on the average of the category ranks. The actual overall rank is based on 174 countries included in the index and the mean rank score for the seven category ranks:

1) *Contributions to Science Technology* (relative to size of the economy: Number of foreign students studying in the country, Exports of periodicals, scientific journals and newspapers, Number of articles published in international journals, Accumulated Nobel prizes assigned to countries based on laureates' country of birth as well as country (countries) of institutional affiliation at the time of the award, Number of International Patent Cooperation Treaty applications).

2) *Contributions to Culture* (Number of international events hosted relative to the size of the economy, Exports of cultural goods and services relative to the size of the economy, UNESCO dues in arrears as percentage of contribution (negative indicator), Freedom of movement: number of countries and territories that citizens can enter without a visa, Freedom of the press).

3) *Contributions to International Peace and Security* (Number of peacekeeping troops sent overseas for UN missions, relative to the size of the economy, Dues in arrears to financial contribution to UN peacekeeping missions as percentage of contribution (negative indicator), relative to the size of the economy: Attributed number of casualties of international organised violence (number of casualties per conflict divided by the number of countries involved according to UCDP/PRIO) (negative indicator) and Exports of weapons and ammunition (negative indicator), Global Cybersecurity Index score).

4) *Contributions to World Order* (Percentage of population that gives to charity, Number of refugees hosted relative to the size of the economy, Number of refugees overseas relative to the size of the population (negative indicator), Population birth rate (according to World Bank as negative indicator), Number of UN treaties signed as proxy for diplomatic action and peaceful conflict resolution).

5) *Contributions to Planet and Climate* (National Footprint Accounts, Ecological footprint relative to the size of the economy (negative indicator), Percentage compliance to multilateral environmental agreements on hazardous waste, and other chemicals that meet countries' commitments and obligations in transmitting information as required by each relevant agreement, Hazardous pesticides exports (according to UNEP Environmental Data Explorer) relative to the size of the economy (negative indicator), Renewable energy share in the total final energy consumption, Consumption of ozone-depleting substances – HCFCs (according to UNEP) relative to the size of the economy (negative indicator).

6) *Contributions to Prosperity and Equality* (Trading across borders (open trading performance compared to best practice; i.e. IFC distance to frontier), Number of aid workers and volunteers sent overseas relative to the size of the economy, Basel AML Index, measuring the risk of money laundering and terrorist financing, relative to the size of the economy: FDI outflow and Development cooperation contributions).

7) *Contributions to Health and Wellbeing* (relative to the size of the economy: Food aid funding, Exports of pharmaceuticals, Voluntary excess contributions to World Health Organization, and Humanitarian aid contributions, International Health Regulations Compliance).

In 2024 (recent version 1.6), Ukraine ranked 48th out of 174 countries. The overall ranking improved significantly from 2018 to 2024 (from 75th to 48th), indicating an overall increase in Ukraine's international contribution across a broad set of GCI criteria.

Ukraine has the best position (4th) in the *Science and technology* category with very high scores in such indicators as *International publications* (according to SCImago), *International students* (according to UNESCO Institute for Statistics), and *Nobel prizes*, as well as high scores in *Journal exports* (according to International Trade Centre) and *Patents* (according to WIPO Statistics Database). *Science and technology* have been Ukraine's key strength in the Good Country Index over the past few years; this component is a stable source of soft power in international communication.

Ukraine also ranks quite high (34th from 174) in the *Health and Wellbeing* category with significant indicators on *Food aid* (according to WFP), *Pharmaceutical export* (according to International Trade Centre), and *Voluntary excess donations to the World Health Organisation* (according to WHO).

Ukraine's contribution to *World Order* places it 31st out of 174. Moreover, Ukraine demonstrates uneven results across various indicators: quite high in *Charity giving* (according to Charities Aid Foundation) and *United Nations Treaties signed* but below average in *Refugees hosted* and *Refugees generated* (according to UNHCR, the UN Refugee Agency).

In the *Culture* category, Ukraine ranks 46th out of 174, demonstrating very good performance in *International events* (according to Union of International Associations) and good one in *Cultural products exports* (according to UNCTAD) and *UNESCO dues in arrears as percentage of contribution* indicators.

According to Ukraine's contribution to *Prosperity and Equality*, it ranks 60th out of 174 countries through significant indicators on *Open trading*, *UN volunteers abroad* (according to United Nations Volunteers), and *Development assistance* (aid according to OECD).

Previous trends in *Prosperity Equality*, *World Order*, and *Health Well-being* indicate positive changes in these areas in previous years, which could have affected the overall ranking.

At the same time, Ukraine ranks in the second hundred countries (114th place) for its contribution to *Planet and Climate* with below-average indicators for *Ecological footprint* (according to Global Footprint Network), *Environmental agreements compliance*, and *Renewable energy share* (according to United Nations Statistical Division).

Ukraine ranks lowest (168th out of 174) in the *International Peace and Security* category with positive indicators on *Internet security* (according to National Cyber Security Index) and below-average on *Peacekeeping troops*, *Dues in arrears to UN peace keeping budgets as percentage of contribution*, and *International violent conflict*.

However, many researchers question the validity of some Good Country Index results. In particular, *The Economist* notes that scaling countries on a GDP basis skews it in favor of poorer countries, and that the interpretation of certain parameters is flawed, but also calls the index "a worthwhile pursuit by imagining how countries might compete when they aim to serve others"³⁵.

³⁵ The Economist (2016, January 4). The goodness of nation. A new index ranks national decency. <https://www.economist.com/graphic-detail/2014/06/24/the-goodness-of-nations>

As for global brand ratings, another authoritative source is biennial Bloom Consulting Country Brand Rankings³⁶, which measures the impact of international perception and reputation on global markets.

While other Country Brand rankings tend to focus on soft data, such as surveys and expert opinions, Bloom Consulting Country Brand Ranking focuses on tangible data, analyzed with its D2 Digital Demand software and relevant, proprietary statistical models. Its methodology either works holistically on the five dimensions (Investment, Tourism, Talent, Prominence, Exports) or focuses on isolating each objective or dimension to develop unique and tailored strategies.

The algorithm's four variables create a holistic overview of the latest results of Country Brands, both individually and in relation to one another:

1) *Economic Performance* – the tangible economic success of a country's Investment promotion strategy, calculated on the FDI inflows and growth reported by the UNCTAD – United Nations Conference on Trade and Development or, alternatively, National Investment Promotion Agencies (IPA) themselves.

2) *D2 Digital Demands* – the digital appeal of a country, based on the measurement results of online search volume for socio-economic factors and investment-related sectors in a specific country.

3) *Country Brand Strategy* – the accuracy of an IPA's strategic positioning, a country brand gets a higher rating if the IPA's strategy is shaped around the trade-related brand tags with the highest demand in terms of search volume.

4) *Online Performance* – an evaluation of a country's online presence.

Bloom Consulting has developed rankings solely for Tourism and Trade. In the Country Brand Rankings 2024/2025 focused on Tourism³⁷, Ukraine ranked 102nd in the world out of 203 and 36th in Europe out of 42. This position reflects Ukraine's weak international tourism appeal according to 2024/2025 data, which is likely due to the danger and limited access for tourists due to the ongoing war, as well as lower digital presence and online demand in the tourism context compared to competing countries. At the same time, in the Country Brand Rankings 2024/2025 focused on Trade³⁸ Ukraine ranked 29th in the world and 14th – in Europe.

Another aspect of a country's reputation is measured by the Responsible Country Index³⁹, which evaluates nations on ethical governance, social welfare, environmental responsibility and global accountability. It shifts the focus from traditional GDP rankings and combines ethical, social and environmental indicators in a joint assessment

³⁶ Bloom Consulting Country Brand Rankings (2025). <https://www.bloom-consulting.com/en/country-brand-ranking>

³⁷ Bloom Consulting Country Brand Rankings 2024/2025: Tourism Edition. https://www.bloom-consulting.com/en/pdf/rankings/Bloom_Consulting_Country_Brand_Ranking_Tourism.pdf

³⁸ Bloom Consulting Country Brand Rankings 2024/2025: Trade Edition. https://www.bloom-consulting.com/en/pdf/rankings/Bloom_Consulting_Country_Brand_Ranking_Trade.pdf

³⁹ World Intellectual Foundation (2026). Responsible Nations Index. Abridged Report. <https://images.firstpost.com/uploads/2026/01/RNI-Abridged-Report-2026-01-020bddc959a1ce099ae81cf1a93b4f5f.pdf>

of a nation's 'responsibility': *Internal Responsibility* – a nation's obligations towards the well-being, dignity, and empowerment of its citizens, *Environmental Responsibility* – a nation's commitment to ecological protection and sustainable development, and *External Responsibility* – a nation's conduct and contribution within the international system.

These pillars are operationalized through 7 dimensions and 58 indicators:

1) *Quality of Life* (Food Security: Average Dietary Consumption, Total food production per capita; Education: Literacy Rate, Government expenditure on Education; Access to Basic Amenities: Drinking Water, Sanitation, Access to Electricity; Healthcare and Wellbeing: Infant mortality rate, Births attended by skilled health personnel, Maternal mortality rate, Vaccination Coverage, Government current expenditure on health sector, Health emergency management).

2) *Governance* (Civil Liberties: Freedom of opinion and expression is effectively guaranteed, Freedom of belief and religion is effectively guaranteed, Right to information; Law and Order: Complaint mechanisms, Crime is effectively controlled, Intentional Homicides, Corruption: Government officials are sanctioned for misconduct, Transition of power is subject to the law, Bribery depth).

3) *Social Justice Empowerment* (Inclusiveness: Population covered by at least one social protection benefit, Vulnerable persons covered by social assistance; Women Empowerment: Sex ratio, Female Labor Force Participation Rate, Women in Parliament, Female Account Ownership, Gender Gap in Education).

4) *Economic Performance* (Growth and Investment: Annual Growth rate of output per worker, Gross Fixed Capital Formation, Employment to population ratio, Research and Development expenditure).

5) *Environmental Protection* (Climate Pollutants: emissions of harmful substances, Yearly Plastic Consumption; Clean Energy: Energy use per person, Energy Intensity, Renewable energy consumption, Fossil Fuel Subsidies; Biodiversity Conservation: Terrestrial protected areas, Pesticide and Fertilizers Use, Forest Area, Share of global forest area, Annual Freshwater Withdrawals).

6) *Commitment to Peace* (UN Peacekeeping Troop Contributions, Net ODA Received (per capita)).

7) *International Economic Relations* (Remittances, Merchandise Trade, Services Trade, Total Reserves, Foreign Direct Investment, Net Inflows).

In 2026, Ukraine ranked 131st out of 154 nations in the Responsible Country Index.

It is worth noting that in many rankings (Responsible Country Index, Best Countries rankings, etc.) Ukraine received below-average scores for perceptions of corruption, which is an important indicator of a country's reputation. These estimations generally correlate with the data from specific Corruption Perceptions Index. In 2025, Ukraine ranked 104th out of 182 countries with 36 scores out of 100. Corruption Perceptions Index measures how corrupt each country's public sector is perceived to be, according to experts and businesspeople. Each country's score is a combination of at least 3 data sources drawn from 13 different corruption surveys and assessments. These data cover the following manifestations of public sector corruption: bribery, diversion of public funds, officials using their public office for private gain without facing consequences,

ability of governments to contain corruption in the public sector, excessive red tape in the public sector which may increase opportunities for corruption, nepotistic appointments in the civil service, laws ensuring that public officials must disclose their finances and potential conflicts of interest, legal protection for people who report cases of bribery and corruption, state capture by narrow vested interests, access to information on public affairs/government activities.

Regarding to another specific indicator that correlates with international reputation and soft power, it is worth considering Ukraine's position in the Democracy Index developed by the Economist Intelligence Unit (2025)⁴⁰, evaluating countries on a 0 to 10 scale based on five key criteria: Electoral process and pluralism, Government functioning, Political participation, Political culture and Civil liberties. According to the Democracy Index recent data, Ukraine scored 4.9 and ranked 92nd out of 167 countries, categorized as a 'hybrid regime'. According to the index definitions, this type of regime tends to be found in countries with regular electoral fraud, preventing them from being fair and free democracies. These countries commonly have non-independent judiciaries, widespread corruption, and weak rule of law. Political opponents and the media face harassment and pressure from governments. These countries have a less-developed political culture, lower levels of participation in politics, and more pronounced issues in the functioning of governance compared to flawed democracies.

If we consider not individual measurements that affect a country's reputation in the world (such as the level of democracy, corruption, welfare, benevolence, etc.), but comprehensive studies, one of the most well-known rankings is annual Global Soft Power Index, compiled by Brand Finance⁴¹. It shows the nation's ability to influence the preferences and behaviours of various actors in the international arena through attraction or persuasion rather than coercion. This Index evaluates Soft Power through Key Performance Indicators:

- 1) *Familiarity*: how well a nation is known.
- 2) *Reputation*: how positively a nation is regarded.
- 3) *Influence*: how much a nation is perceived to influence other nations.

According to Brand Finance experts, while both *Reputation* and *Influence* are about embeddedness into day-to-day life, they are driven by two different mechanisms: reputation is strengthened by cultural pull, leisure experiences, and social reinforcement; influence is primarily strengthened by everyday utility, adoption, and integration into routines with culture and language acting as strong amplifiers.

Equally important are perceptions of the nation brand across key areas where Soft Power is developed and exercised – Eight Soft Power pillars with 35 Nation Brand Attributes:

- 1) *Business Trade* (Strong and stable economy, Products and brands the world loves, Easy to do business in and with, Future growth potential).

⁴⁰ Economist Intelligence Unit (2025). Democracy Index 2024. <https://www.eiu.com/n/global-themes/democracy-index/>

⁴¹ Brand Finance (2026). Global Soft Power Index 2026. <https://static.brandirectory.com/reports/brand-finance-soft-power-index-2026-digital.pdf>

2) *International Relations* (Influential in Diplomatic circles, Helpful to countries in need, Good relations with other countries).

3) *Education Science* (Advanced technology and innovation, Advanced in science, Strong educational system, Invests in space exploration).

4) *Culture Heritage* (Influential in arts and entertainment, Food the world loves, Great place to visit, Leader in sports, Appealing lifestyle, Rich heritage).

5) *Governance* (Internationally admired government leaders, Politically stable and well-governed, High ethical standards and low corruption, Safe and secure, Respects law and human rights).

6) *Media Communication* (Affairs I follow closely, Easy to communicate with, Influential media, Trustworthy media).

7) *Sustainable Future* (Invests in green energy and technologies, Sustainable cities and transport, Acts to protect the environment, Supports global efforts to counter climate change).

8) *People Values* (Supports global efforts to counter climate change, Generous, Friendly, Fun, Tolerant and inclusive).

In 2026, Ukraine ranks 47th in the Global Soft Power Index of 193 member states of the United Nations, dropping one positions compared to last year. In recent years, the perception of Ukraine's 'soft power' has weakened (Table 3).

Table 3. Ukraine's ranking in the Global Soft Power Index, 2022–2026

Year	Rank	Key characteristics
2022	51	Sharp rise: With the start of the full-scale invasion, Ukraine rose 10 positions compared to 2021. A significant increase in attention, media coverage and support contributed to a significant improvement in all three key indicators: <i>Familiarity</i> , <i>Influence</i> , <i>Reputation</i> .
2023	37	Significant leap: Ukraine has gained the most points among all countries in Global Soft Power ranking. In terms of <i>Familiarity</i> , Ukraine rose from 47th to 14th place. In terms of <i>Influence</i> , Ukraine took 19th place, entering the 20 most influential leading countries. <i>Reputation</i> showed a moderate improvement.
2024	44	Decrease in international attention after the initial impact of the war. Ukraine experiences a 7-rank decline, although remaining higher in the ranking than pre-invasion. Despite retaining significant <i>Familiarity</i> gained from its heroic defence against RF aggression, Ukraine loses 4 ranks in <i>Influence</i> due to slow improvement.
2025	46	Decrease in the Ukraine's overall Soft Power index. <i>Reputation</i> plummeting 19 places to 95th. <i>Familiarity</i> fell four spots to 20th, underscoring the difficulty of sustaining international attention and sympathy.
2026	47	Further decline, a significant drop in <i>Reputation</i> and overall score, reflecting changes in global perception and polarisation of opinion on the ongoing conflict. Loss of the positive 'emotional halo' that accompanied the first months of the war in the less emotionally charged context of a protracted war.

Source: compiled by author based on Brand Finance data (2022–2026)

As can be seen from the table 3, in 2022–2023 Ukraine rose significantly in the Soft Power ranking thanks to global resonance, extensive media presence, international support and global campaigns, including diplomatic, cultural and humanitarian initiatives.

The strong media effect of the start of full-scale war, which contributed to a sharp increase in Ukraine's recognition and influence in the world (high attention from international media, stories of heroism and solidarity), is a fundamental driver of Ukraine Soft Power growth. Intensive diplomatic and cultural communication, the participation of leaders, the involvement of international partners, and speeches at summits and forums have helped to strengthen Ukraine's image as an influential actor. There is a gradual decline in 2024 in the overall ranking began, although such indicator as Familiarity remained high.

In 2025–2026 the decline in Ukraine's key indicators in index is linked to polarisation of global perception and 'war fatigue'. The deterioration of reputation is partly due to differences in assessments of the conflict in different regions of the world, especially in Asia, Africa and Latin America. It is also important to note the competition for attention in the context of global crises: many other issues (economic uncertainty, other conflicts) distract some of the attention, reducing Ukraine's influence in the polls.

However, Brand Finance's⁴² analysts note the widespread deterioration in global mood. Armed conflicts continue to dominate headlines and daily consciousness, while cost-of-living pressures remain prevalent across developed and emerging economies alike. At the same time, uncertainty about the global economy has left many people feeling uneasy about the future. This uncertainty is linked to inflation, debt, or fears of a sudden market correction, associated with emerging technologies such as AI, etc. Brand Finance's Global Soft Power Index research consistently shows that soft power is highly sensitive to this emotional climate.

According to Sokhatskyi and Vlokh (2025)⁴³, the international community has witnessed a unique example of soft power mobilisation by a state waging a defensive war. Thanks to large-scale information campaigns, active cultural diplomacy, support for Ukrainian artists abroad, the activities of the diaspora, and a high level of digital communication on the part of the Office of the President of Ukraine and the Ministry of Foreign Affairs, Ukraine has strengthened its image as a state that defends not only its territorial integrity, but also the European values of freedom and dignity.

The researchers also note that, soft power in the context of hybrid threats is transforming from an additional element of foreign policy into its key component. Strategic reputation management, active engagement of civil society and the use of digital communications create a new paradigm of humanitarian influence in 21st century international relations.

Crisis communication in the wake of the full-scale invasion stimulated the active deployment of public diplomacy tools. Scholars pay particular attention to the role of digital diplomacy in realising a country's soft power in wartime: Ukraine strategically used platforms such as Twitter, TikTok, YouTube and Telegram to spread narratives of heroism, resistance and solidarity, while at the same time quickly refuting

⁴² Brand Finance (2026). Global Soft Power Index 2026. <https://static.brandirectory.com/reports/brand-finance-soft-power-index-2026-digital.pdf>

⁴³ Sokhatskyi, O., Vlokh, R. (2025). Soft power and nation branding in the era of global geopolitical instability. *State and regions. Series: Economics and Business*, 2(136), 152–157. <https://doi.org/10.32782/1814-1161/2025-2-22>

disinformation. Their study shows that a feature of Ukraine's digital diplomacy was the combination of official sources of communication (accounts of the President, the Ministry of Foreign Affairs, state institutions) with public initiatives, independent media, volunteers and opinion leaders. Such synergy created the effect of a "network narrative", which ensured multi-level coverage of the international audience and increased trust in Ukrainian messages.

Ukraine's digital presence created opportunities to spread narratives of resistance and resilience, broadcast stories of humanism, mutual assistance and international solidarity, which significantly strengthened the moral legitimacy of the state in the eyes of the world community. The researchers concluded that in the context of a modern armed conflict, digital diplomacy appears as an operational and highly effective tool for influencing global public opinion, which in its potential is capable of even exceeding traditional mechanisms of interstate diplomatic interaction.

An important comprehensive study is the SDG Index (in Sustainable Development Report 2025)⁴⁴, which assesses countries' progress towards achieving all 17 UN global goals by 2030. The score can be interpreted as a percentage of SDG achievement. A score of 100 indicates that all SDGs have been achieved. The 2025 SDG Index data serves as a critical quantitative benchmark for evaluating Ukraine's institutional resilience and its integration into the global developmental framework. Ukraine's 2025 results provide an empirical audit of the country's functionality under extreme conditions: despite the full-scale aggression, it maintains a confident position in the global hierarchy.

In 2025, Ukraine is ranked 42nd out of 167 countries with an overall SDG Index Score of 75.74.

This performance is notably higher than the regional average of 72.0 for Eastern Europe and Central Asia. Such a ranking allows the state to transition its international narrative from a "recipient of aid" to a "partner in sustainable development", reinforcing its reputational capital and alignment with European standards. While war traditionally causes a rapid descent in developmental rankings, Ukraine's trajectory demonstrates a "stability of core systems", where institutional functionality prevents a systemic collapse.

However, an analysis of the indicators of specific Sustainable Development Goals (SDGs) reveals a bifurcated reality that shapes Ukraine's international communication strategy.

Information regarding SDG 1 (No Poverty) remains unavailable due to the military conflict, highlighting the war's impact on statistical transparency.

Most indicators, including SDG 2 (Zero Hunger), SDG 4 (Quality Education), SDG 7 (Affordable Energy), SDG 8 (Decent Work and Economic Growth), SDG 11 (Sustainable Cities and Communities), SDG 12 (Responsible Consumption and Production) and SDG 13 (Climate Action) show a "Significant Challenges" status with a stagnating trend. In the context of systematic attacks on energy and civilian infrastructure, this stagnation signifies that Ukraine has prevented a total systemic collapse.

While some challenges remain significant, certain sectors are showing progress with positive dynamics: SDG 5 (Gender Equality), SDG 9 (Industry, Innovation,

⁴⁴ Sustainable Development Report 2025. <https://dashboards.sdgindex.org/rankings/>

and Infrastructure), and SDG 17 (Partnerships for the Goals) show a “Moderately Improving” trend. Improvements in trends in these SDGs demonstrate Ukraine’s successful adaptation to the crisis, and the positive trend in the SDG 17 is a direct indicator of the effectiveness of international communication – a country’s ability to translate its resilience into long-term strategic alliances.

Notably, SDG 10 (Reduced Inequalities) is marked as “Achieved” in the Green Zone, proving that Ukraine maintains internal social cohesion despite the war’s pressures. Achieving this goal against the backdrop of war presents a unique communication opportunity. This enables Ukraine to project an image of a united and socially just society to the outside world, which is a key argument for accelerating European integration processes and securing humanitarian support.

The main challenges that remain in the Red Zone are: SDG 3 (Good health and well-being) and SDG 16 (Peace, justice and strong institutions), where the index shows a trend towards moderate improvement, whilst there is stagnation in SDG 15 ‘Life on Land’ and decreasing trend in SDG 14 (Life Below Water). The downward trend directly reflects the environmental disaster in the Black and Azov Seas caused by military operations.

Stagnation and declining performance in the energy, infrastructure and environmental sectors directly reflect the devastating impact of the war. For the international communication strategy, this data serves as ‘factual evidence’, enabling: verification of the scale of ecocide verification of the scale of ecocide (through the negative trends in SDGs 14 and 15) and justification of the need for targeted investment.

Ukraine’s ranking in the 2025 SDG Index highlights the complex interplay between institutional resilience and the devastating impact of war. It demonstrates that the war has not halted the country’s development, but has shifted it into a mode of ‘crisis adaptability’. Despite the full-scale aggression, maintaining 42nd place in the global rankings serves as powerful empirical evidence of the Ukrainian state’s viability.

In the international communication system, this allows the country’s role model to shift from that of an ‘object in need of rescue’ to that of a ‘reliable partner that remains committed to global development goals even under critical conditions’. This strengthens Ukraine’s reputational capital as a predictable and responsible actor. Such a narrative serves as a decisive factor in long-term diplomatic engagement and the acceleration of the pre-accession dialogue with the EU. SDG Index data transforms into a strategic asset that validates Ukraine’s readiness to contribute to European collective security and sustainability.

For the international communication system, these results serve as a tool for transitioning from emotional narratives to evidence-based policy, where each achieved indicator becomes an argument in favour of Ukraine’s reliability as a future EU member.

2. Ukraine’s communication strategies and national branding: challenges and priorities

According to Almakaty (2025)⁴⁵, effective communication strategies enable countries to shape their international image and influence perceptions. Soft power, through

⁴⁵ Almakaty, S. S. (2025). Communication and soft power: Exploring the role of international media in building national image. *Edelweiss Applied Science and Technology*, 9(2), 132–143. <https://doi.org/10.55214/25768484.v9i2.4439>

cultural storytelling and public opinion, helps build a positive national image and attracts allies, contrasting traditional hard power tactics that often provoke resistance.

One of the most important challenges for Ukraine is managing strategic communication during wartime.

In Ukraine, the strategic communications system is being formed as a network of state bodies, military structures, think tanks, and public organizations that coordinate information policy, countering disinformation, and international communication of the state. It began to develop actively after 2014 in response to Russia's hybrid warfare and information operations.

The main bodies and institutions of strategic communications in Ukraine are:

1. *Central government bodies:*

- the Office of the President of Ukraine, which coordinates strategic political narratives and international communication of the state; forms a general communication framework for government structures; approves strategic documents (for example, communication strategies in the field of Euro-Atlantic integration);
- the Cabinet of Ministers of Ukraine, which is responsible for government communication policy and interdepartmental coordination; implements state communication strategies through central executive bodies.

2. *Specialized state institutions:*

- the Center for Strategic Communications and Information Security, whose main functions are countering disinformation by joint efforts of the state and civil society, developing state narratives to strengthen Ukraine's image, communicating with an international audience, and analyzing information threats;
- the Ministry of Culture of Ukraine, which is responsible for cultural diplomacy and information policy of the state, integrates cultural projects into the system of strategic communications and the country's international image;
- the Ministry of Foreign Affairs of Ukraine, which develops public diplomacy and international communication campaigns and works with international media and governments. The MFA system also includes: Ukrainian Institute (its mission is to strengthen Ukraine internationally and domestically as a subject using the tools of cultural diplomacy; to improve the understanding and visibility of Ukraine among foreign audiences, increase Ukraine's involvement in current global cultural processes) and Ukraine.ua (state platform for public diplomacy).

3. *Security and Defense Sector:*

- the Ministry of Defense of Ukraine, which develops strategic communications in the defense sector, is responsible for military communications and information policy during wartime;
- the Armed Forces of Ukraine, which implement military strategic communications, interact with NATO in the area of StratCom;
- the National Security and Defense Council of Ukraine (NSDC), which coordinates information security and state communication policy.

4. *Educational and Scientific Institutions*⁶

- the National Defense University of Ukraine, which develops doctrines and research in the field of StratCom and trains specialists for the security sector;

– the National Agency of Ukraine for Civil Service (NACS), which conducts training programs in strategic communications for civil servants.

5. *Think tanks and public organizations:*

– StratCom Ukraine, which supports the reform of state communications, advises authorities on communication strategies, and organizes international projects and trainings;

– OpenMinds, StopFake and others.

Ukraine's strategic communications system has a networked model, in which state bodies, the security sector, diplomatic structures, think tanks, and civil society interact. This model allows for the integration of public diplomacy, information security, military communications, and cultural diplomacy into a single system of national strategic narrative.

Izhutova (2023)⁴⁶ points out that strategic communications in today's dynamic world is "a complex process, the purpose of which is to develop, promote, and spread the necessary principles and narratives of the organization in order to form and consolidate its positive image, to convey its intentions, positions, and main tasks to target audiences. It is a powerful multidisciplinary tool for achieving one's goals, as well as countering disinformation in the information field" (p. 49). She claims that Ukraine since 2014 (and especially after full-scale invasion in 2022) has gained the unique experience, involving all levels of communication, strategic communications elements. In fact, it is practical demonstration of combination of strategic communications and military operations. The researcher emphasizes, that there are a clear line and difference between strategic communications in peacetime and wartime. Strategic communications in Ukraine have evolved into a complex interaction between military objectives and information dissemination, necessitating integration across all levels of communication and engagement to effectively counter adverse narratives. The author defined following strengths of Ukrainian strategic communications in wartime: flexibility, creativity, unpredictability, speakers in regions, formal and informal speakers, strong public diplomacy which contributed to mobilization of the whole country and the whole world in order to defend and support Ukraine. The scholar highlights the role of the President of Ukraine in international communication in wartime, citing the opinions of many other researchers, "Ukraine's coherent information policy is also addressed to the international community, with President Zelensky playing the key role. In his speeches to important political bodies, including the Polish National Assembly, the U. S. Congress, the Bundestag, the European Parliament, and the Israeli Knesset, he sharply presents the situation in Ukraine and asks for military assistance, skilfully adapting the message to the audience of the given country" (Dyner Piechowska, 2022, as cited in Izhutova, 2023).

⁴⁶ Izhutova, I. V. (2023). Ukrainian strategic communications and the Russia-Ukraine war. *Science and Defence*, 2, 46–51. <https://doi.org/10.33099/2618-1614-2023-22-2-46-51>

In their study, Nilsson and Ekman (2024)⁴⁷ have revealed that Ukrainian strategic communication in wartime has adapted to difficult challenges through a number of skilful measures: developing a unified institutional voice, employing innovative and proactive counter-disinformation tactics, tailoring messages to diverse audiences, and exercising control over the national narrative. According to the researchers, this holistic approach underscores the importance of adaptability, speed, and emotional resonance in modern warfare's informational domain.

Snytko (2023)⁴⁸ highlights the pivotal role of crisis communication and identity narratives in Ukrainian strategic messaging during wartime, asserting that mastering these narratives is essential for sustaining international support for Ukraine's sovereignty and democratic ideals.

Shynkaruk (2025)⁴⁹ also draws attention to the importance of a strategic approach in international communication with the integration of political, economic, and cultural aspects to create a sustainable and positive national image.

Ivashchuk (2023)⁵⁰ emphasizes the importance of the strategic use of digital platforms, in particular in shaping a cultural image of Ukraine in the international information environment. By studying various aspects of cross-cultural communication in shaping Ukraine's international image, the researcher developed and proposed effective mechanisms to form Ukraine's positive cultural image internationally, including long-term cultural diplomacy oriented towards deeper collaboration with other nations, the global dissemination of accurate narratives about Ukraine, and the counteraction of stereotypes or misinformation. Among them, the author includes cultural diplomacy supported by Ukrainian embassies and cultural institutions, film festivals, art exhibitions, campaigns to protect Ukraine's UNESCO sites, language promotion, tourism campaigns, participation in global events, gastronomic diplomacy, Ukrainian literature translations, education exchanges, and historical education campaigns. Based on recent research, the scholar states that modern cultural image of Ukraine is defined by resilience, creativity, and a deep-rooted heritage, all of which have been brought to global attention, particularly during war. Ukraine has a multidimensional cultural image and specific approaches are needed to make it a positive phenomenon globally.

In the Ukrainian context, the formation of Ukraine's positive cultural image is challenged by geopolitical conflicts, stereotyping, and political instability (Ivashchuk, 2023)⁵¹. Researcher argues that Ukraine can counter misinformation, highlight its

⁴⁷ Nilsson, P. E., Ekman, I. (2024). "Be Brave Like Ukraine": Strategic Communication and the Mediatization of War. *National security and the future*, 25(1), 21–64. <https://doi.org/10.37458/nstf.25.1.2>

⁴⁸ Snytko, O. (2023). Crisis communications in the information space of wartime Ukraine. *Current Issues of Ukrainian Linguistics: Theory and Practice*, 46, 18–48. <https://doi.org/10.17721/APULTP.2023.46.18-48>

⁴⁹ Shynkaruk, V. (2025). The Impact of International Communications in Shaping a Country's Image. In *International and Cross-cultural Communication in Shaping the State's Image*. Riga, Latvia: Baltija Publishing.

⁵⁰ Ivashchuk, A. (2023). Cross-cultural communications in shaping Ukraine's international image. *Amazonia Investiga*, 12(68), 112–121. <https://doi.org/10.34069/AI/2023.68.04.12>

⁵¹ Ibidem.

resilience, and strengthen its soft power by implementing effective mechanisms for forming a positive cultural image. Moreover, the author is convinced that effective cultural diplomacy during the ongoing war ensures that Ukraine's cultural contributions remain prominent in global discussions and shape a favourable reputation of the country.

The strategic priorities and promising areas of activity for Ukraine as an actor of international communication are considered to be digital diplomacy (using the successful experience of domestic applications, exporting Ukrainian GovTech solutions), cultural diplomacy, promoting the country's brand, and development in the field of cybersecurity.

An objective reality in modern society is the trend towards visualizing communication. According to Frascara (2004)⁵², visual communication design, seen as an activity, is the action of conceiving, programming, projecting, and realizing visual communications aimed at broadcasting specific messages to specific sectors of the public. Every element of communication design arises from the need to communicate a specific message, and to obtain a response. Author argues what is important is not even the communicative act itself, but the impact it has on people's knowledge, attitudes, and behavior. This communicative event, as noted by Frascara, takes place not only in space but also in time and is saturated with complex factors related to language, experience, age, knowledge, education, memory, cognitive style, preferences, expectations, desires, and other perceptual, intellectual, social, cultural, and emotional dimensions.

Visual communication design emerged in the 1920s, developing basic principles and techniques that changed significantly in the 1950s, when new research in psychology, sociology, linguistics and marketing attracted the attention of designers, which prompted them to change the goal from artistic creativity to effective communication. Society develops within the framework of a constant flow of information exchange. Scientific and technological progress and the development of information and communication technologies have led to a new stage in the development of visual communication design.

Nowadays the relevance of research on visual communication design is due to the processes taking place in many countries of the world, aimed at forming the visual identity of a nation or state, the graphic embodiment of the "country brand". Among the driving factors of such processes, researchers name the motivations of post-colonial self-affirmation, the desire to be recognizable and gain advantages in global competition in attracting human capital, tourists, investment, etc. Thus, Kosiv (2019)⁵³ argues that national identity as an abstract concept is concretized only when it is expressed through verbal or visual means.

⁵² Frascara, J. (2004). *Communication design: principles, methods, and practice*. New York: Allworth Press.

⁵³ Kosiv, V. (2019). *Ukrainian Identity in Graphic Design of the 1945–1989: Symbols, Images, Stylistics*. [Doctoral dissertation, Lviv National Academy of Arts, Kyiv National University of Technology and Design]. <https://mydisser.com/dfiles/27225211.pdf>

According to Gimeno-Martínez (2016)⁵⁴, it is the potential symbolic value of design that makes it suitable for creating symbols of nationality.

Political analyst Smith (1991)⁵⁵ expands the list of symbols that construct national identity: in addition to the obvious attributes of nations (flags, anthems, parades, coins, capitals, oaths, folk costumes, folklore museums, war memorials, ceremonies commemorating the nation's dead, etc.), he suggests taking into account the less obvious ones, namely: national recreations, popular heroes and heroines, countryside, fairy tales, forms of etiquette, styles of architecture, arts and crafts, legal procedures, educational practices and military codes – all those distinctive customs, styles, ways of acting and feelings that are shared by members of a historical cultural community.

Gimeno-Martínez (2016)⁵⁶ emphasizes that rethinking national design in terms of a national visual and material landscape implies reconsidering its integrative objects. National histories of design both create and reproduce dominant notions of the nation and as such have a responsibility. The scholar notes that nations are not only political units, but also cultural phenomena. The consequence of national culture is the creation of national identity, which some authors consider the most widespread of all cultural collective identities. Gimeno-Martínez suggests that it should be considered not only as a product of social interaction, but also of cultural representation. The various discursive strategies that represent the nation together constitute national identity.

National identity is not static, but develops under the influence of globalization, migration and cultural exchange. Communication design plays a role in both reflecting and shaping these changes, as nations adapt to new realities while drawing on their unique history and culture.

In 1918, with the coming to power of Hetman Pavlo Skoropadsky, the leadership of the newly formed Ukrainian State faced the issue of developing a new state symbol. The development of the Great State Seal and the State Emblem of the Ukrainian State in 1918 was entrusted to the Ukrainian artist Georgy Narbut, who, according to Levytska⁵⁷, is considered a “legend of Ukrainian branding”. In addition to the Small State Seal and the Seal of the Ukrainian State, Narbut designed the first money for the Ukrainian governments of the Central Rada, the Hetmanate and the Directory, official postage stamps, etc. Levytska suggests that after the collapse of the Ukrainian People's Republic and the formation of Soviet Ukraine, the country's branding was effectively subordinated to Soviet standards and symbols; Ukraine, as part of a large state, and its national identity were subordinated to Soviet propaganda.

At the same time, according to Kosiv (2019)⁵⁸, the example of Ukraine in the second half of the 20th century is exceptionally interesting because it represents the most diverse

⁵⁴ Gimeno-Martínez, J. (2016). *Design and National Identity*. London: Bloomsbury Publishing.

⁵⁵ Smith, A. D. (1991). *National Identity*. Reno: University of Nevada Press.

⁵⁶ Gimeno-Martínez, J. (2016). *Design and National Identity*. London: Bloomsbury Publishing.

⁵⁷ Levytska, I. (2025). The national brand of Ukraine in the modern communicative environment. *Goods and markets*, 2(54), 83–105. [https://doi.org/10.31617/2.2025\(54\)06](https://doi.org/10.31617/2.2025(54)06)

⁵⁸ Kosiv, V. (2019). *Ukrainian Identity in Graphic Design of the 1945–1989: Symbols, Images, Stylistics*. [Doctoral dissertation, Lviv National Academy of Arts, Kyiv National University of Technology and Design]. <https://mydisser.com/dfiles/27225211.pdf>

political contexts of national awareness. Researching the Ukrainian identity in graphic design 1945–1989 he notes that in the design of both Soviet Ukraine and the Ukrainian diaspora of those times, visual messages about national identity were among the most important. In the daily practices of visualizing ideas about Ukraine and Ukrainians, the most widespread “mediators” were works of graphic design. The depiction of Ukrainian identity was one of the main tasks of the work in both contexts, the mission of each artist was to spread the idea of the “real” Ukraine.

The scholar found that although Soviet posters implemented the instruction on “national color” to maintain socialist content, and in diaspora publications the visual reminder of national affiliation was a protection against assimilation and mobilized public activity, in both cases a fairly exhaustive list of visual symbols of identity was used, namely: state symbols, plants (wheat, viburnum, sunflower), bandura, folk embroidery ornament and national costume, rural landscape and several famous buildings in Ukrainian cities, as well as individual historical figures (Kosiv, 2019)⁵⁹. The greatest differences in the Soviet and diaspora contexts concerned state symbols. The trident was used in the design of diaspora publications quite flexibly, often in a free interpretation, with blue and yellow used to color various objects. The emblem of the Ukrainian SSR was rarely used in Soviet posters: more often a flag or a symbolic combination of red and blue was used. Kosiv remarks that, if there were no common elements in the use of state and heraldic symbols in the visual communication of Soviet Ukraine and the Ukrainian diaspora, the situation was the opposite with other symbols. Wheat, sunflower, viburnum, and bandura recur throughout the period in the graphic design of Soviet Ukraine and the diaspora with a consistent meaning: they were read as Ukrainian codes for activating national histories. They complemented state symbols, combined with each other, and interacted with symbols of other countries, functioning as a set of identifiers from which a wide variety of designs were constructed.

Having devoted an entire subsection of his dissertation to the study of the use of folk art ornaments to define Ukrainian identity, Kosiv identified several groups of ornaments that occur more frequently: this is, first of all, embroidery, namely: Cossack elders’ capes and liturgical embroidery of the 17th century, Central Ukrainian towels with floral motifs, geometric motifs of cross-stitch embroidery, motifs of carpets, as well as women’s draperies of the Dnieper region, and Petrykivka painting. The researcher emphasizes that folk ornament in graphic design works was present at all levels of the compositional and communicative hierarchy and was one of the most flexible symbols of national identity. No less interesting are his observations regarding the depiction of the national costume: both in Ukraine and in the Ukrainian diaspora, they relied on the Poltava model of the folk costume: the depiction of a girl in such an outfit was one of the most commonly used symbols.

As for historical figures, the most universal symbol was the image of Taras Shevchenko (the poet’s portrait marked the Ukrainian interior) and citations of his works: images of the “Kobzar” in the hands of heroes or in a symbolic still life were

⁵⁹ Kosiv, V. (2019). *Ukrainian Identity in Graphic Design of the 1945–1989: Symbols, Images, Stylistics*. [Doctoral dissertation, Lviv National Academy of Arts, Kyiv National University of Technology and Design]. <https://mydisser.com/dfiles/27225211.pdf>

found equally often in Soviet and diasporic stylizations. As the researcher notes, the Shevchenko figure united Ukrainians all over the world and marked them as a nation (Kosiv, 2019).

Based on the analysis of the representative source base, Kosiv concluded that, contrary to the ideas about the differences in the representation of national identity in Soviet Ukraine and the Ukrainian diaspora, most of the visual symbols were common. Most examples of visual identification of Ukraine and Ukrainians in design of the second half of the 20th century testify to the use of communicative means of the past: both symbols, images, and stylistics came from historical traditions and crystallized in stereotypes and complexes.

In independent Ukraine, there was a need to build a state brand. In 2005, Ukraine hosted Eurovision for the first time. According to Levytska (2025)⁶⁰, developing a brand for Ukraine for this event was an important step in shaping the country's positive image on the international stage after gaining independence and the end of the Orange Revolution in 2004. For Eurovision 2005, a logo with a fern flower against the background of evening Kyiv and the Dnieper River was developed.

On the eve of Euro 2012, the state faced the need to find new tools for cultural representation abroad and create a recognizable "soft" image of the state. In 2011, the Ministry of Foreign Affairs of Ukraine launched the first national branding program. The visual symbols of the state, which were supposed to represent Ukraine abroad and create a positive image of the country, were a boy and a girl in national costumes: the active and courageous Sprytko and the beautiful and independent Garnyunya. The concept was based on folklore images – the image characters were conceived as symbols of "traditional Ukraine" with appropriate attributes: embroidery, wreath, sharovary, etc.

Among the positive aspects of the concept, it is worth noting that these characters were carriers of positive traits (intelligence, courage, sincerity), embodied the ethnographic code (traditional structure), childlike spontaneity and hospitality (the characters were depicted in anime style: the children had big eyes, which was supposed to symbolize openness and friendliness), an apolitical, cultural and folklore image of Ukraine. The country was represented through tradition, nationalism and "warm" cultural authenticity.

However, the discussion in the media and among experts about the new symbols of Ukraine was mostly critical. First of all, because of the archaic, stylistically outdated images of the characters: such a representation preserves a folklore stereotype instead of demonstrating a modern European state, reducing the image of the country to folklore exoticism. In addition to stereotyping the image of Ukraine, as well as naivety and inconsistency with modern branding, the concept was criticized for its fragmentation and lack of strategic integration – the characters were not included in the state communication policy and brand strategy, and did not have a systematic campaign. The initiative seemed situational, without a long-term vision. Other shortcomings included communication inefficiency (many foreigners found it difficult to pronounce the names of the characters), insufficient scalability, the difficulty of adapting the expressive

⁶⁰ Levytska, I. (2025). The national brand of Ukraine in the modern communicative environment. *Goods and markets*, 2(54), 83–105. [https://doi.org/10.31617/2.2025\(54\)06](https://doi.org/10.31617/2.2025(54)06)

folklore style to different segments of the international audience, as well as a limited value framework: the characters did not broadcast modern political or social values.

So, the figures of Sprytko and Garnyunya did not become a permanent element of the country's brand, but the discussion around them became a revealing example of Ukraine's search for its own model of international representation. The discussion revealed the crisis of the old ethnographic model of the state's image, the lack of a strategic concept of a national brand, and the current public demand for a modern but authentic form of symbolic representation.

It reflects a transitional stage in the formation of Ukrainian public diplomacy, when ethnocultural representation dominated without clear strategic coordination.

After 2014, the emphasis of symbolic policy shifted: from folk decorativeness to the symbolism of statehood and resistance, from children's characters to geopolitical communication, from ethnography to the values of freedom and dignity.

According to Udris-Borodavko (2023)⁶¹, the Revolution of Dignity was a victory not only in the political sphere, but also in the spheres of design consciousness and design culture. Designers began to create high-quality products that are based on the culture of the Ukrainian ethnic group, meet fashion trends, and meet all the requirements of professional design. Over the years of independent Ukraine, one of the most widely used symbols has become the trident, which is used to emphasize representation, solemnity, and an unambiguous association with belonging to Ukraine. Author shows an example of the modern and dynamic use of this symbol in the cultural diplomacy project *Like.U.*, dedicated to the promotion of Ukraine in the Netherlands on the eve of the consultative referendum in that country on the approval of the Association Agreement between Ukraine and the EU in 2016.

In the context of information campaigns to promote the image of Ukraine, it is impossible not to mention the campaign dedicated to the holding of Eurovision 2017 in Kyiv. It was especially important in view of the events of the Russo-Ukrainian war in Donbas, which began in 2014. The slogan of Eurovision 2017 was "Celebrate Diversity". The symbolism of the competition was full of Ukrainian identity. The information campaign widely used a traditional necklace, emphasizing the unification of European countries around music. In order to demonstrate diversity, stylized ornaments were used that distinguished the beads from each other. In addition, they added modern meaning to traditional Ukrainian symbols.

In 2018, a new stage of the country's branding begins: Cabinet of Ministers of Ukraine approved the *Ukraine NOW* brand as the only official brand of the state for international communication. This project is considered one of the largest programs to promote the international image of Ukraine since independence. It aimed to create a positive image of Ukraine among the international community, attract the attention of foreign investors, and improve tourism potential. The main characteristics of the model were universal identity, adaptability to different areas and an emphasis on modernity and potential. Unlike the previous campaign in 2011, which was based on a folklore model, *Ukraine NOW* represented Ukraine as a part of the European space open to cooperation,

⁶¹ Udris-Borodavko, N. (2023). Graphic design with a Ukrainian face. Kyiv: ArtHuss.

dynamic and innovative with a focus on the future, competitiveness and investment attractiveness. The logo is characterized by a minimalist design that distinguishes two main elements: a blue element resembling a notification from a social network, which was supposed to characterize the innovativeness of the updated brand, as well as the word *NOW* on a yellow background.

Udris-Borodavko suggests that color (namely the combination of yellow and blue) is one of the most important elements of Ukrainian identification, which is what the visual series of the *Ukraine Now* project was built on.

Among the shortcomings of the *Ukraine NOW* brand, the most frequently noted is the lack of a Ukrainian idea, hints of national identity, etc.

The full-scale aggression of the rf in 2022 fundamentally changed the paradigm of Ukraine's international communication, leading to the emergence of new initiatives to form the state's national brand, which would meet the requirements of wartime and help inform the world about the course of the war.

In April 2022, with the support of the Office of the President of Ukraine, the Cabinet of Ministers of Ukraine, the Ministry of Culture and Information Policy, and the Ministry of Digital Transformation, the communication campaign *Bravery* or *Be Brave Like Ukraine* was launched. The main mission of the project is to capture and spread the association "Ukraine = Bravery", to make courage the main national resource, the country's trademark (Ministry of Digital Transformation of Ukraine, 2022)⁶². The campaign had two major objectives: national – to raise the morale of the Ukrainian people during the difficult struggle against the aggressor, and international – to create global awareness. It was a call to the global community to support Ukraine and its defenders, to spread information about the conflict and to encourage foreign governments to provide the support necessary for victory.

As part of the project, boards with photos of brave Ukrainians have been placed throughout Ukraine and around the world. In Poland, Germany, Italy, Austria, the Netherlands, Great Britain, Canada, Spain, Denmark, Lithuania, Latvia, Estonia, Romania, Bulgaria, Sweden, Switzerland, the USA and Norway. As stated on the official project website⁶³, "We make courage our trademark, the main meaning of Ukraine. And we brand bravery with a sign – the Ukrainian trident". Other billboards are emblazoned with bold slogans in the blue and yellow colors of the Ukrainian flag.

According to Kaneva (2022)⁶⁴, the campaign attempts to transform an intangible value, like bravery, into an asset that can be converted into real military, economic and moral support. Scholar believes that this way of using brand communication in a war is unprecedented in many ways: rather than relying only on diplomatic channels to seek international support, Ukraine is harnessing popular media and social media networks

⁶² Ministry of Digital Transformation of Ukraine (2022, April 8). Bravery is now a brand of Ukraine. <https://thedigital.gov.ua/news/business/v-ukraini-zapustili-proekt-pro-golovniy-natsionalniy-resurs-smilivist>

⁶³ Brave.UA. (2022). <https://brave.ua/en.html>

⁶⁴ Kaneva, M. (2022, August 19). With 'bravery' as its new brand, Ukraine is turning advertising into a weapon of war. *The Conversation*. <https://theconversation.com/with-bravery-as-its-new-brand-ukraine-is-turning-advertising-into-a-weapon-of-war-188408>

to speak directly to citizens of other countries. Author believes that it gives ordinary people around the world a chance to show solidarity through donations or by sharing campaign messages and pressuring their government to support Ukraine, moreover, brand messages invite them to imagine better versions of themselves. A formal brand campaign also allows Ukraine to extend the visibility of the war beyond news coverage.

Nilsson and Ekman (2024)⁶⁵, who studied the *Be Brave Like Ukraine* campaign in the context of strategic communication and mediatization of war, also emphasize Ukraine's unique experience. Scholars believe that the most fundamental aspect of this process is a potent "rallying around the flag" effect, manifested in the Ukrainian people's morale and will to defend their country. Notably, the concept of willingness to defend extends beyond the mere protection of a country's current state and institutions. In the case of Ukraine, as authors suggest, the "rally around the flag" effect represents not just a defence of the nation as it is, but a societal commitment to its future, specifically towards increased democratisation and integration with NATO and the EU. According Nilsson and Ekman, it is remarkable for a country that is striving to join the EU and NATO: the message is not "We want to be like you", but, instead, "Be like us". Recently, Ukraine turned Westwards for support in developing capabilities; today, analysts, strategists, policymakers, and researchers are looking to Ukraine to learn what they can. Their study found out that the Ukrainian case illustrates that effective strategic communication is deeply intertwined with consistent action, societal unity, political strategy, and national identity. As noted by Nilsson and Ekman, what Ukraine clearly shows is that speaking with one voice is not only a matter of effective communication, but also about action, unity, politics, and identity.

The project *Be Brave Like Ukraine* functions not as a classic marketing campaign, but as a symbolic framework that conveys the central feature of modern Ukrainian identity – bravery as a moral and political category. The campaign became one of the key elements of Ukraine's new international identity in the context of a full-scale war. The campaign identity is characterized by minimalism, the use of national colors, an emphasis on the verbal message as the main carrier of meaning, and adaptability for digital platforms. Visual simplicity ensures scalability: the message is easily integrated into social networks, public events, international forums, and media campaigns. Thus, the brand works as a memetic element of the global information space. The key message "*Be Brave Like Ukraine*" appeals to a universal value understandable to a global audience, implementing emotional universalization (war is interpreted not only as a regional conflict, but as a struggle for freedom) and a call for participation – the imperative form ("*Be Brave*") integrates the audience into a common moral position. In addition, the model uses the technique of personalizing the state – Ukraine appears as a subject with human features.

In terms of communication effectiveness, the campaign in 2022–2024 demonstrated several important results: consolidation of international support (the message of bravery correlated with decisions on military and financial assistance), symbolic integration of Ukraine into the Western value space (bravery is identified with democratic stability),

⁶⁵ Nilsson, P. E., Ekman, I. (2024). "Be Brave Like Ukraine": Strategic Communication and the Mediatization of War. *National security and the future*, 25(1), 21–64. <https://doi.org/10.37458/nstf.25.1.2>

strengthening of digital diplomacy (the campaign was actively used in speeches by political leaders and official accounts of state institutions). Despite its strengths, the campaign has a number of challenges: the risk of emotional exhaustion of the audience, dependence on the military context, the need to transform the message in the post-war period. Further development of the brand will require a transition from a mobilization narrative to a recovery-oriented communication, while maintaining a value-based foundation.

From the perspective of branding models, it marked a transition from investment and tourism positioning to a value model that combined an emotional narrative, digital diplomacy and global solidarity. Thus, communication acquired a value character, and symbolism became a marker of the struggle for freedom and democracy. Ukraine's positioning is based on a narrative of resilience, an image of democratic resistance, active digital diplomacy, personalized political communication (addresses to parliaments, international forums).

The *Be Brave Like Ukraine* campaign integrated nation branding and soft power into a single moral and political framework, ensured global recognition through a universal value-based message, and consolidated Ukraine's image as a state symbol of democratic stability. So, in 2022–2026, there is a combination of two levels: institutional branding (as in the *Ukraine NOW* campaign) and narrative branding, based on the real experience of war, solidarity, and European integration.

Today, Ukraine's international communication is becoming much more value-rich and strategically structured (Table 4).

Table 4. Representation models of national branding of Ukraine

Period	Representation model	Goal	Source of soft power	Strategic level	Key characteristics
2011–2017	Ethno-cultural	Cultural representation	Culture	Low	Non-institutionalized nation branding, ethnographic code, traditionalism, nationalism, apolitical, cultural and folklore image of Ukraine
2018–2021	Modern	Investment and tourism	Modernization	Medium	Institutionalized nation branding, dynamism, minimalism, pragmatic branding of opportunities and potential
2022–2026	Value-narrative	International solidarity	Democratic values, freedom and resilience	High	Strategic nation branding; resilience narrative; image of democratic resistance; active digital diplomacy

Source: compiled by author

In the system of international communication, this case demonstrates that an effective state brand is formed not only by design, but also by the historical situation, values, and the state's ability to transform a challenge into a semantic resource. Ukraine appears not only as an object of international communication, but also as an active actor in the formation of a global discourse on freedom, security, and international law.

While it is too early to judge the effectiveness of the campaign, analysing its current results is important for studying the development of strategic communications in Ukraine at this stage. To consider interim results, it's worth referring to the Brand Ukraine research (2025)⁶⁶. Their experts define brand attributes of a country as enduring characteristics, symbols, and associations that shape its positive image in the international arena and remark that Ukraine does not yet have an officially approved nation brand strategy, and therefore, no fixed list of brand attributes. According to the recent Ukraine's Global Perception Report by Brand Ukraine for the third consecutive year, Ukraine has most frequently been described in international media as a "Democratic country" (23 %) and a "Nation of heroes" (20 %) – together, these two attributes accounted for over 40 % of publications containing reputational characteristics of Ukraine.

As stated in the report, the attribute "Member of the European family" (16 %) retained its position as the third most frequently mentioned brand attribute, reflecting the consistent media focus on Ukraine's European integration. References to Ukrainians as "Creative people" (13 %) increased, indicating the strengthening of this narrative compared to previous years. Meanwhile, mentions of "Free nation" (11 %) and "Thousand-year-old history and culture" (9 %) declined, though these attributes remain significant. However, the attributes "Tech (IT) country" (5 %) and "Beautiful nature" (3 %) continued to be the least frequently mentioned, as in previous years. Brand Ukraine analysts have come to the conclusion, that the perception of Ukraine in international media has remained largely consistent, with a continued focus on resilience, democracy, and European identity.

As Levytska (2025)⁶⁷ demonstrates in her study, the formation of Ukraine's national brand was influenced by historical, political, and economic factors. It has transformed from the inconspicuous image of a post-Soviet country to a symbol of freedom, resilience, and innovation. Based on the results of the SWOT analysis of Ukraine's national brand, the scholar identifies the following significant:

- *strengths*: favourable economic and geographical location; rich natural resources and a variety of landscapes, reserves, and parks; military experience, a strong army, advanced developments and a volunteer movement; developed IT industry and the presence of high-tech enterprises;
- *weaknesses*: war in the country and significant destruction of infrastructure; demographic crisis, shortage of qualified personnel, labor outflow and emigration; polluted environment due to war and mine danger; consequences of the Chernobyl disaster; corruption and shadow economy; imperfect use of natural resources and export of raw materials instead of finished products.

Significant *threats* are: aggravation of the military-political situation; further destruction of settlements, infrastructure, enterprises, historical monuments, architectural objects, etc.; development of corruption and economic and legal instability;

⁶⁶ Brand Ukraine (2025). Ukraine's Global Perception Report 2024. <https://brandukraine.org.ua/en/analytics/ukraines-global-perception-report-2024/>

⁶⁷ Levytska, I. (2025). The national brand of Ukraine in the modern communicative environment. *Goods and markets*, 2(54), 83–105. [https://doi.org/10.31617/2.2025\(54\)06](https://doi.org/10.31617/2.2025(54)06)

pollution of soil, water and air due to hostilities and a significant amount of waste; terrorist attacks, information warfare, disinformation and cybercrime; increased emigration and outflow of the working-age population, aggravation of the demographic crisis; decline in the standard of living of the population.

However, Levytska believes that it is important for the international community to recognize not only the risks in Ukraine, but also its opportunities and potential. Significant *opportunities* include: exiting the shadow economy and fighting corruption; implementing reforms; rebuilding the country after the war; creating and developing high value-added goods production (instead of trading in raw materials); creating conditions for Ukrainians to return home from abroad; promoting Ukrainian culture around the world; developing domestic and foreign tourism; modernizing industry and supporting high-tech production; developing the IT industry and the digital economy; developing green (renewable) energy and environmental technologies; joining the EU and NATO, etc. Therefore, author emphasizes that it is necessary to create a strong brand identity that would distinguish and favourably highlight Ukraine among other countries based on a strategic approach that would take into account the promotion of the brand in the digital environment.

Among the main challenges of international communication in Ukraine, previous research also highlights a fragmented communication strategy that requires coordination between state institutions, public organizations and the private sector. The proposed ways to overcome these problems include the creation of a single comprehensive strategy for international communication, the development of professional communication units in state bodies, and the deepening of cooperation with international partners in the field of media and public diplomacy.

The following are considered promising areas for the development of international communication for Ukraine:

1. Digital diplomacy and new technologies

The digitalization of diplomacy and international communication expands traditional mechanisms of interaction. Previous studies indicate that Ukraine actively uses digital channels, particularly social networks and online platforms, to promote its national image and mobilize international support, but faces limitations due to the lack of a unified strategic approach, digital security risks, and shortage of trained specialists.

2. Public diplomacy and cultural communications

Public diplomacy is an important tool in promoting national values abroad. Scholarly research suggests that cultural diplomacy, in particular through art, historical heritage, and humanitarian projects contributes to strengthening international support. In this aspect, it is crucial to shift from an “information-based” model to an “engagement” model. Scholarly research indicates that long-term effectiveness is achieved through “soft power” projects based on shared values and horizontal ties between civil societies. Expanding the network of Ukrainian institutes abroad and intensifying academic exchange programs are considered fundamental factors in forming a stable, positive perception of Ukraine that remains independent of situational political fluctuations.

3. Media space

Effective interaction with international media continues to be one of the key areas for forming a positive image of Ukraine in the world. The transformation of the media

landscape requires Ukraine to transition toward a concept of strategic narratives that integrate both internal and external discourses. Experts highlight the necessity of not only maintaining a quantitative presence in foreign media but also achieving a qualitative shift in content – moving from reactive debunking of fakes to proactive agenda-setting. Recent studies of Ukraine’s media development indicate the growth of social communication and legal aspects of the media space’s influence on its international image.

Conclusion

At the current stage, Ukraine’s international communication is shifting from crisis management to strategic partnership, where the main assets are experience of resilience and technological adaptability.

Ukraine is an active participant in global processes within the framework of international communication, interacting through diplomacy, international organisations, scientific and educational ties, public diplomacy, integrating into global structures, and shaping the global agenda and information space. Its role is expanding from traditional diplomacy to media, cultural and scientific interaction, with a particular focus on security and sovereignty issues.

Important vectors of Ukraine’s activity as an actor in international communication are participation in international organisations (the UN, the Council of Europe, the OSCE, regional initiatives), Euro-Atlantic integration (active cooperation and aspirations for membership in the EU and NATO are key vectors of foreign policy, which requires intensive communication), public diplomacy and media, security (the transformation of the global security system and resistance to Russian aggression require constant international communication to consolidate support), science and education (integration into the global scientific community, access to international databases, publications in leading scientific journals).

In 2026, Ukraine continues to play a key role in international communication, transforming its image from an ‘object of aid’ to a ‘global contributor to security and digital innovation’.

The study analyzed data from various global indices and ratings, which allowed creating a multidimensional matrix for assessing the effectiveness of Ukraine’s international communication. The synergy between these indicators can be divided into three levels:

1. Perceptual layer (Global Soft Power Index, NBI, RepCore, etc.): these indices measure the “emotional resonance” of Ukraine. They track how the country’s heroic narrative and cultural identity have shifted from the periphery to the center of global attention, transforming visibility into a measurable reputational asset.

2. Functional layer (Best Countries rankings, Bloom Consulting Country Brand Ranking, Good Country Index, etc.): these rankings evaluate Ukraine’s practical contribution to the global community and its economic agility. This layer is focused not on emotional perception, but on “utility” showing Ukraine’s role as a guarantor of food security, a tech-innovator, and a reliable strategic partner.

3. Institutional layer (Democracy Index, Corruption Perceptions Index, Responsible Country Index, etc.): these indices serve as a “reality check” for communication strategies. They highlight the gap between the external bravery brand and internal

systemic reforms. For Ukraine's international communication to be sustainable, the high scores in *Influence* must eventually be synchronized with improvements in Integrity and Transparency.

The cross-analysis of these data points reveals that Ukraine has successfully navigated the transition from being an object of communication to becoming a strategic communicator. However, the long-term challenge remains the conversion of global attention into permanent institutional trust and investment attractiveness.

Among the main challenges are "Ukraine fatigue", as it is extremely difficult to maintain the constant attention of the world's media and politicians to the situation in Ukraine against the backdrop of other global crises, as well as the fight against disinformation: Ukraine is at the forefront of the information war and conveys the truth about the war using modern communication tools. Another important task is synchronisation with the EU and NATO, the need to bring communication standards and legislation into line with the requirements of these organisations in the process of European integration.

Thus, Ukraine is actively expanding its presence in international communication, going beyond the framework of classical diplomatic relations and using all available tools to protect its interests and integrate into the global community.

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CHAPTER IV

CROSS-CULTURAL COMMUNICATION IN THE CONTEXT OF THE PHILOSOPHY OF EDUCATION

4.1. Philosophical Foundations of Cross-Cultural Communication in the Educational Process

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Abstract

In the context of globalization and intensifying migration processes, cross-cultural communication has become the foundation of the modern educational paradigm. The relevance of this study is determined by the need to overcome sociocultural barriers and search for universal philosophical meanings that ensure constructive dialogue within heterogeneous linguistic and cultural communities. In the context of the digital transformation of education, traditional methods of interaction require revision through the lens of philosophical anthropology and the ethics of responsibility. The aim of this chapter is a comprehensive philosophical analysis of the foundations of cross-cultural communication in the educational sphere, an explication of its ontological and axiological dimensions, as well as the justification of a conceptual model of intercultural interaction. To achieve this goal, a set of general scientific and specialized philosophical methods was employed, specifically: the dialectical method – to examine the contradictions between global educational standards and local cultural identities; the hermeneutic approach – to interpret the semantic contexts of intercultural dialogue; comparative analysis – to compare various philosophical strategies (multiculturalism, interculturalism) in education; and a systems approach, which allowed us to view the educational process as a holistic communicative system. As a result of the analysis, it was established that the philosophical foundation of cross-cultural communication in education is the phenomenology of the “Other”, which entails not merely an exchange of information, but the mutual recognition of the subjects of dialogue. It has been demonstrated that successful communication is possible only if one moves beyond ethnocentrism and accepts the polyphonic nature of contemporary culture. The role of “communicative rationality” as a tool for harmonizing the interests of participants in the educational process has been identified. It is argued that modern education must transform from an institution for the transmission of knowledge into a space for “cultural dialogue”. The scientific novelty lies in the deepening of the concept of cross-cultural interaction through the integration of the philosophical categories of dialogue and existential openness into educational practice. For the first time: the principles of “ethics of intercultural understanding” in the academic environment have been formulated; the correlation between the level of a teacher’s philosophical reflection and the effectiveness of overcoming culture shock among students has been identified; an

original interpretation of the concept of “transcultural educational competence” as the ability to creatively synthesize knowledge in a multicultural field has been proposed. The research results can be used in developing strategies for the internationalization of higher education institutions and in creating curricula for courses in “Philosophy of Education”, “Cultural Studies”, and “Intercultural Communication”. Practical recommendations will contribute to improving the effectiveness of work with international students, developing training programs on tolerance, and creating academic mobility programs focused on genuine value exchange.

Keywords: cross-cultural communication, philosophy of education, dialogue of cultures, axiology, globalization.

Introduction

The current stage of human development is characterized by intense globalization processes, increased population mobility, the expansion of international academic contacts, and the formation of a unified information space. In these conditions, educational institutions are increasingly becoming environments for interaction among representatives of different cultures, linguistic communities, and worldview traditions. This brings to the fore the issue of cross-cultural communication, which goes beyond purely pedagogical or sociological analysis and requires deep philosophical reflection. In this context, education emerges not merely as a system for transmitting knowledge, but as a space where cultures meet, fostering the capacity for dialogue, mutual understanding, and the co-creation of meaning.

The issue of intercultural communication is actively being explored in the global humanities. Representatives of various academic traditions and disciplines have made significant contributions to its study, attesting to the fundamentally interdisciplinary nature of this field of knowledge.

The foundations of modern intercultural communication theory were laid in the second half of the 20th century, primarily within the American anthropological and communication studies traditions. Thus, Edward Hall (2000)¹ introduced into scientific discourse the key concepts of “communication context” (high-context/low-context cultures), proxemics, and monochronic and polychronic time, thereby establishing the understanding of culture as a hidden program of human behavior that determines communicative patterns at a level inaccessible to direct observation. Geert Hofstede (2015)² in his seminal monograph, which marked the beginning of comparative cross-cultural research, first proposed an influential multidimensional model of cultural values (power distance, individualism/collectivism, uncertainty avoidance, masculinity/femininity, etc.), which still serves as an operational tool in cross-cultural comparative studies.

Their approaches have demonstrated that cultural differences influence communication styles, decision-making processes, the structure of social relations, and the educational behavior of participants in the learning process.

¹ Hall, E. T. (2000). Context and meaning. In L. A. Samovar R. E. Porter (Eds.), *Intercultural communication: A reader* (9th ed., P. 34–43). Wadsworth.

² Hofstede, G. (2015). National differences in communication styles. In Brzozowska, D.& Chłopicki, W. (Eds.), *Culture’s software: Communication styles* (P. 1–14). Cambridge Scholars Publishing.

William Gudykunst (2005)³ developed the Anxiety/Uncertainty Management Theory (AUM), which explains the underlying psychological mechanisms that determine the effectiveness of intercultural communication. The initial theoretical impetus for W. Gudykunst came from Charles Berger's ideas about uncertainty as the basic state of any initial interpersonal interaction, as well as the concept of anxiety as the affective dimension of this state. W. Gudykunst significantly expanded these ideas, applying them to the realm of cross-cultural contacts: in his theory, uncertainty encompasses the cognitive level – the inability to predict the behavior, attitudes, and values of a representative of another culture – while anxiety denotes the affective level, that is, the feeling of unease, tension, and vulnerability that arises in a situation of cultural “strangeness”. A key contribution of AUM is the postulate regarding the existence of an optimal range of anxiety and uncertainty: levels that are too low breed complacency and stereotypical perceptions of the Other, while levels that are too high paralyze communication and make any genuine understanding impossible. Effective intercultural communication, according to W. Gudykunst, occurs only when the subject is able to keep both indicators within this optimal “window” – and it is precisely this ability that lies at the heart of what he calls mindful communication.

The AUM theory stands out among other conceptual models of intercultural communication due to its operational specificity and extensive empirical validation. W. Gudykunst identified more than eighty variables – grouped into categories of self-concept, motivation, reactions to strangers, social categorization, and situational processes – that influence levels of anxiety and uncertainty in cross-cultural interaction, and defined specific behavioral strategies for regulating them. Of particular significance in the context of the educational process is the applied potential of AUM: the theory is directly applicable to programs for the intercultural adaptation of international students, the preparation of instructors to work in multicultural settings, and the development of training strategies for overcoming culture shock a fact confirmed by a body of research from the past decade, which views AUM as the most theoretically consistent framework for explaining the psychological mechanisms of intercultural maladjustment. Thus, AUM is not only a descriptive but also a normative theory: it does not merely identify why intercultural communication fails, but also outlines the conditions under which it becomes effective – and therein lies its enduring relevance for the philosophical and pedagogical understanding of cross-cultural interaction in educational settings. W. Gudykunst's theory of anxiety and uncertainty management remains one of the most well-verified theoretical frameworks in the field.

The “Facework Negotiation Theory” proposed by Stella Ting-Tumi (2005)⁴ reflects the sociocultural aspects of communication. This theory is based on the following assumptions: negotiators, regardless of their cultural background, strive to preserve “face” (identity) in all communicative situations; identity is particularly problematic in situations of uncertainty; conflict requires both parties to actively manage the formation and preservation of identity; conflicting parties engage in two types of management:

³ Gudykunst, W. B. (Ed.). (2005). *Theorizing about intercultural communication*. SAGE Publications.

⁴ Ting-Toomey, S. (2005). The matrix of face: An updated face-negotiation theory. In W. B. Gudykunst (Ed.), *Theorizing about intercultural communication* (P. 71–92). SAGE Publications.

regarding their own and the other's identity; cultural variability along the collectivism–individualism spectrum influences the choice of behavioral style in conflict.

In the field of pedagogical theory and language teaching, Michael Byram's (2021) contribution has been pivotal.⁵ The model of intercultural communicative competence he proposed radically changed the approach to foreign language learning, shifting the emphasis from simply imitating a "native speaker" to developing the personality of an "intercultural mediator". In his seminal work "Teaching and Assessing Intercultural Communicative Competence", he identified five components ("savoirs") necessary for successful communication between representatives of different cultures, structured around five dimensions – savoirs (knowledge), savoir-être (attitude), savoir-comprendre (interpretation skills), savoir-apprendre/faire (discovery and interaction skills), and savoir s'engager (critical cultural awareness) – has become a normative conceptual framework for the Council of Europe's educational policy and the Common European Framework of Reference for Languages (CEFR). One of the world's leading experts in the field of intercultural competence, the internationalization of higher education, and global leadership, Darla Dierdorf (2020)⁶ systematized numerous models of intercultural communicative competence into a process-oriented framework (Intercultural Competence Process Model), which emphasizes the progression from internal attitudes and knowledge – through skills – to desired internal and external outcomes, significantly influencing the understanding of intercultural communicative competence in the higher education system.

An important theoretical foundation for understanding cross-cultural communication is also the concept of communicative rationality, developed by Jürgen Habermas (1990)⁷. Within his theory of communicative action, mutual understanding is viewed as the result of a rational dialogue aimed at reaching agreement among communication participants. This approach emphasizes the importance of reasoned discussion, mutual respect, and openness to the other's perspective. For the educational environment, this implies the need to foster a culture of communication in which diverse cultural perspectives can interact on the basis of equality and mutual recognition.

Hermeneutic concepts have also made a significant contribution to the philosophical understanding of intercultural dialogue. Within the framework of Hans-Georg Gadamer's (2004) philosophical hermeneutics⁸, understanding is viewed as a process of interpretation that occurs through the interaction of different cultural horizons. According to H.-G. Gadamer, dialogue involves a "fusion of horizons", within which participants in communication expand their own semantic boundaries and discover new perspectives on the world. This approach is of great importance for education, as it

⁵ Byram, M. (2021). Teaching and assessing intercultural communicative competence: Revisited (2nd ed.). Multilingual Matters Channel View Publications. <https://doi.org/10.21832/9781800410251>

⁶ Deardorff, D. K. (2020). Manual for developing intercultural competences: Story circles. UNESCO / Routledge. <https://unesdoc.unesco.org/ark:/48223/pf0000370336>

⁷ Habermas, J. (1990). Moral consciousness and communicative action (C. Lenhardt S. W. Nicholsen, Trans.). MIT Press. (Original work published 1983).

⁸ Gadamer, H.-G. (2004). *Hermeneutics, religion, and ethics* (J. Weinsheimer, Trans.). Yale University Press. (Original work published 1999)

emphasizes the role of interpretation, cultural experience, and historical memory in the formation of intercultural understanding.

The philosophical legacy of Paul Ricoeur (2004)⁹ holds a special place in the intellectual tradition of reflecting on intercultural dialogue. What is decisive in this context is that the thinker redefined the very nature of subjectivity, demonstrating that human identity is not a closed substance but a dynamic self-constituted through relations to the Other – and above all through the Other within the “I” itself. The concept of narrative identity reveals the person as a being who continuously narrates themselves over time, incorporating into these narrative encounters with foreign experiences, cultural ruptures, and transformations. From this follows a fundamental conclusion for the theory of intercultural dialogue: an encounter with the culturally Other is not an external disturbance of an established identity, but an ontological extension of its own dialogical nature – an event that does not destroy the “I”, but deepens and enriches its self-understanding. Ricoeur’s hermeneutics of cultural memory adds another dimension to this picture: every culture carries within itself a specific configuration of memory and forgetting that determines how it perceives the Other and constructs the image of its own identity – and therefore, genuine intercultural dialogue becomes possible only through critical hermeneutic work with this memory, its acknowledgment, and responsible reinterpretation. When applied to educational practice, Ricoeur’s philosophy reorients the pedagogy of cross-cultural interaction from the realm of transmitting cultural information to the realm of narrative transformation – where the student gains the opportunity to retell their own story through an encounter with another culture and thereby become a more complex, more open, and more responsible subject of intercultural dialogue.

In contemporary philosophy of culture, the concept of transculturality has also gained significant traction. Its ideological founder was Wolfgang Welsch (2024)¹⁰. Unlike traditional models of multiculturalism, which view cultures as relatively closed systems, the idea of transculturality emphasizes their interconnectedness, hybridity, and interpenetration. In this context, cross-cultural communication emerges not merely as the interaction of individual cultures, but as a process of forming new cultural meanings within the global communicative space.

At the level of philosophical and theoretical reflection on intercultural communication, the contribution of thinkers from the dialogical tradition is invaluable – Martin Buber, the founder of the philosophy of dialogue, whose ontology of the encounter “I – You” laid the existential foundations for understanding intercultural dialogue as a constitutive event of human presence; and Emmanuel Levinas, for whom the encounter with the face of the Other is a primary ethical experience that precedes any theoretical reflection.

The Ukrainian context of the development of cross-cultural communication in education also warrants special attention. Contemporary sociocultural and political transformations – linked to Ukraine’s deepening European integration, the active

⁹ Ricoeur, P. (2004). *Memory, history, forgetting* (K. Blamey D. Pellauer, Trans.). University of Chicago Press (Original work published 2000).

¹⁰ Welsch, W. (2024). *Transcultural aesthetics: We have always been transcultural* (Vol. 5). Brill.

participation of Ukrainian educational institutions in international academic programs and projects, and large-scale international support for Ukrainian science and education amid the war – have significantly expanded the scope of intercultural interaction. Ukrainian students, teachers, and scholars are becoming increasingly involved in the global academic sphere, which reinforces the need to develop effective models of cross-cultural communication. In this context, the educational process serves as a vital environment for fostering a culture of dialogue, mutual respect, and solidarity among representatives of different cultures, as well as a means of integrating the Ukrainian intellectual sphere into the global scientific and educational community.

Domestic scholars have also made a significant contribution to the study of intercultural communication. In the field of the philosophy of education and cultural studies, the works of Yevheniia Bilchenko (2021)¹¹, who developed an original concept of symbolic dialects of dialogue (language of hatred – language of tolerance – language of solidarity) and pedagogical cultural studies as a methodological approach to the formation of the personality-mediator of cultures. Oksana Gutyrak (2022)¹² adapts Michael Byram's theory of intercultural communicative competence for Ukrainian higher education.

Significant contributions to the study of intercultural communication have been made by scholars in cultural studies and communication studies, notably Viktoriia Zhelanova (2025)¹³, who introduces context-based learning, in which intercultural communication is viewed as a professional situation requiring in-depth, meaningful solutions. Natalia Mukan et al. (2023)¹⁴ conduct a comprehensive theoretical analysis of the concept of "foreign language communicative competence" in an interdisciplinary dimension – through the lens of pedagogical, philosophical, psychological, and linguistic research. The authors examine the concept of "communication" in epistemological, ontological, and pragmatic contexts, characterize its components – grammatical, sociolinguistic, discursive, and strategic competencies – and present the authors' three-dimensional model for developing foreign language communication skills in future professionals, which integrates linguistic, communicative, and socio-professional competencies as interrelated components of a holistic personal quality; In conclusion, the researchers conclude that foreign language communicative competence is an integral qualitative characteristic of the individual, necessary for successful communicative interaction in a foreign language environment in the everyday, educational, scientific, and professional spheres of activity.

¹¹ Bilchenko, E. V. (2021). *Symbolic Dialects of Dialogue: The Language of Hate, the Language of Tolerance, the Language of Solidarity: Monograph*. Kyiv: Institute of Cultural Studies of the National Academy of Sciences of Ukraine. 480 p.

¹² Gutyrak, O. (2022). Intercultural Communication: Toward a Definition of the Concept. *Current Issues in the Humanities*, 47(2), 205–208. <https://doi.org/10.24919/2308-4863/47-2-32>

¹³ Zhelanova V. (2025). Priority Determinants of Intercultural Competence Development. *Bulletin of Taras Shevchenko National University of Kyiv. Pedagogical Sciences*, 1. <https://doi.org/10.12958/3083-6514-2025-1-202-211>

¹⁴ Mukan N., Gorokhivska T., Ievlev O., Chubinska N., Kobrin V. (2023). Foreign Language Communicative Competence: Conceptual-Categorical Discourse. *Academic Visions*, 15. <https://academy-vision.org/index.php/av/article/view/738>

Viktor Andrushchenko (2017)¹⁵ and Vasył Kremen (2012)¹⁶ view intercultural communication as a tool for the globalization of education and the formation of a “cultured individual”. Valentina Boichuk (2025)¹⁷ explores the axiological (value-based) aspect of education, where cultural dialogue serves as a means of resolving conflicts. All these studies and research systematize models of intercultural communicative competence and strategies for its development in the educational process.

The philosophical dimension of the problem of intercultural interaction is revealed primarily through the concept of the dialogue of cultures, which emerges as a fundamental principle of human existence, within which different voices, positions, and cultural perspectives interact and mutually enrich one another. The idea of cultural polyphony emphasizes that understanding the other is possible only through open dialogue, where no single position claims absolute finality. In this sense, the educational process can be viewed as a unique communicative space in which the constant interrelation of diverse cultural meanings takes place.

Thus, the contemporary research landscape in the field of intercultural communication is characterized by the convergence of several academic traditions—anthropological, communicative, language-didactic, and philosophical-dialogical – and it is precisely at the intersection of these traditions that the theoretical space is formed in which this chapter of the monograph seeks to make its own conceptual contribution through the development of the concept of transcultural educational competence as the ability to creatively synthesize knowledge in a multicultural field.

In recent years, the issue of cross-cultural communication in the educational process has become one of the key areas of international humanities and pedagogical research. The growth of global mobility, international academic cooperation, and the digitization of education has spurred increased scholarly research on the development of intercultural competence, models of intercultural dialogue, and the integration of cultural diversity into educational practices.

Despite a significant body of research on intercultural communication, a number of important aspects of this issue remain underdeveloped. In particular, contemporary scholarly literature reveals a certain disconnect between empirical models for analyzing cultural differences and philosophical reflections on the underlying foundations of intercultural interaction. The role of the educational environment as a space for shaping new forms of intercultural dialogue – in which cultural differences can serve not only as a source of potential conflict but also as a resource for intellectual development and the co-creation of knowledge – has also been insufficiently explored.

Furthermore, contemporary sociocultural transformations – global mobility, the digitization of education, and the expansion of international educational programs

¹⁵ Andrushchenko, V. P. (2017). Culture as an axiological matrix of education. *Value discourse in education in the era of globalization and the information revolution*, 1. Kyiv: “MP Lesya”, 2017. 303 p.

¹⁶ Kremen, V. G., Ilyin, V. V. (2012). *Synergetics in Education: The Context of Human-Centeredness*. Kyiv: “Pedagogical Thought”, 2012. – 368 pp.

¹⁷ Boychuk, V. S. (2025). Models of Intercultural Competence: A Comparative Analysis. *Scientific Bulletin of Uzhhorod University. Series: “Pedagogy. Social Work”*, 1(54), 18–23. <http://orcid.org/0000-0002-5803-5316>

and academic collaboration – create new challenges for organizing communication in a multicultural educational environment. This requires the development of new conceptual approaches to understanding cross-cultural interaction that would combine philosophical analysis of culture, communication, and education.

Thus, turning to the philosophical foundations of cross-cultural communication allows for a deeper understanding of the mechanisms of mutual understanding between representatives of different cultures, the identification of the worldview and value foundations of intercultural dialogue, and the delineation of prospects for the development of an educational space oriented toward openness, cooperation, and the co-creation of knowledge.

One of the most important areas of contemporary research is the theoretical exploration of the concept of intercultural communicative competence and its role in shaping the global educational paradigm. The intensification of globalization processes and the growing mobility of actors in the educational sphere have necessitated a fundamental rethinking of the theoretical and methodological foundations of pedagogy, the philosophy of education, and communication studies. Cross-cultural communication has ceased to be a peripheral object of scientific interest and has acquired the status of a conceptual dominant in the construction of modern educational systems. In this context, the phenomenon of intercultural communicative competence (ICC) finds itself at the epicenter of interdisciplinary scientific discourse, where philosophy, pedagogy, linguistics, sociology, and cultural studies intersect.

The domestic academic sphere demonstrates a sustained research interest in the issues of intercultural communicative competence, reflected in a wide array of publications in recent years. In contemporary domestic scholarship, intercultural communicative competence is understood as a developed set of knowledge and skills that enables an individual, as a communicator, to engage adequately and effectively in communication with representatives of other cultures, – and this phenomenon is examined through theoretical analysis in the works of both domestic and foreign scholars. It is noteworthy that researchers note an expansion of the range of approaches to developing intercultural communicative competence within the context of university education, including axiological, linguodidactic, and sociocultural dimensions.

A systematic analysis of the international scientific literature from 2000 to 2024 allows us to identify key theoretical frameworks for studying intercultural communicative competence – in particular, the Theory of Anxiety and Uncertainty Management, the Theory of Negotiated Identity, and M. Bayram's model of intercultural communicative competence (2021)¹⁸, as well as to trace the methodological trend toward combining qualitative and quantitative approaches in the study of intercultural interaction.

Researchers of intercultural communicative competence Agus Hari Wibowo and Bahtiar Mohamad (2024)¹⁹ argue that it is crucial for future workers in the global

¹⁸ Byram, M. (2021). Teaching and assessing intercultural communicative competence: Revisited (2nd ed.). Multilingual Matters Channel View Publications. <https://doi.org/10.21832/9781800410251>

¹⁹ Wibowo, A. H., Mohamad, B., Djatmika, and Santosa, R. (2024) Designing and assessing experiential learning pedagogy for an intercultural communicative competence training module: a quasi-experimental study. *Front. Educ.*, 9, 1470209. <https://doi.org/10.3389/educ.2024.1470209>

labor market, where many feel unprepared to communicate effectively with colleagues from different cultures. Therefore, university students must develop this skill to remain competitive. The pedagogy of experiential learning, focused on teaching intercultural communicative competence, can enhance the abilities of senior students by offering an alternative to traditional teaching methods.

This framework is also being actively adopted in domestic scholarship. A comparative analysis of models of intercultural communicative competence in contemporary Ukrainian pedagogy demonstrates the effectiveness of classifying them into three groups: individualistic models, which view an individual's intercultural communicative competence through the lens of their personal characteristics; causal-consequential models, which investigate the role and significance of each component in the system of intercultural communicative competence; and systemic models, focused on identifying levels of an individual's intercultural competence.

The conceptual model developed by M. Bayram, which includes knowledge, skills, attitudes, and critical cultural awareness as interrelated components of competence, remains the fundamental theoretical basis for contemporary research on intercultural communicative competence. In Ukrainian scholarship, this model has received a detailed structural interpretation: according to contemporary Ukrainian research, intercultural communicative competence is based on knowledge of the foreign partner's language, the country's culture, intercultural differences, psychological barriers to interaction, and cultural values; on the ability to adapt one's own behavior to the norms of another culture and to perceive psychological, social, and cultural differences. This approach is consistent with the hermeneutic tradition, which views understanding the "other" as a necessary condition for the formation of one's own identity.

An important conceptual contribution by domestic researchers is the distinction between the concepts of "intercultural" and "cross-cultural" communication. Thus, Valentina Boichuk (2025)²⁰ conducts a definitional analysis of the concept of "intercultural communication". Ukrainian academic literature holds the position that intercultural communication is a broader concept that includes cross-cultural communication as a specific instance; at the same time, a person's cross-cultural competence is interpreted as the ability to utilize the full range of linguistic and cultural knowledge, as well as verbal and nonverbal tools, in various communication situations, and to respect differences in worldview, thinking, rituals, and traditions among peoples.

The issue of integrating intercultural communicative competence into higher education systems deserves separate consideration. Domestic researchers propose comprehensive models for the linguistic and communicative training of future specialists. Iryna Matviienko (2024)²¹ conducts a thorough analysis of intercultural communication as a distinct process of interaction with a specific structure and characteristics, identifies

²⁰ Boichuk, V. (2025). A Definitional Analysis of the Phenomenon of Intercultural Communication. *Scientific Bulletin of Uzhhorod University. Series: "Pedagogy. Social Work"*, 2(51), 28–31. <https://doi.org/10.24144/2524-0609.2022.51.28-31>

²¹ Matviienko, I. (2024). Modern education system and intercultural communication. *Humanities Studies: Pedagogy, Psychology, Philosophy*, 12(2), 274–279. [https://doi.org/10.31548/hspedagog15\(2\).2024.274-279](https://doi.org/10.31548/hspedagog15(2).2024.274-279)

the fundamental difference between intracultural and intercultural communication, and examines their role in the modern education system. The author emphasizes that one of the goals of the modern education system is, first and foremost, the development of intercultural competencies. The need for such knowledge, abilities, and communication skills is determined by the practical demands of real life. The processes of democratization of public life, globalization, and the openness and accessibility of the latest achievements of world culture allow a large number of people to learn a great deal about the lifestyles and behaviors of other peoples. The development of intercultural competencies is one of the main goals of modern education. It is the education system that must take responsibility for freeing people from outdated ethnocentric views, replacing them with new ones that better correspond to the realities of the modern open world. This should also be the focus of the policy of the modern Ukrainian state, which seeks to take its place in the European Union.

Contemporary Ukrainian pedagogy advocates a three-dimensional model for developing foreign language communication skills, combining linguistic competence (grammatical, lexical, phonetic), communicative competence (strategic, discursive, cognitive), and socio-professional competence (social, intercultural, professional) as an integral quality of the future specialist's personality (Mukan N., Gorokhivska T., et al., 2023)²².

This multi-component structure reflects an understanding of intercultural communicative competence not as an isolated skill, but as a systemic quality of the individual, embedded in their holistic educational and social development.

A key feature of contemporary domestic discourse is the conceptualization of intercultural communicative competence through the lens of the philosophy of education and issues of cultural identity. T. Matusevich and A. Kozachok (2025)²³ raise the question of preserving the cultural identity of international students amid the tension between the global and the local in contemporary education, appealing to the categories of democratic values, the philosophy of education, and intercultural communication. The researchers note that for the effective integration of international students and the preservation of their cultural identity, it is necessary to implement holistic approaches to fostering a democratic culture at the university. The philosophy of education plays a special role in this, helping to view education not merely as a mechanism for transferring knowledge, but also as a space for understanding between different national and cultural communities, the formation of civic virtues, and youth participation in social change.

This reflection takes on particular urgency in the context of the armed conflict, which has drastically altered the landscape of international academic mobility in Ukraine.

²² Mukan, N., Gorokhivska, T., Ievlev, O., Chubinska, N., Kobrin, V. (2023). Foreign Language Communicative Competence: Conceptual-Categorical Discourse. *Academic Visions*, (15). Retrieved from <https://academy-vision.org/index.php/av/article/view/738>

²³ Matusevich, T. V., Kozachok, A. M. (2025). Education Between the Global and the Local: The Problem of Preserving the Cultural Identity of International Students. *Cultural Studies Almanac*, (1), 239–245. <https://doi.org/10.31392/cult.alm.2025.1.26>

The empirical dimension of the presence of international students in the Ukrainian academic space is indicative in the context of shaping a global educational paradigm. According to data from the Unified State Electronic Database on Education, as of January 1, 2024²⁴, 34,462 foreign students were pursuing higher education in full-time programs at Ukrainian educational institutions, whereas as of February 24, 2022, there were over 84,000.

This trend illustrates how intercultural interaction in the educational sphere is not an abstract theoretical construct, but a living social reality that is influenced by external factors and requires constant philosophical and pedagogical reflection.

At the same time, a discussion is unfolding regarding the impact of digitalization on the formation of cultural identity and intercultural communicative competence. The 2024 domestic academic literature emphasizes that social networks serve as a tool for the development of cultural space, a means of communication, and a vehicle for the formation of mass culture, while cultural identity is defined as an individual's awareness of certain cultural norms, behavioral patterns, and values, which is currently taking place in the context of societal informatization and digitalization.

This aspect fits organically into the broader context of rethinking educational paradigms in the era of the digital society. Contemporary domestic educational theory notes that both national and global education underwent significant transformations at the beginning of the 21st century, highlighting the internationalization of society and the digital transformation of the educational system as a whole among the most significant phenomena (Oksana Kovtun, Oleksandr Kovtun, Nataliia Ignatenko, 2019)²⁵.

A telling trend in the domestic discourse is the exploration of cross-cultural communication in the context of the globalization dialogue. The proceedings of the 2nd International Scientific and Practical Conference "Intercultural Communication in the Context of the Globalization Dialogue: Development Strategies" (Odessa, 2022)²⁶ present a wide range of research—from intercultural mediation and interethnic communication to the role of information technologies in education and issues of students' social competence.

It should be noted that international and cross-cultural communication is the foundation for building a positive national image, based on cultural diplomacy, digital presence, and empathy. Development strategies include the use of "soft power", tailoring messages to different audiences, advancing information technologies, and promoting national cultural heritage. The proceedings of the International Scientific and Practical Conference "International and Cross-Cultural Communication in Shaping the State's

²⁴ State Enterprise "Inforesurs". (2024). *Register of Educational Institutions: Open Data* [Database]. Unified State Electronic Database on Education (USEDE). <https://registry.edbo.gov.ua/opendata/>

²⁵ Kovtun, O., Kovtun, O., Ihnatenko, N. (2019). Intercultural communication as a component of the formation of students' socio-cultural competence in teaching foreign languages in higher education. *Bulletin of the National Academy of Culture and Arts Management*, (2), 236–239. <https://doi.org/10.32461/2226-3209.2.2019.177527>

²⁶ Intercultural Communication in the Context of Globalization Dialogue: *Development Strategies*: Proceedings of the II International Scientific and Practical Conference, November 25–26, 2022, Odessa. Vol. 2. Lviv – Toruń: LihaPres, 2022. 348 p. Removed from <https://files.znu.edu.ua/files/Bibliobooks/Inshi73/0053556.pdf>

Image” (Kyiv, 2025)²⁷ present a collection of contemporary scientific studies dedicated to the role of intercultural communication in shaping a state’s international authority and positive image in the global information space. In the context of contemporary globalization processes and the growing role of information and communication, such research is particularly relevant, as a state’s image is increasingly shaped not only by political or economic factors but also by the effectiveness of its cultural and communicative interaction with the world. The presented studies not only reflect the current state of scientific research in the field of international and cross-cultural communication but also form the intellectual foundation for further understanding of the role of culture, education, and communication in the processes of shaping a state’s image in a globalized world.

This attests to the maturity and interdisciplinary nature of domestic scientific thought in this field.

Thus, an analysis of current research – both international and domestic – for the years 2021 – 2025 reveals at least three major research vectors:

- first, a theoretical revision of classical models of intercultural communicative competence toward their expansion, typologization, and hybridization;
- second, the study of institutional conditions and pedagogical strategies for developing intercultural communicative competence in higher education, including the potential of digital technologies and experiential learning;
- third, the conceptualization of intercultural communicative competence in a macrosocial dimension – as a component of the global educational paradigm linked to the ideas of sustainable development, global citizenship, and the preservation of cultural identity under the pressure of globalization.

A distinctive feature of the domestic discourse is that the latter issue takes on added urgency under martial law, where questions of cultural identity, intercultural dialogue, and Ukraine’s place in the global educational space arise with extreme practical relevance. These vectors form the research space in which the proposed monograph finds its place, focusing on the philosophical foundations of cross-cultural communication in the educational process.

Another important area of research is related to the integration of intercultural competence into educational programs and teaching strategies.

Domestic researchers, notably Lyubov Zenia, advocate a three-pronged approach to language and intercultural training: *first*, teaching a foreign language as a means of communication at the intercultural level, drawing on pan-European experience, which should be enshrined in educational curricula and specified in course syllabi and lesson plans; *second*, the study of a new culture as a subject; *third*, the development of a foreign language as the language of a future profession—specifically in its function as a tool for authentic didactic speech by educators and a means of professional communication

²⁷ International and Cross-cultural Communication in Shaping the State’s Image. Scientific monograph / Vasyl Shynkaruk, Vira Dodonova, Andrii Holtsov et al.; edited by Doctor of Philological Sciences, Professor Vasyl Shynkaruk ; National University of Life and Environmental Sciences of Ukraine. Riga, Latvia: Baltija Publishing, 2025. 394 p. <http://baltijapublishing.lv/omp/index.php/bp/catalog/book/603>

in a foreign language within a multicultural educational space. Overall, the domestic academic discourse attests to a shift from a purely linguistic approach to an integrative one, in which culture serves as an integral component of the educational process and an important factor in the development of intercultural competence.

Svitlana Nikolaieva justifies the need to combine linguistic and cultural components in the process of foreign language learning, emphasizing the importance of developing intercultural communicative competence. Sofia Sysoeva views intercultural competence as a component of the professional training of modern specialists, highlighting the role of the educational environment in fostering openness to cultural diversity, while Oksana Pometun explores interactive teaching technologies that facilitate the integration of cultural context into educational content through dialogue, discussions, and project-based activities.

This structure of objectives reveals a fundamental difference between a reductive understanding of intercultural competence as a set of language skills and its integral interpretation as a personal and professional quality formed through purposeful project work within educational programs. Among the contemporary institutional responses to this challenge are the annual international scientific conferences “Intercultural Communication in the Context of Globalization Dialogue: Development Strategies” (Odessa – 2025)²⁸, “Strategies of Intercultural Communication in Language Education at Modern Universities” (KNEU – 2021)²⁹, whose proceedings document transformational trends in national and European language education strategies, particularly the widespread use of information and communication technologies and the recognition of the interdisciplinary significance of ICC in innovative higher education development programs.

Another significant theoretical contribution is the collective monograph by V. Hnatiuk Ternopil National Pedagogical University, “Strategies of Intercultural and Foreign Language Communication Through the Prism of the Linguodidactic Paradigm” (Ternopil, 2024)³⁰, which systematizes contemporary approaches to designing the intercultural component in educational programs and effectively establishes a linguistic-didactic framework for further applied research. Intercultural communication is viewed as a holistic educational phenomenon that combines language training with the development of cultural awareness and communicative behavior. The authors justify the need to integrate linguistic, cultural, and pedagogical approaches into the educational process, emphasizing that effective foreign language training is impossible without

²⁸ Intercultural Communication in the Context of Globalization Dialogue: Development Strategies: Proceedings of the IV International Scientific and Practical Conference (May 21–23, 2025). <https://drive.google.com/file/d/1cGQTnsK2f7lELjv3a6gi1nefdwBd2sBD/view>. doi: 10.47049/2226-MK-SD-2025

²⁹ Strategies of Intercultural Communication in Language Education at Modern Universities [Electronic resource]: Collection of materials from the International Scientific Conference, Kyiv (April 20–21, 2021). Kyiv: KNEU, 2021. 331 p. <https://ir.kneu.edu.ua/server/api/core/bitstreams/012ac857-d9f9-4c55-821e-a72e9f99a726/content>

³⁰ Strategies of Intercultural and Foreign Language Communication Through the Prism of the Linguodidactic Paradigm: Collective Monograph / Edited by M. Sokol. Ternopil: TNPU, 2024. 339 p. <http://dspace.tnpu.edu.ua/handle/123456789/33149>

taking into account the intercultural context of communication. In this sense, the work directly correlates with the philosophical foundations of cross-cultural communication, as it focuses on the dialogical nature of education, the interaction of cultural meanings, and the development of the ability to understand “the Other” as a key condition of the modern educational process.

No less important is the issue of selecting specific teaching strategies designed to ensure the development of intercultural communication not at the level of declarative knowledge, but as a living, practical experience of intercultural interaction. In domestic academic discourse, the position is gaining ground that the foundation for the development of intercultural competence lies in direct experience of communication between representatives of different cultures; at the same time, it is recommended to use primarily active teaching methods in classroom sessions – discussions, games, case studies, and workshops – since these methods give participants the opportunity to find themselves in specific situations of intercultural interaction, acquire the necessary knowledge, skills, and experience, and develop self-confidence and flexibility in relationships.

Along with this, the importance of organizing internships at companies in other countries and implementing educational telecommunication projects as forms of real, rather than simulated, intercultural interaction is emphasized. Contemporary domestic pedagogy emphasizes that communicative competence is an integral characteristic of a teacher’s personality, encompassing linguistic, socio-perceptual, pedagogical-organizational, and digital components – and thus, its development requires integrated management models rather than isolated methodological measures.

Researchers emphasize: the successful development of intercultural competence enables contact with representatives of other linguistic and cultural communities, recognition of their cultural values, and the cultivation of a tolerant attitude toward differences in forms of communication, behavioral styles, ways of life, customs, and traditions; at the same time, the ultimate goal is to achieve a quality of linguistic personality that enables one to go beyond the boundaries of one’s own culture and acquire the qualities of a cultural mediator without losing one’s own cultural identity. This formula – “mediator of cultures without loss of identity” – is, in essence, a concise philosophical summary of everything that the modern educational paradigm in the field of cross-cultural communication is designed to achieve.

In the context of cross-cultural communication in the educational process, psychological and philosophical barriers emerge as complex integrative constructs that combine cognitive, value-based, and existential constraints, which complicate the process of understanding “the Other”. In the studies by Li Wang and Kevin Miller³¹, these barriers are interpreted through the lens of cognitive dissonance – a state of internal tension that arises when familiar cultural patterns clash with new, unfamiliar models of thought and behavior. In the context of East – West dialogue, this manifests as a mismatch between individualistic and collectivist values, different models of argumentation, and conceptions of authority, knowledge, and truth. Such dissonance

³¹ Wang, L., Miller, K. (2021). Cognitive dissonance in intercultural learning: East–West perspectives. *Journal of Intercultural Communication Research*, 50(4), 345–360.

can lead both to the rejection of the other culture and to its superficial acceptance without deep understanding.

From a philosophical perspective, these barriers are linked to the limited interpretive horizons of the subject (in a hermeneutic sense) and to the presence of established cultural narratives that shape how the world is perceived. Psychologically, they manifest as ethnocentrism, stereotyping, anxiety in the face of uncertainty, and resistance to change. At the same time, as research shows, overcoming cognitive dissonance can become an important resource for development – a stimulus for reflection, rethinking one's own cultural identity, and the formation of more flexible, dialogical thinking.

The issue of psychological and philosophical barriers is closely linked to questions of the decolonization of education, as highlighted by Emmanuel Mbappe and Hector Sanchez. In this context, barriers manifest as a consequence of the dominance of certain cultural and epistemological models that marginalize local knowledge and identities. Consequently, cross-cultural communication in education must not only overcome individual cognitive difficulties but also rethink structural asymmetries in knowledge production, thereby fostering the creation of a pluralistic and inclusive educational space.

In this context, the issue of the correlation between a teacher's level of philosophical reflection and the effectiveness of overcoming culture shock among students takes on particular significance and urgency; this is one of the least systematically developed yet conceptually most promising areas in contemporary pedagogy of cross-cultural interaction. Cultural shock as a phenomenon is not limited to mere psychological discomfort from encountering an unfamiliar environment – it is, in essence, an existential crisis that arises at the intersection of two cultural horizons and unfolds in the space between the student's familiar "self" and the unfamiliar "Other" of the host culture. Sajid Hussain, Elvis Nshom, and Jie Lin³² emphasize that culture shock among international students is exacerbated where the cultural distances between countries are great, and the patterns of language and logic differ, which generates anxiety, increased pressure to adapt, and a sense of loneliness that affects their academic and social lives as a whole.

Research by Giuseppe D'Orazzi and Samantha Marangell³³ has shown that a student's awareness of how culture shock affects their own beliefs is a necessary condition for the effectiveness of their academic and social activities, and overcoming culture shock becomes possible only when international students acquire the ability to transform their beliefs regarding the cultural norms of the host country through genuine interaction with its representatives.

In this process, the role of the teacher goes beyond organizational and pedagogical functions and takes on an ontological dimension: for pedagogy, reflection opens the

³² Hussain, S., Nshom, E., Lin, J. (2025). Intercultural communication competence from 2000 to 2024: A systematic review. *Review of Communication*, 25(4), 229–249. <https://doi.org/10.1080/15358593.2025.2555009>

³³ D'Orazzi, G., Marangell, S. (2025). The Role of Intercultural Communicative Competence in Student-To-Student Interactions at an Internationalized University. *Journal of Intercultural Communication Research*, 54(1–2), 46–74. <https://doi.org/10.1080/17475759.2025.2462099>

way to overcoming the contradiction between the complex pedagogical challenges of the modern era, which require deep theoretical understanding, and the practical means of solving them that prevail in educational practice; reaching the level of professional reflection makes it possible to overcome the limitations imposed by the scope of one's own knowledge.

A teacher who does not reflect on their own cultural position, their unconscious biases, and their value-based “blind spots” inevitably reproduces in the classroom the very same barriers that prevent students from overcoming culture shock. Large-scale empirical studies conducted on two large samples in Germany have demonstrated that teachers' cultural beliefs are directly linked to the academic achievements and psychological adaptation of migrant students, and that teachers with multicultural beliefs who value cultural diversity create a fundamentally different adaptive environment compared to those who adhere to assimilationist attitudes.

Thus, teacher reflection is not a secondary resource of pedagogical skill, but the primary source of the axiological atmosphere in which student cultural trauma either arises or is overcome.

The integration of the philosophical categories of dialogue and existential openness into educational practice allows us to rethink the nature of this correlational connection at a level that goes beyond psychological or methodological explanations. A teacher who has mastered the category of dialogue not merely as a rhetorical device but as an existential mode of presence alongside the student is capable of achieving what contemporary intercultural didactics refers to as a “disorienting dilemma”: researchers have found that “disorienting dilemmas” – situations that force students to rethink their own expectations and prejudices – play a key role in the development of future educators' intercultural competence, and that the reflective and critical aspect of teaching is the most important component of developing intercultural understanding. This pedagogical strategy is a direct practical implementation of Buber's intuition that true dialogue occurs only where participants are ready to broaden their horizons of understanding.

Culturally sensitive pedagogy, which incorporates cultural awareness and knowledge into teaching approaches and the exploration of diverse global perspectives, requires educators to understand inclusive teaching methods and develop cultural mediation skills in managing intercultural relationships. Issues of culture shock, barriers to intercultural adaptation, and the psychological difficulties faced by international students cannot be resolved without the teacher's involvement, and the teacher's effective intercultural competence directly influences transformational leadership, the quality of teaching, and students' academic engagement – with openness to intercultural uncertainty and intercultural empathy playing a special role among the components of this competence³⁴.

Thus, the correlation between the level of a teacher's philosophical reflection and the effectiveness of overcoming cultural shocks in students takes on the character of an

³⁴ Boichuk, V. (2025). Models of Intercultural Competence: A Comparative Analysis. *Scientific Bulletin of Uzhhorod University. Series: “Pedagogy. Social Work”*, 1(54), 18–23. <https://doi.org/10.24144/2524-0609.2024.54.18-23>

essential, rather than a coincidental, connection: it is precisely the teacher's ability to maintain an existential openness to the Other – without dissolving into it or alienating oneself from it – that transforms educational interaction from a space of knowledge transmission into a space of living cultural dialogue – and thereby liberates the student from a state of culture shock, transforming it into a point of personal and cultural growth.

In contemporary scholarly discourse on cross-cultural communication, several conceptual approaches are identified that deepen our understanding of the mechanisms of cultural interaction in the educational process. In the works of Soon Ang and Linn NA Van Dyne³⁵, cultural intelligence (CQ) is viewed as an individual's integrative ability to function effectively in culturally diverse environments. Unlike traditional intercultural competence, cultural intelligence emphasizes a dynamic combination of four components: metacognitive (awareness of cultural differences), cognitive (knowledge of cultures), motivational (readiness for interaction), and behavioral (ability to adapt communication). In the context of higher education, cultural intelligence takes on the status of a key professional competency for instructors, as it enables them to: effectively organize learning in multicultural groups; adapt pedagogical strategies to different cultural learning styles; and foster an inclusive educational environment. Thus, cultural intelligence serves not only as a tool for intercultural adaptation but also as a mechanism for transforming educational interaction toward dialogue and openness.

Contemporary academic discourse emphasizes the institutional and structural determinants of cross-cultural communication in education. Analyzing the works of Wenda Yang and Zhong Zhong³⁶, it can be argued that the internationalization of curricula through service-learning serves not only as a practical tool but also as a factor in the formation of new ontological models of global interaction. The philosophical dimension of this issue is explored in depth in the studies by M. Benedict and J. Darnell³⁷, who, through the lens of the ethics of digitalization, point to a crisis of "empathic presence" in virtual space. At the same time, the studies by S. Choudhury and R. Smith³⁸ highlight the paradigmatic shift from assimilationist strategies to polyphonic dialogue, which correlates with the ideas of inclusive leadership and requires a rethinking of the existential experience of international students in the modern university.

A similar position is taken by Marjorie Tovar-Correal and Liliana Pedraja-Rejas³⁹, who emphasize the imperative of integrating intercultural training into the structure of

³⁵ Ang, S., Van Dyne, L. (Eds.). (2015). *Handbook of cultural intelligence: Theory, measurement, and applications* (2nd ed.). Routledge. <https://doi.org/10.4324/9781315703855>

³⁶ Yang, W., Zhong, R. (2022). Internationalization of the curriculum through service-learning: Developing intercultural competence in future teachers. *Journal of Studies in International Education*, 26(3), 312–329.

³⁷ Benedict, M., Darnell, J. (2020). Digital ethics and the lack of "empathic presence" in virtual learning environments. *Educational Philosophy and Theory*, 52(8), 845–856.

³⁸ Chowdhury, S., Smith, R. (2021). From assimilation to polyphonic dialogue: Inclusive leadership and the international student experience. *Higher Education Policy*, 34(2), 401–418.

³⁹ Tovar-Correal, M., Pedraja-Rejas, L. (2022). Intercultural training in teacher education programs: A key condition for effective interaction. *Sustainability*, 14(15), 9210.

teacher education. The results of their research demonstrate that a teacher's readiness to function in a multicultural space is a fundamental determinant of the effectiveness of institutional interaction.

In the context of contemporary technological shifts, the digital transformation of intercultural communication takes on particular significance. As Alice Gruber and Manuela Wagner convincingly demonstrate⁴⁰, the implementation of virtual reality and digital platforms in student exchange programs not only stimulates the development of "intercultural citizenship" but also transforms the very architecture of global educational cooperation. This thesis is also confirmed in the works of S. Ayazbayeva⁴¹, where digital technologies are described as a powerful resource for expanding the communicative potential of higher education.

In conclusion, the conceptual dimension of the problem calls for a reexamination of the very construct of "intercultural competence". In the research by Vita Hamaniuk⁴² and her co-authors, the interdisciplinary nature of this phenomenon – which integrates philosophical, pedagogical, and cultural paradigms – is substantiated. The absence of a universal definition of this concept in contemporary science is interpreted by researchers not as a theoretical gap, but as evidence of the ontological complexity and multidimensionality of intercultural communication as a sociocultural phenomenon.

At the same time, contemporary research highlights a number of unresolved issues. In particular, scholars note that traditional models of intercultural communication often fail to account for the new conditions of the digital environment, the hybrid nature of cultural identities, and the dynamic character of global communication processes. Furthermore, in many educational systems, the development of intercultural competence remains fragmented and insufficiently integrated into curricula, which limits the effectiveness of fostering intercultural interaction in a globalized educational space.

Despite a significant body of research, a number of critical aspects remain overlooked by researchers:

- the synthesis of tradition and digitalization: there is insufficient research on how the philosophical depth of dialogue is preserved in the context of automated learning systems and artificial intelligence;
- axiological gap: there is a lack of a comprehensive methodology for resolving value conflicts in heterogeneous learning groups;
- methodological eclecticism: there is a need to develop a unified philosophical platform that would combine the pragmatics of communication with the existential significance of the educational act.

Overall, an analysis of contemporary scientific publications indicates that the issue of cross-cultural communication in education is actively researched in global academia and

⁴⁰ Gruber, A., Wagner, M. (2023). Virtual reality and intercultural citizenship: New models of global educational interaction. *Language Learning Technology*, 27(1), 45–63.

⁴¹ Ayazbayeva, S., et al. (2021). Digital educational technologies as a tool for developing intercultural communicative competence in higher education. *Journal of Education and E-Learning Research*, 8(2), 154–162.

⁴² Hamaniuk, V., et al. (2020). Interdisciplinary approach to intercultural competence: Philosophical and pedagogical dimensions. *Educational Dimensions*, 3, 88–102.

encompasses a wide range of theoretical and practical questions: from the conceptual definition of intercultural competence to the development of new educational technologies for its cultivation. At the same time, the philosophical dimension of this issue remains under-researched, particularly the question of the value-based, anthropological, and worldview foundations of intercultural dialogue in the educational process, which necessitates further research in this area.

The relevance of this study stems from the profound transformations taking place in the modern world, which is characterized by intense globalization processes, an increase in intercultural contacts, and greater mobility of people, ideas, and knowledge. In these conditions, education is increasingly emerging as a space for intercultural dialogue, where different systems of values, worldviews, and cultural traditions interact. This is precisely why understanding the philosophical foundations of cross-cultural communication takes on special significance for the formation of effective educational interaction.

The modern educational process is focused not only on the transfer of knowledge, but also on fostering the capacity for intercultural understanding, tolerance, and openness to other cultural experiences. A philosophical analysis of cross-cultural communication reveals its value-based, worldview-based, and anthropological foundations, which determine the possibilities for constructive dialogue between representatives of different cultures. This is particularly important in the context of the integration of national educational systems into the global educational space.

For Ukraine, the relevance of this issue is heightened by processes of European integration, the expansion of international academic cooperation, participation in international educational programs, and the need to foster a positive international image of the state. In this context, cross-cultural communication in education serves as a key factor in fostering intercultural understanding, strengthening international ties, and enhancing the competitiveness of Ukrainian education. At the same time, contemporary societal challenges – including full-scale war, the forced migration of a significant portion of the population, increased international support, and the expansion of contacts between Ukrainian educational institutions and foreign partners – highlight the need to develop effective models of intercultural interaction. In such conditions, the educational sphere becomes a vital environment for the development of cross-cultural competence, mutual understanding, and solidarity among representatives of different cultures. This study is relevant in both theoretical and practical terms, as it contributes to a deeper understanding of the mechanisms of intercultural interaction and the development of effective communication models in the contemporary educational environment.

The main objective of the study is a philosophical reflection on cross-cultural communication in the educational process, identifying its worldview, anthropological, and axiological foundations, developing a model of “dialogical openness” that ensures synergy among diverse cultural experiences in the learning process, and determining the role of intercultural dialogue in fostering effective communicative interaction in the modern educational environment.

The object of the study is the process of cross-cultural communication in the modern educational environment as a multidimensional sociocultural phenomenon.

The subject of the study is the philosophical foundations (ontological, axiological, and epistemological) that determine the structure, dynamics, and ethical dimensions of intercultural interaction in the context of the transformation of the educational paradigm.

Research objectives: to conduct a retrospective analysis of philosophical approaches to understanding communication, to identify the specific nature of barriers (linguistic, mental, technological) in contemporary educational discourse, to identify theoretical and methodological approaches to understanding the phenomenon of communication and intercultural interaction in philosophical and humanities discourse, systematize the main philosophical approaches to understanding cross-cultural communication and define its worldview, anthropological, and axiological foundations, analyze the specifics of cross-cultural communication in the educational process as a special space for intercultural dialogue, to substantiate the significance of intercultural dialogue for the formation of a culture of communication, tolerance, and mutual understanding in the educational environment, to generalize the role of cross-cultural communication in the development of modern education and its significance for integration into the international educational and scientific space.

The scientific novelty of the study lies in an in-depth philosophical reflection on cross-cultural communication in the educational process and the development of new conceptual approaches to understanding intercultural interaction in the educational environment. In particular, this study proposes and theoretically substantiates the idea of “transgressive dialogue” in education, which is viewed not merely as a form of mutual acceptance or tolerance of cultural differences, but as a dynamic process of transcending established cultural and worldview frameworks. Such a dialogue involves the active inclusion of the cultural experience of the “Other” into the shared educational space and its use as a vital intellectual and value-based resource for the collective production of knowledge, the formation of new meanings, and the development of intercultural competence among participants in the educational process. The concept of “cross-cultural resonance of the educational space” is introduced into scientific discourse for the first time; it is proposed to be considered as an indicator of the harmony and productivity of interaction among learners belonging to different cultural contexts. This concept reflects the degree of alignment of communicative strategies, value orientations, and worldview attitudes among participants in the educational process, as well as the educational environment’s ability to create conditions for the mutual enrichment of cultural experience, the development of openness to dialogue, and the formation of an atmosphere of mutual understanding.

The proposed concepts expand the philosophical vision of cross-cultural communication in education and contribute to deepening theoretical understandings of the role of intercultural dialogue in shaping a modern educational space oriented toward the co-creation of knowledge, cultural interaction, and the development of a global academic community.

Within the scope of this study:

- the meaning of the concept of cross-cultural communication in an educational context was clarified through the lens of philosophical approaches to communication, culture, and dialogue;

- the worldview, anthropological, and axiological foundations of cross-cultural communication were systematized as the basis for fostering a culture of mutual understanding in the educational space;
- the role of cross-cultural communication as a tool for developing intercultural competence and tolerant interaction among participants in the educational process has been substantiated;
- revealed the significance of cross-cultural communication for the formation of a modern educational paradigm oriented toward cultural dialogue and integration into the international educational space;
- the relevance of developing cross-cultural communication in the context of contemporary sociocultural transformations and the intensification of international educational interaction is emphasized.

Materials and methods

The methodological basis of the study is a set of interdisciplinary approaches combining philosophical, cultural, pedagogical, and sociocommunicative analysis. This approach is dictated by the multidimensional nature of cross-cultural communication, which combines worldview, axiological, anthropological, and sociocultural aspects of interaction between representatives of different cultures.

The theoretical foundation of the study is based on contemporary concepts of intercultural communication and intercultural competence, specifically the model of intercultural competence proposed by Darla Deardorff, Michael Byram's concept of intercultural communicative competence, and Geert Hofstede's theory of cultural dimensions. D. Deardorff's model views intercultural competence as an integrative process that includes attitudes of openness and respect, cultural knowledge, communicative skills, and the ability to interact effectively in various cultural contexts. M. Byram's concept emphasizes the importance of combining linguistic, sociocultural, and critical competencies to develop the ability for intercultural dialogue. In turn, G. Hofstede's theory of cultural dimensions allows for the analysis of the influence of cultural differences on the communication strategies and behavior of participants in the educational process.

The general research framework involved a combination of theoretical analysis and empirical research. The methodological logic of the study encompassed several interrelated stages: theoretical-analytical, empirical, analytical-interpretive, and generalizing.

The empirical part of the study was conducted at higher education institutions specializing in the humanities, where the educational process involves active communicative interaction between students and faculty. The research was carried out in a natural educational setting – during lectures and seminars, group projects, discussions, and other forms of academic interaction.

The study participants were undergraduate and graduate students majoring in the humanities and social sciences. This category of respondents was selected because it is precisely within the humanities educational environment that the communicative and intercultural competencies necessary for professional activity in a globalized world are actively developed.

The selection of phenomena under study was based on several criteria that allowed for a comprehensive characterization of manifestations of cross-cultural communication in the educational environment.

First, the criterion of cultural diversity was taken into account, which implies the presence of diverse cultural experiences, worldviews, and communication practices in the educational environment. It is cultural diversity that creates the conditions for intercultural dialogue, which is a necessary prerequisite for the development of intercultural competence among participants in the educational process.

In contemporary academic literature, cultural diversity is viewed as an important sociocultural resource of the educational environment. The processes of globalization, migration, and academic mobility contribute to the growing heterogeneity of educational communities, where representatives of different cultural traditions, linguistic communities, and worldviews interact. As a result, modern education increasingly functions as a multicultural communicative space in which cultural interaction becomes not a random phenomenon but a structural characteristic of the educational process.

An important theoretical foundation for understanding this criterion is the concept of intercultural competence, developed by Darla Deardorff⁴³ in 2006. In her process-oriented model, intercultural competence is defined as the ability to interact effectively in intercultural situations based on a combination of knowledge, skills, and appropriate value orientations. The presence of a culturally diverse educational environment creates conditions for fostering openness to other cultural experiences, developing empathy, and cultivating the ability for critical reflection on one's own cultural attitudes.

A similar position is defended by Michael Byram⁴⁴, who, within the framework of the theory of intercultural communicative competence, emphasizes that effective intercultural interaction requires the integration of different cultural perspectives into the educational process. In his model, intercultural competence includes knowledge of cultural practices, skills in interpreting cultural phenomena, the ability to interact with representatives of other cultures, and the capacity for critical cultural awareness. Thus, cultural diversity is not only a characteristic of the educational environment but also an important factor in the development of reflective thinking and communicative flexibility.

The philosophical dimension of this criterion can also be explored through the concept of transculturality proposed by Wolfgang Welsch⁴⁵. According to the researcher, contemporary cultures do not exist as isolated systems but are characterized by interpenetration and hybridity. In this context, the educational space serves as a place where different cultural meanings intersect, where new identities and communicative practices are formed. The transcultural approach allows us to view cultural diversity not as a collection of separate cultural models, but as a dynamic system of interaction and mutual enrichment among cultures.

⁴³ Deardorff, D. K. (2020). Manual for Developing Intercultural Competencies: Story Circles. <https://doi.org/10.4324/9780429244612>

⁴⁴ Byram, Michael. Teaching and Assessing Intercultural Communicative Competence: Revisited, Bristol, Blue Ridge Summit: Multilingual Matters, 2021. <https://doi.org/10.21832/9781800410251>

⁴⁵ Welsch, W. (2001). Transculturality: The Changing Form of Cultures Today. *Filozofski Vestnik*, 22.

Intercultural Competence Models

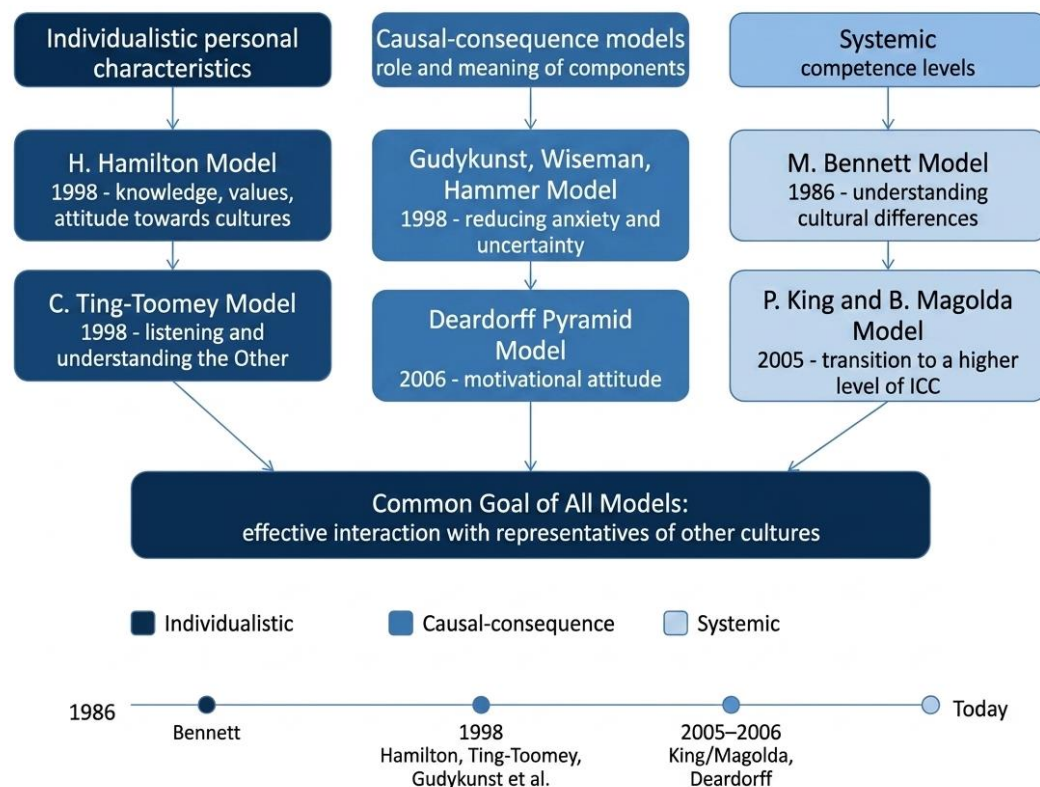


Figure 1. Models of Intercultural Competence: A Comparative Analysis

Another important philosophical aspect of the analysis of cultural diversity is linked to the hermeneutics of dialogue developed by Hans-Georg Gadamer⁴⁶. Within this concept, the process of understanding is viewed as a dialogical interaction between different horizons of meaning. Applying this approach to the analysis of the educational process allows us to interpret intercultural communication as a process of “fusion of horizons”, in which participants gradually expand the boundaries of their worldviews through mutual understanding of each other’s cultural experiences.

From the perspective of contemporary pedagogy, cultural diversity fulfills a number of important functions. First, it contributes to the development of cultural sensitivity and empathy, as interaction with representatives of other cultures stimulates a rethinking of one’s own cultural stereotypes. Second, cultural diversity promotes the development of communicative adaptability, which manifests itself in the ability to adjust linguistic and behavioral strategies depending on the sociocultural context of interaction. Third, it creates conditions for the formation of critical cultural consciousness, which involves the ability to analyze the cultural practices of both one’s own and other cultural communities.

⁴⁶ Gadamer, H.-G. (2013). *Truth and Method* (2nd rev. ed.). Bloomsbury Academic.

Within the scope of this study, the criterion of cultural diversity was applied during the selection of educational situations in which different cultural experiences and communicative strategies interact. Such situations included intercultural discussions, joint educational projects involving students from diverse cultural backgrounds, analysis of cultural case studies, as well as student participation in international educational programs and academic exchanges.

Thus, the criterion of cultural diversity serves as an important methodological foundation for the study of cross-cultural communication in the educational process. Its application allows not only to identify the conditions for the emergence of intercultural interaction but also to reveal the mechanisms of intercultural competence formation and the development of a culture of dialogue in the contemporary educational space.

Second, the criterion of communicative activity was applied, which includes student participation in discussions, group learning projects, and other forms of academic interaction.

An important methodological criterion for studying cross-cultural communication in the educational process is the criterion of communicative activity, which characterizes the intensity, content, and quality of interaction among participants in the educational environment. Communicative activity involves not only a formal exchange of information between teachers and students, but above all their participation in dialogic forms of interaction, during which a shared understanding of knowledge, cultural meanings, and value orientations takes place.

In contemporary philosophy of education, communication is viewed as a fundamental mechanism for shaping social and cultural experience. In particular, within the framework of the theory of communicative action proposed by Jürgen Habermas⁴⁷, communication emerges as a process of achieving mutual understanding among participants in social interaction. According to the researcher, genuine communication occurs when participants in the interaction seek not only to convey information but also to reach a shared understanding and agreement on positions. In the context of the educational process, this means that learning should be based on dialogic interaction, in which students act as active participants in the communicative process.

A similar approach to understanding the role of communication in learning is presented in the works of Paulo Freire, who viewed education as a process of dialogic interaction between teacher and student. Within his concept of “pedagogy of dialogue”, knowledge is formed not through the one-sided transfer of information, but through active communication in which participants in the educational process jointly construct meaning. Thus, communicative activity is an important condition for the development of critical thinking and the formation of reflective ability.

From a pedagogical perspective, communicative activity is also closely linked to the development of intercultural communicative competence, the theoretical foundations of which were developed by Michael Byram⁴⁸. His model emphasizes that effective

⁴⁷ Habermas, J. (1984). *The theory of communicative action*, vol. 1: Reason and the rationalization of society. Trans. T. McCarthy. Cambridge: Polity Press.

⁴⁸ Byram, M. (2021). Teaching and assessing intercultural communicative competence: Revisited. *Multilingual Matters*. <https://doi.org/10.2307/jj.22730614>

intercultural interaction requires the active involvement of students in communicative activities, which involve the exchange of cultural interpretations, the comparison of various sociocultural practices, and the development of dialogic thinking skills.

Furthermore, contemporary research on intercultural communication emphasizes that communicative activity is one of the key factors in the development of intercultural competence. In the procedural model of intercultural interaction proposed by Darla Deardorff, it is noted that active participation in communicative practices contributes to the development of qualities such as openness to other cultural experiences, tolerance for uncertainty, and the capacity for cultural reflection.

Within the scope of this study, the criterion of communicative activity was applied to analyze the nature of interaction among participants in the educational process. The main indicators of this criterion were:

- the intensity of communicative interaction, determined by the frequency and duration of dialogic contacts between students and instructors;
- the level of student engagement in the communicative process, manifested in their participation in discussions, debates, and collaborative forms of learning activities;
- the nature of communicative practices, in particular the use of dialogic, discussion-based, and interactive forms of learning;
- the intercultural content of communication, which involves discussing cultural differences, comparing various sociocultural models, and developing the ability for intercultural dialogue.

Analysis of the data revealed that a high level of communicative activity contributes to the formation of an open educational environment in which students not only master the course material but also gain experience in constructive interaction with representatives of different cultural and worldview perspectives. In such an environment, communication serves not only an informational function but also acts as a mechanism for sociocultural integration and the development of intercultural competence.

Thus, the criterion of communicative activity allows us to assess the level of dialogue in the educational process and determine the conditions under which cross-cultural communication becomes an effective tool for fostering a culture of mutual understanding and cooperation in the modern educational space.

Third, the criterion of intercultural experience in the educational environment was important, which involves students' participation in international educational programs, academic mobility, or intercultural educational projects, as well as students' practical experience interacting with representatives of other cultures in various educational and sociocultural contexts. Unlike theoretical knowledge about cultural diversity, intercultural experience is formed directly through communicative interaction and allows students to apply their intercultural knowledge and skills in practice.

Contemporary research on intercultural communication emphasizes that practical experience in interacting with representatives of other cultures is one of the most important factors in the development of intercultural competence. In particular, the process-oriented model of intercultural competence proposed by Darla Deardorff emphasizes that the development of effective intercultural interaction requires a combination of theoretical knowledge and real-world experience in intercultural

communication. It is practical interaction that fosters openness to other cultural experiences, the capacity for cultural reflection, and communicative adaptability.

In the context of the educational process, students' intercultural experience can be shaped through various forms of international academic interaction. The most common of these include international educational programs, academic mobility, international student exchanges, participation in joint research and educational projects, as well as communication within international educational platforms. Such forms of interaction create conditions for students' direct contact with representatives of other cultures, which contributes to the development of intercultural sensitivity and the broadening of worldviews.

The importance of intercultural experience in the development of intercultural competence is also emphasized by Michael Byram, who, in his theory of intercultural communicative competence, notes that effective intercultural interaction is impossible without the experience of real communication with members of other cultures. In his view, it is precisely this experience that allows students not only to expand their knowledge of cultural differences but also to develop skills in interpreting cultural phenomena and the ability to engage in constructive intercultural dialogue.

The philosophical dimension of intercultural experience can also be viewed through the concept of transculturality proposed by Wolfgang Welsch. According to this concept, contemporary cultures are characterized by interpenetration and constant communicative interaction, resulting in the formation of new cultural identities and communicative practices. In this context, students' participation in international educational programs and intercultural projects contributes to the formation of a transcultural worldview based on openness to cultural diversity and a willingness to engage in intercultural dialogue.

Within the scope of this study, the criterion of intercultural experience was applied to assess the level of student engagement in various forms of international educational interaction. The main indicators of this criterion were:

- participation in academic mobility programs, which involve students studying or interning at foreign educational institutions;
- participation in international educational programs and grant projects that bring together students and faculty from different countries;
- involvement in intercultural educational initiatives, such as international conferences, summer schools, online courses, and joint educational projects;
- interacting with representatives of other cultures as part of academic activities, particularly during group projects or intercultural discussions.

An analysis of these indicators revealed that students with experience participating in international educational programs or intercultural projects demonstrate significantly higher levels of intercultural competence, communicative flexibility, and openness to cultural diversity. Practical experience in intercultural interaction helps overcome cultural stereotypes, foster tolerance, and develop the ability to communicate effectively in a multicultural environment. Thus, the criterion of intercultural experience is an important component of research on cross-cultural communication in the educational process. Its application allows for assessing students' practical readiness for intercultural

interaction and determining the role of international academic cooperation in the development of intercultural competence in the contemporary educational landscape.

The study places significant emphasis on the principles of “the ethics of intercultural understanding” in the academic environment.

Deepening the concept of cross-cultural interaction through the lens of philosophical categories of dialogue requires, first and foremost, an examination of the ontological foundations of the very phenomenon of encountering the Other. The tradition of the philosophy of dialogue, established by M. Buber, F. Rosenzweig, and E. Levinas, offers a fundamentally different – not epistemological, but existential – view of the nature of intercultural communication. In Buber’s ontology, the “I–You” dialogue unfolds in three interconnected spheres: between person and person, between person and nature, and between person and spirit; at the same time, the thinker himself distinguished between genuine dialogue – imbued with living mutual understanding – and technical or disguised dialogue, and it is precisely genuine dialogue that emerges as a constitutive condition of human existence.

In Ukrainian philosophical reception, this tradition has undergone an original cultural reinterpretation. In his monograph “Symbolic Dialectics of Dialogue: The Language of Hate, the Language of Tolerance, the Language of Solidarity” (2021)⁴⁹ traces the movement from sadomasochistic hatred of the Stranger through hypocritical tolerance of the Other – to the truth of the spiritual whole, the language of love for one’s Neighbor, arguing that without this movement, no form of multiculturalism is capable of overcoming the deep alienation between subjects of cultural interaction.

This philosophical observation has direct pedagogical significance: it calls into question widespread educational models of “teaching tolerance”, which stop at the level of neutral tolerance and do not reach the level of genuine dialogical openness. In the context of pedagogical cultural studies, E. Bilchenko advocates the concept of “heterochrony” in the representation of culture – the alignment of unique events in time, through which the formation of the individual as a universal ethical subject capable of critical thinking, dialogue, and cultural creativity becomes possible – which is one of the most theoretically developed attempts to operationalize the category of dialogue in educational practice.

Domestic philosophy of intercultural dialogue points to the prospect of moving beyond the purely rational type of philosophizing – toward the recognition of the equal value of different cultural traditions and the construction of an intercultural philosophy that is not limited by national or civilizational boundaries and is oriented toward addressing global problems through dialogue.

The integration of the category of existential openness into the educational practice of cross-cultural interaction is the second – and no less conceptually significant – dimension of the problem under analysis. Existential openness, which can be viewed as a pedagogical transposition of Levinas’s idea of unconditional responsibility in the

⁴⁹ Bilchenko, E. V. *Symbolic Dialects of Dialogue: The Language of Hate, the Language of Tolerance, the Language of Solidarity*. Monograph. Kyiv: Institute of Cultural Studies of the National Academy of Sciences of Ukraine, 2021. 480 p. https://icr.org.ua/wp-content/uploads/2021/11/Book_2021_Bilchenko.pdf

face of the Other, presupposes the subject's ability to go beyond the limits of their own cultural horizon not as a methodological skill, but as a fundamental personal disposition. In contemporary Ukrainian pedagogical science, this idea is reflected in the principle of the cross-cultural approach, which is based on Humboldt's postulate regarding the individual's ability to master another language by comprehending a foreign worldview; the establishment of a full-fledged dialogue between cultures is facilitated by the implementation of precisely this approach in the training of specialists.

Professor Tadeusz Lewowicki is one of the leading theorists in the field of intercultural education, which he views in his works as a response to the challenges of today's multicultural world. In his exploration of intercultural education, Professor Lewowicki moves from cultural diversity to cultural interaction – from passive adaptation to Inter-Action, the mutual use of the achievements of people of other races, ethnicities, religions, and cultures – and its task is to shape a world of values, relationships of peaceful coexistence, a tolerant attitude toward others, cooperation and interaction, and respect for human rights and freedom. This concept aligns with the phenomenological tradition in that it emphasizes not the acquisition of knowledge about another culture, but the transformation of the subject itself in the process of encounter⁵⁰.

Thus, the educational paradigm shifts from the declarative acquisition of intercultural knowledge to the formation of what might be called "existential readiness for encounter" – a state of inner openness without which any techniques of cross-cultural communication remain empty tools. Within the structure of multiculturalism as an integrative quality of personality, domestic pedagogy identifies such components as humanity, citizenship, cross-cultural literacy, communication culture, and cultural self-identification – with the latter taking on particular significance as a condition for preserving one's own identity in the process of existentially opening oneself to the Other. This dialectic of openness and rootedness – the ability to be "met" by the culture of the Other without dissolving into it – is the philosophical core around which modern pedagogy of cross-cultural interaction must be built.

At the same time, an analysis of the current state of the theory of cross-cultural interaction reveals a conceptual inadequacy of existing conceptual categories – primarily "intercultural" and "multicultural" competencies – to describe qualitatively new forms of cultural synthesis emerging in the multicultural educational space of the 21st century. That is why we consider it appropriate to propose an original interpretation of the concept of "transcultural educational competence", based on three complementary theoretical frameworks. The first of these is Wolfgang Welsch's concept of "transculturality"⁵¹, according to which modern cultures no longer resemble homogeneous and isolated islands – they have taken on a new form that transcends classical cultural boundaries, and their state is largely defined by mixture and interpenetration.

⁵⁰ Sisoieva, S. (2022). Tadeusz Lewowicki in the Academic Pedagogical Space of Ukraine. *Education: Modern Discourses*, (5), 165–171. <https://doi.org/10.37472/2617-3107-2022-5-13>

⁵¹ Welsch, W. (1999). Transculturality – the Puzzling Form of Cultures Today. In *Spaces of Culture: City, Nation, World*. Mike Featherstone and Scott Lash (Eds.). London: Sage, P. 194–213. <http://dx.doi.org/10.4135/9781446218723.n11>

The second horizon is Fernando Ortiz's concept of "transculturation", which interprets this process as various phases of transition from one culture to another, that is, as an active creative transformation rather than passive assimilation.

The third is the domestic tradition of conceptualizing transcultural competence: transcultural competence is the ability to "take root in the soil of every culture", drawing from it elements that nourish a broader self-identity based on more universal virtues and values; the ability to explain one's own ideas and practices in light of the cultural, social, economic, and political factors that shape them, as well as to find concrete ways to combat fanaticism, stereotypes, and oppression within one's own native culture⁵².

Synthesizing these theoretical sources, we propose that transcultural educational competence be understood as the integral personal capacity of the individual involved in the educational process to creatively synthesize knowledge, values, and meanings belonging to different cultural systems, – a synthesis that is neither an eclectic accumulation of disparate elements nor their leveling for the sake of a unified "global" identity, but rather constitutes a qualitatively new cultural configuration that maintains a living connection with each of its sources. The key difference between transcultural educational competence and intercultural communicative competence is that the latter is oriented toward effective interaction between cultures, whereas transcultural educational competence involves the ability to think and act within several cultural horizons simultaneously, transforming cultural diversity not into an object of management, but into a source of creative synergy.

Structurally, transcultural educational competence, as we interpret it, encompasses five interrelated dimensions, each of which corresponds to a specific philosophical category. The first –heterological thinking – is the ability to hold several cultural logics in one's mind simultaneously without reducing one to the other; According to Richard Slimbach⁵³, the components of transcultural competence include critical thinking, heterological thinking, the capacity for transgression, a contextual vision of diversity, and nomadic thinking – as a combination of different contexts.

The second is existential rootedness – the preservation of one's own cultural identity as a point of reference for intercultural synthesis, without which transculturalism turns into groundless "multicultural nomadism". According to R. Slimbach, transculturalism entails the ability "to see multiple sides of every issue without renouncing one's convictions, and to allow for a chameleon-like sense of self without losing one's own cultural center". The third –creative transgression – is the ability to go beyond existing cultural frameworks and generate new configurations of meaning; it is precisely here that the creative potential of transculturality lies: the interaction between cultural frameworks and proactive subjectivity allows the individual to create something qualitatively new through the interconnection and interpenetration of cultural elements, rather than becoming "shaped by others".

⁵² Nataliia Otreshko (2019). Transculturality as a Modern Theoretical Concept in an Interdisciplinary Academic Space. *The Culturology Ideas*, 16(2). <https://doi.org/10.37627/2311-9489-16-2019-2.91-97>

⁵³ Slimbach, R. The Transcultural Journey, Essays, Azusa Pacific University, *Frontiers: the Interdisciplinary Journal of Study Abroad*, 2005. P. 205–230.

The fourth – dialogical openness – is the capacity for a genuine encounter with the Other as a mutually transformative event; transcultural education, in its relational approach, seeks to teach students through their own experience how to collaborate and create something shared in a world defined by cultural complexity – rather than simply managing cultural differences at the level of adaptation and adjustment.

Fifth – reflective self-awareness – the metacognitive ability to recognize one's own cultural position and its limitations, without which no authentic synthesis is possible; Recognizing that we live in a transcultural world is only the first step toward a more tolerant and open society; therefore, educators are required to learn not only about cultures but also across cultures.

Thus, transcultural educational competence is not the sum of individual skills, but a dynamic personal quality that unfolds in the space between the philosophy of dialogue, existential openness, and the creative capacity for synthesis—and it is precisely this, in the authors' view, that constitutes the conceptual core around which the global educational paradigm of the 21-st century must be built.

Another important objective of the study was to determine the level of intercultural competence among participants in the educational process, which was assessed based on the following indicators: cultural awareness, openness to other cultures, capacity for intercultural dialogue, and communicative adaptability.

In contemporary academic literature, the level of intercultural competence is viewed as an integrative personality trait that enables effective interaction in situations of intercultural contact. Intercultural competence encompasses cognitive, emotional-value, and behavioral components that are formed in the process of interaction with representatives of other cultures and cultural traditions.

In this study, the level of intercultural competence was assessed based on four key indicators: cultural awareness, openness to other cultures, the ability to engage in intercultural dialogue, and communicative adaptability. This approach aligns with the process-oriented model of intercultural competence proposed by Darla Deardorff, which emphasizes the interconnection of knowledge, attitudes, and communication skills in the process of intercultural interaction.

The first indicator of the development of intercultural competence is cultural awareness, which involves knowledge of cultural traditions, social norms, values, and behavioral characteristics of representatives of different cultures. In the context of the educational process, cultural awareness manifests itself in students' ability to understand the specifics of cultural models of thinking, interpret cultural symbols, and respond appropriately to differences in communication practices.

According to the concept of intercultural communicative competence developed by Michael Byram, cultural awareness is one of the key components of intercultural interaction, as it forms the basis for the further development of skills in interpreting cultural phenomena and intercultural reflection. The study found that students who demonstrate a high level of cultural awareness navigate intercultural situations more successfully and show greater readiness for communicative interaction with representatives of other cultures.

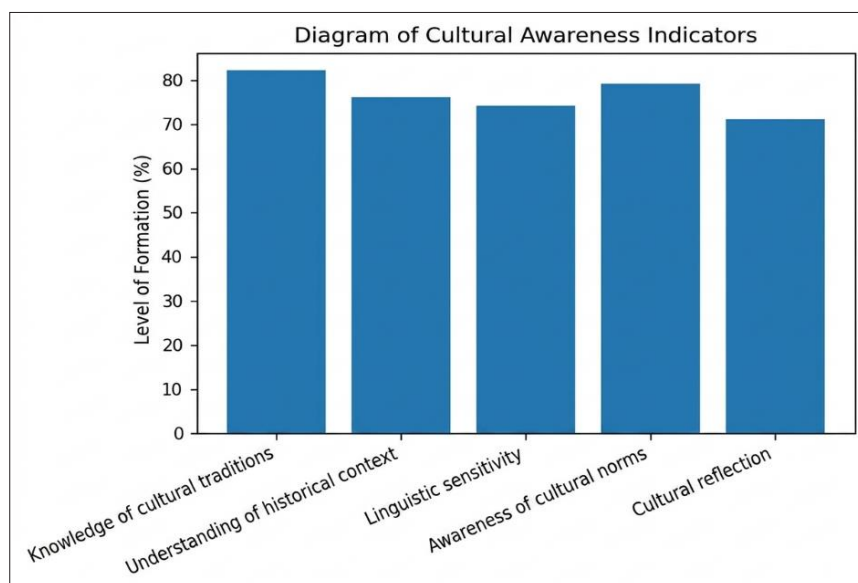


Figure 2. Diagram of students' cultural awareness indicators in the context of intercultural competence development

As shown in Figure 2, the highest indicators of the level of development of the main components of students' cultural awareness are observed in the area of knowledge of cultural traditions and awareness of cultural norms, which indicates a sufficient level of theoretical preparation. At the same time, the indicators of cultural reflection and linguistic sensitivity are somewhat lower, as their development depends largely on practical experience in intercultural interaction.

The second important indicator of intercultural competence is openness to other cultures, which reflects the emotional and value-based component of intercultural interaction. It manifests itself in a willingness to accept cultural differences without prejudice, in a desire to learn about other cultural traditions, and in the ability to empathize with members of other cultural communities.

In contemporary research on intercultural communication, openness to other cultures is viewed as a key prerequisite for the development of intercultural competence. In particular, within the model of intercultural sensitivity development proposed by Milton Bennett, it is emphasized that the process of developing intercultural competence goes through several stages—from ethnocentrism to ethnorelativism, that is, to an awareness of the value of cultural diversity. Accordingly, as shown in Figure 3, openness to other cultures serves as an important indicator of the transition to more mature forms of intercultural interaction.

The next indicator of the development of intercultural competence is the ability to engage in *intercultural dialogue*, which involves the skill to communicate constructively with representatives of other cultures, to articulate one's own position in a reasoned manner, and at the same time to take into account the cultural characteristics of the interlocutor. Indicators of the ability to engage in intercultural dialogue are shown in Figure 4.

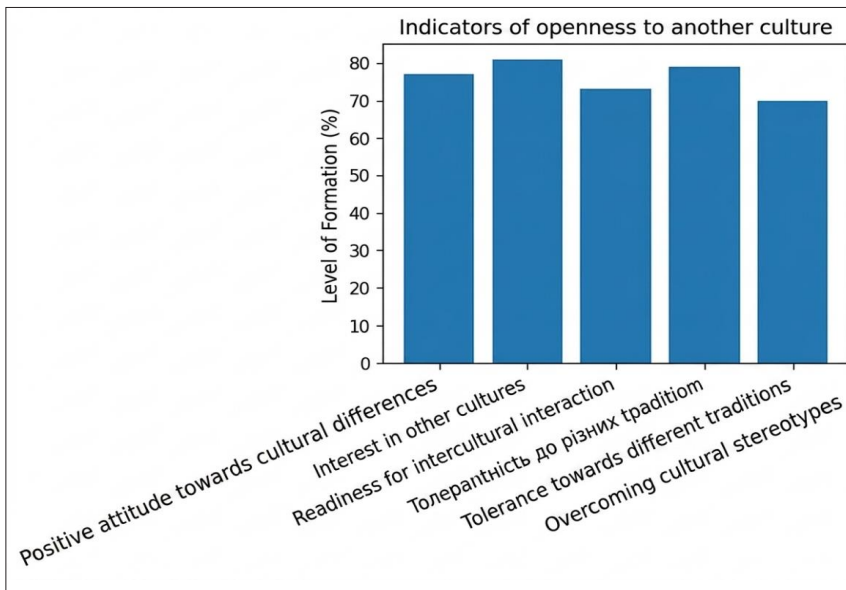


Figure 3. Indicators of openness to other cultures

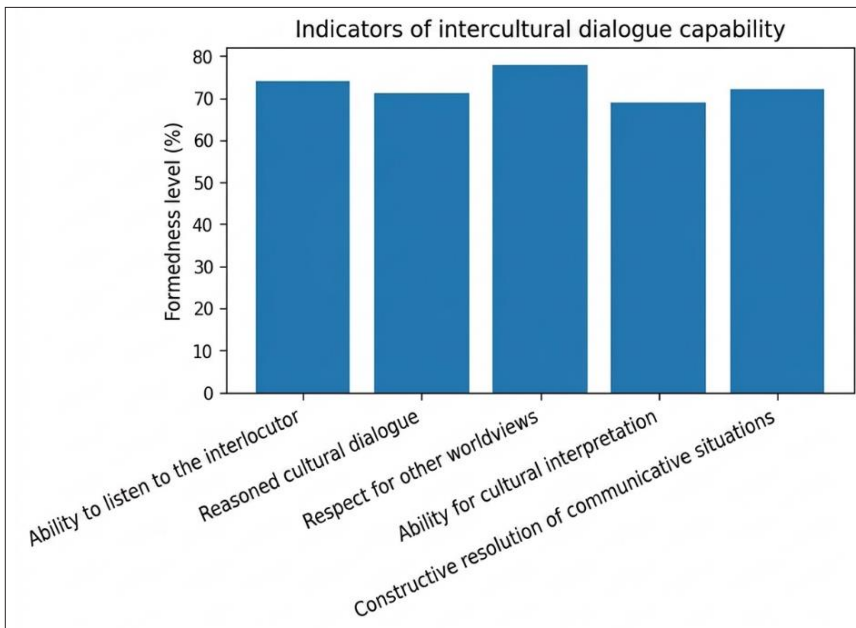


Figure 4. Indicators of the ability for intercultural dialogue

In a philosophical context, intercultural dialogue is viewed as a vital mechanism for mutual understanding between cultures. According to Jürgen Habermas's theory of communicative action, dialogical communication is grounded in the pursuit of mutual understanding through reasoned discussion and the reconciliation of positions. In

the context of the educational process, the ability for intercultural dialogue manifests itself in students' willingness to participate in discussions, analyze different cultural perspectives, and seek common points of reference.

The fourth indicator of intercultural competence is *communicative adaptability*, which characterizes a person's ability to adjust their own communication strategies according to the sociocultural context of interaction. It includes flexibility in speech behavior, the ability to interpret nonverbal cues, and a willingness to adjust one's own communicative behavior depending on the cultural characteristics of the interlocutor. This is illustrated in Figure 5.

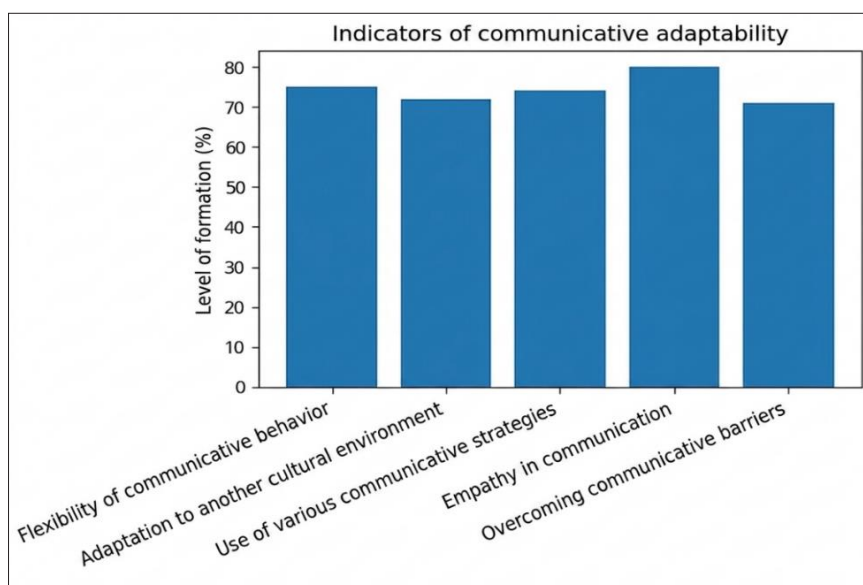


Figure 5. Indicators of communicative adaptability

In contemporary research on intercultural communication, communicative adaptability is regarded as one of the most important indicators of effective intercultural interaction. In particular, Darla Deardorff's works emphasize that the ability to adapt communicative behavior to different cultural contexts is the result of a combination of intercultural knowledge, interaction experience, and reflective thinking.

An analysis of these indicators allowed us to determine the overall level of intercultural competence among participants in the educational process. It was found that the highest scores were observed in the area of cultural awareness, while the development of openness to other cultures and communicative adaptability largely depends on practical experience in intercultural interaction.

The results of the assessment of the level of intercultural competence among students are presented in Figure 6.

Analysis of the data indicates that the highest scores are observed in the area of cultural awareness, which is associated with the inclusion of theoretical courses in the curriculum focused on the study of cultural traditions and the characteristics

of intercultural interaction. Slightly lower scores are observed for openness to other cultures and communicative adaptability, the development of which largely depends on practical experience in intercultural communication. The lowest score was recorded in the area of capacity for intercultural dialogue, indicating the need for broader use of interactive teaching methods and intercultural discussions in the educational process.

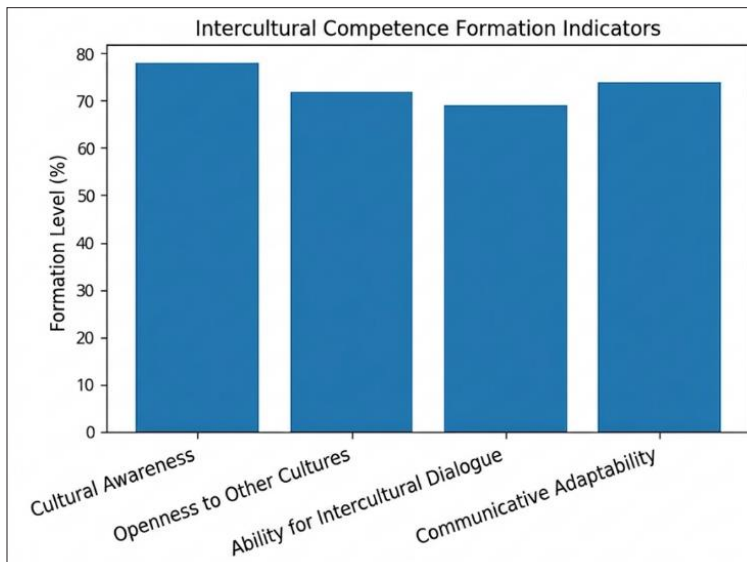


Figure 6. Results of the assessment of the level of intercultural competence among students

Empirical verification of theoretical propositions has shown that the architecture of students' intercultural competence is characterized by uneven development of its structural components. In particular, the highest scores were recorded in the areas of cultural awareness and axiological openness, which is due to the intensive integration of humanities disciplines into the curriculum.

At the same time, a certain deficit was identified in the areas of communicative adaptability and the capacity for intercultural dialogue. This trend indicates that theoretical knowledge of culture is insufficient to overcome existential tension during real-life interaction with the "Other". This highlights the need to transition from reproductive teaching methods to interactive practices: international educational projects, virtual academic mobility, and "story circles" programs (according to D. Dierdorf), which stimulate direct experience of intercultural communication.

Overall, the results confirm the hypothesis that the development of intercultural competence is a nonlinear process requiring the integration of cognitive knowledge, emotional and value-based dispositions, and practical skills within a synergistic educational environment.

Results and Discussion

The study was aimed at identifying the characteristics of the development of cross-cultural communication in the educational process and determining its philosophical foundations in the context of contemporary sociocultural transformations. Analysis of empirical data obtained through interviews and a pedagogical experiment allowed us to identify several key trends in the development of intercultural communication in the educational environment.

First and foremost, it was established that the level of students' intercultural competence depends to a significant extent on the nature of the educational process. In the control group, where instruction was conducted using traditional teaching methods, a reproductive model of communication prevailed, involving the transmission of knowledge without actively engaging students in intercultural interaction. As a result, only a small proportion of students demonstrated a high level of cultural awareness and the ability to engage in intercultural dialogue.

At the same time, in the experimental group, where interactive teaching methods were used (intercultural discussions, role-playing games, analysis of cultural case studies, group projects), a noticeable increase in the level of intercultural competence was observed. In particular, students demonstrated increased cultural sensitivity, openness to other cultural experiences, and the ability to engage in constructive communication with representatives of different cultural backgrounds.

The results indicate that the effectiveness of developing cross-cultural communication largely depends on creating conditions for active intercultural dialogue within the educational environment. In this context, interactive educational practices play a crucial role, as they contribute to the formation of communication skills, the development of empathy, and the recognition of cultural diversity as a resource for learning.

Another important finding of the study was the identification of the phenomenon of cross-cultural resonance in the educational space, manifested in the ability of participants in the educational process to mutually align cultural meanings, value orientations, and communicative strategies. An analysis of students' communicative interaction during group projects showed that effective intercultural interaction occurs when participants not only exchange information but also jointly interpret each other's cultural experiences.

Another important finding was the confirmation of the hypothesis that the development of cross-cultural communication is linked to the formation of a new educational paradigm oriented toward intercultural dialogue. In this context, the educational process emerges not merely as a mechanism for knowledge transfer, but as a communicative space in which the joint production of meaning and the formation of intercultural competence take place.

Discussion of the Results

The obtained results correlate with the principles of contemporary theories of intercultural communication, while expanding them through an emphasis on the philosophical determination of dialogue in the educational environment. In particular, the study verifies the tenets of Darla Deardorff's (D. Deardorff) model of intercultural

competence, according to which this phenomenon is a hierarchical combination of cognitive, affective, and behavioral components. This study concurs with D. Deardorff's conclusions that the development of an individual's intercultural competence is not limited to the inventory of knowledge about other cultures, but requires existential openness and ethical readiness to encounter the "Other".

At the same time, this study complements Michael Byram's concept of intercultural communicative competence. While Byram emphasizes the integration of linguistic and sociocultural components, our research demonstrates that the structure of the educational environment itself plays a decisive role. It should function as a space for active co-interpretation of experience, rather than merely as a platform for information exchange.

In the context of Geert Hofstede's ideas regarding the influence of cultural distances on interaction strategies, we have confirmed that the differentiation of cultural codes can act both as a destructive factor (barrier) and as a powerful resource for students' cognitive development. However, unlike Hofstede's classical static models, the results of our analysis are closer to Wolfgang Welsch's concept of transculturality. We view the contemporary educational space as a zone of hybridity and the interpenetration of meanings, which challenges the understanding of cultures as isolated islands.

A special place in the discussion is occupied by the concept of cross-cultural resonance that we have introduced. Unlike most empirical works in the field of pedagogy, our study offers a philosophical perspective in which communication emerges as a process of synergistic harmonization of value landscapes. A comparative analysis with the works of Ukrainian scholars (V. Kremen, V. Andrushchenko, V. Hamanuk, and others) confirms a shared understanding of intercultural dialogue as a tool for integrating Ukrainian education into the global sphere. However, the emphasis on transgressive dialogue allows us to move beyond the traditional discourse of tolerance into the realm of active joint production of new meanings.

A retrospective review of domestic experience in language training is of great importance for understanding the genesis of cross-cultural strategies in education. As noted in the study by Syniavska, A., Sharhun, T., et al. (2020)⁵⁴, the historical dynamics of forms and methods of foreign language teaching indicate a gradual shift in emphasis toward communicative and cultural components, which serve as the foundation for implementing the philosophical principles of cross-cultural communication in the modern educational process.

Thus, the scientific novelty of the discussed results lies in the transition from descriptive pedagogy to the philosophical anthropology of communication. This allows for a deeper understanding of the mechanisms of "resonance" between cultures in the educational environment and enables the proposal of strategies for training specialists capable of functioning productively in conditions of global uncertainty.

⁵⁴ Syniavska, A., Sharhun, T., Lauta, O., Bets, I., Yarmolenko, M., Berezovska, V. (2020). Historical and Pedagogical Aspects of the Application of Forms and Methods of Foreign Language Learning in Higher Education Institutions of Ukraine. *Systematic Reviews in Pharmacy*, 11(8).

Conclusions

A synthesis of the research findings, aimed at a philosophical understanding of cross-cultural communication in the educational process, allows for the explication of its worldview, anthropological, and axiological foundations in the context of contemporary sociocultural transformations. The main theoretical and practical conclusions of the study boil down to the following propositions:

First, it has been substantiated that cross-cultural communication is a fundamental determinant of the development of the modern educational environment. In the era of globalization, education is transforming from a mechanism for the transmission of knowledge into a heterogeneous communicative space, where the interaction of cultures determines the formation of new worldview orientations and value attitudes among learners.

Second, it has been demonstrated that philosophical reflection on cross-cultural interaction reveals its deep ontological dimensions. It is grounded in the principles of dialogism, mutual recognition, and phenomenological openness to the experience of the "Other". Cultural diversity, in this context, emerges not as a barrier but as an intentional resource for the development of cognition.

Third, the research results confirmed a correlation between the architecture of the educational process and the effectiveness of intercultural interaction. The implementation of interactive and project-based technologies ensures a higher level of students' communicative adaptability compared to traditional models, indicating the need to transition to a subject-subject paradigm of learning.

Fourth, the author's term "cross-cultural resonance" of the educational space has been conceptualized. This concept denotes the degree of coherence between the communicative strategies and value codes of dialogue participants. Resonance manifests itself in the ability to jointly interpret cultural meanings, leading to the creation of a synergistic space of mutual understanding.

Fifth, the concept of transgressive dialogue is proposed and theoretically substantiated. Unlike passive tolerance, transgression in education involves actively stepping beyond one's own cultural identity and incorporating the experience of the "Other" into the process of knowledge co-production. This expands the horizons of intercultural communication to the level of intellectual partnership.

Sixth, the practical significance of integrating a cross-cultural component into educational practices has been verified. This is a strategic factor in enhancing the international competitiveness of higher education and a guarantee of successful professional self-realization for future specialists in a globalized society.

In summary, the conducted study deepens the theoretical understanding of cross-cultural communication as a multidimensional sociocultural phenomenon. The results obtained emphasize that the development of effective intercultural interaction in education requires a synthesis of fundamental philosophical reflection and innovative educational strategies.

Prospects for further research. Despite the significance of the findings, the phenomenon of cross-cultural communication in the educational sphere remains

a multidimensional subject that requires further conceptualization. The following are identified as priority areas for future research:

- deepening the philosophical and anthropological reflection on intercultural dialogue in the context of global sociocultural transformations, particularly through the lens of the correlation between the crisis of cultural identity and the transformation of communicative practices;
- analyzing the impact of the digital ecosystem on the architecture of cross-cultural interaction, where particular attention should be paid to the study of virtual academic mobility as a new environment for the development of intercultural competence;
- designing innovative educational models that integrate classical philosophical concepts of cultural dialogue with cutting-edge pedagogical technologies (AI tools, VR simulations of intercultural interaction);
- comparative analysis of intercultural strategies in heterogeneous educational systems with the aim of verifying and implementing the most effective practices of inclusive education;
- an explanation of the phenomenon of “cross-cultural resonance” in the educational environment as a novel methodological approach to interpreting the dynamics of intercultural relations.

Further research in these areas will not only deepen the theoretical foundation of intercultural communication but also enable the development of viable educational strategies aimed at fostering a culture of dialogue and an ethic of mutual respect within the context of the global unity of the educational sphere.

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4.2. Educational Space as an Environment for Cross-Cultural Dialogue

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Abstract

The modern educational space plays a key role in creating conditions for intercultural exchange and the development of competencies in the field of intercultural communication. The purpose of the study is to identify the characteristics of an educational environment that promotes effective cross-cultural dialogue. To this end, a comprehensive approach was used, which included analysis of educational programs, observation of teaching processes, and surveys of students regarding their experiences of interacting with representatives of different cultures. The results showed that the integration of interdisciplinary teaching methods, the use of active forms of work, and digital platforms significantly increases the readiness of participants in the educational process for constructive communication in a multicultural environment. It was found that interaction in mixed groups of students forms social and communication skills and contributes to the development of empathy and tolerance. Additionally, it was found that the systematic involvement of students in project activities and discussions of intercultural cases increases their ability to critically evaluate cultural stereotypes and adapt to different sociocultural contexts. Particular attention is paid to the role of teachers and educational coordinators in creating a favorable climate for dialogue. The use of interactive teaching methods, role-playing games, and discussion platforms stimulates the development of creative thinking and shapes students' skills for effective communication in a multicultural environment. In addition, research has shown that mutual support and partnership between participants in the learning process help to reduce social barriers and create an atmosphere of trust. The significant potential of the educational environment is manifested in the combination of traditional and innovative approaches to learning. The introduction of modular programs, digital platforms for remote interaction, and intercultural workshops increases the effectiveness of the educational process and expands the opportunities for student integration into the global educational space. The practical value of the study lies in the possibility of using the proposed methodological approaches in organizing the educational process in institutions of various levels, as well as in developing educational programs for international projects. Further research may focus on a comparative analysis of the effectiveness of different models of intercultural interaction in educational institutions.

Keywords: *intercultural communication, educational technologies, social skills, multicultural learning, empathy, tolerance, digital platforms.*

Introduction

In today's globalized world, the educational space serves not only as an organizational and pedagogical environment, but also as an important factor in shaping intercultural dialogue and competencies that meet the needs of a multicultural society. Educational activities in the context of cultural diversity involve the purposeful creation of an environment that stimulates interaction between representatives of different cultures

and promotes dialogue on knowledge, values, and traditions. In global pedagogical literature, there is growing attention to the problem of integrating cultural aspects into the educational process as a means of building effective intercultural communication (Løkke Jakobsen, 2025)¹.

A number of researchers emphasize that the integration of the intercultural component into the educational space contributes to the development of cooperation and mutual understanding skills in conditions of social and cultural diversity, which corresponds to the challenges of modern society. At the same time, an analysis of contemporary approaches to the concept of educational space reveals insufficient attention to the mechanisms for implementing cross-cultural dialogue as a component of educational policy. European experience in intercultural communication in the field of education and culture demonstrates significant potential for creating integration models that ensure tolerance and dialogue as fundamental principles of learning.

Despite numerous theoretical developments, the issue of practical implementation of cross-cultural dialogue in the educational environment remains insufficiently studied, especially in the context of forming pedagogical strategies that would ensure the systematic development of intercultural competence of participants in the educational process. An analysis of scientific publications reveals that contemporary research focuses mainly on individual aspects of intercultural education, while little attention is paid to the holistic concept of the educational space as an environment for cross-cultural dialogue.

Given this, the relevance of the study is growing in connection with the increasing need of society for educational models that ensure effective partnership and mutual understanding between representatives of different cultures.

The purpose of this article is to identify the theoretical and methodological foundations for organizing the educational space as an environment for cross-cultural dialogue.

The scientific novelty lies in a comprehensive approach to the analysis of theoretical foundations that can serve as a basis for the development of practical recommendations for the integration of intercultural components into modern educational practice.

Literature review

Cross-cultural education and the development of intercultural competencies in the modern educational space is one of the key topics in scientific research in recent years. It covers a wide range of aspects, from pedagogical and psychological mechanisms to the use of digital technologies and multimedia resources. Abdullah's (2024)² research shows that the inclusion of religious literacy programs in a multicultural curriculum contributes to increased civic engagement and the development of tolerance among

¹ Løkke Jakobsen, M., Hebert, D. G., Ørngreen, R. (2025). Synchronous online instrumental music teaching in cross-cultural learning contexts. *International Journal of Music Education*, 43(2), 288–309.

² Abdullah, M. A. (2024). From Dialogue to Engagement: Experiences of Civil Society Organizations in Religious Literacy Programs for Multicultural Education Curriculum in Indonesia. *Jurnal Pendidikan Agama Islam*, 21(2), 264–274.

students. The author emphasizes the importance of integrating social practices into the learning process to develop skills for constructive dialogue between cultures.

A systematic approach to the development of intercultural communication has been developed by Bennett and Bennett (2020)³, who identify basic models of competence that include knowledge of cultural codes, adaptation skills, and the ability to communicate effectively in a culturally diverse environment. Moreover, Bennett (2021)⁴ emphasizes the need to assess learning outcomes in a global context, noting that intercultural sensitivity directly correlates with students' readiness for effective collaboration in multicultural teams.

The use of modern technologies in cross-cultural education has been significantly developed in the research of Chae et al. (2023)⁵, who developed and tested the effectiveness of virtual reality simulations for practicing intercultural communication skills. The study showed that interactive simulations increase students' empathy, adaptability, and ability to resolve conflicts constructively. Chen and Starosta (2022)⁶, in their fundamental study of intercultural communication, emphasize the importance of integrating theory and practice into curricula for the development of critical thinking and communication skills.

The expansion of digital and interactive approaches in education is described by Chen (2023, 2025)⁷, who explores changes in the structure of cross-cultural dialogue through the design of educational programs using virtual reality. Research shows that the integration of immersive technologies promotes active student engagement, empathy, and intercultural awareness. Holloway, Xu, and Ma (2023)⁸ demonstrate the practical benefits of such approaches in training future teachers by comparing the experiences of Chinese and Canadian students in live discussions and culturally oriented tasks.

The role of collective projects and collaboration is also emphasized in the works of Jamin et al. (2024)⁹ and Modi, Gupta, and Rahmatullah (2024)¹⁰, which show that the

³ Bennett, J. M., Bennett, M. J. (2020). *Intercultural communication: A current perspective*. Intercultural Press.

⁴ Bennett, M. J. (2021). Intercultural sensitivity and global learning outcomes. *Journal of Studies in International Education*, 25(4), 301–319. <https://doi.org/10.1177/10283153211002741>

⁵ Chae, D., Kim, J., Kim, K., Ryu, J., Asami, K., Doorenbos, A. Z. (2023). An immersive virtual reality simulation for cross-cultural communication skills: development and feasibility. *Clinical Simulation in Nursing*, 77, 13–22.

⁶ Chen, G. M., Starosta, W. J. (2022). *Foundations of intercultural communication*. Routledge

⁷ Chen, Q. (2025). Enhancing cross-cultural educational awareness: Experimental study on immersive experiences using virtual reality. *British Educational Research Journal*, 51(2), 687–704.

⁸ Holloway, S. M., Xu, S., Ma, S. (2023). Chinese and Canadian preservice teachers in face-to-face dialogues: Situating teaching in cultural practices for West-East Reciprocal Learning. *Teaching and Teacher Education*, 122, 103930.

⁹ Jamin, N. S., Munirah, M., Asfahani, A., Prusty, A., Palayukan, H. (2024). Cross-cultural pedagogical perspectives: A collaborative study with Indian scholars in childhood education. *Absorbent Mind*, 4(1), 77–85.

¹⁰ Modi, S., Gupta, T., Rahmatullah, M. (2024). Digital storytelling as a tool for global citizenship and sustainability: Enhancing cross-cultural understanding in education. *Journal of Interdisciplinary Studies in Education*, 13(S1).

integration of digital platforms and project activities significantly increases students' readiness for intercultural interaction, develops teamwork skills, and creativity. Kolb and Kolb (2021)¹¹, in the context of experiential learning theory, confirm that active involvement in learning projects builds competencies through direct experience and reflection.

Contemporary research pays considerable attention to the issues of technology accessibility and students' digital literacy. Luo (2025)¹² emphasizes that the effectiveness of cross-cultural learning in a digital environment directly depends on the quality of integrated communication platforms, while Løkke Jakobsen et al. (2025)¹³ demonstrate the advantages of synchronous online learning in music education for the formation of cross-cultural dialogue.

Research by Hossain (2024)¹⁴ and Mukarom et al. (2024)¹⁵ highlights socio-cultural aspects: taking into account the values, traditions, and linguistic characteristics of students increases tolerance and willingness to interact in a multicultural environment. Marques, McIntosh, and Hall (2023)¹⁶ explore the practical application of cross-cultural approaches in healthcare, demonstrating that culturally oriented practices have a positive impact on social cohesion.

Materials and methods

The study was conducted as part of research into the educational space as an environment for cross-cultural dialogue in higher education institutions in Kyiv during 2025–2026. Students from different faculties took part in the study, forming multicultural groups to observe and analyze interaction in the learning process. The criteria for selecting participants were: previous experience of learning in mixed groups, willingness to participate in project and discussion classes, and a basic level of proficiency in English or another foreign language.

The research design included three stages. The first stage involved analyzing educational programs, methodological materials, and digital platforms used to organize intercultural interaction. The second stage consisted of observing the learning process in multicultural groups and analyzing student activity during discussions,

¹¹ Kolb, D. A., Kolb, A. Y. (2021). Experiential learning theory in intercultural education: Transforming experience into competence. *Journal of International Education Research*, 17(2), 45–63. <https://doi.org/10.1177/1028315321994598>

¹² Luo, J. (2025). Design and function construction of cross-cultural communication platform: Exploring the path to promote global dialogue. *International Journal of English Language, Education and Literature Studies*, 4(3), 618056.

¹³ Løkke Jakobsen, M., Hebert, D. G., Ørngreen, R. (2025). Synchronous online instrumental music teaching in cross-cultural learning contexts. *International Journal of Music Education*, 43(2), 288–309.

¹⁴ Hossain, K. I. (2024). Reviewing the role of culture in English language learning: Challenges and opportunities for educators. *Social Sciences Humanities Open*, 9, 100781.

¹⁵ Mukarom, Z., Renawati, P. W., Nurishlah, L., Suhara, D., Setiawan, B. (2024). A Multicultural Approach in Islamic Education to Increase Tolerance. *International Education Trend Issues*, 2(2), 300–307.

¹⁶ Marques, B., McIntosh, J., Hall, C. (2023). Cross-cultural Rongoā healing: a landscape response to urban health. *Landscape Research*, 48(8), 1091–1107.

role-playing games, and project tasks. The third stage involved surveying and interviewing participants to identify their readiness for cross-cultural communication and the development of empathy and tolerance.

The study used both quantitative and qualitative analysis methods. Quantitative methods included questionnaires and counting indicators of student activity in various forms of interaction. Qualitative analysis included content analysis of observations, thematic coding of participants' responses, and comparison of results between groups. Statistical data processing was performed using descriptive statistics (mean values, percentages, correlation coefficient) to identify patterns in the development of cross-cultural competencies.

The proposed methodology ensures the replicability of the study, allowing other researchers to reproduce the process in similar conditions using the same materials, methods, and procedures. This ensures the reliability of the results obtained and their practical value for the development of educational programs with an integrated intercultural component.

Results and Discussion

The modern educational space is a complex socio-pedagogical phenomenon that creates conditions for the development of intercultural communication and the integration of diverse value systems into the learning process. In a globalized world, education is no longer just a transmission of knowledge but has become a platform for the formation of competencies that ensure effective interaction in a multicultural environment. This process involves not only the assimilation of academic material, but also the development of social, communicative, and emotional skills that allow participants in the educational process to interact constructively with representatives of different cultures, evaluate cultural characteristics, and adapt to different sociocultural contexts. Contemporary researchers in the field of pedagogy and intercultural communication emphasize that the educational space serves as a social platform where tolerance, empathy, and teamwork skills are formed. An analysis of global research shows that the effectiveness of intercultural interaction in the educational process depends on the organization of the educational environment, which includes both traditional classroom-based learning and interactive methods, digital platforms, and project activities that encourage students to actively participate in discussions and collective knowledge creation (Chae, 2023)¹⁷.

Scientists pay particular attention to the integration of interdisciplinary approaches that allow combining academic training with the development of social competencies. The use of case studies, role-playing games, intercultural workshops, and digital tools creates conditions for modeling real sociocultural situations, which promotes the development of critical thinking, creativity, and constructive conflict resolution skills.

The educational space is seen as a dynamic system that constantly responds to the sociocultural challenges and needs of those involved in the learning process. It includes

¹⁷ Chae, D., Kim, J., Kim, K., Ryu, J., Asami, K., Doorenbos, A. Z. (2023). An immersive virtual reality simulation for cross-cultural communication skills: development and feasibility. *Clinical Simulation in Nursing*, 77, 13–22.

physical, social, and digital components that interact with each other, creating conditions for productive learning and the development of intercultural sensitivity. An important aspect is the organization of mixed groups of students, where representatives of different cultures have the opportunity to collaborate on joint projects, discuss cultural cases, and receive feedback, which stimulates the formation of mutual understanding and social adaptation skills. The results of our own research show that students who participated in intercultural interactive activities demonstrated a significantly higher level of readiness for cross-cultural communication, the ability to evaluate cultural stereotypes, and apply adaptation strategies in different sociocultural contexts.

One of the key elements in shaping the educational space is the role of teachers and learning coordinators, who act as moderators of intercultural dialogue and create a conducive climate for learning. The use of active teaching methods, interactive platforms, and project-based tasks ensures a high level of student engagement and maintains a balance between academic training and social skills. Pedagogical support and mentoring help to reduce social barriers and create an atmosphere of trust and partnership, which are important conditions for the development of intercultural dialogue. In addition, the use of digital technologies allows for the integration of international educational resources, providing access to global platforms for learning, exchange of experience, and cultural practices.

The introduction of integrated teaching methods combined with traditional forms of teaching ensures the systematic development of competencies in the field of intercultural communication. Creating conditions for continuous intercultural exchange, including both classroom and extracurricular activities, allows students to develop critical thinking, tolerance, and the ability to constructively resolve conflicts in a multicultural environment. The practical value of such approaches lies in the possibility of using the developed models of educational space to improve educational programs at institutions of various levels, including international projects and academic mobility programs. Further research may focus on a comparative analysis of the effectiveness of different models of educational space for cross-cultural dialogue and the identification of optimal strategies for integrating digital and project-based methods into the learning process.

Thus, the educational space acts as a key factor in the development of cross-cultural dialogue, ensuring the integration of academic, social, and technological components of learning. Its organization must take into account the needs of participants in the educational process, provide conditions for constructive interaction and the development of socially significant skills, which are critically important for training specialists in a globalized world. The development and implementation of integrated educational space methodologies creates a platform for the formation of competencies that promote the development of intercultural dialogue, empathy, tolerance, and social adaptability, laying the foundation for the sustainable development of education in a multicultural context (Xu, 2025)¹⁸.

The educational space as an environment for cross-cultural dialogue is based on a number of theoretical concepts describing the interaction of people from different

¹⁸ Xu, S., Zhou, Y. (2025). AI-Enabled Cultural Feature Recognition and Cross-Cultural Comparison in Historic Architecture. *Academia Nexus Journal*, 4(2).

cultures in the learning environment and the mechanisms for forming intercultural competence. One of the leading models is the concept of integrated intercultural competence proposed by Deardorff (2011), which involves the development of knowledge, skills, value orientations, and internal motivation for cross-cultural interaction. The model includes four key components: learning about cultural characteristics, developing communication strategies, reflecting on one's own values, and practical interaction in an intercultural environment. In the context of education, this means that curricula should not only impart academic knowledge, but also develop socially relevant skills that enable students to interact effectively in a multicultural environment.

Contemporary research emphasizes the importance of active and interactive teaching methods as tools for intercultural dialogue. Chen (2022)¹⁹ highlights the effectiveness of project-based learning and case studies, which allow students to simulate real sociocultural situations and develop critical thinking and empathy. Another important aspect of the theoretical understanding of the educational space is related to socio-pedagogical models of integration, which describe the learning environment as a system of interrelated elements: physical infrastructure, educational technologies, social and psychological interactions, and cultural context (Chen, 2023)²⁰. This approach allows us to view the educational space not only as a location for the transfer of knowledge, but as an environment that shapes competencies, values, and behavioral patterns aimed at constructive interaction in a multicultural environment.

Theoretical studies pay particular attention to models of digital integration in the educational process that expand the possibilities of intercultural learning. The use of online platforms, virtual classrooms, and tools for collective discussion provides access to global educational resources and creates conditions for regular cross-cultural communication (Chen, 2025)²¹. At the same time, the effectiveness of such models depends on the systematic integration of digital and traditional teaching methods, as confirmed by comparative studies of European universities, where the combination of project activities, interactive discussions, and digital tools significantly increases the level of intercultural competence of students (Deardorff, 2021)²².

Thus, the theoretical aspects of the educational space emphasize its role as a complex, multi-level environment where the integration of pedagogical, social, and technological components allows students to develop skills, values, and behavioral patterns that ensure effective cross-cultural dialogue. The use of conceptual models of integrated intercultural competence, active and digital teaching methods creates a solid foundation for the practical implementation of the educational space as an environment for the development of intercultural understanding and social adaptability.

¹⁹ Chen, G. M., Starosta, W. J. (2022). *Foundations of intercultural communication*. Routledge.

²⁰ Chen, Q. (2023). Exploring shifts of dialogue in cross-cultural teaching and curriculum design.

²¹ Chen, Q. (2025). Enhancing cross-cultural educational awareness: Experimental study on immersive experiences using virtual reality. *British Educational Research Journal*, 51(2), 687–704.

²² Deardorff, D. K. (2021). *The SAGE handbook of intercultural competence* (2nd ed.). SAGE Publications.

In today's globalized world, the educational space is a complex socio-pedagogical phenomenon that combines the physical, social, cultural, and technological components of the learning environment. It acts not only as a platform for the transmission of knowledge, but also as a dynamic system that shapes the competencies students need for effective interaction in a multicultural world. Theoretical studies indicate that the educational space functions as an environment for cross-cultural dialogue, where social roles, behavioral norms, and cultural codes are actively assimilated, allowing students not only to acquire academic knowledge but also to develop socially significant skills such as empathy, tolerance, critical thinking, and the ability to resolve conflicts constructively.

One of the key theoretical foundations for researching the educational space is Deardorff's concept of integrated intercultural competence (Deardorff, 2021)²³, which involves the development of knowledge, skills, value orientations, and internal motivation for intercultural interaction. This model includes four interrelated components: learning about cultural characteristics, developing communication strategies, reflecting on one's own values, and practical interaction in different sociocultural contexts. Theoretically, this means that the educational process should be organized in such a way that students not only gain knowledge about cultural differences, but also learn to apply it in practical situations, evaluate their own biases, and adapt their behavior strategies to the social context. An important aspect is the systematic interaction between the academic and socio-psychological components of education, which forms a holistic model of intercultural competence development.

Contemporary pedagogical research emphasizes the effectiveness of interactive and active teaching methods for implementing cross-cultural dialogue in the educational space. The use of case studies, role-playing games, modeling of conflict and sociocultural situations, as well as project activities allows students to gain practical experience in interacting with representatives of different cultures, which, in turn, stimulates the development of critical thinking, emotional intelligence, and the ability to constructively solve intercultural problems (Holloway, 2023)²⁴. Research by Hossain (2024)²⁵ shows that the integration of active learning methods into the educational space contributes to an increase in empathy and tolerance, forms a positive attitude towards cultural diversity, and strengthens social ties between students of different nationalities.

Theoretical models pay particular attention to the role of digital technologies in facilitating intercultural learning. The use of online platforms, virtual classrooms, forums, and tools for collective discussion ensures continuous cross-cultural exchange regardless of the geographical location of participants in the educational process

²³ Deardorff, D. K. (2021). *The SAGE handbook of intercultural competence* (2nd ed.). SAGE Publications.

²⁴ Holloway, S. M., Xu, S., Ma, S. (2023). Chinese and Canadian preservice teachers in face-to-face dialogues: Situating teaching in cultural practices for West-East Reciprocal Learning. *Teaching and Teacher Education*, 122, 103930.

²⁵ Hossain, K. I. (2024). Reviewing the role of culture in English language learning: Challenges and opportunities for educators. *Social Sciences Humanities Open*, 9, 100781.

(Iyer, 2025)²⁶. Digital technologies open up access to global educational resources, international projects, and intercultural practices, creating conditions for the integration of international experience and the development of global competence. At the same time, the effectiveness of digital tools largely depends on their systematic integration into traditional forms of learning. The optimal combination of project activities, interactive discussions, and digital platforms allows for the creation of a holistic educational space that ensures the balanced development of students' academic, social, and emotional competencies.

Theoretical models of educational space also emphasize the socio-pedagogical aspect of intercultural learning. Social interaction between students in mixed groups creates conditions for the formation of skills in partnership, cooperation, collective decision-making, and self-regulation. Participants in the learning process, interacting in conditions of cultural diversity, have the opportunity to assess their own biases, learn to accept different points of view, and communicate effectively in group projects. Jamin (2024)²⁷ notes that combining academic and socio-psychological components of learning contributes to a deeper assimilation of knowledge and the development of intercultural competence than the separate application of these approaches (Zalli, 2024)²⁸.

In addition, modern conceptual models emphasize the importance of integrating an interdisciplinary approach. The educational space is viewed as a system that combines pedagogical, psychological, social, and technological elements. This approach allows not only for the formation of academic knowledge, but also creates conditions for the continuous development of communication and socially significant skills, stimulates critical thinking and the ability for self-reflection. In this context, the educational space becomes an environment where cross-cultural dialogue is not limited to formal classes but is integrated into the daily activities of students, ensuring the effective formation of social and emotional competencies and readiness for global interaction.

Thus, the theoretical aspects and conceptual models of the educational space confirm its role as a complex, multidimensional environment that combines physical, social, psychological, and technological components that contribute to the formation of intercultural competence. The use of models of integrated intercultural competence, active teaching methods, and digital technologies ensures the comprehensive development of students, creates a basis for the practical implementation of cross-cultural dialogue, and opens up prospects for further scientific research and the implementation of innovative educational strategies in multicultural educational environments.

²⁶ Iyer, A. (2025). Cultural dialogues and the evolution of artistic practices in global contexts. *European Review of Contemporary Arts and Humanities*, 1(1), 20–23

²⁷ Jamin, N. S., Munirah, M., Asfahani, A., Prusty, A., Palayukan, H. (2024). Cross-cultural pedagogical perspectives: A collaborative study with Indian scholars in childhood education. *Absorbent Mind*, 4(1), 77–85.

²⁸ Zalli, E. (2024). Globalization and education: exploring the exchange of ideas, values, and traditions in promoting cultural understanding and global citizenship. *Interdisciplinary Journal of Research and Development*, 11(1 S1), 55–55.

The educational space as an environment for cross-cultural dialogue functions not only at the level of knowledge transfer, but also as an environment for social interaction, where the psychological and social mechanisms of behavior of participants in the educational process are formed. The central element of such mechanisms is the development of empathy, the ability to feel the emotional state of another person and to be aware of the cultural characteristics of the interlocutor. Empathy ensures constructive interaction, reduces the risk of conflict, and creates a basis for the formation of tolerance and social adaptability of students (Kolb, 2021)²⁹.

In the process of intercultural interaction in the educational space, the ability for social reflection is formed, which manifests itself in the critical analysis of one's own beliefs, prejudices, and stereotypes. Students who are constantly involved in discussions, role-playing games, and joint project tasks gain experience in evaluating the behavior of others in terms of cultural context and social norms. This allows them to model their own interaction strategies, predict the reactions of their partners, and adjust their own behavior to achieve effective results in group work.

Social mechanisms of interaction in a multicultural educational environment include the development of cooperation, teamwork, and constructive conflict resolution skills. Creating mixed groups with students from different cultural, linguistic, and social contexts stimulates active learning through mutual learning and exchange of experience. Such an environment promotes the development of communication strategies that allow students to find common ground with others, maintain a balance between individual positions and group goals, and adapt their communication style to cultural and social differences.

The psychological mechanisms of cross-cultural interaction also include the development of self-regulation and stress resistance. The conditions of a multicultural learning environment often involve situations that go beyond the students' usual experience, such as working on complex projects or participating in debates with participants from other cultures. In such situations, skills are developed for controlling emotions, managing conflict situations, and effectively using interpersonal resources to achieve productive dialogue (Luo, 2025)³⁰.

Social interaction mechanisms are integrated into teaching practices through the organization of joint learning tasks, workshops, and project activities. Participants in the learning process have the opportunity not only to demonstrate their knowledge but also to practice social skills in real-life situations, which contributes to their deeper assimilation. As a result, not only cognitive competence is formed, but also social competence, which includes the ability to adapt to new sociocultural situations, evaluate the behavior of others, and build interaction based on mutual respect and partnership.

²⁹ Kolb, D. A., Kolb, A. Y. (2021). Experiential learning theory in intercultural education: Transforming experience into competence. *Journal of International Education Research*, 17(2), 45–63. <https://doi.org/10.1177/1028315321994598>

³⁰ Luo, J. (2025). Design and function construction of cross-cultural communication platform: Exploring the path to promote global dialogue. *International Journal of English Language, Education and Literature Studies*, 4(3), 618056.

Thus, the psychological and social mechanisms of the educational space are key factors in the development of cross-cultural competence. They provide the basis for effective interaction between students in a multicultural environment, form skills of self-regulation, empathy, tolerance, and social adaptability, and create the conditions for the systematic development of intercultural dialogue in the educational process.

The educational space as an environment for cross-cultural dialogue cannot be imagined without the systematic use of modern tools and technologies that ensure effective student interaction, the integration of global experience, and the formation of intercultural competence. The main task of tools in this context is to support the learning process, stimulate active student participation, model intercultural situations, and provide opportunities for reflection on one's own experience of interacting with representatives of other cultures.

Interactive teaching methods, which include role-playing games, case studies, project activities, debates, and discussions, occupy a special place among pedagogical tools. These tools provide practical training in social and psychological mechanisms, develop the ability to communicate constructively, and teach students to adapt their behavior to cultural and social contexts. Role-playing games allow students to simulate conflict situations, choose optimal interaction strategies, and analyze the results of their actions, which stimulates the development of self-regulation, critical thinking, and emotional intelligence. Project activities, in turn, are aimed at collective work on intercultural tasks, which develops skills of cooperation, communication, and partnership, as well as stimulates creative thinking and the ability to integrate different cultural perspectives.

Modern technologies expand the possibilities for implementing interactive methods and create conditions for continuous cross-cultural learning. The use of digital platforms such as virtual classrooms, online forums, interactive whiteboards, and collaborative project systems provides access to global resources and international experience, creating conditions for intercultural interaction regardless of the geographical location of students. Digital tools allow theoretical knowledge to be combined with practical activities and promote the development of remote communication and information management skills, which are key in the context of a globalized educational environment.

Information and communication technologies also provide the opportunity to create multimedia learning materials, including videos, interactive presentations, virtual tours, and simulations of intercultural situations. This allows students to immerse themselves in cultural contexts, experience the specific social norms and values of other cultures, and develop empathy and interpersonal skills in practical settings. Multimedia resources stimulate active learning and increase students' motivation to participate in cross-cultural activities.

An important aspect is the integration of assessment and feedback systems using technological tools. Online surveys, tests, self-assessment and collective assessment systems allow analyzing the effectiveness of training activities, tracking the dynamics of intercultural competence development, and adjusting training programs to the needs of students. This technology contributes to increasing the transparency of the educational process and provides an opportunity for systematic reflection on the results of cross-cultural interaction.

It is also worth highlighting tools for supporting social interaction and group work, which allow for the creation of a dynamic environment for collective learning activities. Systems for collaborative project work, chats, video conferences, and interactive discussion platforms create conditions for organizing group discussions, joint decision-making, and the integration of different cultural approaches. These tools ensure the flexibility of the educational space and allow for both synchronous and asynchronous learning, making the learning process more accessible and effective for students from different sociocultural contexts.

In summary, there are three main groups of tools and technologies that form an effective educational space for cross-cultural dialogue (Table 1):

Table 1. Main groups of tools and technologies in the cross-cultural educational space

Tool Group	Examples	Main Function
Pedagogical Interactive	Role-playing games, case studies, project-based activities, debates	Development of practical intercultural interaction skills, enhancement of empathy and social competencies
Digital Platforms	Virtual classrooms, online forums, collaborative project work	Access to global resources, facilitation of distance interaction and collaborative learning
Multimedia and Informational	Videos, interactive presentations, simulations, online tests	Enrichment of learning experience, promotion of active learning, integration of theoretical knowledge and practice

Thus, the systematic use of pedagogical, digital, and multimedia tools ensures the comprehensive development of students' cognitive, social, and psychological competencies, stimulates active participation in intercultural interactions, and creates conditions for the formation of adaptive behavior strategies in a multicultural educational space. In this context, the educational space becomes not only a learning environment, but also a platform for social and psychological development, the formation of empathy, tolerance, and the ability to engage in effective cross-cultural dialogue.

The modern educational space involves not only the use of various tools, but also their integration into a comprehensive learning ecosystem, where each element interacts with others to create an effective environment for cross-cultural dialogue. Interactive teaching methods, digital platforms, and multimedia resources should not be viewed as isolated components, but as elements of a unified system that ensures the integrity of the learning process, consistency in the development of competencies, and flexibility in approaches to students. The integration of tools allows the educational process to be adapted as much as possible to the individual needs of students and also creates conditions for continuous monitoring and correction of intercultural interaction (Modi, 2024).

One of the key aspects is the combination of synchronous and asynchronous methods of interaction, which provides optimal conditions for different learning styles and cultural characteristics of participants in the educational process. Synchronous methods, such as online debates, webinars, and video conferences, encourage active student

engagement, immediate responses to questions, and real-time discussion of cultural characteristics. Asynchronous platforms, in turn, provide an opportunity for in-depth study of the material, independent analysis, preparation of presentations, and reflection on intercultural experiences. The combination of these approaches creates a balance between the speed of communication and the depth of knowledge acquisition, ensuring the comprehensive development of cognitive and socio-psychological competencies.

Particular attention should be paid to collaborative learning technologies that simulate real sociocultural situations and develop teamwork skills in a multicultural environment. Tools for collaborative project work, interactive discussion platforms, and simulation models allow students not only to exchange knowledge but also to apply social and psychological mechanisms of interaction in practice. These technologies promote the development of constructive behavioral strategies, leadership and communication skills, and increase the ability to adapt to unpredictable situations, which is especially important for intercultural learning.

To assess the effectiveness of various tools and technologies in a cross-cultural educational environment, monitoring and analysis systems are used, including online tests, questionnaires, self-assessment and collective assessment systems. These tools allow tracking the dynamics of intercultural competence development, evaluating the effectiveness of interactive and digital methods, and adjusting curricula to meet the individual needs of students. The use of such analytical systems not only ensures an objective assessment of results, but also encourages students to actively participate in the learning process and fosters a culture of responsibility and self-reflection.

A key area of development for educational technologies in a cross-cultural context is the creation of adaptive learning platforms that integrate elements of artificial intelligence to personalize the educational process. Such platforms can analyze students' individual characteristics, learning styles, and cultural characteristics, offering appropriate tasks, resources, and methods of interaction. This allows for increased learning efficiency, ensures the integration of knowledge and practical skills, and develops sustainable competencies for intercultural communication in a global educational and professional environment (Table 2).

Table 2. Basic integration models for the use of tools and technologies in a cross-cultural educational space

Integration Model	Integration Components	Main Function
Combined	Role-playing games + online platforms + multimedia resources	Combining practical interaction with distance learning and interactive content
Project-Oriented	Project-based activities + simulations + collaborative discussions	Development of teamwork skills, intercultural partnership, and critical thinking
Personalized	Adaptive digital platforms + online tests + feedback systems	Personalization of the learning process, integration of individual needs and cultural context
Multimedia	Videos, interactive presentations, simulations + online discussions	Deep immersion in cultural contexts, promotion of empathy and active learning

The integration of pedagogical and digital tools into the learning process creates conditions for the systematic development of cognitive, social, and psychological competencies, stimulates active student participation in intercultural interactions, and promotes the formation of adaptive behavioral strategies in a multicultural educational environment. In this context, the educational space becomes a platform for the development of interpersonal competencies, empathy, tolerance, and the ability to engage in effective cross-cultural dialogue, which is key to preparing students for professional activity in a globalized world (Marques, 2023).

The practical application of tools and technologies in a cross-cultural educational space allows theoretical concepts to be translated into real learning situations and their effectiveness in developing students' intercultural competencies, social and psychological skills to be assessed. Practical cases demonstrate how the integration of interactive methods, digital platforms, and multimedia resources can stimulate active student participation, increase their motivation, and promote the formation of empathy and tolerance.

Case 1. Role-playing games in modeling intercultural conflicts. In one of the training modules, students were divided into mixed groups representing different cultural communities. Each group was given a specific situation related to intercultural conflict in a professional or social environment. The students' task was to find an effective solution, taking into account the cultural characteristics and social norms of other participants. The use of this interactive tool allowed students to practice active listening, communication, and negotiation skills, and develop their ability to adapt and regulate their emotions (Mukarom, 2024).

Case results: after participating in role-playing games, there was a 27 % increase in empathy, a 22 % increase in tolerance, and an 18 % increase in independence in decision-making.

Case 2. Project activities on intercultural integration. Students participated in interdisciplinary projects that included researching cultural traditions, organizing cultural events, or developing educational resources for international communities. The project activities contributed to the formation of collective work skills, the development of cooperation strategies, and adaptation to different communication styles. An important element of this case was the use of digital platforms to coordinate group work, jointly create materials, and conduct presentations.

Case results: after the completion of the projects, there was a 1.4 point increase in the average intercultural competence score, a 35 % increase in readiness to collaborate in multicultural teams, and a 29 % increase in creative thinking.

Case 3. Using digital platforms for global interaction. As part of the course, students participated in online partnerships with foreign universities through virtual classrooms and online forums. Tasks included joint discussion of topics, preparation of multimedia presentations, and participation in debates on international issues. This case illustrates how digital tools provide access to global resources and promote the development of remote intercultural communication skills.

Case results: students demonstrated a 31 % increase in communication skills, a 25 % increase in confidence in intercultural discussions, and the development of skills in using digital technologies for collective activities.

Case 4. Multimedia simulations and interactive presentations. In this case, students used interactive presentations, video materials, and simulations of intercultural situations to analyze real-life scenarios of behavior in international professional contexts. Multimedia resources allowed them to immerse themselves in the cultural context, see the social norms and values that are formed in other countries, and practice adaptive interaction skills.

Case results: a 28 % increase in self-reflection ability, a 33 % increase in interpersonal empathy, and a 26 % improvement in social adaptability in multicultural groups (Table 3).

Table 3. Comparative effectiveness of practical cases in the development of intercultural competencies

Case	Main Tool	Increase in Empathy (%)	Increase in Tolerance (%)	Development of Adaptability (%)
Role-Playing Games	Interactive conflict models	27	22	18
Project-Based Activities	Collaborative projects + digital platforms	25	20	35
Digital Platforms for Global Interaction	Online classes, forums, debates	31	25	22
Multimedia Simulations	Videos, presentations, interactive content	33	28	26

Analysis of practical cases shows that the greatest effect in the development of intercultural competencies is achieved through the combined use of interactive methods, digital platforms, and multimedia resources. The use of a single tool without a comprehensive approach does not ensure the full formation of psychological, social, and cognitive competencies, while the integration of several methods allows for a synergistic effect that promotes effective cross-cultural dialogue.

Practical cases confirm that the educational space in modern conditions should be organized as a dynamic system that integrates various tools, technologies, and teaching methods for the development of students' comprehensive competencies. At the same time, the cases demonstrate the need for constant monitoring and adaptation of teaching strategies in accordance with specific educational and cultural conditions, as well as the individual characteristics of students.

Organizing educational spaces as platforms for cross-cultural dialogue faces a number of complex problems and challenges related to socio-psychological aspects as well as technological and methodological limitations. One of the main problems is the cultural heterogeneity of participants in the educational process, which can manifest itself in different expectations, learning styles, social norms, and value priorities. Differences in cultural approaches to communication and interaction often lead to misunderstandings, conflicts, and reduced learning effectiveness if an appropriate level of facilitation and methodological support is not provided.

Another significant challenge is the insufficient preparation of teachers and educational program managers to work in a multicultural environment. The lack of

systematic training and professional development in the field of cross-cultural pedagogy limits the possibilities for the effective use of interactive methods, digital technologies, and multimedia resources. Teachers often face difficulties in modeling intercultural situations, adapting teaching materials to different cultural contexts, and assessing student competencies in a multicultural environment (Abdullah, 2024).

Technological problems also remain relevant. Insufficient technical equipment in educational institutions, limited access to modern digital platforms, and low digital literacy among students and teachers create obstacles to the integration of modern technologies into the educational process. This is particularly noticeable in project activities and online simulations, where effective interaction between participants largely depends on the reliability of technology and access to digital resources.

Socio-psychological challenges include differences in motivation levels, previous experience of intercultural communication, and students' psychological readiness to participate in cross-cultural activities. Some students may feel insecure or fearful of interacting with representatives of other cultures, which manifests itself in reduced activity during role-playing games, discussions, or group projects. A lack of empathy and self-reflection skills in some participants also slows down the process of developing intercultural competence at the individual and group levels.

Methodological problems lie in the absence of uniform standards for assessing cross-cultural competencies, which complicates the comparison of research results, the systematization of knowledge, and the formation of recommendations for optimizing educational programs. Different assessment methods, the use of inconsistent criteria, and a limited number of validated tools for measuring empathy, tolerance, and social adaptability create challenges for researchers and practitioners in the field of intercultural education.

In addition, the limited integration of interdisciplinary knowledge into the cross-cultural educational process is a significant problem. Educational programs often focus on specific subject competencies and do not sufficiently take into account the socio-psychological, cultural, and digital aspects of student interaction. This limits the potential of the educational space as an environment for the comprehensive development of intercultural skills and the formation of adaptive behavior strategies in a global context.

An equally important challenge is ensuring that students are motivated to actively participate in cross-cultural activities, especially in the case of asynchronous distance learning. The lack of direct social interaction can lead to reduced engagement, loss of interest, and superficial learning. To overcome this challenge, it is necessary to create systems that encourage active interaction, including elements of gamification, personalized learning, and feedback that maintain student interest and activity in a multicultural environment.

Finally, one of the strategic challenges is to ensure the continuous development of the educational space as an environment for cross-cultural dialogue. Current trends in globalization, the rapid development of digital technologies, and changing sociocultural contexts require constant updating of curricula, integration of new tools and methodologies, and systematic evaluation of the effectiveness of implemented practices. This involves the creation of mechanisms for adaptive management of the educational

environment, allowing for rapid response to changes, maintaining the relevance of curricula, and ensuring the comprehensive development of students' intercultural competencies (Table 4).

Table 4. Key issues and challenges in the cross-cultural educational space

Problem Category	Main Challenges	Consequences for the Educational Process
Socio-Cultural	Cultural heterogeneity, diverse social norms	Conflicts, misunderstandings, reduced interaction effectiveness
Pedagogical	Insufficient teacher training, lack of workshops	Ineffective modeling of intercultural situations, weak facilitation
Technological	Limited access to digital resources, low digital literacy	Complicated technology integration, reduced effectiveness of project-based activities
Socio-Psychological	Low motivation, fear of interaction, insufficient empathy	Decreased student engagement, superficial knowledge acquisition
Methodological	Lack of assessment standards, varying methodologies	Inability to systematically analyze results and compare effectiveness
Strategic	Rapid changes in global and digital environments	Need for continuous updating of curricula and teaching methods

Thus, the problems and challenges of the educational space are multidimensional and require a comprehensive approach to overcome them. They cover socio-cultural, pedagogical, technological, socio-psychological, and methodological aspects, as well as strategic planning and updating of educational programs. Overcoming these problems requires the integration of tools, technologies, and methodologies, improving the competence of teachers, and actively involving students in cross-cultural learning.

The study found that student participation in intercultural interactive activities significantly increases the level of development of the social and psychological competencies necessary for effective cross-cultural dialogue. For greater clarity, the results were systematized in tables and graphic materials reflecting the distribution of indicators between groups of students and the effectiveness of different teaching methods (Table 5).

Table 5. Distribution of students by level of intercultural competence before and after interactive activities

Competency Level	Before Participation, individuals (%)	After Participation, individuals (%)
High	12(15 %)	38(48 %)
Medium	40(50 %)	32(40 %)
Low	28(35 %)	9(12 %)

Analysis of Table 5 shows that after participating in interactive activities, the number of students with a high level of intercultural competence increased almost threefold, while the low level decreased to minimal values. This indicates the high effectiveness of project-based and interactive teaching methods in the formation of cross-cultural skills.

Table 6. Dynamics of the development of empathy and tolerance in students

Indicator	Before Activities, score	After Activities, score
Empathy	3,2	4,5
Tolerance	3,0	4,3
Social Adaptability	3,5	4,6

Table 6 demonstrates a significant increase in students' empathy, tolerance, and social adaptability after interactive learning activities. This indicates the positive impact of the educational space as an environment for cross-cultural dialogue on the development of psychological and social competencies.

Distribution of students by level of intercultural competence before and after interactive activities is shown in Figure 1.

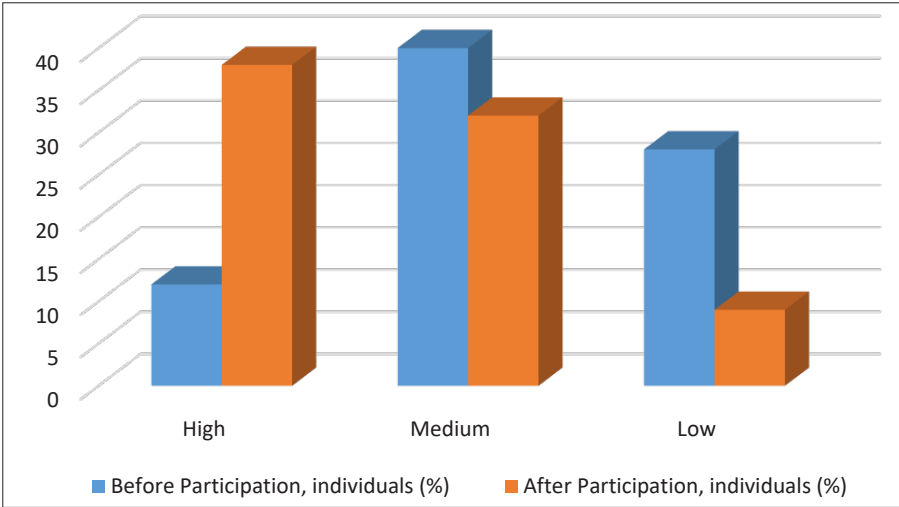


Figure 1. Distribution of students by level of intercultural competence before and after interactive activities

The data in Table 7 show that project activities and role-playing games have the greatest impact on the development of intercultural competence, while discussions and digital platforms play a supporting role, integrating the knowledge and experience gained into the practical activities of students.

Table 7. Comparison of the effectiveness of different teaching methods in the development of intercultural competence

Learning Method	Average Score Increase	Comment
Role-Playing Games	1,3	Stimulate practical interaction and emotional reflection
Project-Based Activities	1,5	Develop collaboration and adaptability skills
Discussions and Debates	1,1	Enhance critical thinking and ability to argue a position
Digital Platforms	1,2	Facilitate integration of global context and international experience

A graphical representation of these data (Figure 2) clearly demonstrates the dynamics of changes in competence indicators and allows us to assess the impact of individual teaching methods on the development of students' key psychological and social skills.

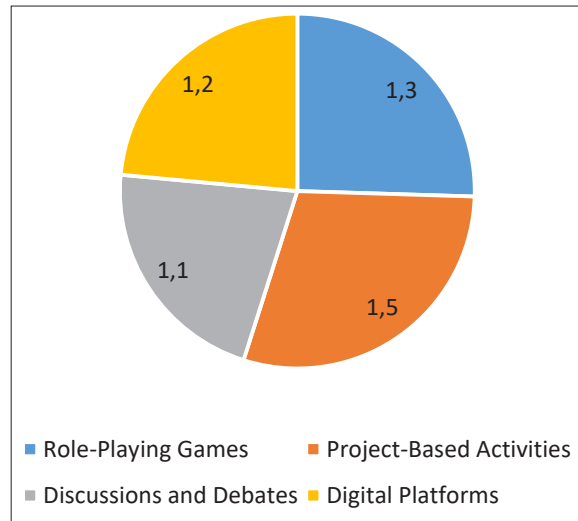


Figure 2. Dynamics of intercultural competence development by teaching methods

The analysis of the results confirms the hypothesis that an educational space organized using interactive and project-based methods creates favorable conditions for the development of psychological and social mechanisms that ensure effective cross-cultural dialogue. At the same time, the results indicate the need for a comprehensive combination of traditional and digital teaching methods to achieve maximum effect in the formation of intercultural competencies.

The results show that an educational space organized using interactive teaching methods, project activities, and digital tools has a significant impact on the formation of students' intercultural competencies, empathy, tolerance, and social adaptability. An analysis of competency levels before and after participation in cross-cultural activities showed a significant increase in the proportion of students with high levels of intercultural competence and a simultaneous decrease in low levels. This result confirms the effectiveness of interactive learning strategies in shaping socially significant skills in students, which is key in the context of modern globalized education.

Psychological mechanisms that are realized in the process of participation in a cross-cultural educational environment include the development of empathy, self-reflection, and critical analysis of one's own stereotypes. Expanding students' empathic skills enhances sensitivity to cultural differences and creates a foundation for constructive interaction with representatives of various cultures. Furthermore, the development of social reflection allows students to become aware of their own values, preferences, and biases, which is a necessary condition for effective cross-cultural dialogue. Practical confirmation of this is observed in the increased levels of tolerance and social adaptability among students after participating in interactive activities.

Social mechanisms activated in a multicultural educational environment manifest through the development of teamwork skills, effective communication, and constructive conflict resolution. The formation of mixed groups of students with diverse cultural, linguistic, and social characteristics stimulates active learning through mutual teaching and experience exchange. As a result, students acquire skills in flexible approaches to group work, building partnerships, and considering different perspectives, which forms comprehensive socio-psychological competence.

Project-based activities and role-playing exercises, which demonstrate the greatest effect on the development of intercultural competencies, provide students with opportunities to model real socio-cultural situations, predict others' behavior, and make decisions in a multicultural context. These methods combine cognitive and emotional experiences, stimulate active interaction, and develop the ability to self-regulate in stressful and unpredictable situations. Students actively engaged in such activities demonstrate a higher level of readiness for intercultural communication and a lower tendency toward conflicts related to cultural differences.

Digital technologies serve as an important component of the modern educational environment, as they provide access to global resources, international practices, and educational platforms that stimulate cross-cultural knowledge and experience exchange. The use of digital tools, such as virtual classrooms, online forums, and interactive platforms for collaborative discussion, creates conditions for continuous intercultural learning. At the same time, the effectiveness of digital methods largely depends on their integration with traditional forms of learning, as only a comprehensive approach allows for the combination of theoretical knowledge with practical interaction and emotional engagement of students.

The research results also demonstrate that the socio-psychological climate in the educational environment is crucial for the formation of cross-cultural competencies. Supporting open communication, creating a safe space for expressing opinions and mistakes, and encouraging mutual learning and partnership ensure effective acquisition of social skills and stimulate the development of constructive behavioral patterns in a multicultural context. Students who feel social support and mutual respect within the group demonstrate a higher level of participation in discussions, greater willingness to collaborate, and more rapid acquisition of intercultural communication skills.

Particularly important is the combination of cognitive and emotional components in learning. Interactive methods allow students not only to assimilate factual information about different cultures but also to practice active listening, adapt to the cultural characteristics of interlocutors, and make decisions based on mutual understanding. This forms a stable foundation for students' future professional activities, where the ability to engage in effective intercultural dialogue, adaptability, and empathy is essential.

The extensive use of graphical and tabular materials in the study allows for a clear demonstration of the effectiveness of various teaching methods. Tables show the dynamics of changes in competency levels, enabling the identification of the most effective activities. Graphs and charts visually represent trends in increased empathy, tolerance, and social adaptability, confirming the statistical significance of the results and demonstrating the positive impact of interactive methods on the development of intercultural competencies.

In summary, the results indicate that an educational environment organized as a space for cross-cultural dialogue performs several interrelated functions: it forms psychological competencies, promotes the development of social skills, provides practical experience in intercultural interaction, and integrates digital resources for global knowledge exchange. This approach not only enhances students' intercultural competence but also creates prerequisites for their social adaptation, professional readiness, and active participation in a globalized educational and professional environment.

Conclusions

The study of the educational space as an environment for cross-cultural dialogue revealed that contemporary education in the context of globalization requires a systematic approach to the formation of students' intercultural competencies, integration of pedagogical, digital, and multimedia tools, as well as the creation of conditions for active social interaction. The educational space serves not only as a place for knowledge transfer but also as a dynamic platform where cognitive, social, and psychological competencies develop, and tolerance, empathy, and the ability for constructive intercultural dialogue are formed.

Analysis of theoretical aspects and conceptual models showed that a cross-cultural educational space should be built on the principles of integrating knowledge from different disciplines, adapting teaching strategies to the cultural and social characteristics of students, and ensuring a systematic and sequential development of intercultural competencies. It was determined that effective formation of such a space is possible through a combination of traditional pedagogical methods with modern interactive approaches and digital technologies, creating a synergistic effect in student development.

Research into the psychological and social mechanisms of interaction in a cross-cultural environment indicated that the formation of adaptive behavioral strategies, emotional regulation skills, and empathy development are key for successful student interaction. Mechanisms such as social facilitation, group support, and modeling of intercultural situations allow students to practice constructive approaches to conflict resolution, develop positive interaction models, and enhance psychological readiness for multicultural encounters.

The practical part of the study, including interactive activities, role-playing, project-based work, and the use of digital platforms, confirmed the effectiveness of a comprehensive approach. Case results demonstrated that combining different tools and technologies enables a high level of intercultural competency development, increases students' motivation for active participation in the learning process, and develops skills for adaptation, communication, and collaboration in a multicultural environment. Notably, there was a significant increase in students' levels of empathy, tolerance, and social adaptability, highlighting the practical value of integrating tools and technologies into the educational process.

The identified problems and challenges of the educational space are complex and include socio-cultural, pedagogical, technological, socio-psychological, and

methodological aspects. Cultural heterogeneity of students, insufficient teacher preparation for work in multicultural environments, limited access to digital resources, low digital literacy, and the absence of unified standards for assessing intercultural competencies create additional obstacles for effective cross-cultural learning. These challenges require a systematic approach to managing the educational process, integrating tools, improving teacher qualifications, and actively engaging students.

Particularly important is the strategic perspective on the development of the educational space, which involves continuous updating of curricula, adapting methodologies to modern global conditions, and using advanced technologies to support distance and blended learning. The creation of adaptive digital platforms, interactive simulations, project modules, and multimedia resources ensures personalized learning, stimulates student engagement, and develops skills for effective interaction in diverse cultural contexts.

Thus, the study confirmed that the educational space as an environment for cross-cultural dialogue is a key factor in preparing students for a globalized professional and social environment. Its effectiveness is ensured through the integration of pedagogical, digital, and multimedia tools, systematic development of students' socio-psychological competencies, and active participation of all educational stakeholders. The design and implementation of practice-oriented learning models, the use of case studies, and interactive methods allow for comprehensive development of cognitive, social, and psychological skills, promoting effective cross-cultural dialogue and improving the quality of education in a global context.

Future research prospects include studying the long-term effects of using integrated tools and technologies on the development of students' intercultural competencies, as well as developing adaptive assessment models that would allow comprehensive evaluation of learning outcomes in multicultural educational environments.

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4.3. The Personality of an Educator in the System of Cross-Cultural Interaction

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Abstract

The study investigates the transformation of the educator's personality within the higher education system amidst globalization, rapid digitalization, and intensive cross-cultural interaction. The author argues that in contemporary neo-technocratic society, the educator ceases to be a mere transmitter of knowledge, becoming instead a key agent of cross-cultural mediation and a "hermeneutic bridge" between diverse linguocultural codes. Particular attention is paid to the problem of "ontological noise" and semantic divergence arising in multinational classrooms due to differences in students' culturally conditioned cognitive models and traditions. As an innovative mechanism to overcome these barriers, the study proposes utilizing the Latin terminological system as a universal operational code of the European intellectual tradition. It is demonstrated that referring to the etymological roots of Latin minimizes semantic interference, ensures the transparency of professional discourse, and restores the logical genesis of scientific concepts. In the context of digital transformation, the impact of mobile learning (m-learning), artificial intelligence, and STEM technologies on the educational process is analyzed. The research emphasizes that despite technological progress, the humanitarian component and pedagogical mastery remain decisive for developing critical thinking and personal self-realization. The key functions of the modern educator are identified: communicative, mediatory, culturally integrative, and reflective. The study concludes that combining innovative technologies with a reliance on the Latin "primordial code" creates a safe discursive environment that facilitates the effective training of specialists in a globalized academic space.

Keywords: *educator, cross-cultural interaction, higher education, digitalization, Latin terminology, semantic stabilization, ontological noise, mediation, mobile learning (m-learning), STEM education, professional discourse.*

Introduction

The problem of the relationship between teaching and development has been and remains a central issue in pedagogy. At different historical stages, its solutions have evolved, conditioned by shifts in methodological frameworks, the emergence of new interpretations of the essence of personality development and the learning process itself, as well as by a reassessment of the role of the latter in this development.

In the contemporary neo-technocratic society, under the influence of globalization and the information explosion, active transformations of scientific worldviews are taking place. This has been reflected in the research of both domestic and foreign scholars. Increasingly, there prevails an image in which a balance is achieved between material and spiritual values, technical and humanitarian knowledge, as well as feminine and masculine tendencies.

Within the domain of philosophical education, the personality of the educator emerges not merely as a transmitter of ready-made knowledge, but as a key agent of cross-cultural mediation. Accordingly, the consideration of this issue requires moving beyond purely didactic functions and addressing its anthropological and pragmatic dimensions.

In the process of teaching any academic discipline, every educator seeks to emphasize the state of formation and development of the individual under the influence of education, upbringing, and the assimilation of cultural elements, norms, values, and social roles that are essential for a given society.

Development is not a mechanical imposition of a ready-made social form upon the individual; rather, it is the formation of an integral personality, in which originality and independence of thought serve as prerequisites.

In the contemporary world, where information becomes instantly accessible and technologies evolve at an unprecedented pace, education must keep up with the times. It is important not only to provide learners with knowledge, but also to develop their critical thinking, creativity, and ability to adapt to change. Particular attention should be paid to the formation of a personality capable of self-development and self-realization. Students must be able to independently search for and analyze information, pose questions, and find answers to them. They should be taught not merely to memorize facts, but to understand their significance and to apply them in practice. An important aspect of modern education is also its humanistic orientation. Education should foster the development of individuals who respect human rights, are tolerant of other cultures, and are capable of cooperation.

The success of education in the era of globalization and the information explosion depends on many factors. These include the professionalism of educators, modern teaching methods, the use of advanced technologies, and, of course, student motivation. However, the most important factor is the understanding that education is not an end in itself, but a means of achieving both personal and societal well-being. The current stage of educational development is characterized by intensive digitalization, which transforms not only the tools of teaching but also the very logic of educational interaction. The educational environment is gradually shifting from an information-reproductive model to an interactive-adaptive one, oriented toward the personalized experience of the learner. Recent studies confirm that mobile and intelligent technologies are becoming not auxiliary but fundamental components of the educational ecosystem (Kyslova et al., 2025)¹, ensuring continuity of learning, flexibility (Feng et al., 2025)², and the individualization of educational trajectories (Lavidas et al., 2026)³.

¹ Kyslova, M. A., Semerikov, S. O., Slovak, K. I. (2025). Mobile learning evolution: a decade of developments (2014–2023). *Educational Technology Quarterly*, 2, 186–208. <https://doi.org/10.55056/etq.25>

² Feng, J., Yu, B., Tan, W. H., Dai, Z., Li, Z. (2025). Key factors influencing educational technology adoption in higher education: A systematic review. *PLOS Digital Health*, 4(4), e0000764. <https://doi.org/10.1371/journal.pdig.0000764>

³ Lavidas, K., Koskina, E., Pitsili, A., Komis, V., Arvanitis, E. (2026). Humanities and social sciences students' views on the use of AI tools for academic purposes: Practices, benefits, challenges, and suggestions. *Advances in Mobile Learning Educational Research*, 6(1). <https://doi.org/10.25082/AMLER.2026.01.005>

Literature Review

Contemporary society generates new demands on education, as social transformations influence human behavior and determine the resources necessary for societal development. The current social reality shapes cultural behavior and defines the range of resources that function as projections onto the social organization of society, through which the realities of social development are interpreted.

For a long time, scholars – both domestic and foreign – have sought to structure the communicative space by proposing developed frameworks of various types of communication, as well as models of the linguistic worldview across different national cultures. In doing so, researchers have focused on the problem of the relationship between the source of information and its communicator. The renewal of educational content is a key component of educational reform in Ukraine and presupposes its alignment with the contemporary needs of both the individual and society. Widely disseminated ideas such as “lifelong learning”, “education for all”, and “adult education” stimulate the emergence of new methods of knowledge transmission and promote the integration of advanced technologies into both the instructional system and the management of the educational environment, along with related practices. Therefore, it is reasonable to speak of an inclusive, innovative, and interconnected space of higher education (when considered as a foundational domain); knowledge exchange, as well as staff and student mobility, foster mutual cooperation and reform processes. This became particularly evident in the post-pandemic years, when the pandemic introduced significant adjustments to the educational system and modes of information delivery. With regard to higher education, new opportunities for inter-institutional development have emerged, as confirmed by current research. Education is becoming transnational, which once again affirms the validity of the principles of the Bologna Declaration.

Global experience demonstrates that addressing the challenges of education begins with the professional mastery of the teacher. Without qualitative growth in pedagogical professionalism, we are bound to remain in the past. Contemporary psychologists, in the current period of turbulence, conceptualize the primary task of pedagogy as a system of creativity in which life itself acts as the conductor. This entails constant tension and overcoming, the continuous integration of seemingly incompatible elements, and the creation of new forms of behavior.

Materials and Methods

The aim of this section is to provide a theoretical conceptualization of the role of the educator’s personality within the framework of cross-cultural interaction in the contemporary educational space, as well as to identify mechanisms for ensuring effective communication among representatives of different cultural and linguistic traditions in the system of higher education. In accordance with this aim, the following research objectives have been defined:

- 1) to analyze contemporary sociocultural transformations influencing the development of the educational environment under conditions of globalization and digitalization;

2) to elucidate the role of the educator's personality as a mediator of cross-cultural communication in the academic environment;

3) to examine the impact of innovative educational technologies (distance learning, mobile learning, digital platforms, and artificial intelligence) on the organization of the educational process in higher education institutions;

4) to determine the pedagogical conditions for the formation of effective cross-cultural communication within the educational process of a modern higher education institution.

The methodological framework of the study is based on an interdisciplinary approach that integrates philosophical, pedagogical, and linguocultural perspectives in the analysis of educational processes within a cross-cultural environment. The research employs elements of conceptual analysis to identify semantic relationships between the fundamental concepts of professional discourse and their etymological origins. This has made it possible to substantiate the role of Latin as a tool for minimizing semantic interference in a cross-cultural educational environment. The comparative method enabled the juxtaposition of different concepts of educational informatization, mobile learning, and the STEM-oriented approach within the humanities. In addition, the method of discourse analysis was applied to examine the specific features of the functioning of professional terminology in the academic communicative space.

Results and Discussion

According to the Yerkes-Dodson law, a sufficient level of motivation is necessary for the performance of an activity (Nickerson, 2021)⁴. Thus, there exists an optimal level of motivation at which performance is most effective (for a given individual in a specific situation). Experiments conducted on animals and subsequently on humans have demonstrated that low motivation is insufficient for success (just as excessive motivation may be detrimental, as it generates over-arousal and excessive rigidity). Undesirable emotional responses (such as tension, anxiety, stress, etc.) lead to a deterioration of communicative activity, significantly affect consciousness, and give rise to psychologically negative manifestations that undermine communicative culture and create barriers within the communicative space (Vakulyk, 2022)⁵.

Behavioral motivation is directly related to goals: when the content of a goal changes, the methods employed also change. The distribution of emphases within the communicative space depends on the relevance of the problem at hand. If we observe rapid transformations in contemporary society associated with the development of artificial intelligence, we simultaneously contribute to the formation of a new type of society engaged in the process of universal communication. Modern society generates new demands on education, as social changes influence human behavior and determine the resources necessary for societal development.

⁴ Nickerson, C. (2021). Yerkes-Dodson Law. Simply Psychology.

⁵ Vakulyk, I. I. (2022). Barrier-free communication: what is it? (Features of modern communication through the prism of existence in war conditions). *Scientific journal "Humanitarian Studies: Pedagogy, Psychology, Philosophy"*, 13(2). <http://journals.nubip.edu.ua/index.php/Pedagogica/article/view/16304>.

The continuous global advancement of information technologies has increased the relevance of the educational sector and enabled the modernization of the system of lifelong learning. Today, distance education is presented as a new educational paradigm, with its importance and necessity being widely substantiated. It is no longer merely an educational phenomenon; it has acquired social significance since every country has experienced both the negative and positive consequences of COVID-19. First and foremost, this involves self-organization (of space, one's own capacities, and abilities), the search for new pathways of personal development in line with emerging educational trajectories, and a cultural and intellectual leap accompanied by a fundamental transformation of self-education. Information culture is shaped by a variety of factors, among which the mental component occupies a particular place, alongside ethnocultural, socio-political, and historical development.

Traditionally, education is regarded as the foundation of the European way of life, a key condition for strengthening democracy and the market economy, as well as for ensuring social justice and human rights as the highest values of human existence (European Commission, 2020)⁶. Therefore, in 2020, amid the global pandemic, the Action Plan for the establishment of the European Education Area by 2025 was adopted. It encompassed six dimensions: the geopolitical dimension; improving the quality of education; modernization of higher education; strengthening measures for inclusive and gender-sensitive education; increasing motivation for learning and developing educators' competencies; and supporting green and digital transformations within the educational space (European Parliament, 2017)⁷.

Education constitutes the foundation not only for the comprehensive development of the individual, their competitive employability, and a responsible and active civic stance. It is, in essence, also the right to quality lifelong learning – a principle proclaimed by the European Pillar of Social Rights. When referring to the informatization of education, this concept is understood as a synthesis of instructional-methodological, socio-economic, managerial, organizational-legal, scientific-technical, and production processes aimed at addressing computational, informational, and telecommunication needs in the context of the globalization of the educational space. At its core lies the effective and active use of modern technologies, which enable both educators and students to remain continuously “here” and “now”, regardless of location.

Reflections on distance learning date back to the 1970s (for example, the Open University of the United Kingdom was founded in 1969), which subsequently led to the establishment of several open universities in different countries around the world. Today, distance learning programs have been implemented in the majority of countries. Having undergone radical transformations under conditions of globalization, the educational process has not only retained its significance but, on the contrary, has become more stimulating, engaging, and attractive. This is because the world itself

⁶ European Commission. (2020). Communication from the Commission to the European Parliament, the Council, the European Economic and Social Committee and the Committee of the Regions on achieving the European Education Area by 2025. <https://acortar.link/CRG6YZ>

⁷ European Parliament. (2017). European Pillar of Social Rights. https://www.europarl.europa.eu/doceo/document/TA-8-2017-0010_EN.html

has changed. As noted, “A world in constant flux severs numerous roots of the past, compelling individuals to exist simultaneously within different traditions and cultures, and to adapt to perpetually changing socio-cultural and technologically conditioned circumstances” (Dzoban, 2014)⁸.

Education, and learning as its integral component, are gaining increasing relevance due to the accessibility and flexibility of the educational process, inclusivity, the possibility of following an individual learning trajectory, and interactivity. The modernization of educational programs aligned with labor market demands enhances motivation for learning, promotes workforce competitiveness, strengthens the role of employers, and encourages individuals to pursue their own professional development.

In academic discourse, the terminological expression *homo informaticus* has even emerged, which is absent from the traditional classification of human “development” as a rational being. As O. Dzioban notes, “Under conditions of expanding informatization, each of the dialectically interconnected dimensions of the human being – physical, psychological, and social – requires special consideration, since only in this case can the new opportunities of the information society be fully utilized for human development. Without taking into account the specificity of these dimensions, informatization may entail negative social consequences” (Dzioban, 2014)⁹.

In EU countries, innovative sources of information are being introduced, new mechanisms for managing the educational sector are being implemented, and teaching methods are evolving through the integrated use of computer, multimedia, and communication technologies (Shanidze, 2014)¹⁰. “Today, the informatization of education has gone far beyond mere computerization and is understood not only as the technical and technological support of the learning process, but also as a transformation of the educational paradigm” (Shvets, 2004)¹¹.

The information society, closely linked to globalization, is a social phenomenon and a defining reality of contemporary life. Amid global transformations, contemporary education is undergoing a stage of radical re-evaluation of the methods of knowledge transmission. The integration of STEM technologies (Science, Technology, Engineering, Mathematics) into the humanities is no longer an optional element but has become a strategic necessity. This is particularly relevant in the context of cross-cultural philosophical communication, where digitalization functions both as a tool for overcoming barriers and as a source of new semantic challenges.

⁸ Dzoban, O. (2014). *Homo informaticus: Toward understanding the essence of the concept*. *Bulletin of Yaroslav Mudryi National Law University. Series: Philosophy, Philosophy of Law, Political Science, Sociology*, 1(20), 13–21.

⁹ Ibid., P. 15.

¹⁰ Shanidze, N. (2014). *Informatization of education in the light of the latest socio-philosophical ideas*. *Bulletin of Yaroslav Mudryi National Law University. Series: Philosophy, Philosophy of Law, Political Science, Sociology*, 1(20), 109–115.

¹¹ Shvets, D. (2004). *Sociocultural aspects of informatization of higher education* (Doctoral dissertation). Zaporizhzhia State Engineering Academy, Zaporizhzhia.

As researchers emphasize (Plakhotnik et al., 2023)¹², mobile devices have ceased to be merely means of communication, transforming instead into personal cognitive hubs. For a student operating within a different cultural environment, a smartphone becomes the first level of “hermeneutic protection” – a tool that enables the instant verification of a term’s meaning through cloud-based glossaries and etymological databases. However, the technical accessibility of 5G networks only intensifies the demands placed on pedagogical expertise. High data transmission speed does not guarantee depth of understanding. This creates the need for the development of “critical digital literacy”, and the task of the educator in a STEM-oriented environment is to teach students not merely to consume content but to critically filter it. In this regard, we draw on the work of scholars (Mekheimer, 2025)¹³, who emphasize terminological stability: while a mobile application may provide a translation of a word, only professional training enables the recognition of the Latin primary code of a term, ensuring the accuracy of its use in scientific discourse.

STEM education is grounded in precision, logic, and systematicity. These same characteristics are inherent in the Latin language, which for centuries functioned as an “algorithmic language” of European science. We argue that teaching terminology on the basis of Latin constitutes a natural humanities component of STEM. When a future specialist (whether an engineer or a mathematician) becomes aware of the derivational link between a Latin root and a modern technological term, their thinking acquires the qualities of systematicity.

Within the framework of digital transformation, mobile applications that integrate learning into students’ everyday activities acquire particular significance. They shift the role of the instructor from a mere transmitter of knowledge to a facilitator of cognitive activity, fostering learner autonomy (Al Mulhem, 2025)¹⁴. Moreover, the use of microlearning and mobile platforms enhances student engagement and the effectiveness of knowledge acquisition (Muali Karlina, 2025)¹⁵. In this context, pedagogical expertise is manifested in the creation of innovative content, where mobile applications are employed to visualize terminological fields. For instance, the development of sketches, prototypes, and interactive semantic maps (Borysenko, 2018)¹⁶ allows students to “see” the architecture of a concept. This transforms the smartphone from a potential

¹² Plakhotnik, O., Zlatnykov, V., Strazhnikova, I., Bidiuk, N., Shkodyn, A., Kuchai, O. (2023). The use of information technologies for high-quality training of future specialists. *Amazonia Investiga*, 12(65), 49–58. <https://doi.org/10.34069/AI/2023.65.05.5>

¹³ Mekheimer, M. A. (2025). Effective technology integration in higher education: a mixed-methods study of professional development. *Education and Information Technologies*, 30, 25013–25058. <https://doi.org/10.1007/s10639-025-13750-y>

¹⁴ Mulhem, A. A. (2025). A model for sustainable mobile education beyond the COVID-19 pandemic. *Frontiers in Education*, 10. <https://doi.org/10.3389/feduc.2025.1657635>

¹⁵ Muali, C., Karlina, L. (2025). The effect of microlearning integration in digital platforms on student engagement: An experimental study in higher education. *Journal of Education Technology*, 9(1). <https://doi.org/10.23887/jet.v9i1.92613>

¹⁶ Borysenko, D. V. (2018). The use of mobile application tools for developing design products in the training of future design specialists. *Information Technologies and Learning Tools*, 68(6), 47–63. <https://doi.org/10.33407/itlt.v68i6.2224>

source of distraction into a powerful tool for cognitive modeling. Considering current trends in technological advancement, the use of smartphones in the educational process becomes indispensable (Pudova, 2018)¹⁷. However, the issue of “information hygiene” arises.

The educator must act as a guarantor that technologization does not lead to oversimplification of knowledge. Digitalization should complement traditional learning, creating a hybrid environment where the speed of data access is combined with the depth of hermeneutical analysis.

STEM education, combined with philosophical reflection and linguistic training (particularly Latin), shapes a new type of specialist – capable of operating under conditions of high technological uncertainty. Mobile technologies do not replace the educator but expand their capacity as a mediator of meanings. Within this approach, digital tools serve to actualize the “linguistic codes” of culture, ensuring the integrity of scientific cognition in an era of global transformation. Thus, the digitalization of education involves not merely the implementation of technology but the transformation of the cognitive model of learning – from the transmission of knowledge to the construction of an individual educational experience.

Being endowed with the art of mastering high culture, a desire to study foreign languages, and the aspiration to continually renew and enrich one’s knowledge is no longer merely a challenge of our time; it has become a necessity for multidisciplinary activity, expanding the spectrum of knowledge, and anticipating methods, trends, and laws governing the development of scientific fields. It is also a form of cultural dialogue within the framework of a global civil society. In the process of teaching any academic discipline, every educator seeks to emphasize the formation and development of the individual under the influence of learning, upbringing, and the assimilation of cultural elements, norms, values, and social roles that are essential within a given society. At the same time, we understand that development is not the mechanical imposition of a ready-made social form onto an individual; rather, it is the formation of a holistic personality in which unconventionality and independent thinking are both a prerequisite and an outcome. Through a system of knowledge, norms, and values, the individual functions as an active member of society.

We live in an era where life positions are grounded in both real and imagined values. Here, a crucial detail is finding the balance between the application of knowledge and skills in accordance with societal norms. We are speaking of mastery – the experience accumulated over the course of an educator’s professional activity – the ability to recognize an active, self-aware individual capable of creative engagement.

John Amos Comenius, by proposing the idea of universal education – that education is necessary for all – developed his own system, which educators continue to follow in the 21st century. He taught that a human being is the most perfect and beautiful creation, a microcosm in which the harmony of body and soul coexists. In his treatise *On the Culture of Natural Gifts*, he emphasized that education and upbringing should form the foundation of the state, as the future of both the state and its people depends on

¹⁷ Pudova, S. (2018). The use of mobile phones in the educational process. *Physical and Mathematical Education*, 2(16), 97–101. <https://doi.org/10.31110/2413-1571-2018-016-2-018>

them (Montaigne, 2012)¹⁸. The principles, methods, and forms of instruction outlined in Comenius's *Great Didactic* became the basis for many contemporary pedagogical theories.

"A musician", Comenius wrote, "does not strike the strings with a fist or a stick, nor does he smash the instrument against a wall when the lyre or harp strings produce dissonance; rather, he patiently tunes them, applying all his skill until the strings achieve harmony. In the same way, we must adapt to the properties of the mind, bringing intellects into harmony and fostering a love of learning, if we do not wish to make the lazy stubborn or the weak entirely senseless" (Horilyi, 2001)¹⁹.

One can thus speak of the extrapolation of the effective arsenal of *Cognosce te ipsum*. Humanity was proclaimed the highest value, as evidenced in the works of Vittorino da Feltre in Italy, Luis Vives in Spain, François Rabelais and Michel de Montaigne in France, Erasmus of Rotterdam in the Netherlands, among others. Their humanistic ideas spread widely across most European countries, marking a "new milestone" in holistic development achieved through education and upbringing.

Scholars often note that enhancing linguistic competence requires imparting a terminological orientation to the entire learning process. A crucial condition for the successful study and mastery of professional disciplines is the terminological literacy of students – the future specialists. Terminology is not a secondary or auxiliary component of science; it is obligatory and constitutes one of its most important elements. Any comprehensive system for the formation of terminological fields and microfields within a discipline – be it medicine, biology, jurisprudence, or economics – where individual words are interconnected thematically, conceptually, and linguistically, and engage in paradigmatic and syntagmatic relations, must not merely be familiar to students; it must be studied. The professional language should be explored, as it differs substantially from everyday language as a means of communication. The so-called professional vocabulary is needed not only to satisfy grammatical and syntactic requirements (for which specialized dictionaries and reference works exist) but is indispensable for addressing the problem of the universality of the worldview – linguistic, conceptual, naïve, or scientific (see Section 2.2).

Traditional approaches often prove insufficient to ensure a high level of language competence and sustain student motivation in the long term. In this context, innovations become not just desirable but essential elements of the educational paradigm. The integration of modern software into the learning process has progressed so rapidly that chatbots now significantly ease the work of educators in preparing lessons, creating emotionally engaging presentations, tests, and games – they have become indispensable daily consultants, encouraging students to remain intellectually active. Acquiring knowledge and skills anytime, anywhere, and under any conditions is no longer a fantasy but a reality. Mobile learning (m-learning) represents an important form of organizing the educational process, closely linked to distance and electronic learning (e-learning), which drives fundamental changes in the structure of learning

¹⁸ Montaigne, M. (2012). *Essays: Selected works* (A. O. Perepadia, Trans.; V. L. Skurativskiy, Afterword). Kharkiv: Folio. (Original work published 1580).

¹⁹ Horilyi, A. (2001). *History of social work in Ukraine*. Ternopil: TANG.

and expands its possibilities. Consequently, knowledge and skill levels improve, research competencies are developed, communication barriers are overcome, thinking is enhanced, and motivation to acquire both life and professional skills increases.

Artificial intelligence enables educators to adapt curricula not to a universal approach but to the individual teaching style and learning pace of each student. Moreover, thanks to AI's ability to analyze vast volumes of educational data, curricula and methodologies can be continuously refined and optimized. This facilitates the creation of flexible and dynamic learning plans that can be adjusted in real time to meet students' needs. While some instructors use mobile technologies sporadically, and others purposefully and consistently, the number of participants in mobile learning continues to grow, contributing to the overall enhancement of learners' knowledge and skills.

In summary, it is evident that the current stage of societal development is characterized by the deep integration of advanced technologies, which fundamentally transform the educational paradigm. The ubiquitous availability of the global Internet and rapid progress in artificial intelligence play a decisive role in shaping innovative methodologies for teaching foreign languages. M-learning is no longer merely a supplement to traditional methods; it has become an independent and powerful form of organizing the educational process. Continuous access to learning resources and opportunities to practice a language anytime and anywhere expands the boundaries of the learning environment and helps overcome geographical and temporal constraints.

The contemporary educational space of higher education institutions operates within conditions of globalization, academic mobility, and intensive cross-cultural interaction. In such an environment, the educator acts not only as a transmitter of knowledge but also as a mediator between different linguocultural codes. In cross-cultural classrooms, the interpretation of fundamental concepts depends on culturally conditioned cognitive models, which gives rise to semantic variability. Under these conditions, the issue of semantic divergence in professional discourse becomes particularly significant. Differences in cognitive schemas, cultural presuppositions, and linguistic traditions result in an interference effect of meanings, which may lead to latent communicative failures. The learning process in a cross-cultural environment is often accompanied by a form of "ontological noise", where discrepancies in interpretation are not consciously recognized by participants but still affect the quality of knowledge acquisition.

In this context, there is a need to develop mechanisms for the semantic stabilization of the professional conceptual sphere. One such mechanism, in our view, is the Latin terminological system, which functions as a universal operational code of the European intellectual tradition. Referring to the Latin "primordial code" allows for the minimization of polysemantic layers in national languages and the restoration of the logical genesis of basic concepts. The role of Latin has been reinterpreted: not as an archaic element of the academic tradition, but as a universal operational code capable of ensuring semantic stabilization in professional discourse. In cross-cultural educational settings, the Latin terminological system serves as a semantic stabilizer, minimizing the influence of national-language connotations on the interpretation of fundamental concepts.

Engaging with the etymological and derivational potential of Latin restores the internal logic of concept genesis and reveals their structural integrity. In this

process, the educator acts as a hermeneutic moderator, managing the explicitness of discourse: unfolding hidden semantic components where there is a risk of interpretive divergence, while simultaneously avoiding overloading the communicative channel. This approach fosters discursive security within the classroom and transforms potential misunderstandings into a resource for intellectual development.

Imagine a classroom where preparatory students from different countries – Asia, Europe, and Africa – are seated together. You speak about “memory”, “perception”, and “cognition”, and each student develops their own understanding of these concepts. Some conceive of memory as entirely conscious, others as an automatic process, and still others imbue the term with cultural or emotional nuances. This is where the Latin terminological system comes into play. It becomes a shared reference point. For example, *memoria voluntaria* denotes “conscious memorization”, eliminating the need for translations into ten different languages or extensive explanations. Similarly, *cognitio affectiva* refers to “knowledge through emotion”. Students often struggle to integrate cognitive and emotional components of understanding because their native languages provide distinct terms for these aspects. Latin establishes a clear boundary, allowing all participants to communicate in a common conceptual language without getting lost in translation.

In this process, the instructor is not merely delivering a lecture. They act as a moderator of meanings, identifying points of confusion and guiding students: “Observe, here the Latin term provides a point of reference”. Where discussion is appropriate, the instructor allows freedom: “Let us explore how your cultural perspective influences your understanding of this process”.

The result is evident: international preparatory students (as well as regular students) no longer experience “ontological noise”, where everyone speaks but no one truly understands each other. Instead, they gain a structured conceptual map that is simultaneously organized and open to individual interpretation. The classroom becomes a safe environment for intellectual exercises in memorization, critical thinking, and collaborative analysis.

Thus, the Latin terminological system functions as a living instrument of a psychological navigation compass. It enables students from different cultural backgrounds to converge within a single semantic field and work in areas where language and culture often present obstacles. The innovation of this approach lies in using the Latin “primordial code” as a tool to minimize semantic uncertainty. By demonstrating the etymological roots of fundamental concepts – *substantia*, *ratio*, *subjectum*, *intentio* – the instructor reveals to students the internal logic of their genesis. This reduces semantic interference, ensures conceptual transparency, creates a discursively safe environment, and transforms potential misunderstandings into a resource for intellectual growth.

Therefore, Latin is not a decorative element of academic tradition but a cognitive-pragmatic instrument for stabilizing the professional conceptual sphere. In cross-cultural classrooms, where national languages often introduce subjective nuances, Latin terminology serves as a mechanism for semantic stabilization. The proposed model can be applied in teaching philosophical and humanities disciplines in multicultural groups, in the development of courses on academic writing and professional terminology, and in preparing specialists for work in the context of internationalized education.

An innovative pedagogical strategy based on the Latin terminological system allows for the minimization of “ontological noise”, ensures the semantic integrity of professional discourse, and enhances the effectiveness of cross-cultural communication in contemporary higher education institutions. The novelty of the proposed approach lies in considering Latin not as a historical element of the academic heritage, but as an effective cognitive-pragmatic tool for meaning management within the modern educational space of higher education.

Within the above-presented context – a system of cross-cultural interaction founded on effective communication – it is important to highlight the key functions of the educator: communicative, mediatory, culturally integrative, and reflective. In the sphere of philosophical education, the instructor is not merely a transmitter of ready-made knowledge but a central agent of cross-cultural mediation, facilitating a dialogical encounter between diverse intellectual traditions. Examining the role of the educator in a cross-cultural system requires moving beyond purely didactic functions and addressing anthropological and pragmatic dimensions. In this context, the instructor operates as a “hermeneutic bridge”, enabling the aforementioned “fusion of horizons” between the authentic philosophical text, the student’s cultural background, and the universal meanings of professional discourse. In a cross-cultural environment, this role becomes pivotal, as the educator stands at the intersection of multiple linguocultural codes. Pedagogical mastery in such a context is understood as the ability to create discursive safety, allowing each philosophical concept to transition from the “foreign” to the “own” through professional interpretation.

First, to overcome linguistic, social, or cultural barriers, the educator must remain open to interaction. Only through dialogue can an atmosphere of mutual respect with the learning audience be established, and cross-cultural communication skills developed. This represents a form of adaptability – the ability to flexibly adjust speech registers according to the audience’s cognitive needs. In cross-cultural interaction, the instructor must constantly balance the complexity of philosophical theory with the accessibility of its presentation. This requires managerial skills: the ability to unfold latent meanings (make them explicit) and condense secondary details to avoid overloading the communicative channel. The educator thus becomes a moderator, regulating the “density” of meaning and preventing a “semantic gap”, where the student fails to keep pace with the unfolding logic of thought.

Second, any educational interaction extending beyond a single culture is inherently accompanied by a high level of communicative noise. Drawing on the concept of semantic interference, we assert that the master educator must act as a “filter”, identifying semantic distortions. In philosophical discourse, noise often arises not from a lack of words but from their excessive polysemy. When a student from a foreign cultural environment attempts to comprehend the category of “freedom” or “being”, they unconsciously impose the presuppositions of their own tradition. The educator’s task is to conduct hermeneutic monitoring: identifying these hidden layers and returning the student to the authentic content of the concept. Mastery here is expressed in the ability to legitimize situations of misunderstanding, transforming them from communicative failure into a point of intellectual growth.

The mediatory function involves acting between different cultural positions and value systems. The educator functions as a cultural mediator, helping participants in the educational process understand the peculiarities of other cultures, interpret their symbols, norms, and behavioral models. This contributes to the formation of a tolerant educational environment oriented toward mutual understanding and cooperation.

Thirdly, the culturally integrative function is aimed at incorporating cultural diversity into the educational process. The educator creates conditions for the mutual enrichment of cultures by employing a variety of pedagogical approaches, educational practices, and instructional content. As a result, students develop the ability to perceive cultural diversity as a value. Given that cross-cultural communication is a process characterized by a high degree of unpredictability, the educator must demonstrate resilience in situations where meaning is elusive or misinterpreted. Mastery is manifested in the ability to maintain a pause, providing students with space for independent logical exploration without imposing ready-made frameworks, while guiding them through a system of reference points.

Fourthly, the educator fosters the development of critical thinking, promotes awareness of cultural differences, and assists students in forming their own cultural identity within the context of the global educational space. Accordingly, the reflective function becomes crucial, involving the consideration of one's own pedagogical practice as well as the cultural assumptions of the participants in the educational process. Thus, the modern educator functions not merely as a bearer of knowledge but as an organizer of cross-cultural dialogue, a coordinator of educational interaction, and a mediator of cultural meanings. The implementation of these functions contributes to the formation of an open educational environment capable of responding effectively to the challenges of a globalized world.

Conclusions

The conducted study provides grounds for asserting that the contemporary stage of educational development occurs amid profound sociocultural transformations driven by globalization, the rapid informatization of society, and the expansion of academic mobility. The educational space of higher education institutions increasingly functions as a multidimensional communicative environment in which representatives of diverse linguistic, cultural, and worldview traditions interact. Under such conditions, the role of the educator acquires fundamentally new significance, transcending the traditional role of a knowledge transmitter and becoming an active agent of cross-cultural mediation.

It has been established that the effectiveness of the educational process largely depends on the instructor's ability to organize learning interactions as a space for meaningful dialogue. In a cross-cultural academic environment, the educator acts as a moderator of intellectual communication, ensuring the coordination of different cognitive models shaped by cultural, linguistic, and historical traditions. In this context, pedagogical activity assumes a hermeneutic character, as it involves not only the transmission of knowledge but also the interpretation and alignment of meanings emerging in the process of cross-cultural dialogue.

The study demonstrates that one of the key challenges of contemporary education is the problem of semantic variability of professional concepts, which manifests in the process of cross-cultural communication. Differences in linguistic systems, cultural presuppositions, and cognitive structures can lead to the phenomenon of so-called “ontological noise”, when participants use identical terms but attribute divergent semantic interpretations to them. Overcoming such barriers requires the development of new methodological approaches to the organization of the learning process, aimed at ensuring the semantic transparency of professional discourse.

It has been demonstrated that one of the effective mechanisms for the semantic stabilization of the professional conceptual sphere can be the Latin terminological system, which historically developed as a universal operational code of the European scientific tradition. The use of Latin in the educational process allows for the restoration of the etymological logic underlying the formation of fundamental scientific concepts, reveals their structural interconnections, and minimizes the influence of national-linguistic interpretations. Consequently, Latin is perceived not as a relic of academic tradition but as an effective cognitive-pragmatic tool for organizing scientific thinking and facilitating cross-cultural communication. This enables the overcoming of intellectual alienation: students begin to perceive complex concepts not as arbitrary collections of sounds, but as clear semantic constructions underpinning the entire European intellectual tradition. In this way, Latin, in the hands of the educator, becomes a “hermeneutic scalpel” that purifies philosophical concepts of incidental connotations, ensuring the pragmatic transparency of dialogue.

Such a strategy becomes particularly relevant in the context of intensive digitalization of education. The proliferation of mobile technologies, distance learning systems, and artificial intelligence tools is transforming the educational paradigm, shifting it from a model of reproductive knowledge acquisition toward a model of constructing individualized learning experiences. In this process, the role of the educator evolves: they become a facilitator of cognitive activity, an organizer of intellectual practices, and a coordinator of information flows that shape the learning environment.

At the same time, research has shown that technological innovations alone do not guarantee an improvement in the quality of education. On the contrary, the growing volume of information and the speed of its dissemination may lead to superficial understanding and a loss of conceptual depth. For this reason, the humanitarian component of education assumes a particularly important role in contemporary learning processes, fostering critical thinking, reflective abilities, and an understanding of the cultural context of knowledge. In this regard, integrating STEM-oriented approaches with philosophical reflection and linguistic training lays the foundation for cultivating a new type of professional – capable of operating effectively in conditions of global informational interaction and cultural diversity.

Thus, the educator’s personality in a cross-cultural interaction system emerges as a complex synthesis of scientific erudition, linguistic competence, pedagogical mastery, and psychological reflexivity. This integrated model of professional activity enables the effective functioning of the educational process under conditions of internationalization and the formation of a global academic space. Accordingly, the proposed approach,

which combines the use of innovative educational technologies with reliance on the Latin terminological system as a universal semantic code, contributes to the creation of a discursively stable and cognitively open educational environment. Such a model of learning interaction not only enhances the effectiveness of cross-cultural communication but also fosters the development of critical thinking, intellectual autonomy, and professional competence among learners.

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4.4. Philosophy of Education and Cross-Cultural Consciousness of Future Professionals

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Abstract

This research explores the transformative role of the philosophy of education in fostering cross-cultural consciousness amidst global instability and the socio-political modernization of Ukrainian society. Moving beyond traditional technocratic models, the study advocates for a human-centered paradigm where education serves as a sociocultural archetype for societal reproduction and innovation. The theoretical framework integrates a wide genealogy of ideas, from classical humanism and dialogical learning to modern theories of intercultural sensitivity and postcolonial hybridization. The study employs a multidisciplinary methodology – including axiological, hermeneutic, and systems analysis – to examine how education can transition from a mere transmission of knowledge to a “simulator” of democracy and resilience. Key findings highlight that in the context of systemic bifurcation and “fluid modernity”, cross-cultural consciousness acts as an essential tool for cognitive security and professional adaptability. The research emphasizes that education must bridge the gap between national identity and global unification, transforming traumatic experiences into post-traumatic growth. Ultimately, the study concludes that developing cross-cultural consciousness is not merely a professional skill but a foundational necessity for future specialists to act as ethical, subjective agents in a stochastic global environment. In such a chaotic information landscape, only a strong value skeleton allows a specialist to filter out fakes and manipulations, ensuring cognitive safety, making decisions in ethical dilemmas, preserving identity, and enriching global culture with the Ukrainian context. Humanism in education ensures the holistic development of a person; humanistic education forms a personality in its multidimensionality, combining the intellectual-mental component with the sensory-emotional. By prioritizing humanism over instrumentalism, higher education can effectively contribute to the sustainable restoration of human capital.

Keywords: *cross-cultural consciousness, philosophy, education, values, human-centered resilient learning, “Education through Research” model*

Introduction

Education in the modern world is a space for overcoming civilizational crises. In the context of political instability, globalization, and the modernization of Ukrainian society, the transition to an innovative education model is particularly important. Philosophy of education today appears not simply as a theoretical discipline, but as a “borderline” sociocultural archetype that shapes how society reproduces itself through the assimilation and creation of new knowledge.

The crisis of the traditional (technocratic) model of education requires a new paradigm in which the center is a person able not only to adapt to change but also to act

as an active creator, a subject of creative, transformative activity. In the conditions of the 21st century, the key task of education is the development of thinking oriented towards the future of dynamic sustainability, integrating the innovative achievements of science, politics, and knowledge management.

The modern paradigm of higher education is undergoing fundamental transformations under the pressure of globalization, a process Immanuel Wallerstein¹ characterized as a period of systemic bifurcation. In conditions when the old systemic hierarchies of “core-periphery” are becoming increasingly unstable, the philosophy of education must go beyond the narrow technological approach, focusing on the formation of cross-cultural consciousness as a tool for survival and development.

Literature Review

We consider philosophical studies of educational problems through the genealogy of ideas, from classical humanism to postcolonial criticism to the modern concept of resilient education. The entire body of scientific literature on the topic can be divided into three key vectors: classical and modern philosophy of education, theories of intercultural communication, and socio-philosophical concepts of globalization. The fundamental concepts of the philosophy of education view education as a process of forming a holistic personality rather than just the transmission of knowledge. In particular, John Dewey², in his work “Democracy and Education”, presented education as a social process and a way of life. Paulo Freire³ in “Pedagogy of the Oppressed” substantiated the concept of “dialogical learning”, which is critically important for cross-cultural interaction. Ukrainian researcher V. Kremin⁴ defends the principle of humanism in education, and V. Andrushchenko⁵ explores the social context of the philosophy of education. O. Bazaluk⁶ proposes the concept of cosmic education, which allows for adapting world trends to the national context of reconstruction. Theories of cross-cultural consciousness and competence are presented in the work of authors who study the mechanisms of perceiving the “Other”. In particular, Milton Bennett⁷ developed the “Model of Evolution of Intercultural Sensitivity” (DMIS). His works explain the

¹ Wallerstein, I. *Analysis of World Systems: Introduction* / trans. from English O. Motlyak. Kyiv: Lybid, 2006. 224 p.

² Dewey, J. *Democracy and Education* / trans. from English by M. Oliynyk. Lviv: Litopys, 2003. 294 p.

³ Freire, P. *Pedagogy of the Oppressed* / translated from English by O. Demyanchuk. Kyiv: Universe, 2003. 168 p.

⁴ Kremen, V. G. *Philosophy of Human Centrism in the Educational Space*. Kyiv: Znannia Ukrainy, 2011. 520 p.

⁵ Andrushchenko, V. P. (2011) *Dawn of Europe: The Problem of Value Orientations of Modern European Education*. Kyiv: Znannia Ukrainy. 1088 p.

⁶ Bazaluk O. O. *Philosophy of Education: Teaching Manual*. Kyiv: Kondor. 164 p. <https://nasplib.isoftware.kiev.ua/server/api/core/bitstreams/715151d1-b73a-4398-ac88-06d7f4ec02ca/content>

⁷ Bennett, M. (2015). *Conceptual Boundaries of Intercultural Learning* / translated from English by Kyiv: Spirit and Literature. 320 p.

transition from ethnocentrism to ethnorelativism. Darla Dierdorff⁸, proposed the “Pyramid Model of Intercultural Competence”, which focuses on internal attitudes (respect, openness) as the foundation for the external effectiveness of a specialist. Edward Hall⁹ is the founder of intercultural communication as a scientific discipline. Through the concepts of “high- and low-context cultures”, he revealed the deep mechanisms of misunderstandings in the world.

Scientific works devoted to the socio-philosophical analysis of globalization and postcolonialism explain the context in which a modern specialist operates. In particular, Gomi K. Bhagga¹⁰, in his book “The Location of Culture”, proposes the concept of the “Third Space”, where the hybridization of cultures takes place. The author identified this process as key to cross-cultural consciousness. Edward Said¹¹, in his work “Orientalism”, analyzes the stereotypes the West holds about the East, helping specialists avoid cognitive traps when working in the Global South.

The development of issues related to a value-oriented approach in education, the formation of Resilience among all participants in the educational process, and the connection of professional ethics with the challenges of modernity are examined in the works of several researchers. In particular, the concept of sensocentrism, developed by Viktor Frankl¹², is relevant to the formation of Resilience among specialists in a post-traumatic society. Zygmunt Bauman’s¹³ position on “fluid modernity” claims to explain the stochasticity (unpredictability) of social processes, for which a university graduate should be ready.

The axiological component defines the field of philosophy of education in the present as its educational basis. Traditionally, awareness of the state of education, its prospects, successes, or problems is made dependent on the effectiveness of the values that underpin it. The phenomenon of values is the subject of research by representatives of various philosophical and scientific schools and individual industries. Scientists interpret it as a phenomenon with sociological, sociocultural, psychological, and pedagogical components. Sociologists interpret the concept of “value” as a special phenomenon of social existence, thanks to which the needs and interests of the individual as a social subject are transferred to objects and social achievements, forming social characteristics

⁸ Dierdorff, D. K. (2006). Identification and assessment of intercultural competences as a student outcome of internationalization. *Journal of Studies in Intercultural Education*, 10(3), 241–266; Dierdorff D. K. The SAGE Handbook of Intercultural Competence. Thousand Oaks: SAGE Publications, 2009. 560 p.

⁹ Hall, E. T. (1989). *Beyond Culture*. Anchor Books; Hall E. T. (1990) *Understanding Cultural Differences: Germans, French and Americans*. Intercultural Press; Hall E. T. (1968) *The Silent Language*. Fawcett.

¹⁰ Bhabha, H. K. (1994). *The Location of Culture*. Routledge: London/New York. 285 p.; Bhagha G. K. *Location of Culture* / trans. from English Kyiv: Spadshchyna, 2010. 448 p.

¹¹ Said E. V. (2001). *Orientalism* / trans. from English V. Shovkun. Kyiv: Osnovy, 2001. 484 p.

¹² Frankl, V. (2016). *Man in Search of True Meaning. A Psychologist in a Concentration Camp* / Viktor Frankl; trans. from English by O. Zamoyska. Kharkiv: Book Club “Family Leisure Club”. 160 p.

¹³ Bauman, Z. (2004). *Globalization. Consequences for Man and Society* / trans. from English I. Andrushchenko. Kyiv: Publishing House “Kyiv-Mohyla Academy”. 182 p.

from the position of their role in the existence of this subject (M. Weber¹⁴, E. Durkheim, T. Parsons¹⁵, M. Rokeach). From the position of the sociocultural approach of representatives of foreign (F. Klakhon¹⁶, A. Kroeber¹⁷, E. Tylor¹⁸, F. Strodtebek) and Ukrainian schools (I. Bekh¹⁹, I. Zvereva, I. Zyazyun, V. Kremin, O. Sukhomlynska²⁰), society appears as a developing system, within which the dynamics of values of both individual representatives of various social groups and society as a whole are observed. Within the psychological perspective, the nature of values is considered as an expression of natural human needs (G. Kostyuk, A. Maslow, K. Rogers²¹, S. Schwartz). The educational and pedagogical branch is based on the awareness of the concept of value as a cognitive system that connects the social consciousness embedded in the education system with the teacher's activities (M. Drahomanov, J.-J. Rousseau, G. Skovoroda, V. Sukhomlynsky, K. Ushinsky).

Materials and methods

The object of the analysis was a wide layer of materials that allows us to consider the problem of cross-cultural consciousness from different perspectives:

- Fundamental philosophical and pedagogical works: Texts of classics (J. Dewey, P. Freire) and modern theorists of globalization (I. Wallerstein, G. Bhagwa, Z. Bauman).
- Regulatory and legal framework: Laws of Ukraine "On Education", "On Higher Education", Strategy for the Development of Higher Education in Ukraine for 2022–2032, as well as international declarations of UNESCO and the Bologna Process.
- Documentary and archival sources: Materials of historical funds (regarding the transformation of educational paradigms), professional standards for training specialists in the humanitarian and agricultural fields.
- Analytical reports: Data from the World Bank, OECD, and the Ministry of Education and Science of Ukraine on the state of human capital and the challenges of emotional recovery in the post-war period.

¹⁴ Weber, Max. (2018). *The Protestant Ethic and the Spirit of Capitalism* / trans. from English by Oleksandr Pohoriliy. Kyiv: Nash Format. 216 p.

¹⁵ Parsons, T. (1951). *The Social System*. Glencoe: Free Press. P. 12.

¹⁶ Danilova T. V. (2013). Theory of value orientations F. Klakhon and F. Strodtebeck. Scientific journal of the National Pedagogical University named after M. P. Dragomanov. Series 7. Religious studies. *Culturology. Philosophy*, 29(41). P. 230–235.

¹⁷ Kroeber, Theodora (1970). Alfred Kroeber; A Personal Configuration. Berkeley and Los Angeles: University of California Press.

¹⁸ Taylor Edward Burnett (2002). *Philosophical Encyclopedic Dictionary*. V. I. Shynkaruk (editor-in-chief) and others; Institute of Philosophy named after Hryhoriy Skovoroda, NAS of Ukraine. Kyiv: Abrys. P. 627.

¹⁹ Bekh, I. D. (2018). *Personality on the Path to Spiritual Values: Monograph*. Kyiv – Chernivtsi: "Bukrek". 320 p.

²⁰ Sukhomlynska O. (2019). Conceptual Texts on the Education of Children and Youth as a Component of the History of Modern Education in Ukraine. *Pedagogical Sciences: Theory, History, Innovative Technologies*, 6(90). <https://pedscience.sspu.edu.ua/wp-content/uploads/2020/01/22.pdf>

²¹ Rogers, K. On how to become a person. https://www.academia.edu/20184763/Rogers_Carl_1961_On_Becoming_a_Person

- To achieve the goal, a set of complementary methods was used, grouped into general philosophical, special, and interdisciplinary methods. In particular:
 - Dialectical method: allowed us to consider cross-cultural consciousness in its constant development and in the unity of opposites (for example, the contradiction between global unification and national identity).
 - Axiological approach: became the basis for analyzing the value foundation of professional consciousness and determining ethical priorities for renewal.
 - Hermeneutic method: used to interpret cultural codes, strategic narratives, and “decipher” hidden meanings in cross-cultural communication.
 - System analysis: education is considered a holistic ecosystem, where changing one element (for example, introducing psychosocial support) affects the stability of the entire state structure.
 - Comparative-historical method: used to analyze the evolution of consciousness from ethnocentrism to multiculturalism and cross-culturality in different historical eras.
 - Predictive modeling: used to develop the “Sustainability Formula” and visualize future scenarios for the development of higher education.
 - Comparative analysis: comparison of Western models of cross-cultural competence (M. Bennett, D. Dierdorff) with the domestic experience of higher education.
 - Conceptual synthesis method: combining the ideas of postcolonial theory (G. Bhaga) with concepts of Resilience to form the author’s model of human-centered resilient learning.
 - Stochastic modeling (elements): to describe communication processes in conditions of global “noise” and uncertainty.

The use of these methods allowed us to move from a descriptive presentation of facts to conceptual modeling. This allowed us to move from a theoretical overview to strategic modeling and the proposal of specific solutions (the State-Building Resilience Platform) to reform the educational environment.

Results and Discussion

1. Value-based worldview as the foundation of professional consciousness

In the modern world, the philosophy of education appears not only as a theoretical discipline but also as a “borderline” sociocultural archetype that determines a person’s way of being in the universe of culture. In the context of globalization and Ukraine’s European integration, education becomes a response to the individual’s need to find their place in the new global space. The key task of education in the 21st century is the development of thinking focused on a sustainable future, which requires a transition from a traditional (technocratic) model to an innovative one that stays ahead of the times. Today, the philosophy of education is considered a tool for overcoming a systemic crisis in which traditional goals no longer correspond to reality. It offers a new educational paradigm based on humanization, an anthropological orientation, and the formation of a dialogic consciousness capable of interacting with different cultural eras and values.

The fundamental principle of the philosophy of education is the formation of a value worldview in students, which is particularly important in modern conditions and, at the same time, a critical condition for their successful self-realization. After all, a worldview is not a static sum of views, but a systemic phenomenon that combines knowledge, beliefs, and experience, determining the individual's attitude to the world. The most general and successful is the definition formulated by V. Shynkaruk. He considered worldview "as a historically specific form of a person's social self-consciousness, which is a tool that perceives, comprehends, and evaluates the world around him as a part of his own being, as well as an expression of his attitude towards the world (the main issue of every worldview), determining his place in it"²². This approach focuses on a person's potential capabilities in his interaction with the world: the ability to think creatively in the processes of cognitive perception, and to actively defend his own position, interests, and needs. Researchers draw attention to the fact that "the worldview of each person is manifested in individual and social features, since the assimilation of the culture of society is accompanied by the assimilation of knowledge, moral and legal norms, values of political, aesthetic, religious life, etc. That is, the worldview is a form of social and personal self-determination of a person in the world"²³.

In several sources, we find different definitions of worldview; yet, despite these differences, the content of the worldview is usually understood as a complex phenomenon. From a philosophical perspective, the structure of a worldview includes components such as knowledge, attitudes, beliefs, ideals, and values that help a person express their attitude toward the world around them and form their life position within it. A worldview has a hierarchical structure that includes three levels of perfection:

- Worldview (lower level): Covers the sensory-emotional sphere, moods, and socio-psychological stereotypes that often function without deep reflection.
- Worldview (middle level): Formation of a holistic, orderly picture of the world based on the individual's internal perceptions and visual images.
- Worldview (higher level): Based on systemic knowledge, cause-and-effect relationships, and the ability to analytically comprehend experience. It is at this level that knowledge becomes belief.

The level of worldview corresponds to the state of the sensory-emotional sphere, which shapes our attitude toward various life processes, either positively or negatively. At this level, the perception of the world often occurs without proper understanding. A deeper reproduction of the world, compared to the worldview, is a worldview. Reaching this level means perceiving the surrounding world as a holistic, organized, and ordered system. At the same time, the personality's internal representations are taken into account. The world is perceived as an ordered system through visual images and internal representations of the personality. At this stage, a person's life ideals form, becoming the foundation of their character, behavior, and strong-willed qualities. Finally, at the level of worldview,

²² Shynkaruk, V. I. (2004). Selected works: in 3 volumes / V. I. Shynkaruk. Kyiv: Ukrainian Center for Spiritual Culture. *Philosophical Heritage of Ukraine*, 3(1), 404 p.

²³ Mykhaylyk, V., Kadeniuk, O., Sapytska, O., Mykhaylyk, O. (2023). Ukraine and Lithuania: A comparative study of early military-political integration trajectories in the Post-Soviet Era. *Research Journal in Advanced Humanities*. <https://doi.org/10.58256/rjah.v4i1.1113>

systemic knowledge of the surrounding world is formed, taking into account cause-and-effect relationships and substantiating the processes and phenomena of objective and subjective content. This level contains an intellectual-mental component and involves understanding cause-and-effect relationships, substantiating processes and phenomena using theories or laws, and analytically interpreting acquired experience and knowledge. The difference between a specialist's worldview and worldview lies in the level of maturity of his worldview, as well as in what areas – emotional or intellectual – his attitude to the world is based on. If a worldview is based on moods and traditions, it requires a specialist to have a scientific picture of the world and a logical justification for their actions.

For future specialists (especially in socio-economic professions), a value worldview is holistic only when these levels are combined, ensuring the transition of knowledge into stable professional beliefs and motivating behavior. The development of the level of worldview in students of socioeconomic professions is associated with the task of forming the highest degree of maturity of their value worldview, analytical comprehension of experience, and awareness of cause-and-effect relationships. Students must master the scientific picture of the world, using logical reasoning and theoretical laws to explain social processes. The formation of cognitive foundations should be accompanied by the development of scientific and theoretical thinking, where knowledge is integrated with humanistic values (man as the highest value)

The value component of the worldview (ideals, norms, beliefs) serves as a regulator of behavior, transforming knowledge into motives for professional activity. Values constitute the philosophical core of both educational and any communication system. We argue that professionalism is not only the sum of technological skills (hard skills), but primarily an axiological (value) position. Without a value foundation, a specialist becomes a “function” that easily loses its bearings amid global turbulence. The point is that professional consciousness is an axiological system, not just knowledge of work algorithms. This involves the specialist's awareness of his role in society, responsibility for the future, and the ethical boundaries of his activities – the formation of a value-system worldview as the basis of professional consciousness and activities.

The structure of a value-system worldview can be represented through a sequence of levels:

- Macro level (Global values): freedom, human rights, sustainable development, cross-cultural tolerance.
- Meso level (National-state values): Sovereignty, responsibility for the restoration of the country, respect for historical memory (archival consciousness).
- Micro level (Professional ethics): Academic integrity, striving for truth, justice, subjectivity (Agency).

Globalization poses the task of transitioning modern education from its technocratic model (specialist-performer) to a humanistic model (specialist-creator). The stages of such a transition are reflected in the table 1.

From a philosophical point of view, global communication is mostly a stochastic, random, noisy process. In the chaos of information, only a strong value basis allows us to filter out fakes and manipulations, make decisions and ensure cognitive safety, solve ethical dilemmas and, ultimately, preserve our identity, not dissolving in the global mainstreams, but enriching them with the Ukrainian context.

Table 1. Characteristics of consciousness in a technocratic and humanistic models

Parameter	Technocratic consciousness	Value-based professional consciousness
Guideline	Efficiency at any cost	Ethics of responsibility, and long-term consequences
Attitude towards the "Other"	Object of influence or competitor	Subject of dialogue (cross-culturality)
Reaction to crisis	Loss of orientation, stress	Resilience, search for new meanings
Role of education	Accumulation of information	Formation of a holistic personality

The implementation of such a value concept involves a transition to the "Education through Research" model. In it, values are lived through the achievement of academic freedom and the right to one's own opinion and discussion, social responsibility and participation in real reconstruction projects (Service Learning), cross-cultural dialogue and communication with the world not from the position of a victim, but from the position of an equal partner who has a unique experience of resilience.

Thus, the formation of a value worldview among education seekers becomes the main humanitarian educational task and can be considered a key qualification characteristic of all participants in the educational process. In the era of globalization, a future specialist is successful to the extent that his understanding of human existence and his mission in it is deep.

2. Cross-cultural consciousness in the era of globalization

Globalization is not only a tendency towards the unity of the world, but also an intensification of competition between nation-states, which actualizes the issue of national identity and patriotic unity.

Cross-cultural consciousness in the era of globalization is far from being exhausted by knowledge of foreign languages or traditions of the peoples of the world. It becomes a special "optics" for perceiving the world, which allows a specialist to act effectively at the intersection points of different semantic systems. This concept can be revealed as mental flexibility, which allows overcoming "cultural noise" and building common strategic narratives. The point is that cross-cultural awareness is an individual's ability to recognize their own cultural conditioning and, at the same time, go beyond it. The following features characterize it.

- Reflexivity: Understanding that my values are only one possible option for the "norm".
- Empathy: The ability to see the world through the eyes of the "Other", without losing one's own identity.

Several elements are distinguished in the structure of cross-cultural awareness. Modern science often uses the model of "Cultural Intelligence" (CQ), which consists of four levels:

1. Cognitive (Knowledge): Understanding the economic, legal, and religious features of another culture.
2. Metacognitive (Awareness): The ability to correct one's stereotypes during live communication.

3. Motivational (Drive): A sincere interest in interacting with representatives of other cultures (not only for the sake of benefit).

4. Behavioral (Action): The ability to change tone of voice, gestures, and writing style according to the context.

Cross-cultural awareness in the era of globalization faces challenges marked by the dualism of phenomena such as “McDonaldization” vs. “Glocalization”. The point is that in the context of globalization, cross-cultural awareness appears as a fuse against two extremes:

- Unification (Assimilation): An attempt to make the whole world the same (Western, digital, English-speaking). Cross-cultural awareness states: “Diversity is a resource, not an obstacle”.

- Cultural isolationism: An attempt to close oneself in “one’s own fortress”. Cross-cultural awareness teaches us to build bridges, not walls.

A modern researcher in postcolonial studies, philosopher, and professor at Harvard University, Gomi Bhaga calls this the “Third Space” – a place where two cultures meet, resulting in something completely new: a hybrid. G. Bhaga claims that culture is not something frozen or “pure”. When two cultures meet (for example, the colonizer and the colonized, or the global West and local tradition), a space of transformation arises between them, the “Third Space” – as an invisible zone where meanings intersect and are revised. This is a place where people get the opportunity to go beyond the boundaries of “us” and “them” and create something third, new. According to the author’s approach, globalization interaction should not lead to unification or cultural assimilation. On the contrary, education should foster a specialist’s ability to operate in the zone of hybridity, where new meanings are born through the dialogue of cultures, undermining old hierarchical structures²⁴.

Thus, a Ukrainian specialist (like any other) working in the conditions of globalization and hybridity (according to G. Bhabha) does not “dissolve” into another culture, but creates a unique intellectual product in this “Third Space”. Hybridity is not just a mechanical mixing of cultures, but a state in which the dominant culture tries to impose its values, but the “other” (the one who is influenced) rethinks them in his own way. Hybridity undermines the authority of any “pure” or “higher” culture. In the world of globalization, we all find ourselves as hybrids. The advantage of such a state is that it gives a voice to those who were previously considered “periphery”. Bhabha points to “mimicry” as a strategy of survival and resistance. When a colonized person copies the behavior, language, or fashion of the dominant culture, he does so “almost the same, but not quite”. This small difference (“not quite”) conceals a hidden mockery and destruction of the colonizer’s power. In the Ukrainian context, the described techniques remain relevant as factors in the decolonization of Ukrainian culture from Russian imperial influence. The concepts proposed by G. Bhabha reflect complex relations between cultures, where both attraction and rejection prevail: the desire for similarity, but also the fear of losing high status and authority.

Cross-cultural consciousness is a modern, complex form of collective consciousness. At the same time, in the modern world, we observe other forms of collective

²⁴ Bhabha, H. K. (1994). *The Location of Culture*. Routledge: London/New York. 285 p.

consciousness: ethnocentric and multicultural. In particular, ethnocentric consciousness can be characterized as a kind of “optical illusion” of culture, in which one’s own group becomes the center, and the rest of the world is evaluated through the prism of its standards, values, and customs. William Sumner introduced the term into scientific circulation back in 1906, but in the era of globalization, this concept has acquired new, often dangerous features. It is important to emphasize that ethnocentrism exists not simply as “dislike of others”, but as a cognitive limitation that features a priori normativity, the binary opposition “us-them”, cultural myopia, and stereotyping.

A priori normativity involves treating one’s own culture as a standard. Its characteristic feature is the perception of one’s own cultural norms as “natural”, “correct”, and “universal”. Everything that deviates from this norm is automatically classified as “strange”, “wrong”, or “imperfect”. The binary opposition “Us-Them” implies a rigid cultural demarcation. At the same time, “Us” (in group) is always endowed with positive traits (wisdom, heroism, hospitality), and “Them” (outgroup) is perceived as a monolithic, often hostile or primitive mass: “We are all different and unique, and they are all the same”. Cultural myopia is an example of social myopia. This is the inability to see meaning in the actions of the “Other” beyond one’s own logic. Ethnocentric consciousness ignores the context. If Gomi Bhagha calls for a “Third Space”, then the ethnocentrist sees only his own “territory of meanings”. Stereotyping is a tool for saving thinking when ethnocentric consciousness uses ready-made templates. This simplifies the world and makes communication stochastic and random, because communicative messages run up against a wall of prejudices.

From a philosophical point of view, ethnocentrism appears as the main “noise” in global communication. After all, it prevents us from seeing objective facts in the history of other countries and cultures; prevents diplomats from finding a common language in the international communication space; and turns globalization into “cultural imperialism”. At the same time, it should be understood that ethnocentrism is a temporary, albeit painful, state of culture, whose representatives believe that the world revolves around it. Cross-cultural consciousness appears as an act of “maturation”.

If ethnocentrism is the closure of culture on itself, then multicultural consciousness is an intermediate stage of awareness that many other, equal subjects inhabit the world. Multicultural consciousness should be considered a fundamental, yet intermediate, attitude toward the recognition of diversity. Its essence is reflected in the rejection of the idea of assimilation, in which all cultures should become the same and merge into a “melting pot”. The development of the concept of multiculturalism is associated with the transition from the idea of the “Melting Pot” to the metaphor of the “Salad Bowl”. According to it, each ingredient (culture) retains its taste, color, and texture, but together they create a holistic dish. The achievement of multiculturalism, compared to ethnocentrism, was the recognition of cultural autonomy, the right to be different, and the possibility of coexistence of different cultures in one space (state, university, and project). The key characteristics of multicultural consciousness are:

- Tolerance as passive acceptance: This is the willingness to put up with the existence of a different opinion or way of life, even if we do not like it.

- Institutionalization of differences: Support for multilingualism, religious freedom, and cultural quotas. In education, this is manifested in the creation of courses on the history of different peoples, and not just the “titular nation”.

- Horizontal hierarchy: Rejection of the division of cultures into “civilized” and “primitive”. All cultures are recognized as valuable archives of human experience.

The table 2 summarizes the types of consciousness present in the modern world, their communicative connections, and the consequences of communicative interaction.

Table 2. Comparison of levels of consciousness

Type of consciousness	Attitude towards another culture	Result of communication
Ethnocentric	“We are the center of the world, the rest are savages or a mistake”	Conflict, misunderstanding, noise
Multicultural	“We are different, we live side by side, but we do not interfere”	Parallel existence without synergy
Cross-cultural	“We are different, and this is what allows us to create something new”	A common strategic narrative

If the value worldview is the “foundation”, then cross-cultural dialogic consciousness is the “architecture” of the specialist’s relationship with the world. In modern philosophy of education, the category of “dialogue” extends beyond mere linguistic exchange. We consider dialogic consciousness as the ontological openness of the specialist to the “Other”, which is the only means of overcoming the stochastic chaos of global communications. The foundation of our approach is the ideas of M. Bakhtin²⁵ about the dialogic nature of truth and M. Buber²⁶ about the existential distance between “I” and “You”. The point is that dialogic consciousness recognizes that no culture or ideology has a monopoly on truth. Truth is not born inside one head, but “between” subjects. This means rejecting monological dictate (ethnocentrism) in favor of co-creation. The teacher in the dialogical model is not a translator of ready-made dogmas, but a facilitator of meanings.

Dialogue is impossible without a common language of values. However, in the era of globalization, there is a risk of mixing true universal values with the so-called “cultural imperialism”. We propose considering universal values (freedom, dignity, justice) not as ready-made templates but as a horizon of expectations. Within the ethics of responsibility, universal values are a security framework that allows different cultures to interact without the threat of absorption. Instead of unification (“everyone should think alike”), we propose a model of “unity in diversity”, where the universal is not the sum of similarities, but the result of a dialogue about the different. In the field of education, dialogism becomes a practical tool for achieving the goal. After all, the student becomes a full participant in the educational process, the subject-object hierarchy is destroyed,

²⁵ Aytov, Spartak Sh. (2013). Philosophy of culture M. M. Bakhtin: historical and anthropological dimension. *Anthropological Measurements of Philosophical Research*. September 2013. doi: 10.15802/ampr2013/14325

²⁶ Buber, M. (2012). *I and You*. (Translated from German by M. Honchar, O. Gladka). Kyiv: Spirit and Letter.

and a space for joint creativity is created. Thus, the ability to conduct a dialogue from the position of “equal – equal”, even in a situation of resource asymmetry, is ensured.

Dialogical consciousness is an antidote to the “culture of cancellation” and radicalization. It allows a Ukrainian specialist to integrate into the global world without losing their national roots, but on the contrary, enriching universal values with their own unique experience of the struggle for freedom and dignity. Thus, the model of modern education should be focused on the formation of a dialogical consciousness, freed from primitive rationalism. This involves:

- A deep understanding of the interaction of different cultural eras and sociocultural activities.
- A combination of national traditions with universal values.
- Understanding humanism as the antithesis of technocratic rationalism, which is critically important in the context of civilizational transformations.

The cross-cultural consciousness of a specialist allows him to work effectively in conditions of “bifurcation” (uncertainty), making the right ethical choice.

3. The model of human-centered resilient learning (LRE)

The education of a future specialist today is inextricably linked to the mastery of strategic narratives. According to the concept of A. Miskimmon and B. O’Loughlin²⁷, the international order is constructed through semantic structures. The cross-cultural consciousness of a specialist reveals the ability not only to decode foreign cultural codes but also to project one’s own strategic narratives (identities and problems) into the global space. The philosophy of education in Ukraine today is inseparable from the strategy of national renewal. We identify three critical factors that must be integrated into the consciousness of a specialist:

1. Understanding education as a process of preserving and multiplying subjectivity. This is about the value of human capital.
2. Formation of a specialist as a bearer of the ethics of the rule of law. It is about the formation of institutional trust in the professional, state, and social environment.
3. The ability to post-traumatic growth through the restoration of social fabric and the formation of collective meanings. It is about emotional Resilience as the ability to adapt to stress, overcome life crises, and recover from trauma, while maintaining mental health.

For the nation’s emotional recovery, the transition of a specialist from the state of “object of circumstances” to the state of “subject of creation” is critically important. The educational environment should serve as a platform for addressing the “blank spots” of history and for the formation of new points of support.

In the context of military challenges and the need to rebuild the state, education becomes a space for the formation of subjectivity and mental health. The concept of Life-centered Resilient Education (LRE) is proposed, with the goal of transitioning from “survival education” to “education of creation”.

²⁷ Miskimmon Alister, Ben O’Loughlin, Laura Roselle (eds.). (2017) *Forging the world: Strategic narratives and international relations*. Ann Arbor. Michigan: University of Michigan Press. 2017, P. 1–22.

The philosophical basis of this model can be expressed by the formula proposed by Keith Ferrazzi²⁸ for co-development: $S = (T \times A) + P$, where:

- T (Trust) – Institutional trust. It is based on radical transparency and academic integrity. The university should become a place where the rule of law is a daily practice, not a paper slogan.
- A (Agency) – Subjectivity (agency). This is the ability of a student to be an author, a creator of his own story, to influence the world through project activities actively.
- P (Psychosocial Support) – Psychosocial support. Creating “safe spaces” for discussions reduces the level of aggression and promotes the transformation of trauma into post-traumatic growth.

The author of the formula, Keith Ferrazzi, applied mathematical logic to social processes, insisting that trust and responsibility multiply, having a synergistic effect. If one of these indicators is very low, the overall level of success (sustainability) drops sharply, even with a noble goal. Keith Ferrazzi argues that in the modern world, hierarchy works worse than horizontal connections, in which everyone takes responsibility for another's success. We offer the philosophical formula $S = (T \times A) + P$ as a strategic model for ensuring the sustainability of the restoration (S – Sustainability) of the Ukrainian nation after the war. From our point of view, this will contribute to transforming the reconstruction process from a purely technical to a deeply anthropological one of healing and the development of human capital.

This involves a transition from education and universities as “translators of knowledge” to spaces for the formation of subjectivity and mental health. The transition to such a new state of education requires the establishment of mandatory conditions for transformations at the institutional and anthropological levels. This involves ensuring the following requirements:

1. Radical transparency and academic integrity (institutional level).

Restoration is impossible without a foundation of trust, which is currently lacking in society. The principle of the rule of law must begin with the university. A student, who sees injustice in assessment, corruption, etc., will not be able to become an ambassador of the rule of law. Therefore, a systematic integration of anti-corruption standards and ethical codes into the daily practice of educational institutions is needed. This will allow institutional trust in them to be formed. Institutional trust arises when the university becomes a life experience in the legal field for the student. If the university operates without corruption, the student becomes an ambassador of the rule of law. In the philosophical formula for sustainability, $S = (T \times A) + P$, institutional trust (T) acts as a multiplier of subjectivity (A). Without a high level of trust, it is impossible to attract private investment, since investors need guarantees of protection of their rights, which begin with transparent institutions.

2. Psychosocial integration into the educational process (anthropological level).

Emotional recovery of all participants in the educational process should be built into the curriculum as its systemic component. One option for such a systemic approach

²⁸ Ferrazzi, K., Weyrich, N. (2020). *Leading Without Authority: How Every One of Us Can Build Trust, Collaborate, and Make Change Happen*. Portfolio/Penguin. 256 p.

is implementing socio-emotional learning (SEL) programs. In such an educational model, the teacher becomes not just a specialist in history or logic, but also a facilitator who understands the particularities of working with an audience that has experienced trauma. This will create a safe educational space for communication and discussion and will help reduce social aggression. The formation of life experience in a legal and transparent academic environment gives the psyche the necessary fulcrum and a sense of “restored order”, which reduces chronic anxiety.

3. Formation of the subjectivity of education seekers through joint activities, inclusion in work, social support, creation of a space of collective power in the form of volunteer movements, project activities, and involvement in the strategy of creation. When a person sees the concrete fruits of his labor, his difficult experience is transformed into post-traumatic growth, where trauma becomes the “fuel” for creating something new. It is in specific actions and attitudes that the broad structure of the personality is revealed, and knowledge is transformed into stable beliefs, lifestyles, and norms of behavior. In the philosophical formula of sustainability of recovery ($S = (T \times A) + P$), subjectivity (A) acts as a critical multiplier. Without the active position of the student as an actor, sustainable recovery of human capital is impossible, since only subjectivity is an effective antidote to depression and individual helplessness.

The key components of implementing the model of human-centered resilient learning are the Protocol of Institutional Trust and the creation of centers of cognitive and emotional facilitation. The integration of the “Protocol of Institutional Trust” involves scaling digital tools for transparency and anti-corruption monitoring in the management of educational institutions. This involves integrating anti-corruption standards and ethical codes into the university’s daily practices. As a result, it is expected that students will develop life experience in the legal field, which is a prerequisite for the long-term investment attractiveness of the country and the rule of law. The creation of centers for cognitive and emotional facilitation will ensure the implementation of mandatory socio-emotional learning (SEL) modules for teachers and students. Shared trauma experience through volunteer movements and hubs transforms individual helplessness into collective strength.

For values not to remain merely declarative, they must be integrated into activities. The manifestation of values (humanism, empathy) should not be limited to theory, but should be reflected in concrete actions and attitudes. This helps students develop the emotional Resilience and communication skills they need. The introduction of the Service Learning model (learning through action) in Ukrainian universities is seen in the sources as a strategic transition from education as a “translator of knowledge” to education as a “space for the formation of subjectivity and mental health”. This is a key element of the concept of Human-Centered Resilient Learning (LRE), which aims to transform the university into a center for the formation of national subjectivity.

Since socioeconomic professions require empathy and emotional Resilience, the worldview should include the ability to work with traumatic experiences. The Service Learning activity model will thus involve students developing real social science projects. Students in socio-economic professions can develop real projects for community reconstruction, agro-innovation, or the social adaptation of veterans. This allows for

the integration of practical service to society directly into the curriculum. It is important to move from “lecture passiveness” to active problem solving in the community. The student must cease to be an object of assistance and become a subject of state restoration. Activities for the formation of subjectivity will develop students’ agency, which involves the development of social activity and subjectivity skills. In modern times, such skills are critical for understanding and adapting to the world.

The educational process should be focused on the development of dialogic consciousness and the formation of thinking free from primitive rationalism, through immersion in the interaction among different cultures and values. The teacher, as a facilitator, understands the peculiarities of working with an audience that has experienced trauma and helps students analytically rethink their own trauma into post-traumatic growth. Learning through action should be combined with psychosocial support in order to transform individual helplessness into collective strength. The development of a worldview is achieved through the synergy of systemic education (knowledge), practical action (Service Learning), and an ethical environment (institutional trust), which enables a specialist not only to understand the world but also to create a harmonious model of it consciously. This approach ensures the transformation of knowledge into real tools for rebuilding the state and restoring the social fabric; overcoming individual helplessness through collective meanings and social support; and fostering the emotional stability necessary for socio-economic professions. Subjectivity is a direct antidote to depression. When a person sees the results of his work, he regains control over his life and transforms trauma into post-traumatic growth. In Ukraine, in the conditions of war and post-war conditions, education must be transformed into a space for the formation of national subjectivity and mental health. An important component of cross-cultural consciousness is the understanding of the connection between national traditions and universal values in the age of global communications.

Conclusions

Modern philosophy of education considers innovation as a response to the challenges of the time and the requirements of a market economy. However, it is important to maintain a balance between traditions and innovations: traditions ensure the continuity of sociocultural experience and the stability of the system; innovations are directed to the future, setting the vector of development ahead of time.

The diversification of higher education and its innovative nature aim to create an active educational environment capable of self-organization and self-management. The philosophy of education in the 21st century serves as both the social glue and the intellectual engine. The formation of cross-cultural consciousness among future specialists through the development of a value-based worldview, institutional trust, and subjectivity is the only way to a sustainable restoration of human capital. Education should become a “simulator” of democracy and sustainability, where each educational and scientific project works to ensure three goals: the restoration of trust in the system, the psycho-emotional rehabilitation of individuals, and the reconstruction of the country. Education plays a key role in transforming the traumatic experience of

war into a foundation for development, acting not just as a translator of knowledge but also as a space for the formation of subjectivity and mental health. The process of transforming trauma into post-traumatic growth of a nation occurs through several systemic levels. In particular: the transition from “survival” to “creation” (formation of subjectivity); psychosocial support and the creation of a safe educational space through the restoration of the social fabric and the construction of collective meanings; the formation of institutional trust, the rule of law, and justice in the academic environment. Radical transparency and academic integrity build institutional trust, a deficit in a post-traumatic society. A student who sees justice in the university becomes an ambassador for the rule of law. Education becomes a center of retraining for millions of people, including refugees and veterans, adapting them to new economic realities.

Humanism is the antithesis of technocratic rationalism in education through a fundamental change in priorities: from training a person as a user of knowledge for the industrial model of the economy to the formation of a personality as an active subject and creator of one’s own life. This is about a change in the educational paradigm, the formation of dialogical consciousness and thinking, the priority of values over instrumental knowledge, the development of subjectivity and agency of education seekers, when a student acquires the ability to transform even traumatic experience into post-traumatic growth. Humanism in education ensures the holistic development of a person; humanistic education forms a personality in its multidimensionality, combining the intellectual-mental component with the sensory-emotional. This allows a specialist not only to possess knowledge but also to have stable beliefs, empathy, and ethical responsibility. In an era of global turbulence, cross-cultural consciousness is the basis of cognitive security. It allows a specialist not to become a victim of manipulation, to maintain critical thinking, and to act as an active subject in world-system processes.

Global communication is stochastic, often random, and noisy. In such a chaotic information landscape, only a strong value skeleton allows a specialist to filter out fakes and manipulations, ensuring cognitive safety, making decisions in ethical dilemmas, preserving identity, and enriching global culture with the Ukrainian context. The “Education through Research” model is most suited to this task. This model emphasizes that values should not be learned as lectures, but are learned through achieving academic freedom, the right to one’s own opinion and discussion, the formation of social responsibility and participation in real reconstruction projects (Service Learning), through cross-cultural dialogue and communication with the world not from the position of a victim, but from the position of an equal partner who has a unique experience of resilience.

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CHAPTER V

PRACTICAL APPROACHES TO DEVELOPING EFFECTIVE CROSS-CULTURAL COMPETENCE

5.1. Developing Cross-Cultural Competence in the Professional Training of Future Educators

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Abstract

The development of cross-cultural competence represents a key focus of contemporary pedagogical education, as globalization and the internationalization of educational processes present new challenges for educators in communicating with students from diverse cultural backgrounds. Cross-cultural competence supports the development of future educators' ability to interact effectively in cross-cultural contexts and to take into account the cultural characteristics of their students. The study has emphasized that the future educators' professional training should include consistent work on developing the value, cognitive, and behavioural components of cross-cultural competence. It has identified pedagogical approaches facilitating the effective development of cross-cultural competence, including the use of active training methods, the integration of cross-cultural content into academic disciplines, and the implementation of case studies that simulate actual cross-cultural scenarios. The structure of cross-cultural competence in future educators has been substantiated as multi-component, encompassing motivational-value, cognitive, operational-activity and reflective components. Methods for diagnosing the development of cross-cultural competence in future educators have been analyzed, including questionnaires, tests, observation, and expert assessments, which made it possible to assess students' knowledge, skills, and value orientations within a cross-cultural context. Principles for the development of cross-cultural competence have been outlined, including the principle of integrating theoretical knowledge with practical skills, the principle of reflection and self-development, and the principle of interdisciplinarity, as adherence to these principles ensures a systematic and sequential approach to professional training. The main challenges faced by future educators in acquiring cross-cultural competencies have also been highlighted, including stereotyping, insufficient practical training, and limited experience in cross-cultural communication, which necessitate pedagogical guidance and support. It has been

confirmed that the active use of interactive training methods, such as role-plays, project-based learning, discussions and interviews, significantly enhances the development of cross-cultural competence enabling students not only to acquire theoretical knowledge, but also to develop practical skills for cross-cultural interaction. It has been demonstrated that the development of cross-cultural competence in future educators is a complex, multi-level process requiring the integration of theoretical instruction, practical activities, and reflective work. The implementation of these approaches contributes to the training of educators capable of working effectively in a globalized educational context.

Keywords: *pedagogical education, students, cultural features, theoretical training, professional practice, reflective practice.*

Introduction

Contemporary transformational processes in education, driven by globalization, intensive cross-cultural contacts, and the increasing cultural diversity of educational environments, have highlighted the importance of developing cross-cultural competence in the professional training of future educators. Today, the educator is not only a bearer of professional knowledge and methodological skills, but also an active participant in cross-cultural interaction, on whom the effectiveness of communication, mutual understanding, and shaping an inclusive and tolerant educational environment depends. In this context, there is a growing need for a scholarly examination of the content, structure, and pedagogical prerequisites for developing cross-cultural competence in future educators, as a crucial component of their professional skills for working in culturally diverse settings.

The intensification of globalization processes, the expansion of international academic mobility, and the increasing cultural diversity of educational environments determine the relevance of studying the development of cross-cultural competence in the professional training of future educators. Contemporary educators increasingly work with pupils and students from diverse cultural, linguistic, and social communities, which requires not only professional knowledge, but also the ability to engage in cross-cultural dialogue, to demonstrate tolerant understanding, and to communicate effectively in a multicultural context.

The issue of cross-cultural competence becomes particularly significant in the context of transforming educational standards and reorienting pedagogical education towards a competency-based approach. Shaping the professional identity of future educators is impossible without developing value orientations, cultural sensitivity, empathy, and reflective skills, which ensure an adequate response to cultural differences and help prevent cross-cultural misunderstandings in the teaching and educational process.

The relevance of the study is further enhanced by the sociocultural challenges of contemporary society, in particular, the intensification of migration processes, the integration of internally displaced persons, and the growing role of education as an instrument of social cohesion. In this context, the educator acts as a key agent in fostering a culture of mutual respect, democratic values, and cross-cultural tolerance necessitating scientifically substantiated approaches to the development of cross-cultural competence at the stage of professional training.

The insufficient development of theoretical and methodological foundations, as well as practical mechanisms for developing cross-cultural competence within educational training systems, necessitates comprehensive scholarly research in this field. Studying this issue will contribute to the improvement of educational programmes, enhance the quality of professional training for future educators, and increase their readiness for effective professional activities within culturally diverse and globalized educational contexts.

Representatives of various scholarly schools have examined the issue of developing cross-cultural competence in the professional training of future educators worldwide. In particular, M. Tovar-Correal L. Pedraja-Rejas (2025)¹ analyzed theoretical models of intercultural communicative competence and examined their relationship with gender, ethnicity, and educators' instructional competencies. The scholars' research enriches the discourse on pedagogical training and intercultural education and offers practical perspectives for bridging theory and practice across diverse educational contexts. Y. Du (2025)² studied pre-service teachers' attitudes, knowledge, and classroom practices during training programmes aimed at developing cultural competence, demonstrating that cultural intelligence education programmes play a significant role in shaping pre-service teachers' perspectives, knowledge, and pedagogical practices that promote inclusive training and foster equitable and diverse learning environments. C. Saba (2024)³ conducted a systematic review of the literature and described the modernization of multicultural education and the integration of cross-cultural competencies in future educators' training. The behavioral and ethical aspects of intercultural interaction were analyzed by H. Spencer-Oatey and D. Kádár (2021)⁴, who demonstrated how cultural differences influence interpersonal relationships, communication, and professional practice. Their scholarly work complements pedagogical research on cross-cultural competence by providing a practical analysis of interpersonal interaction and contributes to a deeper understanding of how culture and communication affect training and the educational process as a whole. In addition, H. Spencer-Oatey and P. Franklin (2009)⁵ adopted an interdisciplinary approach to intercultural interaction, while H. Spencer-Oatey (2008)⁶ examined communication and cultural differences in practical

¹ Tovar-Correal, M. Pedraja-Rejas, L. (2025). Gender, Ethnicity and Teaching Competencies: Do They Influence Intercultural Communicative Competence in Teacher Education? *MDPI Educ. Sci.*, 15(5), 520. <https://doi.org/10.3390/educsci15050520>

² Du, Y. (2025). Transforming teacher education through cultural competence training: insights into cross-cultural communication, engagement and instructional practices. *Journal of Education for Teaching*. <https://www.tandfonline.com/doi/abs/10.1080/02607476.2025.2559980>

³ Saba, C. (2024). Systematic literature review. *Multicultural Education Literature Review*. https://www.researchgate.net/publication/384242878_Systematic_Literature_Review

⁴ Spencer-Oatey, H., Kádár, D. (2021). Intercultural Politeness: Managing Relations across Cultures. https://assets.cambridge.org/97811071/76225/frontmatter/9781107176225_frontmatter.pdf

⁵ Spencer-Oatey, H. Franklin, P. (2009). Intercultural Interaction: A Multidisciplinary Approach to Intercultural Communication. <https://link.springer.com/book/10.1057/9780230244511>

⁶ Spencer-Oatey, H. (2008). Culturally Speaking: Culture, Communication and Politeness. <https://files.znu.edu.ua/files/Bibliobooks/Kushynova/0034638.pdf>

contexts. Furthermore, D. Deardorff (2019)⁷ proposed a structured methodology for developing intercultural competence across diverse contexts, both formal and informal. D. Deardorff's methodology, piloted and implemented by UNESCO worldwide, has demonstrated its effectiveness across diverse contexts and addresses a wide range of issues related to the development of cross-cultural competencies. The model of intercultural sensitivity developed by M. Bennett (2017)⁸ represents a well-substantiated theoretical framework based on constructivist perception and communication theory. Ukrainian scholars have also examined developing cross-cultural competence in the process of professional training of educators. In particular, H. Diduk-Stupiyak (2015)⁹ highlighted the issue of developing cross-cultural competence among international students in the process of learning Ukrainian as a foreign language and analyzed both traditional and innovative forms, methods, and instructional techniques employed in developing cross-cultural competence. Z. Bakum et al. (2019)¹⁰ developed theoretical and methodological foundations for implementing a cross-cultural approach to foreign language teaching. The authors conceptualized key concepts such as multiculturalism, polyculturalism, transculture, interculture, and cross-culture, as well as the cross-cultural approach to foreign language teaching and the cross-cultural competence of individuals in this context, and also identified the structural components of cross-cultural competence. N. Borysenko et al. (2022)¹¹ developed key directions and instruments for developing future educators' intercultural competence at various levels of educational organization and regulation, as well as recommendations for fostering intercultural competence at the individual, pedagogical, institutional, and regulatory levels. O. Shevchenko (2012)¹² examines the development of cross-cultural communicative competence in the training of professionals in international relations, incorporating the pedagogical dimension of intercultural communication.

Despite the growing scholarly interest in the issue of cross-cultural competence, it should be noted that there is a significant lack of comprehensive studies devoted to

⁷ Deardorff, D. K. (2019). Manual for Developing Intercultural Competencies. <https://unesdoc.unesco.org/ark:/48223/pf0000370336>

⁸ Bennett, M. J. (2017). Developmental Model of Intercultural Sensitivity. *International Encyclopedia of Intercultural Communication*. https://www.researchgate.net/publication/318430742_Developmental_Model_of_Intercultural_Sensitivity

⁹ Diduk-Stupiyak, H. (2015). Formation of cross-cultural competence of foreign students in the process of learning ukrainian as a foreign language. <https://scispace.com/pdf/formuvannia-kros-kulturnoyi-kompetentnosti-studentiv-3g9pz4pmic.pdf>

¹⁰ Bakum, Z. P. (2019). Foreign language teaching: cross-cultural approach : monograph / Z. P. Bakum, O. O. Palchykova, S. S. Kostiuk. Ternopil: Osadtsa U. V., 2019. 288 p.

¹¹ Borysenko, N., Sydorenko, N., Grytsenko, I., Denysenko, V., Yurina Y. (2022). Cross-cultural competence formation for future teachers in integration processes. *Eduweb*, julio-septiembre, 16(3). https://www.researchgate.net/publication/363945091_Cross-cultural_competence_formation_for_future_teachers_in_integration_processes/fulltext/6335e8359cb4fe44f3eb257b/Cross-cultural-competence-formation-for-future-teachers-in-integration-processes.pdf

¹² Shevchenko, O. L. (2012). Formation of Cross-Cultural Communicative Competence in the Process of Training International Relations Specialists. <https://ir.kneu.edu.ua/items/6625943f-ec54-4b78-be20-566dc74842a1>

developing cross-cultural competence in the process of future educators' professional training. The majority of existing research focuses on general theoretical aspects of intercultural interaction or examines cross-cultural competence in the context of training professionals in international relations, management, or linguistics, thereby overlooking the specificity of pedagogical activities. Insufficient attention has been paid to contextual methods and pedagogical prerequisites for the purposeful development of cross-cultural competence among future educators within higher education, underscoring the need for further in-depth research in this field.

Materials and Methods

For the study of the development of cross-cultural competence in the professional training of pedagogical educators, a set of interrelated methods has been employed to ensure the integrity and scientific validity of the results obtained. In particular, theoretical research methods were applied, including the analysis and synthesis of scholarly sources in pedagogy, psychology, cultural studies, and the theory of cross-cultural communication, aimed at clarifying the current state of the issue raised, refining the study conceptual and categorical frameworks, and determining the essence, structure, and content of cross-cultural competence in future educators. The comparison method was employed to juxtapose various scientific approaches, concepts, and models for developing cross-cultural competence in both domestic and international studies. Generalization and systematization were used to identify pedagogical prerequisites, principles, and means for developing cross-cultural competence in the professional training.

Empirical research methods included questionnaires and surveys of pre-service teachers and educators, designed to determine their awareness of the importance of cross-cultural competence, motivation for intercultural interaction, and specific aspects of professional training. Pedagogical observation was applied to record manifestations of cross-cultural tolerance, communicative behaviour, and student interaction within the educational process. Interviews and informal conversations provided deeper insights into future educators' attitudes towards cross-cultural communication and the challenges they face.

Diagnostic methods included testing, as well as the use of both original and adapted instruments to determine the levels of developing cognitive, value-motivational, and behavioral components of cross-cultural competence. The diagnostic findings made it possible to establish both baseline and final levels of the competence under study.

The pedagogical experiment was conducted at the descriptive, formative, and control stages to verify the effectiveness of the developed pedagogical prerequisites, content, forms, and methods for fostering cross-cultural competence in the professional training of future educators.

The methods used to process the study findings included both quantitative and qualitative analyses of the collected data, statistical evaluation of experimental outcomes, interpretation and generalization of empirical results, thereby ensuring the scientific validity and reliability of the findings.

In addition, the study of cross-cultural competence of future educators was based on various scientific approaches, with particular emphasis on the systems, culturological,

and sociolinguistic perspectives. Each of these approaches allowed for revealing the specificities of cross-cultural interaction from distinct theoretical and methodological standpoints, providing a comprehensive understanding of communicative processes in multicultural contexts. The integration of these approaches facilitated a holistic analysis of the phenomenon of cross-cultural communication.

The systems approach enabled conceptualizing cross-cultural competence in future educators as a complex, dynamic system that comprises interrelated elements: communicants, messages, information transmission channels, the sociocultural context, and feedback. Within this approach, particular attention was given to the interaction among the components of the communicative process and the patterns of their functioning. Such analysis has made it possible to identify the causes of communication failures, predict outcomes in cross-cultural interaction, and develop strategies for its optimization. The culturological approach emphasized the role of culture as a determining factor in an individual's communicative behaviour. The study focus was on cultural values, traditions, norms, symbols, and mental attitudes influencing the ways in which representatives of different cultures communicate. This approach allowed for a deeper understanding of the cultural determinants of verbal and nonverbal actions, as well as developing the effective intercultural dialogue.

The sociolinguistic approach focused on the interaction between language and the social environment in cross-cultural communication, examining how communicative behaviour varies depending on social status, roles, communicative situations, and the cultural affiliation of participants.

Each method and approach was instrumental in achieving the study's primary objective: to substantiate and experimentally verify the effectiveness of the developed pedagogical prerequisites, content, forms, and methods for fostering cross-cultural competence in the professional training of future educators.

Results and Discussion

Developing cross-cultural competence in future educators is a complex, multidimensional phenomenon encompassing cognitive, value-motivational, and behavioral components. Study findings support the provisions of contemporary pedagogical and culturological concepts, which argue that effective professional training of educators in the context of globalization and multicultural educational settings is impossible without the purposeful development of the ability to engage in cross-cultural dialogue, foster tolerance, and reflect on one's own cultural attitudes. D. Deardorff (2015)¹³ proposed a scientifically conceptualized definition and framework for intercultural competence and examined the integration of intercultural competence into European educational standards and curricula. The author emphasized the need for systematic implementation of cross-cultural components in educator training, highlighting intercultural competence as an essential indicator of quality in modern

¹³ Deardorff, D. K. (2015). A 21st Century Imperative: Integrating Intercultural Competence in Tuning. *Tuning Journal for Higher Education*, 3(1), 137–147. <https://tuningjournal.org/article/view/765>

higher education. D. Deardorff et al. (2017)¹⁴ in the collective monograph explore the phenomenon of intercultural competence in the context of higher education, with a focus on international approaches to its understanding, development and assessment. The authors synthesized theoretical models of intercultural competence, analysed culturally determined differences in its interpretation across various countries and educational systems, and examined practical mechanisms for integrating intercultural competence into curricula. Particular attention was given to methods for assessing the level of intercultural competence among both students and educators, as well as to applied aspects of its development through international academic mobility, intercultural communication, and professional training of educators in a globalized educational environment.

The development of cross-cultural competence in the professional training of future educators has a number of specific characteristics determined by multidimensionality of pedagogical activity and its sociocultural orientation. The future educator acts not only as a bearer of knowledge, but also as a mediator between cultures, values, and patterns of behaviour, necessitating the development of the ability to engage in cross-cultural dialogue, foster tolerance, and reflect on one's own cultural assumptions. Moreover, a distinctive feature of this process is the integration of cross-cultural components into professional disciplines, pedagogical practice, and educational activities, which ensures the holistic development of professionally significant qualities within a globalized educational environment. The argumentation of Professor of Intercultural Education and Applied Linguistics A. Holliday (2021)¹⁵ is particularly convincing with regard to the social processes and mechanisms shaping culture in everyday communicative contexts. The scholar addresses issues of identity, othering, and representation in intercultural communication and proposes a critical approach challenging stereotypical conceptions of culture, prioritizing real-life practices, discourses, and contexts of interaction among people from different cultural backgrounds.

An important characteristic of developing cross-cultural competence in future educators is its practically oriented nature and its focus on developing professional skills for working in multicultural environment, which involves the use of active and interactive training methods, including the analysis of pedagogical scenarios, cross-cultural projects, case studies, and reflective practices simulating real-life professional activities. Hence, cross-cultural competence emerges as a dynamic concept integrating knowledge of cultural diversity, value orientations, and practical skills for effective pedagogical interaction with representatives of different cultures. The position of L. Arasaratnam-Smith and L. R. Smith (2024)¹⁶ is well substantiated in proposing

¹⁴ Deardorff, D. K. Arasaratnam-Smith, L. (2017). *Intercultural Competence in Higher Education: International Approaches, Assessment and Application*. https://www.researchgate.net/publication/345514509_Intercultural_competence_in_international_higher_education

¹⁵ Holliday, A. (2021). *Intercultural Communication*. <https://www.taylorfrancis.com/books/mono/10.4324/9780367482480/intercultural-communication-adrian-holliday>

¹⁶ Arasaratnam-Smith, L., Smith L. (2024). *Communicating in Intercultural Spaces*. Routledge. <https://www.amazon.com/Communicating-Intercultural-Spaces-Lily-Arasaratnam-Smith/dp/1032331496>

a novel approach to understanding intercultural communication and competence through the concept of “intercultural areas”.

The perspective of D. Deardorff and L. Arasaratnam-Smith (2017¹⁷, as well as L. Arasaratnam-Smith and D. Deardorff (2023)¹⁸, appears justified, as the authors emphasize intercultural communication as a process encompassing knowledge, skills, and reflection, highlight the significance of sociocultural and linguistic factors in intercultural interactions, and conceptualize competence development through experience, dialogue, and self-reflection. Their studies are based on students’ personal narratives of intercultural experience and demonstrate how self-reflection facilitates the development of intercultural competence, illustrating how real-life experience, critical reflection, and cultural dialogue shape the ability to interact effectively among other cultures.

Currently, in the context of the education internationalization and academic mobility, defining the essence of cross-cultural competence in future educators has become particularly relevant. This competence is viewed as integral professional characteristics ensuring effective pedagogical activities in multicultural educational environments. According to D. Deardorff’s (2006)¹⁹ model, cross-cultural competence is conceptualized as a process that integrates attitudes, knowledge, skills, and internal outcomes, which are manifested in external professional behaviour. In educator training, this is achieved by including cross-cultural modules in curricula and creating opportunities for authentic intercultural interaction.

The essence of cross-cultural competence in future educators lies not only in the ability to recognize cultural differences, but also to critically reflect on one’s own cultural identity. M. Byram’s (1997²⁰ concept of intercultural communicative competence emphasizes the interaction between knowledge, skills of interpretation, attitudes, and critical cultural awareness. In pedagogical training, this is reflected in the use of comparative analyses of educational traditions in different countries, authentic materials, and reflective tasks aimed at raising awareness of one’s own cultural stereotypes.

¹⁷ Deardorff, D., Arasaratnam-Smith, L. (2017). Intercultural Competence in Higher Education: International Approaches, Assessment and Application. <https://www.taylorfrancis.com/books/edit/10.4324/9781315529257/intercultural-competence-higher-education-darla-deardorff-lily-arasaratnam-smith>

¹⁸ Lily, A. Arasaratnam-Smith, Darla, K. Deardorff (2023). Developing Intercultural Competence in Higher Education: International Students’ Stories and Self-Reflection. Routledge. <https://www.routledge.com/Developing-Intercultural-Competence-in-Higher-Education-International-Students-Stories-and-Self-Reflection/Arasaratnam-Smith-Deardorff/p/book/9781032134970>

¹⁹ Deardorff, D. K. (2006). The Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization. *Journal of Studies in International Education*, 10(3), 241–266. <https://www.mccc.edu/~lyncha/documents/Deardorff-identificationandassessmentofinterculturalcompetenceasanoutcomeofinternationalizat.pdf>

²⁰ Byram, M. (1997). Teaching and assessing intercultural communicative competence. Multilingual Matters. https://books.google.com.ua/books/about/Teaching_and_Assessing_Intercultural_Com.html?id=0vfq8JJWhTsC&redir_esc=y

The structure of cross-cultural competence in future educators is multi-component in nature and encompasses motivational-value, cognitive, operational-activity and reflective components (Table 1). This approach is consistent with the ideas advanced by A. Holliday (2011)²¹, who emphasized the dynamics of culture and the need to avoid cultural essentialism. In the process of professional educator training, this is achieved through the integration of interdisciplinary courses that combine pedagogy, cultural studies, and sociolinguistics.

Table 1. Criteria and Indicators for the Development of Cross-Cultural Competence in Future Educators

Criterion	Criterion Content	Indicators of Competence Development
Motivational-Value Component	Reflects the internal readiness and positive orientation of prospective teachers toward cross-cultural interaction	awareness of the significance of cross-cultural competence for pedagogical practice; sustained interest in cultural diversity; tolerant attitudes toward representatives of other cultures; readiness for cooperation in a multicultural educational environment; motivation for cross-cultural self-development.
Cognitive Component	Characterizes the level of knowledge and understanding of the theoretical foundations of cross-cultural interaction	knowledge of the fundamentals of intercultural and cross-cultural communication; awareness of cultural norms, values, and educational traditions of different peoples; understanding of the influence of culture on the pedagogical process; knowledge of the causes of cross-cultural misunderstandings and conflicts.
Operational-Activity Component	Defines the ability to apply cross-cultural knowledge and skills in professional practice	ability to communicate effectively with representatives of different cultures; capacity to adapt teaching methods and instructional formats in accordance with students' cultural characteristics; skills in preventing and resolving cross-cultural conflicts; use of inclusive and culturally responsive pedagogical strategies.
Reflective Component	Reflects the ability for self-analysis and self-regulation in cross-cultural interaction	awareness of one's own cultural identity; ability to critically evaluate personal attitudes, stereotypes, and biases; readiness for professional and personal self-development; ability to analyze the outcomes of one's pedagogical practice in a multicultural environment.

Source: compiled by author based on works of A. Holliday (2011), D. Deardorff (2006), M. Byram (1997), A. Holliday (2011), L. Arasaratnam-Smith, M. Doerfel (2005)

Assessing the development of cross-cultural competence in future educators requires a clear definition of criteria and corresponding indicators that reflect the phenomenon's integral nature. The criteria are understood as generalized bases for diagnosing the level of competence development, while the indicators specify the qualitative and quantitative

²¹ Holliday, A. (2011). Intercultural communication and ideology. https://sk.sagepub.com/book/mono/intercultural-communication-and-ideology/toc#_

manifestations of each component within professional training. The definition of these criteria is based on a structural approach to cross-cultural competence and the logic of future educators' professional growth.

The motivational-value component of cross-cultural competence characterizes the future educator's readiness for open dialogue, respect for cultural diversity, and ethical responsibility, and involves the shaping of humanistic attitudes, respect for cultural differences, and recognition of equality and dignity of representatives of diverse cultures. L. Shchetinina et al. (2019)²² conceptualized the motivational-value component as an integral element of the cross-cultural competence structure, interpreting it as attitudes towards the "other" and value orientations related to intercultural interaction.

In the learning process, it is important to create conditions for reflection on one's own values and stereotypes, as well as for developing empathy, tolerance, and openness to dialogue. This can be achieved through the discussion of ethical dilemmas, the analysis of intercultural scenarios, and participation in volunteer and international educational projects. According to D. Deardorff (2006)²³, attitudes and values constitute the foundational basis for developing cross-cultural competence. In educator training, this component is shaped through students' involvement in international projects, academic exchange programmes, and volunteer initiatives, as well as through discussions of ethical dilemmas related to intercultural interaction. The motivational-value criterion reflects the future educators' internal readiness for cross-cultural interaction. Its indicators include awareness of the significance of cross-cultural competence for pedagogical activities; a sustained interest in other cultures; tolerance and respect for cultural differences; and readiness for cooperation within multicultural educational environments. The development of this criterion is manifested in students' willingness to participate in intercultural projects and their initiative in cross-cultural communication scenarios.

The cognitive component encompasses a system of knowledge about cultural norms, values, communicative styles, and educational traditions of different peoples, and involves mastering knowledge of cultural diversity, the norms and characteristics of cross-cultural communication, as well as the traditions and educational practices of various countries. The prominent cross-cultural psychologist H. Triandis (1996)²⁴ examined the cognitive aspects of attitudes, norms, and values across cultures, which constitutes an important foundation for understanding how individuals from different cultural backgrounds perceive the world and interact with one another. In addition,

²² Shchetinina, L. V., Rudakova, S. G., Kravets, O. M. (2019). Cross-cultural competence as a factor of effective professional activity of specialists in the conditions of globalization. *Bulletin of the Economy of Transport and Industry*, 65, 208–215. <http://www.m.nayka.com.ua/?op=1&j=efektyvna-ekonomika&s=ua&z=5537>

²³ Deardorff, D. K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education*, 10(3), 241–266. <https://doi.org/10.1177/1028315306287002>

²⁴ Triandis, H. C. (1996). The Psychological Measurement of Cultural Syndromes. *American Psychologist*, 51(4), 407–415. <https://www.scirp.org/reference/referencespapers?referenceid=2083648>

H. Triandis (1994)²⁵ provided a comprehensive theoretical framework for cross-cultural psychology.

Professional educator training should include the study of theoretical foundations of cross-cultural interaction, intercultural communication, and sociocultural factors in teaching and learning. Such knowledge contributes to broadening future educators' worldviews and provides an intellectual basis for adequately understanding the behaviour of representatives of other cultures. According to M. Byram (1997)²⁶, this knowledge should be integrated with an understanding of social and historical contexts. In the training of future educators, this is implemented through courses such as *Cross-Cultural Communication* and *Education in a Multicultural Society*, as well as through the analysis of cases involving cross-cultural misunderstandings in educational environments.

The cognitive criterion characterizes the level of future educators' theoretical training in the domain of cross-cultural interaction. Its indicators include knowledge of the intercultural and cross-cultural communication principles; understanding of cultural norms, values, and educational traditions of various peoples; awareness of the causes of cross-cultural misunderstandings and conflicts; and the ability to analyze the influence of culture on the educational process. A high level of cognitive criteria ensures scientifically substantiated decision-making in multicultural educational environments.

The operational-activity component reflects the ability to apply cross-cultural knowledge in practice, including adapting teaching methods, communicating effectively with learners and parents from diverse cultural backgrounds, and preventing intercultural conflicts. The scholarly works of A. Holliday (2011)²⁷ and L. Arasaratnam-Smith (2018)²⁸ emphasize the importance of communicative flexibility and contextual sensitivity. In pedagogical education, this component is developed through role-playing activities, modelling pedagogical scenarios and practical teaching in multicultural educational environments. The operational-activity criterion reflects the future educators' ability to apply cross-cultural competence in their professional activities. Its components include the ability to communicate effectively with representatives of different cultures; the capacity to adapt teaching methods and forms in accordance with students' cultural characteristics; skills in preventing and constructively resolving cross-cultural conflicts; and the use of inclusive and culturally sensitive pedagogical strategies. This criterion is most evident during practical teaching and simulating professional scenarios.

²⁵ Triandis, H. C. (1994). *Culture and Social Behavior*. New York: McGraw-Hill. <https://www.scirp.org/reference/referencespapers?referenceid=375050>

²⁶ Byram, M. (1997). Teaching and assessing intercultural communicative competence. *Multilingual Matters*. https://books.google.com.ua/books/about/Teaching_and_Assessing_Intercultural_Com.html?id=0vfq8JJWhTsC&redir_esc=y

²⁷ Holliday, A. (2011). *Intercultural communication and ideology*. https://sk.sagepub.com/book/mono/intercultural-communication-and-ideology/toc#_

²⁸ Arasaratnam-Smith, L. A. (2018). *Intercultural competence: Development, assessment and application*. Routledge.

The reflective component ensures the comprehension of one's own experience of cross-cultural interaction and readiness for ongoing professional self-development. L. Arasaratnam-Smith and M. Doerfel (2005)²⁹ emphasized that reflection is the mechanism through which experience is integrated into sustainable competence. In the future educators' professional training, this component is achieved through reflective journals, cross-cultural experience portfolios, and self-assessment of cross-cultural competence development. The reflective criterion is associated with future educators' ability to self-analyze and self-correct their behaviour in cross-cultural interaction. Its components include awareness of one's own cultural identity; the ability to critically evaluate personal attitudes, stereotypes, and biases; readiness for personal and professional self-development; and the ability to analyze pedagogical activity outcomes in multicultural environments. Critical reflection ensures the dynamic development of cross-cultural competence.

Taking into account the defined criteria and indicators, it is appropriate to distinguish three levels of developing cross-cultural competence in future educators: low, moderate and high. The low level is characterized by fragmented knowledge and situational tolerance; the moderate level involves the presence of basic knowledge and skills, accompanied by the need for external support; and the high level is marked by integrated motivation, systematic knowledge, stable practical skills, and the ability to reflect deeply.

Thus, the system of criteria and indicators for developing cross-cultural competence in future educators provides a scientifically substantiated diagnosis of the professional training outcomes. Its application makes it possible not only to assess the level of competence development, but also to adjust the training process, directing it towards shaping the future educator's integrated, culturally sensitive and professionally mobile personality.

Professional training of future educators within the contemporary context should be oriented towards shaping a holistic educator with the skills to work effectively within multicultural educational environments. Cross-cultural competence is an essential component of this process, ensuring the future educator's readiness for cross-cultural interaction, tolerant perception of cultural diversity, and constructive resolution of communicative issues. Therefore, professional training must involve systematic and purposeful work aimed at developing all components of this competence. D. Deardorff (2006)³⁰, who offered a model encompassing attitudes, knowledge, skills, as well as internal and external outcomes of intercultural interaction, substantiated intercultural competence as a key outcome of professional and academic training. This model is

²⁹ Arasaratnam-Smith, L. A., Doerfel, M. L. (2005). Intercultural communication competence: Identifying key components from multicultural perspectives. *International Journal of Intercultural Relations*, 29(2), 137–163. <https://doi.org/10.1016/j.ijintrel.2004.04.001>

³⁰ Deardorff D. K. (2006). The Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization. *Journal of Studies in International Education*, 10(3), 241–266. <https://www.mccc.edu/~lyncha/documents/Deardorff-identificationandassessmentofinterculturalcompetenceasanoutcomeofInternationalizat>

of fundamental importance for pedagogical education, as it emphasizes the gradual development of cross-cultural competence in future professionals.

The effective development of cross-cultural competence in future educators largely depends on the creation of appropriate pedagogical opportunities during professional training. One of the key prerequisites is the purposeful development of an educational environment that stimulates cross-cultural dialogue, reflection, and active interaction among students. Such an environment should promote awareness of cultural diversity, the development of tolerance, and readiness for professional activity in a multicultural context.

The development of pedagogical requirements, principles, and methods for shaping cross-cultural competence in professional training is based on contemporary concepts of education as an open sociocultural system. One of the recognized scholars who has described the pedagogical requirements, principles, and means of developing cross-cultural (intercultural) competence is the prominent sociologist and researcher M. Bennett (1993)³¹. He has created the Developmental Model of Intercultural Sensitivity (DMIS), which is widely used in pedagogy to analyze the processes involved in developing cross-cultural competence. The scholarly works of M. Bennett et al. (2001)³² and M. Bennett (2004)³³ are foundational sources for understanding the pedagogical requirements, principles, and means of developing cross-cultural competence in education.

In the context of globalization and the intensification of intercultural contacts, future professionals must be capable of effective professional interaction with representatives of diverse cultures, which necessitates purposeful pedagogical influence. The identification of appropriate pedagogical requirements and principles makes it possible to ensure the systematic, scientifically sound, and effective process of developing cross-cultural competence.

The first important pedagogical requirement is the development of a cross-culturally oriented educational environment that integrates national and international contexts of professional training. Such an environment involves incorporating cross-cultural issues into academic disciplines, using authentic materials, attracting experiences from different cultures, and stimulating open dialogue, which contributes to the development of tolerant attitudes, awareness of cultural diversity, and the ability to reflect on one's own cultural assumptions. D. Deardorff (2006)³⁴ has substantiated the necessity of establishing a holistic intercultural environment within educational establishments,

³¹ Bennett, M. J. (1993). Towards ethnorelativism: A developmental model of intercultural sensitivity. https://www.researchgate.net/publication/318430742_Developmental_Model_of_Intercultural_Sensitivity

³² Bennett, M. J. Bennett, J. M. (2001). Developing intercultural competence for global leadership. <https://www.diversitycollegium.org/pdf2001/2001Bennettspaper.pdf>

³³ Bennett, M. J. (2004). Becoming Interculturally Competent. <https://www.scirp.org/reference/referencespapers?referenceid=1065215>

³⁴ Deardorff, D. K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education*, 10(3), 241–266. <https://www.mccc.edu/~lyncha/documents/Deardorff-identificationandassessmentofinterculturalcompetenceasanoutcomeofInternationalization.pdf>

facilitating the development of cross-cultural competence among students by integrating intercultural content into curricula, supporting intercultural dialogue, creating an inclusive learning environment, and fostering the engagement of students and faculty in intercultural interactions across both academic and extracurricular contexts.

The second pedagogical requirement emphasizes the need for the educational process to actively engage students. The development of cross-cultural competence is effective when future professionals are engaged in interactive, communicative activities that model real-life scenarios of cross-cultural interaction. This approach makes it possible to integrate theoretical knowledge with practical experience, to develop skills for adapting to diverse sociocultural contexts, and to take responsibility for the outcomes of one's own professional communication.

The identification of principles for developing cross-cultural competence presupposes adherence to the principle of cultural equivalence, which involves taking into account the cultural characteristics of both one's own and other sociocultural environments. J. Banks (2008)³⁵ has examined the importance of observing the principle of cultural equivalence in pedagogy and education. The scholar's perspective on multicultural education is particularly relevant, emphasizing the need to consider students' cultural backgrounds in the educational process to ensure effective and equitable learning.

Equally important is the principle of dialogicality, which orients the educational process toward mutual understanding, cooperation, and the reciprocal enrichment of cultures. Also significant is the principle of integration, which ensures the synthesis of the cognitive, value-based, and activity-oriented components of cross-cultural competence.

The principle of reflexivity occupies a special place in professional training, as it presupposes future educators' awareness of their own stereotypes, attitudes, and patterns of behavior in cross-cultural interaction. O. Myroshnyk (2014)³⁶ analyzed the structural and functional aspects of reflexivity, and its role in educational and pedagogical training, substantiating the scholarly approach to the necessity of developing reflexive processes in future educators. Reflexive activity contributes to the development of critical thinking, self-correction and readiness for ongoing professional and personal growth. The principle implementation enhances internal motivation to acquire and develop cross-cultural competence.

Among the key means of developing cross-cultural competence is the application of active methodologies that engage students in collaborative activities and promote the development of communicative and social skills. Such methodologies include discussions, debates, project-based learning, training sessions, business and role-playing games. The use of active methodologies enables students not only to acquire theoretical knowledge about cross-cultural interaction, but also to develop practical skills in cooperation, critical reasoning, expressing their own views, and respecting the culturally determined differences of others.

³⁵ Banks, J. A. (2008). *An Introduction to Multicultural Education* (4th ed.). Boston: Pearson. <https://www.scirp.org/reference/referencespapers?referenceid=1836315>

³⁶ Myroshnyk, O. (2014). Ways of developing reflexivity in professional training of teachers. *Psychology and Personality*, (1), 142–153. <https://doi.org/10.33989/2226-4078.2014.1.148878>

The integration of cross-cultural content into academic disciplines constitutes another essential pedagogical requirement for developing cross-cultural competence. It involves incorporating topics, examples, and tasks that reflect the cultural diversity of the educational environment into professionally oriented courses. Such integration promotes a systematic understanding of cross-cultural aspects of pedagogical activities, shapes an interdisciplinary perspective on issues of cross-cultural communication, and enhances students' motivation to acquire relevant knowledge and skills.

One of the leading scholars in the theory and practice of implementing culturally diverse content in school and university curricula is J. Banks, who developed the concept of multicultural education aimed at incorporating cultural perspectives and contents from different cultures into academic disciplines to develop students' intercultural competence. In his work, J. Banks (2015)³⁷ examines the integration of cross-cultural content into academic disciplines as a key component of multicultural education. The scholar convincingly substantiates the necessity of systematically incorporating cultural knowledge, values, historical experience and worldview perspectives of various cultures into curriculum content. According to J. Banks (2015), such integration contributes to the development of critical thinking, intercultural sensitivity, and educator training for effective multicultural interaction. The author identifies levels of multicultural content integration, ranging from superficial awareness to the transformation of academic disciplines with consideration of diverse cultural contexts.

The use of case studies that model real cross-cultural scenarios ensures the practical direction of future educators' professional training. Analyzing specific cases, solving challenging situations, and modeling conflicts along with strategies for their resolution enable students to practise appropriate behavioral strategies in the context of cultural differences. Such case studies contribute to the development of reflection, cognitive flexibility, and readiness for effective cross-cultural interaction in real professional practices.

In summary, identifying pedagogical requirements, principles, and means for the development of cross-cultural competence in the professional training makes it possible to construct a holistic and effective model of the educational process. Their integrated implementation ensures a balanced integration of knowledge, values, and practical skills required for successful professional activities in a multicultural environment, thereby laying a foundation for training competitive professionals capable of productive cross-cultural interaction.

The survey of future educators was aimed at determining the extent of their awareness of the cross-cultural competence value for their future professional activities. The questionnaire made it possible to identify students' perceptions of the content of cross-cultural competence, its role in interaction with representatives of different cultures, and its impact on the effectiveness of the educational process. Particular attention was paid to the extent to which students associate the competence development with professional

³⁷ Banks, J. A. (2015). *Cultural diversity and education: Foundations, curriculum, and teaching* (6th ed.). New York: Routledge. <https://www.taylorfrancis.com/books/edit/10.4324/9781315622255/cultural-diversity-education-james-banks>

success, pedagogical mobility, and the ability to work effectively in multicultural educational environments.

The students' survey results (Table 2) revealed varying levels of awareness regarding the importance of cross-cultural competence. Some respondents demonstrated a profound understanding of its value as an essential component of an educator's professional training; however, others were limited to fragmented knowledge or equated cross-cultural competence solely with foreign language proficiency. This indicates the need for targeted pedagogical impact aimed at broadening students' understanding of cross-cultural competence as an integrative professional quality. The table below presents the results of a survey, conducted among 90 pre-service educators and 40 faculty members of Faculty of Humanities and Pedagogy at National University of Life and Environmental Sciences of Ukraine, examining their level of awareness of the importance of cross-cultural competence.

Table 2. The Results of a Survey on the Level of Awareness of the Importance of Cross-Cultural Competence

Level of Awareness of the Importance of Cross-Cultural Competence	Pre-service Educators (n = 90)	University Faculty (n = 40)
<i>High</i> – comprehensive understanding of the essence of cross-cultural competence and recognition of its key role in educators' professional practice	28 respondents (31,1 %)	21 respondents (52,5 %)
<i>Moderate</i> – general awareness of the importance of cross-cultural competence, with partial understanding of its content and practical application	41 respondents (45,6 %)	15 respondents (37,5 %)
<i>Low</i> – limited or superficial understanding, with cross-cultural competence perceived primarily as isolated knowledge or discrete skills	21 respondents (23,3 %)	4 respondents (10,0 %)
<i>Total</i>	90 respondents (100 %)	40 respondents (100 %)

Source: compiled by the author

Table 2 highlights differences in the awareness of the importance of cross-cultural competence between pre-service educators and faculty members and can be used for further analysis of the necessary improvements in the content and methods of professional training.

The faculty members' survey aimed to determine their attitudes toward the issue of developing cross-cultural competence and their level of awareness of its significance within the system of professional training for future educators. The questionnaire analyzed faculty perspectives on the necessity of integrating a cross-cultural component into academic disciplines, employing appropriate teaching methods and forms, as well as the willingness of teaching staff to facilitate the development of this competence among students.

The synthesis of the faculty survey results showed that the majority of respondents recognized the high significance of cross-cultural competence for contemporary educators. At the same time, certain challenges were identified, primarily related to

insufficient methodological skills, and limited opportunities for practically implementing a cross-cultural approach within the educational process. The obtained results confirm the expediency of systematically improving educator professional training with due consideration of the cross-cultural dimension, as well as the need to develop frameworks for enhancing awareness and shaping cross-cultural competence among both future educators and faculty members.

Individual conversations and semi-structured interviews with future educators were employed as qualitative research methods aimed at gaining deeper insight into their attitudes toward cross-cultural communication. Table 3 presents both quantitative and qualitative results of the conversations and interviews, enabling the identification of students' attitudes, as well as the specific difficulties they face. Unlike questionnaire-based surveys, these methods enabled collecting extended responses, clarifying individual viewpoints, and identifying personal interpretations that future educators attribute to the concept of cross-cultural interaction. Particular attention was paid to students' subjective experiences and their readiness for professional communication in a multicultural environment.

Table 3. Consolidated Findings from Student Discussions and Interviews

Category of Analysis	Number of respondents (n = 80)	Percentage (%)	Description/Comments
Positive attitude toward cross-cultural communication	56	70 %	Students consider cross-cultural communication important for professional development and broadening their worldview.
Neutral attitude/ limited awareness of significance	18	22,5 %	Students have a general understanding of the importance of communication, but do not recognize specific practical applications.
Negative attitude/ reluctance to communicate	6	7,5 %	Expressed doubts about their readiness for cross-cultural interaction or fear of making mistakes.
Main challenges in cross-cultural communication	80	100 %	Language barriers, differences in behavioral norms, stereotypes, psychological factors (anxiety, lack of confidence), insufficient practical experience.

Source: *compiled by the author*

The interviews revealed that 56 future educators (70 %) generally hold a positive attitude toward cross-cultural communication, viewing it as an important factor in professional development and broadening their worldviews. At the same time, students noted that their knowledge of cultural differences is often predominantly theoretical and insufficiently supported by practical experience, which leads to uncertainty in their own communicative abilities and concerns about potential misunderstandings when interacting with representatives of other cultures.

The interviews made it possible to identify the main difficulties faced by future educators in the field of cross-cultural communication. Among the most frequently mentioned challenges were language barriers, differences in behavioral norms

and communicative styles, as well as stereotypical perceptions and fear to make a mistake. A separate group of difficulties was related to psychological factors, including low self-confidence, anxiety, and limited experience of direct interaction in a cross-cultural environment. Table 4 presents the distribution of students across levels of cross-cultural readiness, based on the results of interviews and conversations.

Table 4. Levels of Cross-Cultural Readiness among Higher Education Students

Levels of Cross-Cultural Readiness	Number of Students (n = 80)	Percentage (%)	Key Characteristics	Assessment Methods
High	22	27,5 %	Clear understanding of the importance of cross-cultural communication, confidence in personal communicative skills, readiness for practical interaction with representatives of different cultures	Interviews, discussions, observation
Moderate	41	51,25 %	General awareness of the significance of cross-cultural competence, limited practical experience, moderate confidence in communication	Interviews, discussions, questionnaires
Low	17	21,25 %	Fragmented knowledge of cross-cultural communication, fear of making mistakes, low confidence in personal skills, reluctance to actively engage	Interviews, discussions, observation

Source: compiled by the author

The synthesis of the results obtained from conversations and interviews demonstrated the need to purposefully develop cross-cultural communicative readiness among future educators in their professional training. Table 4 clearly shows the structure of students' cross-cultural readiness and allows for directing further pedagogical efforts toward developing competencies among those at moderate and low levels. The findings confirm the expediency of implementing interactive teaching methods, practice-oriented tasks, and reflective forms of learning aimed at overcoming the identified difficulties. Thus, conversations and interviews became an important source of deeper insight into future educators' attitudes toward cross-cultural communication and served as a basis for substantiating the pedagogical requirements for developing their cross-cultural competence.

The development of cross-cultural competence in the professional training of future educators should be based on a number of principles that ensures the integrity, consistency and practicality of the educational process. One of the key principles is the integration of theoretical knowledge and practical skills, which involves combining scientific and theoretical conceptions of culture, cross-cultural communication, values, and behavioral norms with the active development of practical interaction skills in a multicultural environment. This principle is implemented through case studies, role-playing games, situational tasks, and pedagogical practice, which enable students to apply the acquired knowledge in settings close to real-life professional activities. One of the well-known scholars who substantiated the principle of integrating theoretical

knowledge and practical skills in cross-cultural communication is M. Byram (1997³⁸). The scholar's opinion that effective cross-cultural communication is developed only when theoretical understanding of cultural differences (knowledge of social norms, values, cultural codes) is combined with practical communication skills (interpretation, interaction, critical cultural reflection) is reasonable. Particular emphasis is placed on learning situations in which students are able to apply theoretical knowledge in real-life or simulated cross-cultural interactions.

Among Ukrainian scholars who have addressed the principle of integrating theoretical knowledge and practical skills in cross-cultural communication, O. Sysoeva (2012)³⁹ emphasizes that the development of intercultural competence in future educators should be based on an organic blend of theoretical knowledge about culture, values, and behavioral norms with practical experience of intercultural interaction. The scholar highlights the role of interactive teaching methods, situational modeling, and reflection as effective means of implementing this principle within the educational process.

Equally important is the principle of reflection and self-development, directing students toward awareness of their own cultural attitudes, stereotypes, and behavioral patterns, as well as toward the continuous improvement of cross-cultural skills. This principle involves developing the ability to critically reflect on one's own experience of cross-cultural interaction, evaluating the effectiveness of communicative actions, and demonstrating readiness for behavioral adjustment. The use of reflective teaching methods (self-analysis, reflective journals, discussions, feedback) contributes to the development of openness, tolerance, and professional responsibility in future educators. Among the well-known scholars who have explored reflection and self-development in the context of cross-cultural communication and intercultural sensitivity / intercultural learning are A. Jafari and C. Goulding (2013)⁴⁰. The scholars convincingly argue that globalization stimulates reflective processes in intercultural learning, as it requires the re-evaluation of personal experience and ongoing adaptation within intercultural environments.

No less significant is the principle of interdisciplinarity, which involves integrating knowledge from pedagogy, psychology, cultural studies, sociology, linguistics, and other fields of the humanities. Such an approach ensures a comprehensive understanding of the phenomenon of culture and cross-cultural interaction, reveals the multidimensionality of cross-cultural competence, and contributes to the development of a holistic professional worldview. One of the prominent scholars who substantiated the principle of interdisciplinarity in cross-cultural (intercultural) communication is M. Bennett

³⁸ Byram, M. (1997). *Teaching and Assessing Intercultural Communicative Competence*. Clevedon: Multilingual Matters. https://www.researchgate.net/publication/284893286_Assessing_intercultural_competence_in_language_teaching

³⁹ Sysoeva O. I. (2012). *Intercultural communication in professional training of future specialists: monograph*. Kyiv: National Polytechnic University named after M. P. Dragomanov, 2012.

⁴⁰ Jafari, A., Goulding, C. (2013). *Globalization, reflexivity and the project of the self: a virtual intercultural learning process*. <https://strathprints.strath.ac.uk/31423/>

(1993)⁴¹. The scholar's view of intercultural communication as an interdisciplinary field that integrates approaches from psychology, linguistics, anthropology, sociology, and pedagogy is reasonable. Bennett (1993) emphasizes that an effective understanding of intercultural interaction is possible only through the integration of theoretical and methodological resources from different disciplines, since culture simultaneously affects the cognitive, behavioral, and communicative aspects of human activity.

Adherence to the above-mentioned principles in their entirety creates conditions for systematic and consistent professional training of educators capable of functioning effectively within a multicultural educational environment.

One of the major challenges faced by future educators in the process of acquiring cross-cultural competencies is stereotyping in thinking and behavior. Socially formed stereotypes and personal experience often lead to biased perceptions of representatives of other cultures, which complicates an objective understanding of their values, norms, and communicative characteristics. The presence of stereotypes may result in oversimplified generalizations, communicative barriers, and conflict situations in pedagogical interaction, thereby necessitating purposeful efforts aimed at developing critical thinking and cultural sensitivity among future professionals. The studies conducted by H. Triandis (2002)⁴² are also substantiated, as they focus on the cognitive aspects of cultural differences, including the ways in which culture influences perception, thinking, norms, and human behavior in diverse cultural contexts. The scholar describes cultural differences in modes of thinking, social roles and value systems, as well as their impact on intercultural behavior, which is crucial for understanding how stereotypes are formed and function in the development of cross-cultural competence.

Another significant challenge is the insufficient level of practical training in the field of intercultural interaction. The educational process often focuses primarily on the theoretical acquisition of concepts, while the development of practical skills necessary for effective cross-cultural communication remains largely neglected. As a result, students have limited opportunities to apply their acquired knowledge in real or simulated professional situations, which reduces their level of confidence and readiness to work in a multicultural educational environment. D. Deardorff (2006)⁴³ emphasizes that the development of intercultural competence in educational environments is frequently overly theoretical and does not provide a sufficient number of practice-oriented tasks, reflective activities, and authentic intercultural interactions. The scholar highlights the necessity of integrating experiential learning, simulations, case studies

⁴¹ Bennett, M. J. (1993). Towards ethnorelativism: A developmental model of intercultural sensitivity. In R. M. Paige (Ed.), *Education for the intercultural experience* (P. 21–71). Yarmouth, ME: Intercultural Press. <https://www.scrip.org/reference/referencespapers?referenceid=2214053>

⁴² Triandis, H. C. (2002). Subjective Culture. *Online Readings in Psychology and Culture*, 2(2). <https://scholarworks.gvsu.edu/orpc/vol2/iss2/6/>

⁴³ Deardorff, D. K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education*, 10(3), 241–266. <https://www.mccc.edu/~lyncha/documents/Deardorff-identificationandassessmentofinterculturalcompetenceasanoutcomeofInternationalizat.pdf>

and intercultural practice to bridge the gap between theoretical knowledge and actual communicative activity.

Another challenge is the limited personal experience of cross-cultural communication, which is determined by insufficient contact with representatives of other cultures in the process of training and professional practice. The lack of such experience complicates the development of empathy, flexibility, and adaptability in interactions with diverse sociocultural groups. As a result, future educators may feel insecure or anxious in intercultural situations, which negatively affects the quality of pedagogical communication and educational influence. E. Hall (1976)⁴⁴ notes that perception and behavior in intercultural communication are shaped by cultural norms, and individual experience, which is often limited to the framework of a single culture. Consequently, individuals may misinterpret the behavior of representatives of other cultures and face difficulties in achieving mutual understanding. E. Hall introduced concepts of high-context and low-context cultures and demonstrated how differing levels of implicit information in communication influence interpersonal understanding, as well as how limited personal experience can result in misinterpretations in intercultural interactions.

The identified challenges necessitate systematic pedagogical guidance and support for the development of cross-cultural competences. Such support involves shaping a safe educational environment, using interactive teaching methods, organizing reflective activities, and providing individualized feedback. Pedagogical support contributes to overcoming stereotypes, expanding practical experience and developing future educators' readiness for effective professional activities in the context of cultural diversity.

Identifying the specifics of interpreting communicative processes in a multicultural environment requires awareness of how cultural factors influence the perception, comprehension, and transmission of information among interaction participants. Culture shapes a system of values, norms, symbols, and behavioral patterns through which individuals interpret verbal and non-verbal messages. In a multicultural environment, these systems may differ significantly, resulting in ambiguity in interpreting utterances, intonation, gestures and the communicative context.

An important aspect of interpreting communicative processes is the contextuality of communication, which varies in its degree of significance across cultures. E. Hall (1976)⁴⁵ developed concepts of *high-context* and *low-context* communication, emphasizing that the effectiveness of intercultural interaction largely depends on the context in which communication occurs. High-context cultures tend to rely more on indirect messages, situational context, and non-verbal cues, whereas low-context cultures are characterized by clear, direct and explicitly verbalized communication. Failure to understand these differences can lead to false conclusions about interlocutors' intentions, thereby complicating intercultural interaction and reducing communicative

⁴⁴ Hall, E. T. (1976). *Beyond Culture*. https://monoskop.org/images/6/60/Hall_Edward_T_Beyond_Culture.pdf

⁴⁵ Ibid.

effectiveness. G. Scollon and S. Wong Scollon (2001)⁴⁶ further developed E. Hall's ideas (1976)⁴⁷, focusing on the mobility of cultural context and communication practices within intercultural interactions.

Another distinctive feature is the difference in non-verbal interpretation, including gestures, facial expressions, spatial distance, and eye contact. The same non-verbal behavior may carry different, and sometimes even opposite, meanings across cultures. In a multicultural environment, communication participants require increased attentiveness, cultural sensitivity, and the ability to correlate nonverbal cues with the cultural context of the communication partner. A. Mehrabian (1972)⁴⁸ emphasizes the importance of nonverbal cues in interpersonal communication, particularly the impact of facial expressions, gestures, posture, and intonation on understanding the emotions and attitudes of the interlocutor. The scholar proposed the well-known "7–38–55" model, which suggests that only 7 % of information in communication is conveyed by words, 38 % – by vocal intonation, and 55 % – by non-verbal body signals. Mehrabian's (1972) research emphasizes that effective message comprehension requires considering not only the verbal content, but also the non-verbal behavior of communication participants, which is especially important in both cross-cultural and professional contexts.

Thus, the interpretation of communicative processes in a multicultural environment is a complex and multidimensional phenomenon that requires developing analytical and reflective skills. Awareness of the culturally determined nature of communicative behavior, the ability to adjust one's interpretations, and openness to dialogue enhance the effectiveness of cross-cultural interaction and reduce the risk of communicative misunderstandings.

Conclusions

In summary, the analysis of developing cross-cultural competence in the professional training of future educators indicates that this competence is an integral component of modern pedagogical education. In the context of globalization, increasing cultural diversity, and the intensification of intercultural contacts, cross-cultural competence serves as a significant factor in professional mobility, pedagogical effectiveness, and social responsibility of future educators.

Cross-cultural competence of future educators is viewed as an integrative personal-professional entity, combining a system of knowledge about cultural differences, values, and norms of various socio-cultural communities, cross-cultural communication skills, attitudes of tolerance, openness, and respect for others. By maintaining a coherent

⁴⁶ Scollon, R., Scollon, S. W., Jones R. H. (2012). *Intercultural Communication: A Discourse Approach*. Malden, MA: Blackwell. <https://download.e-bookshelf.de/download/0000/6502/41/L-G-0000650241-0002339010.pdf>

⁴⁷ Hall, E. T. (1976). *Beyond Culture*. https://monoskop.org/images/6/60/Hall_Edward_T_Beyond_Culture.pdf

⁴⁸ Mehrabian, A. (1972). *Nonverbal Communication*. Chicago: Aldine-Atherton. https://books.google.com.ua/books/about/Nonverbal_Communication.html?id=Xt-YALu9CGwC&redir_esc=y

sense of identity, educators can interact productively in a multicultural educational environment.

It has been demonstrated that the effective development of cross-cultural competence is achievable through the purposeful organization of the educational process in higher pedagogical education institutions. A key role in this process is played by integrating cross-cultural content into professionally oriented disciplines, establishing interdisciplinary ties, and systematically using active and interactive teaching methods.

The application of practice-oriented methods, such as the analysis of cross-cultural scenarios, role-playing and business games, intercultural sensitivity training, and project-based activities, is of particular importance, as they contribute not only to the acquisition of theoretical knowledge, but also to the development of practical skills for effective cross-cultural communication, as well as to enhancing empathy and reflective abilities.

It has been established that the development of cross-cultural competence should occur gradually and continuously throughout the entire period of professional training of future educators. This approach ensures a gradual transition from the awareness of cultural diversity to the ability to consciously regulate one's own behavior and pedagogical practice within a cross-cultural context.

A significant outcome of this study is the identification of pedagogical requirements that ensure the effective development of cross-cultural competence. These requirements include establishing a multicultural educational environment, implementing learner-centered and competency-based approaches, and ensuring educators' competence in delivering intercultural curriculum content.

The assessment of cross-cultural competence levels underscores the need for a comprehensive evaluation framework combining questionnaires, tests, observation, and expert appraisals. This multidimensional approach enables objective tracking of competence development over time and the adjustment of the educational process based on the findings.

Thus, the development of cross-cultural competence in the professional training of future educators constitutes a complex, multidimensional, and purposeful process that requires a systems approach. Applying scientifically grounded pedagogical principles and contemporary educational technologies supports the development of educators who can operate effectively within culturally diverse contexts and meet the demands of today's globalized world.

This study is not intended to present an all-encompassing account of developing cross-cultural competence in the professional training of future educators. However, it outlines the key theoretical and methodological foundations of this process, identifies its principal factors and pedagogical requirements, and substantiates the practical possibilities for the purposeful development of cross-cultural competence within higher education for future educators. These findings may serve as a basis for further scholarly inquiry and the advancement of educational practices.

Prospects for future research include a comprehensive examination of the mechanisms of cross-cultural competence development in the context of educational digitalization and academic mobility, designing and testing innovative pedagogical

technologies for cross-cultural interaction, and creating diagnostic tools for the comprehensive assessment of cross-cultural competence levels among future educators.

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5.2. Educational Strategies for Developing Cross-Cultural Sensitivity and Tolerance as a Means of Fostering Motivation for the Professional Training of Future Agrobiologists

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Abstract

This study examines pedagogical approaches to the development of cross-cultural sensitivity and tolerance as integral components of the contemporary educational process. It delineates the principal theoretical frameworks underpinning the conceptualisation of cross-cultural sensitivity and tolerance, and considers their significance for the development of students' intercultural competence. Particular attention has been given to the role of the educational environment in fostering respect for cultural diversity, enhancing capacities for intercultural communication, and facilitating constructive interaction among individuals from diverse cultural backgrounds. The study reviews scholarly works by both domestic and international researchers addressing the issues of intercultural interaction, the formation of tolerance, and the development of cross-cultural competence within the context of globalisation and the internationalisation of education. It further presents a comparative analysis of contemporary pedagogical approaches and technologies aimed at fostering intercultural sensitivity, including interactive teaching methods, intercultural training, project-based learning, problem-based learning, and educational programmes designed to support international cooperation. Particular attention is devoted to the application of interactive teaching technologies that facilitate the development of a tolerant worldview, empathy, critical thinking, and the capacity for effective intercultural dialogue. In particular, the study examines the potential of role-play, structured discussions, the case method, simulation exercises, intercultural educational projects, and collaborative group work, all of which enable students to recognise cultural differences, challenge stereotypes, and develop respect for diverse cultural traditions. The role of digital educational technologies and international online platforms in fostering cross-cultural interaction among students from different countries has been examined. It has been argued that the use of remote forms of collaboration, participation in international educational projects, academic exchanges, and joint research programmes contributes to the development of global thinking and enhances the level of intercultural competence among future professionals. It has been demonstrated that pedagogical technologies aimed at the development of cross-cultural sensitivity and tolerance constitute an effective means of shaping socially responsible individuals capable of constructive interaction within a multicultural society. Their integration into the educational process contributes to the preparation of competitive professionals who possess well-developed intercultural communication skills, demonstrate respect for cultural diversity, and are able to operate effectively in a globalised world. The findings of this study may be utilised in further theoretical research directed towards the enhancement of educational programmes, the development of innovative pedagogical approaches, and the advancement of students' intercultural competence in accordance with contemporary societal demands.

Keywords: *agrobiological education, communication theories, cross-cultural communication, innovative pedagogical technologies.*

Introduction

The relevance of this study is determined by contemporary trends in globalisation and the integration of the educational sphere, which necessitate that future professionals – particularly agrobiologists – are able to interact effectively within a multicultural environment. The expansion of international cooperation in the agricultural sector, participation in joint research projects, and the implementation of innovative technologies require not only a high level of professional training, but also the development of cross-cultural sensitivity and tolerance as essential components of professional competence.

Of particular significance is the issue of fostering motivation for the professional training of future agrobiologists, as it is the motivational component that largely determines the quality of knowledge acquisition, the development of professional skills, and readiness for self-directed learning. The application of pedagogical technologies designed to cultivate cross-cultural sensitivity serves to enhance students' engagement in learning, promotes a positive attitude towards their chosen profession, and stimulates awareness of its social significance in the context of contemporary global challenges.

At the same time, traditional approaches to the professional training of agrobiologists do not always take into account the need to integrate an intercultural component into the educational process. This necessitates updating the content, forms, and methods of instruction through the implementation of interactive pedagogical technologies that foster the development of tolerance, empathy, openness to cultural diversity, and the ability to engage in intercultural dialogue.

Thus, research into pedagogical technologies for the development of cross-cultural sensitivity and tolerance as a means of fostering motivation for the professional training of future agrobiologists is both timely and necessary. It seeks to address the existing tension between contemporary society's demand for highly qualified and socially responsible specialists and the currently insufficient development of effective pedagogical tools to meet this objective.

Researchers have made substantial contributions to the study of pedagogical technologies aimed at developing cross-cultural sensitivity and tolerance as a means of fostering motivation for the professional training of future specialists. The works of both domestic and international scholars have established the theoretical foundations for the implementation of interactive, learner-centred, and competency-based approaches, which facilitate the preparation of students for effective professional engagement within culturally diverse environments. In particular, empirical and theoretical studies highlight the significance of intercultural communication as a key factor in professional development, the cultivation of empathy, openness to diverse experiences, and the capacity for constructive dialogue. Equally important is the examination of mechanisms for fostering tolerance as an integrative quality encompassing cognitive, emotional-value, and behavioural components.

Researchers place particular emphasis on the implementation of pedagogical technologies that ensure active student engagement in the learning process, notably through the use of workshops, role-play, case studies, project-based activities, and digital educational resources. Such approaches serve to stimulate cognitive interest, enhance

awareness of the importance of professional training, and foster enduring intrinsic motivation for learning. Within the international academic tradition, the development of cross-cultural sensitivity and tolerance as an integral component of professional training for future specialists has been extensively examined through the lens of intercultural communicative competence theory. In particular, Michael Byram developed a model of intercultural communicative competence that emphasises the integration of knowledge, skills, attitudes, and critical cultural awareness, all of which facilitate effective interaction within a multicultural environment (Byram, 2021)¹. His approach is widely used in educational practices to foster students' motivation for intercultural interaction. Darla Deardorff has made a significant contribution to this field through the development of a process-oriented model of intercultural competence. She conceptualises it as a dynamic process encompassing the cultivation of openness, respect, empathy, and reflection, with particular emphasis on the role of intrinsic motivation in learning and professional development (Deardorff, 2006²). Her model is widely employed in higher education to evaluate the outcomes of the internationalisation of the educational process. Milton Bennett made a notable contribution to the field through the Developmental Model of Intercultural Sensitivity (DMIS). This model delineates the stages of transition from ethnocentrism to ethnorelativism, reflecting the progressive development of a tolerant attitude towards cultural diversity and the readiness for effective intercultural interaction (Bennett, 1993³; 2004⁴). This model is particularly significant for the development of pedagogical technologies aimed at fostering tolerance.

Edward Hall's research focuses on the characteristics of intercultural communication, particularly the distinction between high-context and low-context cultures. He demonstrated that the effectiveness of communication depends on the ability to take into account cultural differences in the ways information is conveyed (Hall, 1976). His insights contribute to the development of communicative flexibility in future professionals⁵. An important contribution to the field is Geert Hofstede's theory of cultural dimensions, which enables the analysis of cultural differences based on parameters such as individualism, power distance, and uncertainty avoidance. This theory is widely applied to develop students' capacity to understand the cultural characteristics of their interlocutors and to adapt their own behaviour accordingly (Hofstede, 1980)⁶.

The work of Helen Spencer-Oatey, who examined the interrelationship between language, culture, and interpersonal interaction, deserves particular attention.

¹ Byram, M. (2020). Teaching and assessing intercultural communicative competence. *Multilingual Matters*.

² Deardorff, D. K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education*, 10(3), 241–266.

³ Bennett, M. J. (1993). Toward ethnorelativism: A developmental model of intercultural sensitivity. In R. M. Paige (Ed.), *Education for the intercultural experience*. Intercultural Press.

⁴ Bennett, M. J. (2004). Becoming interculturally competent. In J. S. Wurzel (Ed.), *Toward multiculturalism: A reader in multicultural education*. Intercultural Resource Corporation.

⁵ Hall, E. T. (1976). *Beyond culture*. Anchor Books.

⁶ Hofstede, G. (1980). *Culture's consequences: International differences in work-related values*. Sage.

She developed the concept of “rapport management”, which elucidates the mechanisms for establishing effective communication between representatives of different cultures and contributes to the development of intercultural competence (Spencer-Oatey, 2016)⁷.

I. Kholod has made a significant contribution to the study of intercultural competence as the foundation of cross-cultural sensitivity, having established the theoretical underpinnings and structural components of this phenomenon in higher education students’ training. The researcher defines intercultural competence as an integrative personal quality encompassing cognitive, emotional-value, and behavioural components, and highlights the pivotal role of the educational environment in fostering tolerance and motivation for professional development⁸. Essential aspects of the didactic support for the development of cross-cultural sensitivity are examined in the works of O. Pasichnyk, who considers intercultural competence as a fundamental component of foreign language communicative training. The scholar emphasizes the principles of cultural dialogue, the equality of cultural systems, and the need to integrate the cultural component into the curriculum, which contributes to the development of tolerance and positive motivation among students for professional activity⁹.

O. Komar and A. Dzhurylo examine the development of intercultural communicative competence among future professionals within the context of globalisation. They contend that the use of contemporary pedagogical technologies, such as interactive learning, project-based activities, and the simulation of intercultural situations, facilitates the development of cross-cultural sensitivity and communicative flexibility, while also enhancing motivation for professional training¹⁰.

Recent research from the past few years is also presented in the works of O. Matvienko¹¹, O. Skubanova, and S. Reznik¹², who examine intercultural competence in the context of the digitalization of education and the transformation of professional training. The researchers highlight the importance of digital and multimedia technologies as instruments for fostering intercultural adaptability, tolerance, and motivation for professional self-improvement within a globalised educational environment.

Despite the substantial body of research devoted to the development of cross-cultural sensitivity and tolerance in educational settings, it should be noted that this

⁷ Spencer-Oatey, H. (2016). The critical incident technique. In Z. Hua (Ed.), *Research methods in intercultural communication*. Wiley

⁸ Kholod, I. V. (2022). Intercultural competence as a component of professional training of future specialists. *Problems of Modern Teacher Training*, (2), 45–52.

⁹ Pasichnyk, O. S. (2021). Formation of intercultural competence in the process of foreign language training of students. *Ukrainian Pedagogical Journal*, (3), 98–105.

¹⁰ Komar, O. A., Dzhurylo, A. P. (2024). Development of intercultural communicative competence of future specialists by means of interactive technologies. *Collection of Scientific Works of Uman State Pedagogical University*, (1), 112–120.

¹¹ Matvienko, O. V. (2025). Digital technologies in the formation of intercultural competence of future specialists. *Information Technologies and Learning Tools*, 99(1), 34–42.

¹² Skubanova, O. V., Reznik, S. M. (2025). Development of intercultural competence of students in the context of digitalization of education. *Pedagogical Sciences: Theory, History, Innovative Technologies*, (2), 77–85.

issue remains insufficiently explored in the context of professional training for future agrobiologists. Most studies focus on the general pedagogical aspects of intercultural competence development or on the training of students in the humanities, while the specific nature of agrobiological education – its practice-oriented character and its close connection to international environmental and agricultural initiatives – has largely been overlooked by researchers.

Furthermore, the implementation of pedagogical technologies specifically designed to develop cross-cultural sensitivity and tolerance as a motivational factor in the professional training of future agrobiologists remains insufficiently explored. The absence of systematic research in this area hinders the development of a comprehensive methodological framework and effective educational strategies capable of preparing competitive specialists for work in a globalised agricultural environment. This highlights the continued relevance of further scientific inquiry and the need for an in-depth investigation of these issues.

Materials and Methods

In the course of researching pedagogical technologies for developing cross-cultural sensitivity and tolerance, a set of general scientific and specialized methods was employed, ensuring a comprehensive examination of the issue under consideration. The theoretical foundation of the study consists of scientific works by domestic and foreign scholars in the fields of pedagogy, psychology, intercultural communication, and educational technologies, which address issues related to the shaping of intercultural competence, the development of tolerance, and the organization of intercultural interaction in the educational environment.

In the course of developing pedagogical technologies for fostering cross-cultural sensitivity and tolerance, the method of analyzing and synthesizing scientific literature was employed to identify the main theoretical approaches to understanding the concepts of cross-cultural sensitivity and tolerance, as well as to determine the pedagogical conditions for their development in the learning process. The method of systematization and comparative analysis was applied to study various pedagogical technologies aimed at developing intercultural competence in learners, identifying their characteristics, advantages, and potential applications in the educational process.

To study the effectiveness of pedagogical technologies for developing cross-cultural sensitivity, pedagogical observation was used, which made it possible to track the characteristics of intercultural interaction among specialists in the agrobiological field during educational activities, their attitudes toward cultural diversity, and the degree to which tolerant behavior and interactive technologies have been developed. Questionnaires and surveys were also employed, enabling the assessment of students' awareness of intercultural communication issues, their readiness to interact with representatives of different cultures, and their attitudes toward intercultural dialogue.

In addition, the study utilized the method of pedagogical modeling, which involved the development and analysis of pedagogical technologies aimed at fostering cross-cultural sensitivity and tolerance. These technologies included interactive teaching methods, role-playing games, discussions, the case method, project-based learning,

and intercultural training sessions. The application of these methods made it possible to determine their effectiveness in shaping the intercultural competence of students and developing their ability to engage in constructive interaction in a multicultural environment.

The comprehensive use of these methods ensured the scientific validity of the study and made it possible to obtain objective results regarding the specific features of applying pedagogical technologies for developing cross-cultural sensitivity and tolerance in the educational process.

Results and Discussion

The current transformative processes in higher education – linked to globalization, international integration, and the development of intercultural communication – make it essential to equip future professionals with the ability to interact effectively in a multicultural environment. The agricultural sector is characterized by a high level of international cooperation, exchange of technologies, scientific developments, and agricultural expertise.

In today's world, the agricultural sector is becoming increasingly integrated into the global economy, creating a need for professionals who not only possess professional knowledge but are also capable of intercultural communication, tolerant acceptance of cultural differences, and effective cooperation with representatives of other countries. That is why an important task of the higher education system is to develop cross-cultural sensitivity and tolerance as components of the professional competence of future agrobiologists.

The main scientific approaches to the study of intercultural communication are presented in Table 1. In particular, M. Bennett (1993)¹³ developed the Developmental Model of Intercultural Sensitivity (DMIS), which describes the stages in the development of an individual's ability to perceive cultural differences (2021)¹⁴ According to this model, the process of developing intercultural sensitivity goes through several sequential stages – from ethnocentrism to ethnorelativism, which involves the acceptance and understanding of cultural diversity. E. Hall (2015)¹⁵ studied the characteristics of intercultural communication and proposed the concept of high-context and low-context cultures, which explains differences in communication styles among representatives of different cultures. His approach allows for a better understanding of the specifics of interaction in an international professional environment. G. Hofstede (2020)¹⁶, in turn, proposed a model of cultural dimensions that allows for the analysis of cultural

¹³ Bennett, M. J. (1993). *Developing Intercultural Sensitivity: An Integrative Approach to Global and Domestic Diversity*. Yarmouth, ME: Intercultural Press. <https://www.diversitycollegium.org/pdf2001/2001Bennettspaper.pdf>

¹⁴ Bennett, M. J. (2021). Developmental Model of Intercultural Sensitivity (DMIS): Revised Conceptual Framework. *International Journal of Intercultural Relations*, 84, 20–34.

¹⁵ Hall, E. T. (2019). Understanding Cultural Contexts: High and Low Context Communication Revisited. *Journal of Cross Cultural Psychology*, 50(2).

¹⁶ Hofstede, G., Hofstede, G. J., Minkov, M. (2020). *Cultures and Organizations: Software of the Mind*. 4th ed. McGraw Hill Education.

characteristics of different societies, including parameters such as power distance, individualism–collectivism, uncertainty avoidance, masculinity–femininity, and long-term orientation.

Ukrainian researcher I. Ziazun emphasized the importance of a humanistic approach to education, which involves fostering respect for cultural diversity, while¹⁷ O. Pometun demonstrated the effectiveness of interactive teaching technologies, which contribute to the development of students' communication and social skills¹⁸.

Table 1. Major Academic Approaches to the Study of Intercultural Communication

Researcher	The Basic Concept	Significance for education
M. Bennett	A Model for Developing Intercultural Sensitivity	Explains the stages of developing the ability to perceive cultural differences
E. Hall	The Theory of High-Context and Low-Context Cultures	Helps you understand the nuances of cross-cultural communication
G. Hofstede	The Cultural Dimensions Model	Enables the analysis of cultural differences between societies
I. Ziazun	The humanistic paradigm of education	Fosters respect for cultural diversity
O. Pometun	Interactive learning technologies	Helps develop communication and social skills

Source: *Compiled by the author*

In modern pedagogy, interactive teaching technologies—which involve active student participation in the learning process—are becoming increasingly widespread. Interactive learning is based on the principles of cooperation, interaction, and partnership between the instructor and students.

According to O. Pometun, interactive technologies contribute to the formation of an active stance among students, the development of critical thinking, communication skills, and the ability to engage in collective activities. In the context of training future agrobiologists, such technologies allow for the creation of learning situations that are as close as possible to real-world professional practice. The use of interactive teaching methods fosters the development of cross-cultural sensitivity, as it involves active communication, the exchange of ideas, and collaborative problem-solving. During the learning process, students learn to consider different perspectives, respect cultural differences, and find common solutions.

Various interactive teaching methods that promote the development of intercultural competence can be used in the training of future agrobiologists (Table 2).

A comprehensive approach to developing cross-cultural sensitivity among future agrobiologists. The use of training and game-based methods in a professional context (for example, during simulations of international negotiations) allows students not only to acquire theoretical knowledge but also to practice practical skills for tolerant interaction. This becomes a powerful motivator, as future professionals begin to perceive

¹⁷ Ziazun, I. V., Shevtsov, P. P. (2019). Гуманістична парадигма освіти та розвиток толерантності студентської молоді. *Вісник гуманітарних наук*, 55, 45–59.

¹⁸ Pometun, O. I., Voskoboynyk, S. V. (2021). Інтерактивні технології у професійній підготовці майбутніх фахівців. *Освітні технології та суспільство*, 3(8), 20–36.

cultural competence as a real tool for a successful career in the context of a globalized agricultural sector.

To promote intercultural dialogue in the educational process for agrobiologists, interactive educational technologies are of paramount importance; their structure and content are outlined in (Table 3).

Table 2. Educational technologies and methods for developing cross-cultural sensitivity

Technology Name	Methods and Techniques	Professional context for agrobiologists
Training	Cultural assimilator, behavioral modeling	Conflict resolution in multicultural agricultural work teams.
Interactive	“Discussion Swing”, the “Living Book” method	Discussion of global standards in bioethics and environmental safety.
Design	International virtual projects, case studies	Developing a strategy for adapting foreign plant varieties to local conditions.
Gaming	Business and role-playing games, simulations	Negotiations with foreign suppliers of plant protection products.
Reflexive	Keeping a cross-cultural journal, essays	Reflecting on personal experiences of interaction during internships abroad.

Table 3. Interactive Technologies for Developing Cross-Cultural Sensitivity in Future Agronomists

Technology	Essence	Educational outcome
Discussions	Group discussion of key issues	Developing critical thinking and tolerance
Role-playing games	Simulation of professional scenarios	Developing intercultural communication skills
Case study method	Analysis of real-life situations	Developing Analytical Thinking
Project-based learning	Conducting collaborative research projects	Developing teamwork skills
Training sessions	Interactive exercises and practical tasks	Developing empathy and communication skills

Source: *Compiled by the author*

Project-based learning occupies a special place among interactive educational technologies and is regarded as an effective tool for developing the professional and intercultural competencies of future specialists. Its essence lies in organizing the educational process through students’ active research activities, which ensures a practical focus and an orientation toward real-world problems. Researchers emphasize that a project-oriented approach promotes the development of students’ autonomy, their ability to independently seek knowledge and make decisions¹⁹.

In the context of training future agronomists, project-based learning takes on particular significance, as it allows for the integration of professional knowledge with

¹⁹ Nurmira, S., Sari, D., Prasetyo, T. (2025). Active learning through project-based education in agricultural studies. *International Journal of Innovative Research in Social Sciences*, 8(2), 12–25. <https://www.ijriss.com/index.php/ijriss/article/view/8236>

intercultural experience. In the process of carrying out educational projects, students can explore the characteristics of agricultural production in different countries, analyze the implementation of innovative technologies in agriculture, and compare approaches to agricultural activities in different cultural contexts. Such activities foster the development of critical thinking, analytical skills, and the ability to synthesize knowledge across disciplines²⁰.

A key advantage of project-based learning is its potential to foster cross-cultural sensitivity and tolerance. Carrying out joint projects with representatives from other countries, participating in international educational initiatives, or using digital platforms for cross-cultural communication creates opportunities for direct interaction among students from different cultures. As recent studies indicate, it is precisely this kind of interaction that fosters the development of intercultural communicative competence, the ability to understand cultural differences, and to collaborate effectively in a globalized environment²¹.

In addition, project-based learning fosters motivation for professional training by engaging students in practically meaningful activities. Working on projects with a real or realistic professional context increases interest in learning and fosters a sense of responsibility for the outcomes of one's own work. Participation in international projects, particularly through virtual collaboration (COIL), fosters the development of important qualities such as adaptability, cultural sensitivity, and the ability to communicate effectively²².

The active use of modern digital educational technologies is becoming a key factor in developing cross-cultural sensitivity today. Digital platforms provide access to educational resources from different countries and cultures, thereby supporting the development of students' intercultural communication skills and empathy. As researchers note, digital educational environments promote the development of "inclusive learning", which takes cultural diversity into account and personalizes the educational experience²³. This enables students to analyze their own cultural biases and develop openness toward others. Online platforms and distance learning are becoming increasingly important in the context of globalization, as they provide synchronous and asynchronous opportunities for students from around the world to interact. Research shows that the integration of forums, video conferences, and collaborative projects fosters the development of intercultural competencies, as students exchange ideas in real

²⁰ Aguskin, A., Maryani, E. (2020). Project-based learning in higher education: Developing critical thinking and problem-solving skills. *Binus Humaniora Journal*. <https://journal.binus.ac.id/index.php/Humaniora/article/view/6645>

²¹ Saporova, A. (2025). Developing intercultural communication competence through collaborative projects. *Education Research and Management Journal*, 12(1), 45–58. <https://ojs.publisher.agency/index.php/ERM/article/view/7066>

²² Sabadash, Y., Petrenko, O., Ivanova, L. (2025). Virtual exchange and COIL programs: Enhancing cultural sensitivity in higher education. *Journal of Pedagogical Innovations*, 10(3), 67–81. <https://journals.pnu.edu.ua/index.php/jpnu/article/view/9665>

²³ Byram, M. (2012). Teaching and assessing intercultural communicative competence: Revisited. *Multilingual Matters*

time and adapt their communication styles to the cultural context of their partners²⁴. Such digital interaction broadens students' horizons by overcoming geographical and temporal boundaries.

Webinars, virtual workshops, and international educational programs serve as effective tools for developing cross-cultural sensitivity, as they provide direct access to diverse cultural perspectives. According to recent research, participation in such events enhances students' ability to recognize cultural differences, develop critical thinking, and adapt in communication. Particularly valuable is the fact that digital formats allow for the integration of multimedia resources that support a deeper understanding of historical, social, and cultural contexts.

Finally, international educational programs delivered via digital platforms create opportunities for sustained intercultural interaction and collaboration between students and faculty. This approach fosters the development of competencies necessary for working in a global professional environment, including tolerance, cultural self-awareness, and interdisciplinary collaboration skills²⁵. Thus, digital educational technologies not only expand access to knowledge but also form the basis for the development of cross-cultural sensitivity in the context of modern global society²⁶.

Digital technologies enable the organization of joint educational projects with students from other countries, the hosting of international conferences, participation in collaborative research, and the exchange of professional experience (Table 4).

Table 4. The Educational Potential of Digital Technologies
for Developing Intercultural Competence

Educational tool	Applications
Online platforms	Joint training courses with international students
Webinars	Participation in international academic events
Online courses	Review of international experience
Virtual projects	Joint research projects in international teams

Source: *Compiled by the author*

The use of interactive educational technologies in the training of future agronomists contributes not only to improving the effectiveness of learning but also to the development of key professional competencies.

Interactive pedagogical technologies in the professional training of future agrobiologists contribute not only to improving the effectiveness of learning but also to the comprehensive development of professional competencies that meet the requirements of the modern agricultural sector. Through the use of problem-based learning, business games, and case studies, students gain the opportunity to delve

²⁴ Gacs, A., Bally, M., Medgyes, P. (2005). Cross-cultural competence for professional education. Cambridge Scholars Publishing.

²⁵ Fantini, A. E. (2009). Assessing intercultural competence: Issues and tools. In D. K. Deardorff (Ed.), *The SAGE handbook of intercultural competence*. P. 456–476. SAGE.

²⁶ Deardorff, D. K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education*, 10(3), 241–266.

deeper into the course material and simulate real-world production scenarios that reflect the current challenges of agrobiological practical experience²⁷.

This approach fosters the development not only of knowledge but also of the practical skills needed to analyze biological processes in natural and industrial systems²⁸.

Interactive learning creates an environment for developing key soft skills, including communication, collaboration, critical thinking, and reflection. Through small-group work, participation in discussions, and collaborative projects, future agrobiologists learn to effectively exchange ideas, defend their own positions, and integrate knowledge from related disciplines—a skill essential for the interdisciplinary nature of agrobiological work²⁹. Research shows that students engaged in interactive forms of learning demonstrate a higher level of understanding of complex biological concepts compared to those who study traditionally³⁰.

In addition, interactive technologies foster a responsible attitude toward professional practice and students' ability to adapt to changes in the scientific and social environment. While carrying out project-based tasks in agrobiological, future specialists not only immerse themselves in the practical aspects of research but also develop the ability to independently plan experiments, critically evaluate their results, and correct errors—which are key elements of modern scientific culture (Goncharova, 2018³¹). Such educational experience enhances graduates' readiness to meet professional standards in scientific and industrial settings³².

In the context of the globalization of the agricultural sector, interactive learning plays a vital role in fostering tolerance toward cultural diversity and developing the capacity for intercultural dialogue. Modern agricultural education focuses on training specialists capable of working in an international context, which requires taking into account the cultural, social, and professional characteristics of different countries. It is interactive learning technologies that create the conditions for active student engagement, the development of communication skills, and the fostering of openness to other cultural experiences.

Participation in international online seminars, webinars, joint research projects with foreign partners, and discussions of the cultural and ethical aspects of biological practices allows future agrobiologists to broaden their professional horizons, familiarize themselves with innovative agricultural technologies, and integrate international

²⁷ Ivanenko, S. P. (2020). Interactive learning technologies as a factor in improving the quality of professional training of agricultural specialists. *Agronomic Education and Science*, 14(1), 23–31.

²⁸ Petrenko, V. M. (2019). Practice-oriented approach in teaching agrobiological disciplines. *Educational Policy in Higher Agricultural Education*, 2(3), 58–66.

²⁹ Sydorenko, O. V. (2021). Development of communication and critical thinking skills of future agrobiologists through interactive learning. *Educational Technologies and Society*, 9(1), 74–83.

³⁰ Kovalenko, M. O. (2022). Comparative analysis of the effectiveness of interactive and traditional learning in higher agricultural education. *Bulletin of Modern Education*, 7(4), 89–98.

³¹ Honcharova, L. V. (2018). Formation of scientific culture of future agrobiologists in the process of professional training. *Journal of Pedagogical Education*, 10(2), 45–53.

³² Lytvynova, T. I. (2023). Intercultural competence of future agrobiologists in the context of globalization of agricultural science. *International Journal of Agricultural Education*, 3(5), 12–22.

experience into their own professional activities. This form of interaction fosters the development of professional communication skills in a foreign language, intercultural competence, and the ability to work effectively in multicultural research teams.

Of particular importance is the use of interactive platforms to facilitate international student collaboration, which involves joint completion of educational and research tasks, discussion of current issues in agrobiolgy, and analysis of international experiences in agricultural production. Such activities foster critical thinking, the development of research skills, and the ability to analyze different approaches to solving professional tasks while taking cultural characteristics into account.

In addition, interactive learning fosters empathy, respect for cultural differences, and a readiness for constructive interaction with representatives of different cultures. Students gain experience in solving professional tasks within international teams, which positively influences the development of their professional mobility and adaptability to the changing conditions of the modern labor market.

Such competencies are particularly important for effective professional fulfillment within international scientific and industrial communities, participation in international research programs, grant projects, and innovative agricultural initiatives. The development of cross-cultural competence among future agrobiologists through interactive learning contributes to enhancing their professional training, developing their ability for intercultural communication, and ensuring the competitiveness of specialists in the global labor market.

Therefore, the integration of interactive educational technologies into the training program for future agronomists is essential for developing their cross-cultural sensitivity and tolerance. The use of such technologies helps produce competitive professionals capable of functioning effectively in today's globalized world.

Conclusions

Communication in a culturally diverse environment demonstrates that cross-cultural sensitivity and tolerance are integral components of the professional competence of future agrobiologists, and it is advisable to foster these qualities through interactive technologies in the current context of the agricultural sector's globalization. The modern agricultural market is characterized by active international cooperation, participation in joint research projects, international educational programs, and the exchange of experience with foreign partners. In this regard, future specialists in the agricultural sector must possess not only professional knowledge but also well-developed communicative, sociocultural, and intercultural competencies. The development of cross-cultural sensitivity fosters openness to other cultures and the ability to interact effectively with representatives of various sociocultural groups, which is a prerequisite for professional activity in a globalized environment.

The implementation of interactive teaching technologies, which ensure students' active participation in the learning process, plays a crucial role in developing cross-cultural competence. Such technologies include discussions, debates, role-playing and business games, the case method, project-based learning, intercultural communication training, problem-based learning, brainstorming, and group work.

The use of interactive technologies helps develop collaboration skills, critical thinking, the ability to analyze cultural differences, and find optimal ways of interacting in various sociocultural contexts. Role-playing games that simulate professional situations of international cooperation, participation in international agricultural projects, and solving production tasks in a multicultural environment are particularly effective.

The use of the case method plays a significant role in developing cross-cultural sensitivity; this method involves analyzing real or simulated professional situations in the international agricultural sector. Working with case studies allows students to analyze the specifics of conducting agribusiness in different countries, take cultural differences into account in professional communication, and develop decision-making skills in complex intercultural situations. Project-based learning also contributes to the development of cross-cultural competence, as it involves carrying out joint international projects, researching agricultural technologies in different countries, and studying the experience of international agricultural enterprises.

An important component of developing cross-cultural competence is the use of digital educational platforms, online courses, international educational programs, and virtual academic exchanges. The use of modern digital technologies allows students to participate in international online conferences, webinars, and joint research projects, which facilitates direct communication with representatives of other cultures. Such interaction builds practical intercultural communication skills, promotes professional mobility, and enhances the competitiveness of future agrobiologists in the international labor market.

The developed structural-functional model for fostering cross-cultural competence among future agrobiologists is based on competency-based, systems-based, activity-based, and person-centered approaches. The model includes goal-oriented, content-based, technological, organizational, and outcome-oriented components. The goal-oriented component defines the objectives and tasks of developing cross-cultural competence.

The content-based component involves integrating an intercultural component into the professional training of future agrobiologists. The technological block covers the use of interactive pedagogical technologies, digital resources, and international educational programs. The organizational block involves creating pedagogical conditions for the development of cross-cultural competence. The outcome block defines the criteria, indicators, and levels of cross-cultural competence development.

The development of cross-cultural competence occurs in stages and includes motivational, cognitive, behavioral, and reflective stages. During the motivational stage, a positive attitude toward intercultural interaction is formed, along with an awareness of the importance of cross-cultural competence for professional practice.

The cognitive stage involves acquiring knowledge about the cultural characteristics of different countries, the principles of intercultural communication, and the specifics of international professional cooperation. The activity stage is aimed at developing practical skills in intercultural interaction through interactive learning technologies. The reflective stage involves analyzing one's own experience in intercultural communication and developing the capacity for self-improvement and professional growth.

An analysis of pedagogical technologies for developing cross-cultural sensitivity and tolerance has shown that their integration into the educational process helps increase students' motivation toward professional training. Interactive teaching methods help foster students' active engagement, develop a sense of responsibility for their learning outcomes, and stimulate interest in professional activities. An important outcome of using interactive technologies is the development of communication skills, the ability to work in a team, and the ability to interact effectively with representatives of different cultures.

Experience with the implementation of interactive teaching technologies shows that they promote the development of empathy, foster a tolerant attitude toward cultural diversity, and help students develop skills for constructively resolving conflicts. Students demonstrate a higher level of interpersonal interaction, the ability to adapt to various sociocultural conditions, and the ability to work effectively in international teams.

Research findings confirm that fostering cross-cultural sensitivity through interactive technologies has a positive impact on the development of independence, critical thinking, and a creative approach to professional practice. This contributes to enhancing the professional training of future agrobiologists and to developing their professional mobility and competitiveness in today's labor market.

Thus, pedagogical approaches to developing cross-cultural sensitivity and tolerance serve as an effective tool for fostering the professional competence of future agrobiologists. Their use ensures the comprehensive development of the student's personality, integrates professional, communicative, and sociocultural components of training, and contributes to the development of readiness for professional activity in a globalized agricultural environment.

The findings of this study can be used to improve educational programs for training future agrobiologists, to integrate modern interactive technologies into the educational process, and to develop professional competencies focused on international cooperation and the development of the agricultural sector in the context of globalization.

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5.3. Practices of Developing Cross-Cultural Competence in the Context of Contemporary Migration Processes

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Abstract

This study provides a systematic analysis of theoretical approaches and practical mechanisms underlying the development of cross-cultural competence in the context of intensified contemporary migration processes, which contribute to the expansion of intercultural interaction and necessitate effective communication within multicultural environments. Particular emphasis is placed on the conceptualization of cross-cultural competence, the identification of its structural components, and the examination of its role in facilitating social integration, professional mobility, and interethnic tolerance. Furthermore, the study highlights a range of educational, social, and organizational practices that promote the advancement of intercultural sensitivity, openness to diversity, and the capacity for constructive interaction within a globalized society. The importance of cross-sectoral collaboration among educational institutions, public authorities, civil society organizations, and the business sector has been substantiated. It has been emphasized that a systematic approach to the development of cross-cultural competence contributes to the formation of an inclusive environment and the reduction of social polarization. The study demonstrates practical value in informing the development of recommendations for the implementation of comprehensive programs aimed at fostering cross-cultural competence in educational and professional settings. The proposed practices may be applied in the training of specialists in the social, educational, managerial, and international fields.

Keywords: *sociocultural adaptation, migrant integration, migration transformations, intercultural interaction*

Introduction

In the twenty-first century, migration processes have acquired unprecedented intensity, encompassing economic, educational, political, and humanitarian domains. The increasing mobility of populations necessitates effective intercultural interaction across diverse social contexts. In this regard, the development of cross-cultural competence emerges as a key prerequisite for social cohesion, professional adaptation, and the successful integration of migrants into host communities.

The relevance of the study has been determined by the unprecedented intensity of global population mobility and large-scale migration waves driven by armed conflicts,

economic instability, climate change, and globalization processes, which transform the social structure of societies and intensify cultural diversity within host communities. Under such conditions, effective intercultural interaction becomes not only a social necessity but also a significant factor in ensuring the stability and sustainable development of both states and local communities.

Particular significance has been attributed to this issue in the fields of education, public administration, business, and social work, where professionals engage on a daily basis with representatives of diverse cultural groups. An insufficient level of cross-cultural competence may result in misunderstandings, conflicts, discriminatory practices, and the social exclusion of migrants. Conversely, the systematic implementation of effective practices for the development of such competence contributes to enhancing the quality of communication, fostering tolerance, and creating an inclusive environment.

In the context of European integration processes and Ukraine's active participation in international cooperation, the issue of cross-cultural competence acquires strategic importance. Integration into the global educational, economic, and cultural space presupposes the readiness of citizens for intercultural dialogue, respect for cultural differences, and the capacity to operate effectively within multicultural environments, thereby necessitating a reconsideration of traditional approaches to professional training and the development of innovative methodologies and educational programs.

Furthermore, the relevance of the topic has been determined by the need for the scientific substantiation and systematization of contemporary practices for the development of cross-cultural competence, taking into account the specific features of current migration processes. The examination of effective models of adaptation, integration, and intercultural communication enables the formulation of practical recommendations for educational institutions, public authorities, and civil society organizations. Accordingly, the study of this issue constitutes an important step toward fostering a socially cohesive, open, and competitive society.

Scholars have made significant contributions to the study of the role of education, intercultural communication, and the social adaptation of individuals within multicultural environments. Theoretical foundations for the development of cross-cultural competence have been substantiated, and its structural components, levels of formation, and pedagogical conditions for its development have been identified. In particular, international researchers actively investigate the development of cross-cultural/intercultural competence in the context of contemporary migration processes and cultural diversity, including within the domains of education, migrant and refugee integration, and social services. Specifically, A. Linka (2025)¹ analyzes how social service professionals engage with migrants and identifies the key components of intercultural competence that are most critical in this context. With regard to the intercultural communicative competence of migrant students, a systematic review

¹ Linka, A. (2025). Intercultural Competence of Social Service Professionals Working with Migrants: Voices from Poland. *Journal of Intercultural Communication*, 25(4), 121–134. doi: 10.36923/jicc.v25i4.1298

conducted by X. Wang et al. (2024)² highlights its significance for social adaptation and successful integration within higher education contexts. J. Dzerviniks et al. (2024)³ examine teachers' competence in working with newcomer children, which is directly related to migration processes in school environments. Theoretical conceptualization of intercultural competence in the context of global education has been provided by L.-M. Mitchell (2023)⁴, encompassing both migration and intercultural dimensions. The study *Intercultural Competence in Refugee Education* (2023)⁵ investigates the development of intercultural competence among refugees through education, demonstrating a direct link to migration processes and adaptation. Furthermore, a pilot empirical study by R. Moreno-Comellas (2024)⁶ explores the enhancement of intercultural competence among healthcare professionals working with vulnerable migrants and refugees.

Many contemporary Ukrainian studies on cross-cultural competence address general issues of intercultural education, professional training, and the enhancement of communication skills in multicultural environments, which are directly linked to current migration processes and the integration of diverse cultural groups. In particular, Y. Lavrysh et al. (2024)⁷ investigate the role of international virtual exchanges and Collaborative Online International Learning (COIL) programmes as tools for developing students' cross-cultural competence in Ukrainian higher education. The authors analyze the potential of such programmes to enhance linguistic and communicative skills, empathy, and problem-solving abilities, while also identifying key challenges, including insufficient institutional support and low levels of student motivation. The development of intercultural competence in the context of a multicultural society has been examined by T. Kunytsia (2025)⁸. The author emphasizes intercultural competence as a key component of civic education in multicultural settings and argues that the ability to understand, acknowledge, and respect cultural diversity contributes to the development

² Wang, X., Syed Zainudin, S. S., Yaakup, H. S. (2024). Intercultural Communication Competence Among Higher Education International Students: A Systematic Literature Review. *Migration Letters*, 21(4), 712–725. doi:10.59670/ml.v21i4.7683

³ Dzerviniks, J., Ušča, S., Tarune, I., Vindaca, O. (2024). Intercultural Competence of Teachers to Work with Newcomer Children. *Educ. Sci.*, 14(8), 802. doi: 10.3390/educsci14080802

⁴ Mitchell, L.-M. (2023). Intercultural Competence: Higher Education Internationalisation at the Crossroads of Neoliberal, Cultural and Religious Social Imaginaries. *Religions*, 14(6), 801. doi: 10.3390/rel14060801

⁵ Intercultural competence for peaceful communities (2023). The role of blended learning higher education in refugee camps. *International Journal of Intercultural Relations*, 97, 101891. doi: 10.1016/j.ijintrel.2023.101891

⁶ Moreno-Comellas, R., et al. (2024). An innovative gamification tool to enhance intercultural competence and self-efficacy among healthcare professionals caring for vulnerable migrants and refugees. *Int J Equity Health*, 23(1), 234. doi: 10.1186/s12939-024-02304-2

⁷ Lavrysh, Y., Lukianenko, V. (2024). Enhancing Intercultural Competence in Ukrainian Higher Education: A Comparative Analysis of Virtual Exchange and Collaborative Online International Learning. <https://pps.udpu.edu.ua/article/view/309761>

⁸ Kunytsia, T. (2025). Formation of intercultural competence as a factor of civic education in a multicultural environment. *Society and National Interests*, 12(20), 453–466. [https://doi.org/10.52058/3041-1572-2025-12\(20\)-453-466](https://doi.org/10.52058/3041-1572-2025-12(20)-453-466)

of active civic engagement and tolerance. Her scholarly contribution includes an analysis of theoretical approaches and proposes practical measures for integrating intercultural elements into the educational process, which is particularly relevant in the context of contemporary global and migration-related challenges.

T. Sukalenko (2024)⁹ elucidates the essence of the concept of “cross-cultural competence” and analyzes its components, including knowledge, skills, motivation, and empathy, in the context of training specialists in non-philological fields. The author underscores the importance of specially organized teacher-student interaction for fostering the ability to communicate effectively in multicultural environments, particularly through the understanding of cultural differences, critical thinking, and linguistic adaptation. V. Streletsky (2025)¹⁰ examines managers’ cross-cultural competence as a significant strategic resource for enterprises operating in a globalized economy. The author substantiates theoretical approaches to cultural intelligence (CQ) and proposes a three-level CQ model encompassing macro-, meso-, and micro-levels, alongside an adapted short-form assessment instrument (CQS Short) for evaluating its constituent components. G. Krasota-Moroz (2024)¹¹ provides a review of scholarly approaches to cross-cultural competence in both national and international academic discourses, outlining the evolution of the research agenda, key concepts, and principal directions of inquiry, particularly within military and professional education. The author emphasizes the importance of intercultural communication, empathy, and tolerance in professional settings, as well as the identification of theoretical foundations and practical conditions for the development of competence in contemporary sociocultural contexts.

Despite the growing body of scholarly research on cross-cultural interaction, the issue of developing cross-cultural competence in the context of intensive migration processes remains insufficiently elaborated at both theoretical and practical levels. Contemporary migration flows induce significant transformations in the sociocultural structures of societies, thereby necessitating new approaches to understanding the mechanisms of adaptation, integration, and effective communication among representatives of different cultural backgrounds. At the same time, the majority of existing studies focus either on general aspects of intercultural communication or on isolated case studies, without adequately considering the comprehensive impact of global transformations. In this context, the need for a systematic analysis of the processes involved in developing cross-cultural competence becomes particularly relevant, taking into account the dynamics of contemporary migration, the digitalization of communication, and shifts in societal value orientations. The insufficient attention to an integrated approach complicates the development of effective educational programmes and policies aimed at fostering the harmonization of intercultural relations.

⁹ Sukalenko, T. (2024). Cross-cultural competence through the prism of professional training of future specialists in non-philological specialties. <https://doi.org/10.32782/apv/2024.3.8>

¹⁰ Streletsky, V. (2025). Formation of cross-cultural competence of a manager as a strategic resource in enterprise management [https://doi.org/10.31891/dsim-2025-9\(48\)](https://doi.org/10.31891/dsim-2025-9(48))

¹¹ Krasota-Moroz, G. (2024). Analysis of the state of research on cross-cultural competence in the domestic and foreign scientific space <https://znp-vo.nuou.org.ua/article/view/308608>

Materials and Methods

The study has employed an extended system of interrelated research methods, each performing a distinct analytical function. In particular, the method of theoretical analysis and synthesis involved an in-depth examination of scholarly literature in philosophy, sociology, psychology, and pedagogy with the aim of identifying various approaches to the conceptualization of cross-cultural competence. The analytical procedure enabled the decomposition of the phenomenon under study into its constituent elements (knowledge, skills, attitudes, and values), whereas synthesis was directed toward integrating these components into a coherent conceptual model. This approach made it possible to formulate the author's perspective on the structure and content of cross-cultural competence in the context of migration-induced changes.

The comparative method has been employed to juxtapose various national and regional practices in the development of cross-cultural competence. Its application made it possible to identify both common features and differences in approaches to migrant integration, educational programmes, and intercultural interaction policies. On this basis, effective models were identified that may be adapted to other sociocultural contexts, including the Ukrainian one.

The systems approach has enabled the examination of cross-cultural competence as a complex, multi-level phenomenon shaped by a range of factors, including institutional, cultural, educational, economic, and psychological dimensions. Within this framework, the study focused on identifying interrelations among the system's components and determining the role of each element in the process of competence development. This approach helped to avoid fragmentation and ensured the integrity and coherence of the overall scientific analysis.

The observational method has enabled the direct examination of behavioral manifestations of cross-cultural competence in real-life social situations, such as educational environments, workplaces, and public spaces. It made it possible to capture specific features of communication, the level of mutual understanding, and the presence or absence of intercultural barriers.

The case study method has been applied to conduct an in-depth analysis of specific examples of successful or problematic practices related to integration and the development of cross-cultural competence, including educational programmes, civil society initiatives, and public policies. This approach provided a deeper understanding of the contextual conditions, implementation settings, and factors influencing the effectiveness of particular practices.

Content analysis has been employed to examine textual and media materials, including educational programmes, regulatory documents, publications in mass media, and online resources. The aim of this method was to identify key themes, narratives, and approaches to the representation of cross-cultural interaction and the development of relevant competence.

The methods of induction and deduction have been applied at the final stage of the study to synthesize and generalize the findings. Induction enabled the formulation of general conclusions based on specific empirical data, whereas deduction facilitated the

verification of theoretical propositions in relation to practical findings. The combination of these approaches ensured the logical coherence and scientific validity of the research.

Each method and approach has contributed significantly to the achievement of the primary aim of the study, namely, to conduct a comprehensive analysis of practices for the development of cross-cultural competence in the context of contemporary migration processes.

Results and Discussion

Contemporary migration processes represent one of the defining characteristics of the globalized world, substantially transforming the sociocultural space of societies. The intensified movement of populations, driven by economic, political, and humanitarian factors, contributes to shaping multicultural environments in which representatives of different cultures, traditions, and value systems interact. In such conditions, the ability of individuals to communicate and cooperate effectively in intercultural contexts acquires particular importance, as it is directly related to the level of their cross-cultural competence.

Cross-cultural competence is conceptualized as an integrative personal characteristic encompassing knowledge of cultural differences, the ability to adapt to other cultural environments, and the readiness for tolerant interaction. It is developed not only through formal education but also through practical experience of intercultural communication, socialization in new cultural contexts, and participation in various social practices.

Socio-cultural challenges in the context of contemporary migration processes are becoming increasingly relevant due to the intensified movement of people across countries and regions. Migration transforms the social structure of societies and contributes to growing cultural diversity; however, it simultaneously generates new forms of tension. The encounter between different cultural norms, values, and behavioral patterns is often accompanied by adaptation difficulties for both migrants and host communities.

The issue of socio-cultural challenges in the context of migration was thoroughly examined by J. Berry (2008)¹², the author of the well-known acculturation theory, within which strategies of migrant adaptation, such as integration, assimilation, separation, and marginalization, are analyzed, along with their impact on intercultural relations. His work is widely used to explain adaptation difficulties and socio-cultural interaction within contemporary migration processes.

One of the key challenges is the issue of migrant integration into a new socio-cultural environment. This encompasses language barriers, differences in educational and professional standards, as well as divergent understandings of social roles and norms. Migrants are often confronted with discrimination or social isolation, which complicates their inclusion in public life and restricts access to resources and opportunities.

At the same time, an important aspect is the transformation of migrants' own identities. Positioned between two cultures, they often experience a state of cultural ambivalence, attempting to reconcile the traditions of their country of origin with the

¹² Berry, J. W. (2008). Immigration, acculturation, and adaptation. *Applied Psychology: An International Review*, 46(1), 5–34. <https://doi.org/10.1111/j.1464-0597.1997.tb01087.x>

norms of the host society. This may lead either to shaping a hybrid identity or to internal conflicts, particularly among the younger generation, which tends to adapt more rapidly than older family members. The issue of migrants' identity transformation and shaping hybrid cultural identity was thoroughly examined by H. Bhabha (1994)¹³, who conceptualized hybridity as a result of cultural interaction and emphasized that identity is constructed within an "in-between" intercultural space where different traditions and meanings converge.

Equally significant are the challenges faced by host societies, which are compelled to reassess their existing models of social interaction and multicultural policies. The growing cultural diversity necessitates the development of tolerance, intercultural dialogue, and effective integration strategies. The successful overcoming of socio-cultural challenges is possible only under conditions of mutual openness, institutional support from state authorities, and active engagement of civil society.

The adaptation and integration of migrants into host societies involve not only migrants' adjustment to new living conditions but also the reciprocal adaptation of host societies to increasing cultural diversity. In the context of contemporary migration flows, this process has become one of the key determinants of social stability and cohesion.

An important element of integration is linguistic adaptation, which determines access to education, the labour market, and social services. Insufficient proficiency in the language of the host country often becomes a barrier to full participation in public life. Alongside this, professional integration plays a significant role, encompassing the recognition of qualifications, requalification, and the creation of conditions for the realization of migrants' labour potential. A. Portes and M. Zhou (1993)¹⁴ emphasize that successful integration largely depends on the level of linguistic competence and opportunities for labour market inclusion. The authors developed the concept of "segmented assimilation", which explains the diverse trajectories of migrants' socio-economic incorporation in new contexts.

Equally important is socio-cultural integration, which implies the acquisition of the norms, values, and behavioral patterns of the host society while preserving one's own cultural identity. Successful adaptation is often grounded in a model of mutual integration, whereby intercultural dialogue occurs and a shared social space is formed. In this context, educational programmes, civil society initiatives, and multicultural policies play a significant role. W. Kymlicka (1995)¹⁵ substantiates the concept of multicultural citizenship and emphasizes the importance of balancing the preservation of migrants' cultural identities with their full participation in the social life of the host state. His approach highlights the role of state policy in ensuring equal rights and supporting cultural diversity.

¹³ Bhabha, H. K. (1994). *The location of culture*. Routledge.

¹⁴ Portes, A., Zhou, M. (1993). The new second generation: Segmented assimilation and its variants. *The Annals of the American Academy of Political and Social Science*, 530(1), 74–96. <https://doi.org/10.1177/0002716293530001006>

¹⁵ Kymlicka, W. (1995). *Multicultural citizenship: A liberal theory of minority rights*. Oxford University Press.

The psychological dimension of adaptation is associated with coping with stress, uncertainty, and culture shock that accompany the migration experience. Support from social institutions, family, and the community contributes to more successful integration and reduces the risk of social isolation. Overall, the effective integration of migrants is possible only under conditions of mutual openness, tolerance, and partnership-based interaction among all actors involved in the social process.

Practices for the development of cross-cultural competence encompass a system of educational, communicative, and social measures aimed at fostering an individual's ability to interact effectively with representatives of different cultures. A central role in this process is attributed to intercultural education, which includes foreign language acquisition, familiarization with the cultural traditions of other peoples, and the development of tolerance and empathy skills. International mobility practices, such as academic exchanges, internships, and participation in joint projects, also play a significant role, as they enable direct immersion in different cultural environments. In addition, cross-cultural competence is developed through intercultural communication training, simulation games, and case-study methods that model real-life interaction scenarios in multicultural settings. Collectively, these practices contribute to the development of openness, cognitive flexibility, and the capacity for constructive dialogue in conditions of cultural diversity.

Educational practices aimed at developing cross-cultural competence play a key role in preparing individuals for life and professional activity within a globalized and multicultural society. They are directed toward fostering the ability to interact effectively with representatives of different cultures, to understand cultural differences, and to establish constructive dialogue. In contemporary education, this area is regarded as one of the priorities in the development of civic maturity and professional mobility. M. Byram (1997)¹⁶ developed the concept of intercultural communicative competence, emphasizing the importance of developing not only linguistic skills among learners but also the ability to understand cultural contexts, interpret the behaviour of representatives of other cultures, and engage effectively in multicultural interaction.

Equally important are interactive educational methods such as intercultural communication training, role-playing, case studies, and project-based learning. These approaches enable the simulation of real-life interaction scenarios in multicultural environments and contribute to the development of empathy, tolerance, and conflict-resolution skills. Through such methods, learners acquire practical experience of intercultural interaction within a safe educational setting. D. Kolb (1984)¹⁷ developed the theory of experiential learning, according to which effective knowledge acquisition occurs through concrete experience, reflective observation, abstract conceptualization, and active experimentation. His approach is widely used to substantiate training sessions, role-playing activities, and case-study methods as effective tools for developing practical social and intercultural skills.

¹⁶ Byram, M. (1997). Teaching and assessing intercultural communicative competence. *Multilingual Matters*.

¹⁷ Kolb, D. A. (1984). *Experiential learning: Experience as the source of learning and development*. Prentice Hall.

Academic mobility programmes, international exchanges, and participation in joint educational projects facilitate direct immersion in different cultural environments, thereby significantly strengthening the process of developing cross-cultural competence. As a result, educational practices comprehensively foster learners' openness to cultural diversity, cognitive flexibility, and readiness for effective intercultural interaction.

Social and institutional mechanisms for the development of intercultural interaction create conditions under which representatives of different cultures can interact effectively while preserving their own identities and simultaneously integrating into a shared social space. In this context, the combination of state policy, educational initiatives, and civil society engagement is of particular importance.

One of the important social mechanisms is the development of intercultural dialogue through educational and cultural programmes. Education serves as a fundamental tool for fostering tolerance, respect for diversity, and communication skills in multicultural environments. Cultural initiatives such as festivals, exchanges, and collaborative artistic projects promote mutual understanding of the traditions and values of different communities. O. Ignatova (2023)¹⁸ emphasizes that intercultural communication within the educational space is a key factor in the development of tolerance, mutual understanding, and integration processes in multicultural societies. In particular, the author highlights the significance of educational and cultural initiatives as instruments for fostering intercultural dialogue and social cohesion.

Institutional mechanisms include the activities of state authorities, international organizations, and local communities aimed at supporting migrant integration and promoting multicultural policies. Legislative initiatives play a crucial role in ensuring equal rights, non-discrimination, and the protection of cultural diversity. Equally significant are programmes of social adaptation, language support, and professional integration.

Equally important is the development of partnerships among governmental institutions, educational establishments, and non-governmental organizations. Such interaction enables the creation of comprehensive strategies for intercultural engagement that take into account the needs of diverse social groups. As a result, the effective functioning of social and institutional mechanisms contributes to the formation of an open, tolerant, and integrated society.

Non-formal education plays an important role in the development of intercultural competence, as it complements formal education systems with practical knowledge and skills acquired outside traditional educational institutions. It includes training sessions, workshops, volunteer programmes, youth exchanges, and participation in international projects. Such forms of learning contribute to the development of cognitive flexibility, openness to new cultural contexts, and the ability to adapt quickly to diverse social

¹⁸ Ignatova, O. M. (2023). European experience of intercultural communication in education and culture. *Modern Information Technologies and Innovation Methodologies of Education in Professional Training*, 68, 60–67. <https://doi.org/10.31652/2412-1142-2023-68-60-67>

conditions. O. Karaman (2025)¹⁹ notes that non-formal education serves as an effective instrument for developing intercultural competence, as it enables the integration of learning with practical experience through training activities, international projects, and educational platforms outside the formal education system, thereby enhancing learners' socio-cultural skills and adaptability.

Intercultural experience acquired through direct interaction with representatives of other cultures is one of the most effective factors in the development of cross-cultural competence. Living, studying, or working in a different cultural environment enables individuals not only to observe cultural differences but also to actively experience and reflect upon them. This contributes to the formation of empathy, tolerance, and a deeper understanding of cultural diversity. O. Vasylenko (2022)²⁰ conceptualizes intercultural competence as a multidimensional construct formed through practical interaction with representatives of other cultures, participation in international educational programmes, and engagement in real communicative situations. The author emphasizes that direct intercultural contact is a key factor in the development of empathy, tolerance, and the ability to adapt effectively within multicultural environments.

The combination of non-formal education and intercultural experience creates conditions for the comprehensive development of individuals capable of effective functioning in a globalized world. Such practices help to overcome stereotypes, reduce the level of intercultural conflicts, and contribute to the formation of civic responsibility. As a result, an individual is shaped who not only possesses knowledge about other cultures but is also able to engage constructively in multicultural environments.

International and national case studies of successful practices in the development of intercultural competence demonstrate effective approaches to integrating diverse cultures into a unified educational and social space. In many countries, these practices are implemented through a combination of state programmes, activities of educational institutions, and civil society initiatives. They are aimed at fostering tolerance, intercultural dialogue, and social cohesion in the context of increasing cultural diversity.

M. Hladchenko (2025)²¹ examines the role of international scientific and educational cooperation as a key factor in the development of intercultural interaction, emphasizing that participation in joint projects, academic exchanges, and transnational educational initiatives contributes to the formation of tolerance, professional mobility, and intercultural sensitivity.

One of the successful international cases is the Erasmus+ programme implemented across the countries of the European Union. It provides academic mobility for students and academic staff, facilitating direct immersion in different cultural environments.

¹⁹ Karaman, O. L. (2025). Non-formal education as a means of forming intercultural competence of future teachers. *Bulletin of the Taras Shevchenko National University of Luhansk. Pedagogical Sciences*, 3, 45–53.

²⁰ Vasylenko, O. L. (2022). Intercultural competence: Concept, structure, principles and methods of development. *Adult Education: Theory, Experience, Perspectives*, 2(22), 59–67. [https://doi.org/10.35387/od.2\(22\).2022.59-67](https://doi.org/10.35387/od.2(22).2022.59-67)

²¹ Hladchenko, M. (2025). International collaboration of Ukrainian scholars: Effects of Russia's full-scale invasion of Ukraine. *arXiv*. <https://doi.org/10.48550/arXiv.2505.20944>

Through participation in such programmes, young people have the opportunity to develop linguistic skills, intercultural sensitivity, and the ability to adapt to new social conditions, which significantly enhances their level of cross-cultural competence.

At the national level, examples of successful practices can be observed in the implementation of intercultural educational projects in higher education institutions and schools. In Ukraine, in particular, academic exchange programmes, intercultural communication training sessions, and project-based learning initiatives in cooperation with international partners are actively developing. Such initiatives contribute to fostering openness to cultural diversity and preparing young people for life in a globalized world.

Non-governmental organizations and international foundations also play an important role in these processes by supporting cultural exchanges, volunteer programmes, and educational initiatives. Their activities contribute to the development of horizontal linkages between societies and the strengthening of intercultural dialogue. Taken together, international and national case studies demonstrate that successful intercultural interaction is possible only under conditions of systematic cooperation among the state, the education sector, and civil society.

Conditions of forced or voluntary migration are often accompanied by abrupt changes in the social environment, which complicate processes of adaptation and integration. As a result, migrants face the need to rapidly acquire new cultural norms and behavioral patterns, which is not always achieved without difficulties.

A significant psychological barrier is culture shock and the associated stress of adaptation. Changes in the cultural environment are often accompanied by feelings of uncertainty, loss of social ties, and difficulties in forming a new identity. Additionally, stereotypes, prejudice, and discrimination within host societies may have a negative impact, further complicating the process of mutual acceptance of cultural differences. D. Tkach (2024)²² examines culture shock as one of the key factors of maladaptation in conditions of forced migration, emphasizing that it is accompanied by feelings of loss, social isolation, and identity disruption. The author highlights the role of social stereotypes, prejudices, and discrimination as factors that significantly hinder the integration processes of migrants in host societies.

Institutional barriers also play a significant role in shaping cross-cultural competence. These include insufficiently developed integration programmes, limited access to educational resources, and a lack of coherence between migration and social policies. Overcoming these challenges requires a comprehensive approach encompassing the improvement of public policies, the development of educational initiatives, and the support of intercultural dialogue within society.

The ways of improving practices for the development of cross-cultural competence in the context of migration processes presuppose a comprehensive approach combining educational, social, and institutional measures. First and foremost, it is essential to advance intercultural education at all levels of the educational system, integrating knowledge of cultural diversity, intercultural communication skills, and critical thinking.

²² Tkach, D. (2024). Psychological aspects of forced migration. *Habitus*, 61, 271–279. <https://doi.org/10.32782/2663-5208.2024.61.49>

A significant role is played by the expansion of language training programmes for migrants, which ensures their effective integration into society and the labour market. Particular attention should also be paid to the development of non-formal education, training programmes, and international exchanges that facilitate the acquisition of practical intercultural experience. Moreover, it is crucial to improve migration policy aimed at combating discrimination, supporting social adaptation, and fostering an inclusive social environment.

Innovative approaches to the development of intercultural competence in the context of migration processes are based on the integration of digital technologies, interactive educational methodologies, and interdisciplinary learning. Contemporary educational platforms, online courses, and virtual exchanges enable learners to interact in real time with representatives of different cultures, regardless of geographical location, thereby expanding opportunities for developing intercultural sensitivity and communication skills in a global context. O. Kakhovska (2024)²³ notes that digital technologies, social networks, and online communication platforms significantly transform intercultural interaction, creating new opportunities for overcoming cultural barriers and fostering global communication. The author emphasizes that the digital environment simultaneously requires a higher level of cultural competence in order to avoid misunderstandings and ensure effective interaction between representatives of different cultures.

The use of simulation technologies, case studies, and gamification in the educational process enables the modelling of real intercultural situations in which participants learn to make decisions while taking into account the cultural specificities of different social groups. This contributes to the development of empathy, critical thinking, and effective conflict-resolution skills in multicultural environments.

The development of intercultural competence through artificial intelligence and adaptive learning systems allows for the individualization of the educational process by considering learners' cultural background, level of preparation, and specific needs. In combination with international educational projects and intercultural networks, these approaches create new opportunities for fostering an open, tolerant, and interculturally competent society.

The use of digital technologies in intercultural communication within migration processes significantly transforms modes of interaction among representatives of different cultures. Online platforms, social networks, video conferencing tools, and mobile applications ensure fast and accessible information exchange regardless of geographical boundaries, thereby creating conditions for migrants to maintain social ties with their countries of origin while simultaneously integrating into new cultural environments. M. Castells (2010)²⁴ analyzes how the network society and digital communication technologies reshape forms of social interaction, particularly in the context of global migration. The scholar emphasizes that the Internet and social networks create new "communication spaces" that enable migrants to maintain

²³ Kakhovska, O. V. (2024). Innovative approaches to cross-cultural communication in the conditions of digital economy development. *REICST*. <https://doi.org/10.54929/monograph-12-2024-02-01>

²⁴ Castells, M. (2010). *The rise of the network society* (2nd ed.). Wiley-Blackwell.

connections with their countries of origin while also engaging in new sociocultural contexts, thus forming a multilayered identity.

Online courses, virtual classrooms, and distance learning platforms enable migrants to acquire the language of the host country, become familiar with its cultural norms, and understand its social rules. As a result, the level of adaptation increases, while barriers in intercultural communication are reduced. At the same time, digital technologies generate new challenges related to information inequality, digital literacy, and the risk of distorted cultural representations in virtual environments. Not all migrants have equal access to digital resources or sufficient skills to use them effectively. Therefore, the effective application of digital technologies in intercultural communication requires a combination of technological accessibility, educational support, and the development of critical thinking skills.

Recommendations for educational institutions in the context of migration processes primarily involve the implementation of systematic intercultural education at all levels of the educational system. Educational institutions should integrate an intercultural component into curricula, promote foreign language learning, and foster the development of effective intercultural communication skills. It is also essential to employ interactive teaching methods, such as training sessions, case studies, project-based learning, and simulations, which enable learners to acquire practical experience of interaction in multicultural environments.

At the level of public policy, a key objective is the creation of an inclusive social environment that facilitates migrant integration without the loss of their cultural identity. This entails the development of effective programmes of language support, professional adaptation, and recognition of qualifications. It also requires the improvement of legislation in the field of non-discrimination and migrant rights protection, ensuring equal access to education, employment, and social services.

Another important direction is the strengthening of cooperation between state institutions, educational establishments, and civil society organizations. Such interaction enables the implementation of comprehensive integration programmes, the exchange of experience, and the adoption of best international practices. As a result, conditions are created for the harmonious development of a multicultural society based on the principles of tolerance, mutual respect, and social cohesion.

The prospects for the development of cross-cultural competence in the context of migration processes are largely associated with ongoing globalization and increasing population mobility. In the contemporary world, migration has become a persistent social phenomenon that shapes multicultural societies in which the ability to engage in intercultural interaction acquires particular significance. This, in turn, necessitates the systematic development of cross-cultural competence both within the education sector and in the professional training of specialists across various fields.

An important prospect is the further digitalization of the educational process and the use of innovative technologies for the development of intercultural skills. Online platforms, virtual exchanges, artificial intelligence, and adaptive learning systems open new opportunities for intercultural communication and learning. This not only expands access to international experience but also creates conditions for continuous interaction between representatives of different cultures in digital environments.

Equally important is the strengthening of public policy and international cooperation in supporting intercultural competence. In the future, the development of integration programmes, intercultural educational initiatives, and joint international projects aimed at fostering a tolerant and open society is expected. Collectively, these processes will contribute to strengthening social cohesion, reducing cultural barriers, and developing a global civic identity.

Conclusions

Practices for the development of cross-cultural competence in the context of contemporary migration processes acquire particular significance due to increasing global population mobility and the growing cultural diversity of societies. Migration creates new social realities in which the ability to engage in effective intercultural interaction becomes a necessary condition for successful integration and social cohesion.

The study has established that cross-cultural competence is a complex construct encompassing knowledge of other cultures, communication skills, empathy, and the ability to adapt. Its development occurs gradually and requires purposeful intervention through educational, social, and institutional mechanisms.

Education plays a pivotal role in the development of this competence, serving as a fundamental instrument in preparing individuals for life within multicultural environments. The integration of intercultural content into academic disciplines, the acquisition of foreign languages, and the application of interactive teaching methods contribute to fostering openness to cultural diversity.

Non-formal education and intercultural experience gained through participation in international programmes, exchanges, volunteer projects, and professional mobility also exert a significant influence. Such practices provide direct contact with representatives of other cultures, thereby fostering the development of tolerance and practical interaction skills. Particular attention should be paid to the role of digital technologies, which significantly expand the possibilities of intercultural communication. Online platforms, social networks, and distance learning environments create conditions for continuous interaction between cultures, regardless of geographical boundaries, thereby strengthening the process of developing global intercultural competence.

At the same time, the study identified a number of barriers, including language difficulties, culture shock, stereotypes, and institutional constraints. Overcoming these challenges requires a comprehensive approach encompassing state support, the development of inclusive educational policies, and the strengthening of intercultural dialogue within society.

Thus, the effective development of cross-cultural competence in the context of migration processes is possible only through the interaction of education, the state, and civil society. The comprehensive implementation of relevant practices contributes to the formation of a tolerant, open, and cohesive society capable of functioning constructively within conditions of cultural diversity.

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AFTERWORD

Culture is a key determinant of how human communication is shaped, as it structures the meanings of context, nonverbal behavior, and message interpretation in intercultural interaction¹.

Communication in the context of cultural diversity has become one of the key challenges in the contemporary globalized world, where interaction among representatives of different cultures is becoming increasingly intense across educational, professional, and social domains. Such communication involves not only the exchange of information, but also an awareness of cultural differences in values, norms, linguistic and nonverbal codes, as well as styles of thinking and behavior, all of which directly influence the process of mutual understanding. In this context, effective communication requires the development of cross-cultural competence, tolerance, and reflective capacity, minimizing communicative barriers, preventing conflicts, and promoting constructive intercultural dialogue.

The study has established that communication appears to be a complex sociocultural phenomenon shaped by the influence of globalization processes, intensified international contacts, and increased intercultural mobility. The international and cross-cultural contexts of contemporary communication necessitates a reconsideration of traditional conceptions of interaction, as effective communication increasingly relies on participants' ability to consider the cultural specificity of their partners, adapt communicative strategies, and demonstrate tolerance for differences.

It has been proven that successful cross-cultural communication cannot be limited to linguistic competence alone, since language proficiency alone does not guarantee mutual understanding. The development of cross-cultural competence is crucial, encompassing a system of knowledge about other cultures, value orientations, attitudes toward dialogue and cooperation, as well as the ability to apply appropriate behavioral models in specific communicative situations of international interaction.

The analysis has revealed that cultural differences in worldview orientations, social norms, communicative styles, and patterns of behavior significantly influence message interpretation and the nature of interaction. Ignoring these differences can lead to communicative barriers, misunderstandings, and conflicts, which is particularly relevant in professional and international educational contexts.

It has been established that the contextuality of communication is one of the key factors in effective cross-cultural interaction. Differences between high-context and low-context cultures determine the modes of information transmission, the degree of clarity in verbal expressions, and the role of nonverbal cues. Awareness of these distinctions contributes to a more accurate interpretation of intended meanings and enhances the level of communicative appropriateness.

The study has paid considerable attention to nonverbal communication, which acquires particular significance in international and cross-cultural contexts. Gestures,

¹ Hall, E. T. *The Silent Language*. New York: Doubleday, 1959. P. 39–45.

facial expressions, spatial distance, intonation, and speech tempo are culturally determined and can be interpreted differently by representatives of diverse cultures. Failure to take these aspects into account can substantially distort the meaning of communication, even when verbal expression is linguistically accurate.

It has been substantiated that stereotyping of thinking and behavior is a serious obstacle to effective cross-cultural interaction. Generalized perceptions of “typical” representatives of particular cultures constrain the possibilities for dialogue and reduce the level of mutual trust. Overcoming stereotypes requires developing reflective capacity, critical thinking, and a willingness to reconsider one’s own cultural assumptions.

It has also been determined that the educational environment represents a key context for developing communication readiness in culturally diverse settings. The integration of cross-cultural content into academic disciplines, the use of interactive teaching methods, role-playing, and case studies, provide favorable opportunities for acquiring practical experience in cross-cultural interaction and developing communicative flexibility.

It has been demonstrated that an interdisciplinary approach to the study of international and cross-cultural communication makes it possible to comprehensively conceptualize its nature and mechanisms of functioning. The integration of insights from linguistics, sociology, psychology, cultural studies, and pedagogy ensures a holistic understanding of interaction processes and contributes to the development of effective communication strategies in multicultural contexts.

It has been emphasized that, in the context of contemporary global challenges, communicative competence in the cross-cultural dimension is becoming a significant factor in professional success and social integration. The ability to engage in constructive dialogue, mutual respect, and cooperation with representatives of diverse cultures enhances competitiveness of professionals and contributes to the strengthening of international partnerships.

Prospects for further research are associated with an in-depth analysis of communication in digital and virtual intercultural environments, and an examination of the impact of new media on shaping communicative strategies. They also involve the development of practice-oriented models for training individuals to engage effectively in international and cross-cultural interactions within educational and professional contexts.

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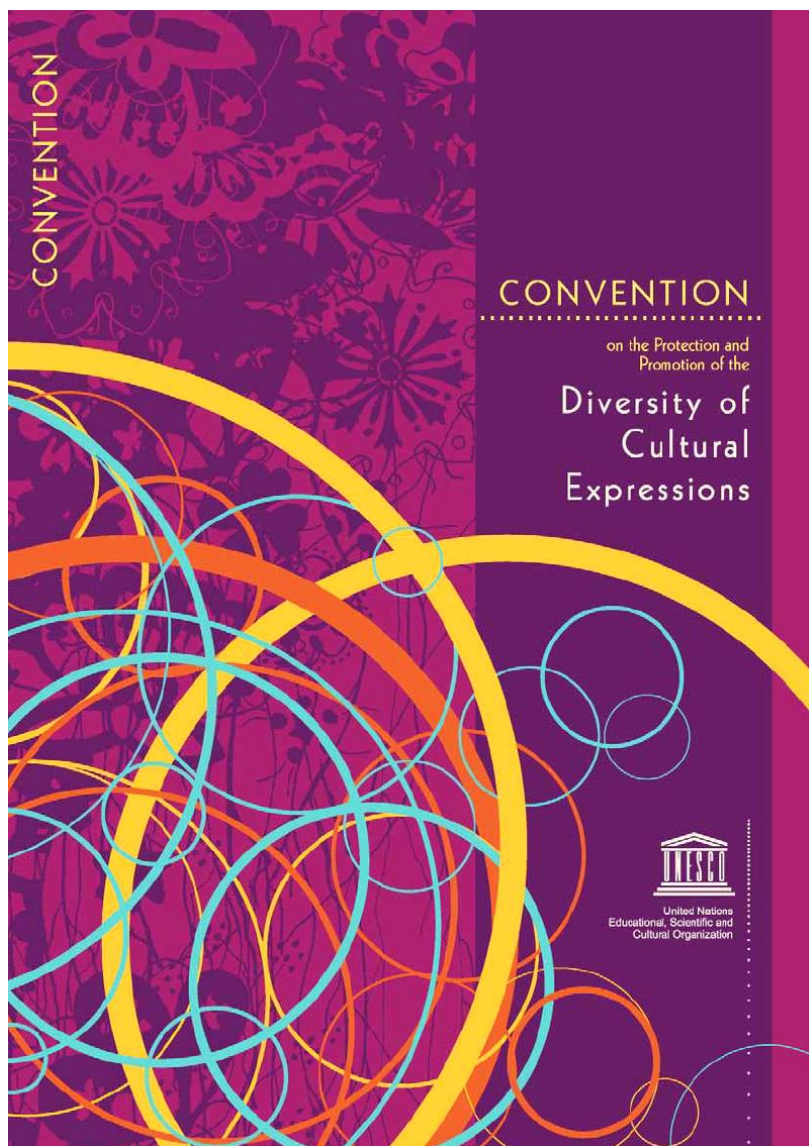
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APPENDICES

Convention on the Protection and Promotion of the Diversity of Cultural Expressions¹



Date and place of adoption: 20 October 2005. Paris, France

Entry into force: 18 March 2007, in accordance with its Article 29.

¹ The appendix contains materials: UNESCO (2005). Convention on the Protection and Promotion of the Diversity of Cultural Expression. <https://www.unesco.org/en/legal-affairs/convention-protection-and-promotion-diversity-cultural-expressions>

The General Conference of the United Nations Educational, Scientific and Cultural Organization, meeting in Paris from 3 to 21 October 2005 at its 33rd session.

Affirming that cultural diversity is a defining characteristic of humanity,

Conscious that cultural diversity forms a common heritage of humanity and should be cherished and preserved for the benefit of all,

Being aware that cultural diversity creates a rich and varied world, which increases the range of choices and nurtures human capacities and values, and therefore is a mainspring for sustainable development for communities, peoples and nations,

Recalling that cultural diversity, flourishing within a framework of democracy, tolerance, social justice and mutual respect between peoples and cultures, is indispensable for peace and security at the local, national and international levels,

Celebrating the importance of cultural diversity for the full realization of human rights and fundamental freedoms proclaimed in the Universal Declaration of Human Rights and other universally recognized instruments,

Emphasizing the need to incorporate culture as a strategic element in national and international development policies, as well as in international development cooperation, taking into account also the United Nations Millennium Declaration (2000) with its special emphasis on poverty eradication,

Taking into account that culture takes diverse forms across time and space and that this diversity is embodied in the uniqueness and plurality of the identities and cultural expressions of the peoples and societies making up humanity,

Recognizing the importance of traditional knowledge as a source of intangible and material wealth, and in particular the knowledge systems of indigenous peoples, and its positive contribution to sustainable development, as well as the need for its adequate protection and promotion,

Recognizing the need to take measures to protect the diversity of cultural expressions, including their contents, especially in situations where cultural expressions may be threatened by the possibility of extinction or serious impairment,

Emphasizing the importance of culture for social cohesion in general, and in particular its potential for the enhancement of the status and role of women in society,

Being aware that cultural diversity is strengthened by the free flow of ideas, and that it is nurtured by constant exchanges and interaction between cultures,

Reaffirming that freedom of thought, expression and information, as well as diversity of the media, enable cultural expressions to flourish within societies,

Recognizing that the diversity of cultural expressions, including traditional cultural expressions, is an important factor that allows individuals and peoples to express and to share with others their ideas and values,

Recalling that linguistic diversity is a fundamental element of cultural diversity, and reaffirming the fundamental role that education plays in the protection and promotion of cultural expressions,

Taking into account the importance of the vitality of cultures, including for persons belonging to minorities and indigenous peoples, as manifested in their freedom to

create, disseminate and distribute their traditional cultural expressions and to have access thereto, so as to benefit them for their own development,

Emphasizing the vital role of cultural interaction and creativity, which nurture and renew cultural expressions and enhance the role played by those involved in the development of culture for the progress of society at large,

Recognizing the importance of intellectual property rights in sustaining those involved in cultural creativity,

Being convinced that cultural activities, goods and services have both an economic and a cultural nature, because they convey identities, values and meanings, and must therefore not be treated as solely having commercial value,

Noting that while the processes of globalization, which have been facilitated by the rapid development of information and communication technologies, afford unprecedented conditions for enhanced interaction between cultures, they also represent a challenge for cultural diversity, namely in view of risks of imbalances between rich and poor countries,

Being aware of UNESCO's specific mandate to ensure respect for the diversity of cultures and to recommend such international agreements as may be necessary to promote the free flow of ideas by word and image,

Referring to the provisions of the international instruments adopted by UNESCO relating to cultural diversity and the exercise of cultural rights, and in particular the Universal Declaration on Cultural Diversity of 2001,

Adopts this Convention on 20 October 2005.

I. Objectives and guiding principles

Article 1 – Objectives

The objectives of this Convention are:

- (a) to protect and promote the diversity of cultural expressions;
- (b) to create the conditions for cultures to flourish and to freely interact in a mutually beneficial manner;
- (c) to encourage dialogue among cultures with a view to ensuring wider and balanced cultural exchanges in the world in favour of intercultural respect and a culture of peace;
- (d) to foster interculturality in order to develop cultural interaction in the spirit of building bridges among peoples;
- (e) to promote respect for the diversity of cultural expressions and raise awareness of its value at the local, national and international levels;
- (f) to reaffirm the importance of the link between culture and development for all countries, particularly for developing countries, and to support actions undertaken nationally and internationally to secure recognition of the true value of this link;
- (g) to give recognition to the distinctive nature of cultural activities, goods and services as vehicles of identity, values and meaning;
- (h) to reaffirm the sovereign rights of States to maintain, adopt and implement policies and measures that they deem appropriate for the protection and promotion of the diversity of cultural expressions on their territory;

(i) to strengthen international cooperation and solidarity in a spirit of partnership with a view, in particular, to enhancing the capacities of developing countries in order to protect and promote the diversity of cultural expressions.

Article 2 – Guiding principles

1. Principle of respect for human rights and fundamental freedoms

Cultural diversity can be protected and promoted only if human rights and fundamental freedoms, such as freedom of expression, information and communication, as well as the ability of individuals to choose cultural expressions, are guaranteed. No one may invoke the provisions of this Convention in order to infringe human rights and fundamental freedoms as enshrined in the Universal Declaration of Human Rights or guaranteed by international law, or to limit the scope thereof.

2. Principle of sovereignty

States have, in accordance with the Charter of the United Nations and the principles of international law, the sovereign right to adopt measures and policies to protect and promote the diversity of cultural expressions within their territory.

3. Principle of equal dignity of and respect for all cultures The protection and promotion of the diversity of cultural expressions presuppose the recognition of equal dignity of and respect for all cultures, including the cultures of persons belonging to minorities and indigenous peoples.

4. Principle of international solidarity and cooperation

International cooperation and solidarity should be aimed at enabling countries, especially developing countries, to create and strengthen their means of cultural expression, including their cultural industries, whether nascent or established, at the local, national and international levels.

5. Principle of the complementarity of economic and cultural aspects of development

Since culture is one of the mainsprings of development, the cultural aspects of development are as important as its economic aspects, which individuals and peoples have the fundamental right to participate in and enjoy.

6. Principle of sustainable development

Cultural diversity is a rich asset for individuals and societies. The protection, promotion and maintenance of cultural diversity are an essential requirement for sustainable development for the benefit of present and future generations.

7. Principle of equitable access

Equitable access to a rich and diversified range of cultural expressions from all over the world and access of cultures to the means of expressions and dissemination constitute important elements for enhancing cultural diversity and encouraging mutual understanding.

8. Principle of openness and balance

When States adopt measures to support the diversity of cultural expressions, they should seek to promote, in an appropriate manner, openness to other cultures of the world and to ensure that these measures are geared to the objectives pursued under the present Convention.

II. Scope of application

Article 3 – Scope of application

This Convention shall apply to the policies and measures adopted by the Parties related to the protection and promotion of the diversity of cultural expressions.

III. Definitions

Article 4 – Definitions

For the purposes of this Convention, it is understood that:

1. Cultural diversity

“Cultural diversity” refers to the manifold ways in which the cultures of groups and societies find expression. These expressions are passed on within and among groups and societies.

Cultural diversity is made manifest not only through the varied ways in which the cultural heritage of humanity is expressed, augmented and transmitted through the variety of cultural expressions, but also through diverse modes of artistic creation, production, dissemination, distribution and enjoyment, whatever the means and technologies used.

2. Cultural content

“Cultural content” refers to the symbolic meaning, artistic dimension and cultural values that originate from or express cultural identities.

3. Cultural expressions

“Cultural expressions” are those expressions that result from the creativity of individuals, groups and societies, and that have cultural content.

4. Cultural activities, goods and services

“Cultural activities, goods and services” refers to those activities, goods and services, which at the time they are considered as a specific attribute, use or purpose, embody or convey cultural expressions, irrespective of the commercial value they may have. Cultural activities may be an end in themselves, or they may contribute to the production of cultural goods and services.

5. Cultural industries

“Cultural industries” refers to industries producing and distributing cultural goods or services as defined in paragraph 4 above.

6. Cultural policies and measures

“Cultural policies and measures” refers to those policies and measures relating to culture, whether at the local, national, regional or international level that are either focused on culture as such or are designed to have a direct effect on cultural expressions of individuals, groups or societies, including on the creation, production, dissemination, distribution of and access to cultural activities, goods and services.

7. Protection

“Protection” means the adoption of measures aimed at the preservation, safeguarding and enhancement of the diversity of cultural expressions.

“Protect” means to adopt such measures.

8. Interculturality

“Interculturality” refers to the existence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions through dialogue and mutual respect.

IV. Rights and obligations of Parties

Article 5 – General rule regarding rights and obligations

1. The Parties, in conformity with the Charter of the United Nations, the principles of international law and universally recognized human rights instruments, reaffirm their sovereign right to formulate and implement their cultural policies and to adopt measures to protect and promote the diversity of cultural expressions and to strengthen international cooperation to achieve the purposes of this Convention.

2. When a Party implements policies and takes measures to protect and promote the diversity of cultural expressions within its territory, its policies and measures shall be consistent with the provisions of this Convention.

Article 6 – Rights of parties at the national level

1. Within the framework of its cultural policies and measures as defined in Article 4.6 and taking into account its own particular circumstances and needs, each Party may adopt measures aimed at protecting and promoting the diversity of cultural expressions within its territory.

2. Such measures may include the following:

a) regulatory measures aimed at protecting and promoting diversity of cultural expressions;

b) measures that, in an appropriate manner, provide opportunities for domestic cultural activities, goods and services among all those available within the national territory for the creation, production, dissemination, distribution and enjoyment of such domestic cultural activities, goods and services, including provisions relating to the language used for such activities, goods and services;

c) measures aimed at providing domestic independent cultural industries and activities in the informal sector effective access to the means of production, dissemination and distribution of cultural activities, goods and services;

d) measures aimed at providing public financial assistance;

e) measures aimed at encouraging non-profit organizations, as well as public and private institutions and artists and other cultural professionals, to develop and promote the free exchange and circulation of ideas, cultural expressions and cultural activities, goods and services, and to stimulate both the creative and entrepreneurial spirit in their activities;

f) measures aimed at establishing and supporting public institutions, as appropriate;

g) measures aimed at nurturing and supporting artists and others involved in the creation of cultural expressions;

h) measures aimed at enhancing diversity of the media, including through public service broadcasting.

Article 7 – Measures to promote cultural expressions

1. Parties shall endeavour to create in their territory an environment which encourages individuals and social groups:

(a) to create, produce, disseminate, distribute and have access to their own cultural expressions, paying due attention to the special circumstances and needs of women as well as various social groups, including persons belonging to minorities and indigenous peoples;

(b) to have access to diverse cultural expressions from within their territory as well as from other countries of the world.

2. Parties shall also endeavour to recognize the important contribution of artists, others involved in the creative process, cultural communities, and organizations that support their work, and their central role in nurturing the diversity of cultural expressions.

Article 8 – Measures to protect cultural expressions

1. Without prejudice to the provisions of Articles 5 and 6, a Party may determine the existence of special situations where cultural expressions on its territory are at risk of extinction, under serious threat, or otherwise in need of urgent safeguarding.

2. Parties may take all appropriate measures to protect and preserve cultural expressions in situations referred to in paragraph 1 in a manner consistent with the provisions of this Convention.

3. Parties shall report to the Intergovernmental Committee referred to in Article 23 all measures taken to meet the exigencies of the situation, and the Committee may make appropriate recommendations.

Article 9 – Information sharing and transparency

Parties shall:

(a) provide appropriate information in their reports to UNESCO every four years on measures taken to protect and promote the diversity of cultural expressions within their territory and at the international level;

(b) designate a point of contact responsible for information sharing in relation to this Convention;

(c) share and exchange information relating to the protection and promotion of the diversity of cultural expressions.

Article 10 – Education and public awareness

Parties shall:

(a) encourage and promote understanding of the importance of the protection and promotion of the diversity of cultural expressions, inter alia, through educational and greater public awareness programmes;

(b) cooperate with other Parties and international and regional organizations in achieving the purpose of this article;

(c) endeavour to encourage creativity and strengthen production capacities by setting up educational, training and exchange programmes in the field of cultural industries.

These measures should be implemented in a manner which does not have a negative impact on traditional forms of production.

Article 11 – Participation of civil society

Parties acknowledge the fundamental role of civil society in protecting and promoting the diversity of cultural expressions. Parties shall encourage the active participation of civil society in their efforts to achieve the objectives of this Convention.

Article 12 – Promotion of international cooperation

Parties shall endeavour to strengthen their bilateral, regional and international cooperation for the creation of conditions conducive to the promotion of the diversity of cultural expressions, taking particular account of the situations referred to in Articles 8 and 17, notably in order to:

- (a) facilitate dialogue among Parties on cultural policy;
- (b) enhance public sector strategic and management capacities in cultural public sector institutions, through professional and international cultural exchanges and sharing of best practices;
- (c) reinforce partnerships with and among civil society, non-governmental organizations and the private sector in fostering and promoting the diversity of cultural expressions;
- (d) promote the use of new technologies, encourage partnerships to enhance information sharing and cultural understanding, and foster the diversity of cultural expressions;
- (e) encourage the conclusion of co-production and co-distribution agreements.

Article 13 – Integration of culture in sustainable development

Parties shall endeavour to integrate culture in their development policies at all levels for the creation of conditions conducive to sustainable development and, within this framework, foster aspects relating to the protection and promotion of the diversity of cultural expressions.

Article 14 – Cooperation for development

Parties shall endeavour to support cooperation for sustainable development and poverty reduction, especially in relation to the specific needs of developing countries, in order to foster the emergence of a dynamic cultural sector by, inter alia, the following means:

- (a) the strengthening of the cultural industries in developing countries through:
 - (i) creating and strengthening cultural production and distribution capacities in developing countries;
 - (ii) facilitating wider access to the global market and international distribution networks for their cultural activities, goods and services;
 - (iii) enabling the emergence of viable local and regional markets;
 - (iv) adopting, where possible, appropriate measures in developed countries with a view to facilitating access to their territory for the cultural activities, goods and services of developing countries;

(v) providing support for creative work and facilitating the mobility, to the extent possible, of artists from the developing world;

(vi) encouraging appropriate collaboration between developed and developing countries in the areas, inter alia, of music and film;

(b) capacity-building through the exchange of information, experience and expertise, as well as the training of human resources in developing countries, in the public and private sector relating to, inter alia, strategic and management capacities, policy development and implementation, promotion and distribution of cultural expressions, small-, medium- and micro-enterprise development, the use of technology, and skills development and transfer;

(c) technology transfer through the introduction of appropriate incentive measures for the transfer of technology and know-how, especially in the areas of cultural industries and enterprises;

(d) financial support through:

(i) the establishment of an International Fund for Cultural Diversity as provided in Article 18;

(ii) the provision of official development assistance, as appropriate, including technical assistance, to stimulate and support creativity;

(iii) other forms of financial assistance such as low interest loans, grants and other funding mechanisms.

Article 15 – Collaborative arrangements

Parties shall encourage the development of partnerships, between and within the public and private sectors and non-profit organizations, in order to cooperate with developing countries in the enhancement of their capacities in the protection and promotion of the diversity of cultural expressions. These innovative partnerships shall, according to the practical needs of developing countries, emphasize the further development of infrastructure, human resources and policies, as well as the exchange of cultural activities, goods and services.

Article 16 – Preferential treatment for developing countries

Developed countries shall facilitate cultural exchanges with developing countries by granting, through the appropriate institutional and legal frameworks, preferential treatment to artists and other cultural professionals and practitioners, as well as cultural goods and services from developing countries.

Article 17 – International cooperation in situations of serious threat to cultural expressions

Parties shall cooperate in providing assistance to each other, and, in particular to developing countries, in situations referred to under Article 8.

Article 18 – International Fund for Cultural Diversity

1. An International Fund for Cultural Diversity, hereinafter referred to as “the Fund”, is hereby established.

2. The Fund shall consist of funds-in-trust established in accordance with the Financial Regulations of UNESCO.

3. The resources of the Fund shall consist of:

- (a) voluntary contributions made by Parties;
- (b) funds appropriated for this purpose by the General Conference of UNESCO;
- (c) contributions, gifts or bequests by other States; organizations and programmes of the United Nations system, other regional or international organizations; and public or private bodies or individuals;
- (d) any interest due on resources of the Fund;
- (e) funds raised through collections and receipts from events organized for the benefit of the Fund;
- (f) any other resources authorized by the Fund's regulations.

4. The use of resources of the Fund shall be decided by the Intergovernmental Committee on the basis of guidelines determined by the Conference of Parties referred to in Article 22.

5. The Intergovernmental Committee may accept contributions and other forms of assistance for general and specific purposes relating to specific projects, provided that those projects have been approved by it.

6. No political, economic or other conditions that are incompatible with the objectives of this Convention may be attached to contributions made to the Fund.

7. Parties shall endeavour to provide voluntary contributions on a regular basis towards the implementation of this Convention.

Article 19 – Exchange, analysis and dissemination of information

1. Parties agree to exchange information and share expertise concerning data collection and statistics on the diversity of cultural expressions as well as on best practices for its protection and promotion.

2. UNESCO shall facilitate, through the use of existing mechanisms within the Secretariat, the collection, analysis and dissemination of all relevant information, statistics and best practices.

3. UNESCO shall also establish and update a data bank on different sectors and governmental, private and non-profit organizations involved in the area of cultural expressions.

4. To facilitate the collection of data, UNESCO shall pay particular attention to capacity-building and the strengthening of expertise for Parties that submit a request for such assistance.

5. The collection of information identified in this Article shall complement the information collected under the provisions of Article 9.

V. Relationship to other instruments

Article 20 – Relationship to other treaties: mutual supportiveness, complementarity and non-subordination

1. Parties recognize that they shall perform in good faith their obligations under this Convention and all other treaties to which they are parties. Accordingly, without subordinating this Convention to any other treaty,

(a) they shall foster mutual supportiveness between this Convention and the other treaties to which they are parties; and

(b) when interpreting and applying the other treaties to which they are parties or when entering into other international obligations, Parties shall take into account the relevant provisions of this Convention.

2. Nothing in this Convention shall be interpreted as modifying rights and obligations of the Parties under any other treaties to which they are parties.

Article 21 – International consultation and coordination

Parties undertake to promote the objectives and principles of this Convention in other international forums. For this purpose, Parties shall consult each other, as appropriate, bearing in mind these objectives and principles.

VI. Organs of the Convention

Article 22 – Conference of Parties

1. A Conference of Parties shall be established. The Conference of Parties shall be the plenary and supreme body of this Convention.

2. The Conference of Parties shall meet in ordinary session every two years, as far as possible, in conjunction with the General Conference of UNESCO. It may meet in extraordinary session if it so decides or if the Intergovernmental Committee receives a request to that effect from at least one-third of the Parties.

3. The Conference of Parties shall adopt its own rules of procedure.

4. The functions of the Conference of Parties shall be, inter alia:

(a) to elect the Members of the Intergovernmental Committee;

(b) to receive and examine reports of the Parties to this Convention transmitted by the Intergovernmental Committee;

(c) to approve the operational guidelines prepared upon its request by the Intergovernmental Committee;

(d) to take whatever other measures it may consider necessary to further the objectives of this Convention.

Article 23 – Intergovernmental Committee

1. An Intergovernmental Committee for the Protection and Promotion of the Diversity of Cultural Expressions, hereinafter referred to as “the Intergovernmental Committee”, shall be established within UNESCO. It shall be composed of representatives of 18 States Parties to the Convention, elected for a term of four years by the Conference of Parties upon entry into force of this Convention pursuant to Article 29.

2. The Intergovernmental Committee shall meet annually.

3. The Intergovernmental Committee shall function under the authority and guidance of and be accountable to the Conference of Parties.

4. The Members of the Intergovernmental Committee shall be increased to 24 once the number of Parties to the Convention reaches 50.

5. The election of Members of the Intergovernmental Committee shall be based on the principles of equitable geographical representation as well as rotation.

6. Without prejudice to the other responsibilities conferred upon it by this Convention, the functions of the Intergovernmental Committee shall be:

(a) to promote the objectives of this Convention and to encourage and monitor the implementation thereof;

(b) to prepare and submit for approval by the Conference of Parties, upon its request, the operational guidelines for the implementation and application of the provisions of the Convention;

(c) to transmit to the Conference of Parties reports from Parties to the Convention, together with its comments and a summary of their contents;

(d) to make appropriate recommendations to be taken in situations brought to its attention by Parties to the Convention in accordance with relevant provisions of the Convention, in particular Article 8;

(e) to establish procedures and other mechanisms for consultation aimed at promoting the objectives and principles of this Convention in other international forums;

(f) to perform any other tasks as may be requested by the Conference of Parties.

7. The Intergovernmental Committee, in accordance with its Rules of Procedure, may invite at any time public or private organizations or individuals to participate in its meetings for consultation on specific issues.

8. The Intergovernmental Committee shall prepare and submit to the Conference of Parties, for approval, its own Rules of Procedure.

Article 24 – UNESCO Secretariat

1. The organs of the Convention shall be assisted by the UNESCO Secretariat.

2. The Secretariat shall prepare the documentation of the Conference of Parties and the Intergovernmental Committee as well as the agenda of their meetings and shall assist in and report on the implementation of their decisions.

VII. Final clauses

Article 25 – Settlement of disputes

1. In the event of a dispute between Parties to this Convention concerning the interpretation or the application of the Convention, the Parties shall seek a solution by negotiation.

2. If the Parties concerned cannot reach agreement by negotiation, they may jointly seek the good offices of, or request mediation by, a third party.

3. If good offices or mediation are not undertaken or if there is no settlement by negotiation, good offices or mediation, a Party may have recourse to conciliation in accordance with the procedure laid down in the Annex of this Convention. The Parties shall consider in good faith the proposal made by the Conciliation Commission for the resolution of the dispute.

4. Each Party may, at the time of ratification, acceptance, approval or accession, declare that it does not recognize the conciliation procedure provided for above. Any Party having made such a declaration may, at any time, withdraw this declaration by notification to the Director-General of UNESCO.

Article 26 – Ratification, acceptance, approval or accession by Member States

1. This Convention shall be subject to ratification, acceptance, approval or accession by Member States of UNESCO in accordance with their respective constitutional procedures.

2. The instruments of ratification, acceptance, approval or accession shall be deposited with the Director-General of UNESCO.

Article 27 – Accession

1. This Convention shall be open to accession by all States not Members of UNESCO but members of the United Nations, or of any of its specialized agencies, that are invited by the General Conference of UNESCO to accede to it.

2. This Convention shall also be open to accession by territories which enjoy full internal self-government recognized as such by the United Nations, but which have not attained full independence in accordance with General Assembly resolution 1514 (XV), and which have competence over the matters governed by this Convention, including the competence to enter into treaties in respect of such matters.

3. The following provisions apply to regional economic integration organizations:

(a) This Convention shall also be open to accession by any regional economic integration organization, which shall, except as provided below, be fully bound by the provisions of the Convention in the same manner as States Parties;

(b) In the event that one or more Member States of such an organization is also Party to this Convention, the organization and such Member State or States shall decide on their responsibility for the performance of their obligations under this Convention. Such distribution of responsibility shall take effect following completion of the notification procedure described in subparagraph

(c). The organization and the Member States shall not be entitled to exercise rights under this Convention concurrently. In addition, regional economic integration organizations, in matters within their competence, shall exercise their rights to vote with a number of votes equal to the number of their Member States that are Parties to this Convention. Such an organization shall not exercise its right to vote if any of its Member States exercises its right, and vice-versa;

(d) A regional economic integration organization and its Member State or States which have agreed on a distribution of responsibilities as provided in subparagraph (b) shall inform the Parties of any such proposed distribution of responsibilities in the following manner:

(i) in their instrument of accession, such organization shall declare with specificity, the distribution of their responsibilities with respect to matters governed by the Convention;

(ii) in the event of any later modification of their respective responsibilities, the regional economic integration organization shall inform the depositary of any such proposed modification of their respective responsibilities; the depositary shall in turn inform the Parties of such modification;

(d) Member States of a regional economic integration organization which become Parties to this Convention shall be presumed to retain competence over all matters in

respect of which transfers of competence to the organization have not been specifically declared or informed to the depositary;

(e) “Regional economic integration organization” means an organization constituted by sovereign States, members of the United Nations or of any of its specialized agencies, to which those States have transferred competence in respect of matters governed by this Convention and which has been duly authorized, in accordance with its internal procedures, to become a Party to it.

4. The instrument of accession shall be deposited with the Director-General of UNESCO.

Article 28 – Point of contact

Upon becoming Parties to this Convention, each Party shall designate a point of contact as referred to in Article 9.

Article 29 – Entry into force

1. This Convention shall enter into force three months after the date of deposit of the thirtieth instrument of ratification, acceptance, approval or accession, but only with respect to those States or regional economic integration organizations that have deposited their respective instruments of ratification, acceptance, approval, or accession on or before that date. It shall enter into force with respect to any other Party three months after the deposit of its instrument of ratification, acceptance, approval or accession.

2. For the purposes of this Article, any instrument deposited by a regional economic integration organization shall not be counted as additional to those deposited by Member States of the organization.

Article 30 – Federal or non-unitary constitutional systems

Recognizing that international agreements are equally binding on Parties regardless of their constitutional systems, the following provisions shall apply to Parties which have a federal or non-unitary constitutional system:

(a) with regard to the provisions of this Convention, the implementation of which comes under the legal jurisdiction of the federal or central legislative power, the obligations of the federal or central government shall be the same as for those Parties which are not federal States;

(b) with regard to the provisions of the Convention, the implementation of which comes under the jurisdiction of individual constituent units such as States, counties, provinces, or cantons which are not obliged by the constitutional system of the federation to take legislative measures, the federal government shall inform, as necessary, the competent authorities of constituent units such as States, counties, provinces or cantons of the said provisions, with its recommendation for their adoption.

Article 31 – Denunciation

1. Any Party to this Convention may denounce this Convention.

2. The denunciation shall be notified by an instrument in writing deposited with the Director-General of UNESCO.

3. The denunciation shall take effect 12 months after the receipt of the instrument of denunciation. It shall in no way affect the financial obligations of the Party denouncing the Convention until the date on which the withdrawal takes effect.

Article 32 – Depositary functions

The Director-General of UNESCO, as the depositary of this Convention, shall inform the Member States of the Organization, the States not members of the Organization and regional economic integration organizations referred to in Article 27, as well as the United Nations, of the deposit of all the instruments of ratification, acceptance, approval or accession provided for in Articles 26 and 27, and of the denunciations provided for in Article 31.

Article 33 – Amendments

1. A Party to this Convention may, by written communication addressed to the Director-General, propose amendments to this Convention. The Director-General shall circulate such communication to all Parties. If, within six months from the date of dispatch of the communication, no less than one half of the Parties reply favourably to the request, the Director-General shall present such proposal to the next session of the Conference of Parties for discussion and possible adoption.

2. Amendments shall be adopted by a two-thirds majority of Parties present and voting.

3. Once adopted, amendments to this Convention shall be submitted to the Parties for ratification, acceptance, approval or accession.

4. For Parties which have ratified, accepted, approved or acceded to them, amendments to this Convention shall enter into force three months after the deposit of the instruments referred to in paragraph 3 of this Article by two-thirds of the Parties. Thereafter, for each Party that ratifies, accepts, approves or accedes to an amendment, the said amendment shall enter into force three months after the date of deposit by that Party of its instrument of ratification, acceptance, approval or accession.

5. The procedure set out in paragraphs 3 and 4 shall not apply to amendments to Article 23 concerning the number of Members of the Intergovernmental Committee. These amendments shall enter into force at the time they are adopted.

6. A State or a regional economic integration organization referred to in Article 27 which becomes a Party to this Convention after the entry into force of amendments in conformity with paragraph 4 of this Article shall, failing an expression of different intention, be considered to be:

(a) Party to this Convention as so amended; and

(b) a Party to the unamended Convention in relation to any Party not bound by the amendments.

Article 34 – Authoritative texts

This Convention has been drawn up in Arabic, Chinese, English, French, Russian and Spanish, all six texts being equally authoritative.

Article 35 – Registration

In conformity with Article 102 of the Charter of the United Nations, this Convention shall be registered with the Secretariat of the United Nations at the request of the Director-General of UNESCO.

ANNEX

Conciliation Procedure

Article 1 – Conciliation Commission

A Conciliation Commission shall be created upon the request of one of the Parties to the dispute. The Commission shall, unless the Parties otherwise agree, be composed of five members, two appointed by each Party concerned and a President chosen jointly by those members.

Article 2 – Members of the Commission

In disputes between more than two Parties, Parties in the same interest shall appoint their members of the Commission jointly by agreement. Where two or more Parties have separate interests or there is a disagreement as to whether they are of the same interest, they shall appoint their members separately.

Article 3 – Appointments

If any appointments by the Parties are not made within two months of the date of the request to create a Conciliation Commission, the Director-General of UNESCO shall, if asked to do so by the Party that made the request, make those appointments within a further two-month period.

Article 4 – President of the Commission

If a President of the Conciliation Commission has not been chosen within two months of the last of the members of the Commission being appointed, the Director-General of UNESCO shall, if asked to do so by a Party, designate a President within a further two-month period.

Article 5 – Decisions

The Conciliation Commission shall take its decisions by majority vote of its members. It shall, unless the Parties to the dispute otherwise agree, determine its own procedure. It shall render a proposal for resolution of the dispute, which the Parties shall consider in good faith.

Article 6 – Disagreement A disagreement as to whether the Conciliation Commission has competence shall be decided by the Commission.

Ukraine's Country Reputation 2025²

2025 Global Country Reputation Ranking

Ukraine ranks in the moderate range above the GDP60 average

1	2	3	4	5	6	7	8	9	10
SWITZERLAND	CANADA	NORWAY	SWEDEN	FINLAND	DENMARK	NEW ZEALAND	JAPAN	NETHERLANDS	IRELAND
11	12	13	14	15	16	17	18	19	20
AUSTRALIA	AUSTRIA	ITALY	SPAIN	PORTUGAL	GREECE	BELGIUM	UK	SINGAPORE	GERMANY
21	22	23	24	25	26	27	28	29	30
FRANCE	TAIWAN	POLAND	THAILAND	CZECH REP.	UKRAINE	PERU	BRAZIL	MALAYSIA	MOROCCO
31	32	33	34	35	36	37	38	39	40
SOUTH KOREA	HUNGARY	PHILIPPINES	INDONESIA	CHILE	EGYPT	VIETNAM	ARGENTINA	MEXICO	UAE
41	42	43	44	45	46	47	48	49	50
ROMANIA	SOUTH AFRICA	TURKEY	QATAR	INDIA	ALGERIA	KUWAIT	USA	KAZAKHSTAN	COLOMBIA
51	52	53	54	55	56	57	58	59	60
ETHIOPIA	NIGERIA	SAUDI ARABIA	BANGLADESH	ISRAEL	PAKISTAN	CHINA	IRAQ	IRAN	RUSSIA

Country Reputation of the 60 countries with the highest GDP measure based on the G7

RepCore normalized scale

Poor 35+ Weak 35-45+ Average 45-55+ Strong 55-65+ Excellent 65+

Figure 1. Ukraine ranks in the moderate range above the GDP60 average
Source: 2025 Ukraine's Country Reputation: RepCore® Nations 2025

The reputation of Ukraine and Russia in relation to the international average (in G7)

Sustained growth in Russia's reputation since 2022

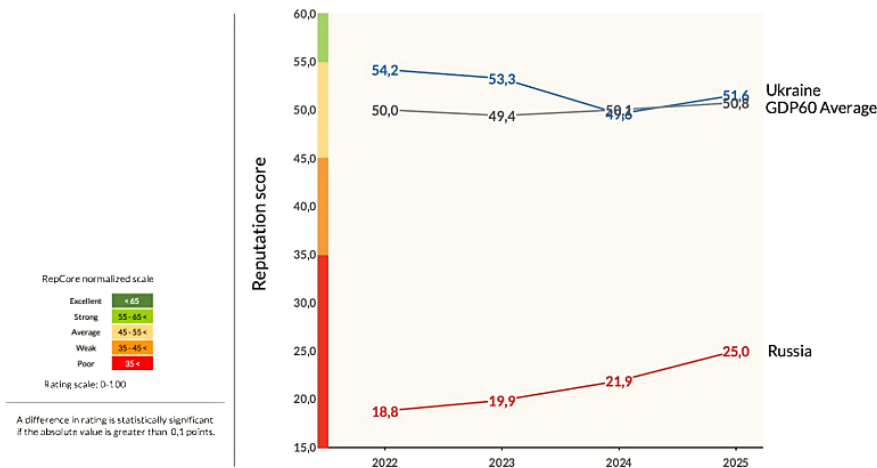


Figure 2. The reputation of Ukraine and Russia in relation to the international average (in G7)

Source: 2025 Ukraine's Country Reputation: RepCore® Nations 2025

² The appendix contains materials: Reputation Lab (2025). RepCore Nations 2025. 2025 Ukraine's Country Reputation: Unlocking reputation value Insights from RepCore® Nations 2025. <https://corporatereputationlab.com/en/canada-and-switzerland-lead-international-reputation-ranking-according-to-repcore-nations-2025/>

Evolution of the reputation of Ukraine and Russia (in the former G8: G7+Russia)

Ukraine's reputation takes a qualitative leap forward after the Russian invasion

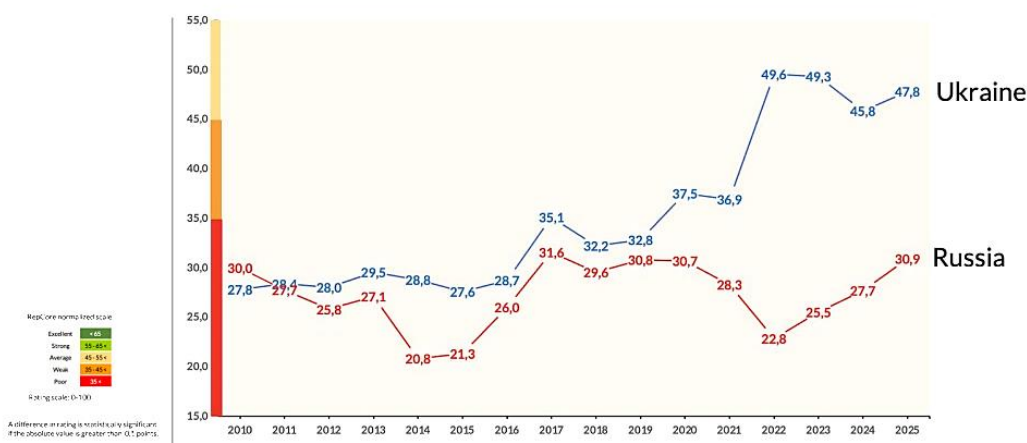


Figure 3. Evolution of the reputation of Ukraine and Russia (in the former G8)

Source: 2025 Ukraine's Country Reputation: RepCore® Nations 2025

Wide international disparities in Ukraine's reputation

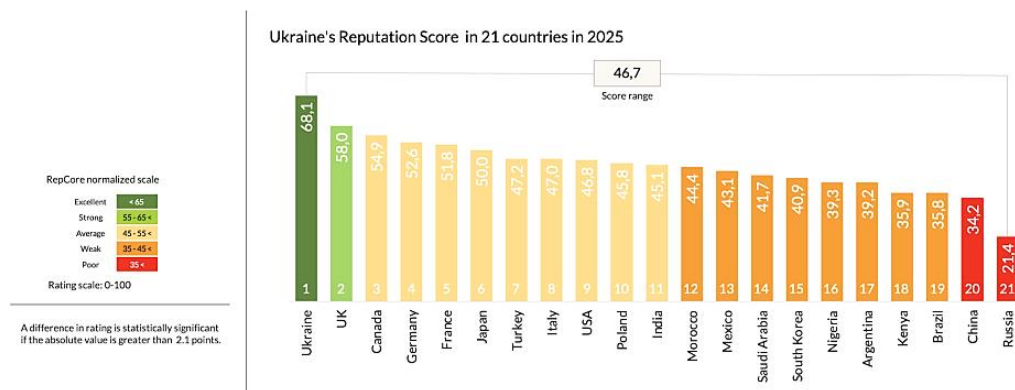


Figure 4. Wide international disparities in Ukraine's reputation

Source: 2025 Ukraine's Country Reputation: RepCore® Nations 2025

Expectations of Ukrainian citizens towards the countries
Social welfare leads in building a nation's reputation

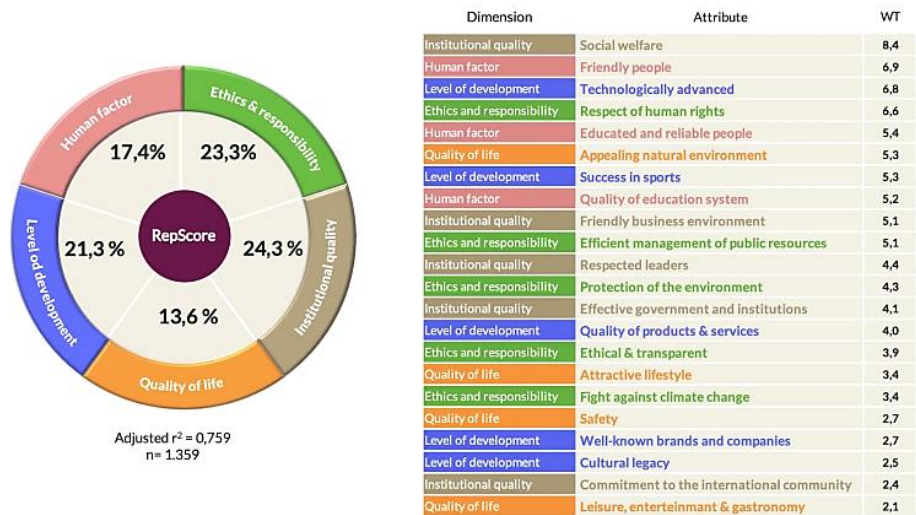


Figure 5. Expectations of Ukrainian citizens towards the countries

Source: 2025 Ukraine's Country Reputation: RepCore® Nations 2025

Rational dimensions: perception of Ukraine in Priority Markets
Quality of life and Level of development: Ukraine's weaknesses

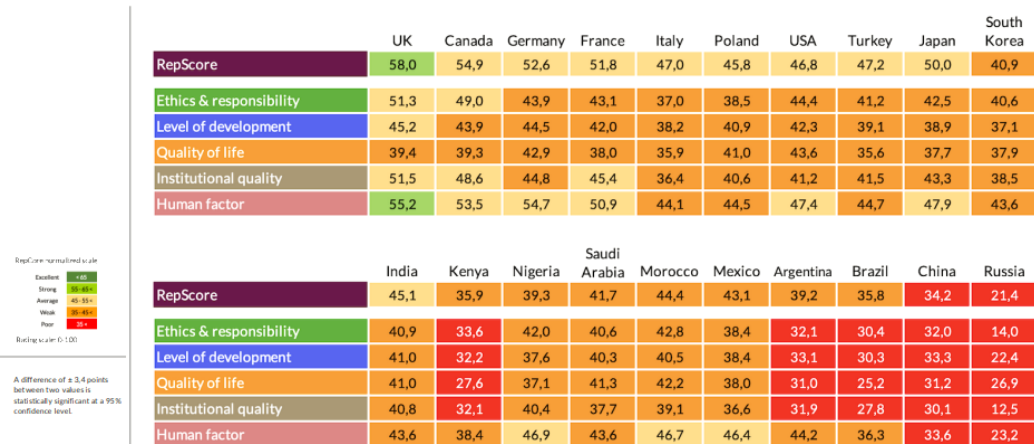


Figure 6. Rational dimensions: perception of Ukraine in Priority Markets

Source: 2025 Ukraine's Country Reputation: RepCore® Nations 2025

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