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**PHILOSOPHICAL METHODOLOGICAL PRINCIPLES FOR RESEARCHING THE
PROBLEM OF FORMING A CROSS-CULTURAL WORLDVIEW OF FUTURE
TRANSLATORS BY MEANS OF RECREATIONAL RESOURCES**

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The article provides a theoretical and methodological substantiation of philosophical principles for researching the problem of forming a cross-cultural worldview of future translators by means of recreational resources. It is argued that the formation of a cross-cultural worldview of future translators is a complex, multidimensional process that involves the integration of cognitive, value-based, emotional-reflexive, and behavioral components of personality.

It is determined that the methodological foundation of the research at the philosophical level ensures the integrity of scientific analysis and allows for revealing the essence of the studied phenomenon within a broad socio-cultural and anthropological context. Based on the analysis of scientific sources, key philosophical methodological principles are identified and characterized, including: the principle of dialectical unity and development, the principle of anthropocentrism, the principle of systemacity, the principle of integrity of worldview, the principle of culture-centrism, and the principle of dialogue of cultures. It is proven that these principles form the conceptual basis of the research, determine its worldview orientations, and ensure the integration of various scientific approaches.

The role of recreational resources (natural, cultural, social, intellectual, and digital) as effective means of forming a cross-cultural worldview of future translators is revealed. It is substantiated that recreational activities contribute to the development of intercultural sensitivity, tolerance, empathy, reflective thinking, and the ability for cultural dialogue, ensuring the integration of cognitive, emotional, and social experience of the individual. It is emphasized that recreational resources act as an important component of the educational environment, providing informal and experiential forms of cultural cognition.

It is generalized that philosophical methodological principles determine the architectonics of researching the problem of forming a cross-cultural worldview of future translators and create a foundation for further development of specific scientific and technological approaches. Prospects for further research are associated with clarifying pedagogical conditions for the effective use of recreational resources in the professional training of future translators and developing tools for forming their cross-cultural competence.

Keywords: *cross-cultural worldview; future translators; philosophical methodological principles; recreational activities; recreational resources; intercultural communication; dialogue of cultures.*

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ФІЛОСОФСЬКІ МЕТОДОЛОГІЧНІ ПРИНЦИПИ ДОСЛІДЖЕННЯ ПРОБЛЕМИ ФОРМУВАННЯ КРОС-КУЛЬТУРНОЇ КАРТИНИ СВІТУ МАЙБУТНІХ ПЕРЕКЛАДАЧІВ ЗАСОБАМИ РЕКРЕАЦІЙНИХ РЕСУРСІВ

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У статті здійснено теоретико-методологічне обґрунтування філософських принципів дослідження проблеми формування крос-культурної картини світу майбутніх перекладачів засобами рекреаційних ресурсів. Обґрунтовано, що формування крос-культурної картини світу майбутніх перекладачів є складним багатовимірним процесом, який передбачає інтеграцію когнітивних, ціннісних, емоційно-рефлексивних і поведінкових компонентів особистості.

Визначено, що методологічне підґрунтя дослідження на філософському рівні забезпечує цілісність наукового аналізу та дозволяє розкрити сутність досліджуваного феномену в широкому соціокультурному та антропологічному контексті. На основі аналізу наукових джерел виокремлено та охарактеризовано ключові філософські методологічні принципи: принцип діалектичної єдності та розвитку, принцип антропоцентризму, принцип системності, принцип цілісності світогляду, принцип культуроцентризму та принцип діалогу культур. Доведено, що зазначені принципи формують концептуальну основу дослідження, визначають його світоглядні орієнтири та забезпечують інтеграцію різних наукових підходів.

Розкрито роль рекреаційних ресурсів (природних, культурних, соціальних, інтелектуальних і цифрових) як ефективних засобів формування крос-культурної картини світу майбутніх перекладачів. Обґрунтовано, що рекреаційна діяльність сприяє розвитку міжкультурної чутливості, толерантності, емпатії, рефлексивного мислення та здатності до діалогу культур, забезпечуючи поєднання пізнавального, емоційного та соціального досвіду особистості. Наголошено, що рекреаційні ресурси виступають важливим компонентом освітнього середовища, який забезпечує неформальні та досвідні форми культурного пізнання.

Узагальнено, що філософські методологічні принципи визначають архітектуру дослідження проблеми формування крос-культурної картини світу майбутніх перекладачів та створюють підґрунтя для подальшого розроблення конкретнонаукових і технологічних підходів. Перспективи подальших досліджень пов'язані з уточненням педагогічних умов ефективного використання рекреаційних ресурсів у професійній підготовці майбутніх перекладачів та розробленням інструментарію формування їх крос-культурної компетентності.

Ключові слова: крос-культурна картина світу; майбутні перекладачі; філософські методологічні принципи; рекреаційна діяльність; рекреаційні ресурси; міжкультурна комунікація; діалог культур.

Introduction of the issue.

Contemporary globalization processes, the intensive development of intercultural communication, the digitalization of the educational space, and the increasing mobility of human resources necessitate the formation of a holistic cross-cultural worldview in future translators. In the modern socio-cultural environment, a translator acts not only as a mediator of linguistic communication but also as an interpreter of cultural meanings, norms, values, and models of social interaction. Therefore, their professional training should include not only linguistic

competencies but also a deep understanding of the cultural diversity of the world, the ability for intercultural reflection, tolerance, and dialogue between cultures.

One of the promising directions for developing such abilities is the use of recreational resources as a means of cultural-cognitive and personal development of future translators. Recreational resources – natural, cultural, social, intellectual, and digital – are capable of creating a favorable environment for learning about other cultures, broadening worldview, forming

intercultural sensitivity, and developing reflective thinking [3].

At the same time, the scientific understanding of the problem of forming a cross-cultural worldview of future translators by means of recreational resources requires a clear methodological foundation, primarily at the philosophical level. It is precisely philosophical methodological principles that determine the worldview orientations of the research, allow for revealing the essence of the studied phenomenon, outlining its place in the system of modern humanities knowledge, and ensuring the integrity of scientific analysis.

Current state of the issue. The analysis of the existing source base on the stated problem has shown that the cross-cultural approach as a methodological basis of professional training was considered by Liu Yige [6]; cross-cultural competence as a key to the success of a future specialist in a globalized world was studied by Sukalenko T. and Ladyniak N. [10]; the essence of cross-cultural competence, as well as the theoretical and practical foundations of its formation, were substantiated by Shchetinina L., Rudakova S., Kravets O. [9], Kanyuka I., Serdiuk L. [5], Bakum Z., Kostiuk S., Palchykova O., Raniuk O. [1], Rezunova O., Rezunova V. [8], Dudka T. [4], and others. Cross-cultural communicative barriers and their overcoming were analyzed by Petukhova O. and Hovorun A. [7]. Cross-sense as a visual support for learning foreign languages and cultures was studied by Bihych O. [2]. At the same time, the issue of philosophical and methodological principles for researching the formation of a cross-cultural worldview of future translators by means of recreational resources remains insufficiently covered in the scientific literature, which determines the relevance of this research.

Aim of the research is to substantiate the philosophical methodological principles for researching the problem of forming a cross-cultural

worldview of future translators by means of recreational resources.

Research methods. The research of the problem of forming a cross-cultural worldview of future translators by means of recreational resources is based on the use of a set of complementary methods that ensure a comprehensive understanding of the studied phenomenon in its socio-cultural, educational, and personal dimensions. To generalize theoretical provisions, the following methods were applied: analysis, synthesis, generalization, and abstraction, which ensure the systematization of philosophical methodological principles for researching the problem of forming a cross-cultural worldview and allow the integration of various theoretical provisions into a coherent methodological system.

Results and discussion. The philosophical level of methodology determines the worldview foundations of the research, which make it possible to consider the object within a broad socio-cultural and anthropological context. It provides a conceptual basis for understanding the essence, structure, and patterns of development of the phenomenon under study, as well as for identifying its connections with wider cultural, educational, and social processes. Within contemporary humanities research, philosophical methodology serves as a framework that integrates different scientific perspectives and ensures the coherence and consistency of theoretical analysis.

In researching the problem of forming a cross-cultural worldview of future translators, a system of interrelated philosophical principles that ensure the integrity of scientific analysis becomes particularly significant. The formation of a cross-cultural worldview is a complex and multifaceted process that involves the interaction of cognitive, value-based, emotional, and behavioral components of personality. Therefore, its study requires methodological guidelines that allow the phenomenon to be examined not only as an educational outcome but also as a socio-cultural and personal-development

process influenced by numerous internal and external factors. Philosophical principles make it possible to reveal the deeper meanings of this process, determine its developmental logic, and identify the conditions that contribute to its effectiveness.

The key principles include: the principle of dialectical unity and development, the principle of anthropocentrism, the principle of systemacity, the principle of integrity of worldview, the principle of culture-centrism, and the principle of dialogue of cultures. These principles constitute a unified methodological system that defines the direction of the research and provides a comprehensive understanding of the formation of a cross-cultural worldview of future translators. Their application ensures consideration of the studied phenomenon from different but interconnected perspectives, allowing the integration of philosophical, pedagogical, cultural, and anthropological approaches. Together, these principles create the conceptual foundation for analyzing the educational potential of recreational resources and their role in fostering intercultural awareness, cultural openness, and readiness for effective communication in a multicultural environment.

The principle of dialectical unity and development allows the formation of a cross-cultural worldview to be considered as a dynamic process occurring under conditions of constant interaction among different cultures, worldview systems, and social contexts. From the standpoint of dialectics, culture appears as a system that is constantly changing and developing through the interaction of opposites – tradition and innovation, local and global, national and universal. Such interaction generates new forms of cultural experience, expands the boundaries of social consciousness, and creates conditions for the emergence of new value orientations. Therefore, the process of worldview formation cannot be regarded as static or completed; rather, it represents a continuous movement

toward a deeper understanding of cultural diversity and the mechanisms of intercultural interaction.

In the context of professional training of translators, this principle makes it possible to consider the formation of a cross-cultural worldview as a process of integrating various cultural experiences, which occurs through the dialogue of cultures, cultural reflection, and the interpretation of cultural meanings. Future translators constantly encounter different linguistic and cultural systems, which require them to compare, analyze, and reinterpret cultural phenomena from multiple perspectives. Such interaction contributes to overcoming stereotypes, broadening intellectual horizons, and developing the ability to perceive cultural differences as a source of enrichment rather than contradiction. Recreational resources in this process act as an environment for cultural enrichment, contributing to the expansion of the worldview of future translators. Participation in cultural events, educational tourism, interaction with cultural heritage objects, and engagement with digital cultural platforms create opportunities for direct contact with diverse cultural realities and stimulate the development of intercultural awareness.

The principle of anthropocentrism is based on recognizing the human being as the central value of social and cultural development. Within the framework of modern philosophical thought, this principle emphasizes the uniqueness of the individual, the importance of personal experience, and the decisive role of human agency in the processes of cognition, communication, and cultural interaction. In researching the formation of a cross-cultural worldview, this principle allows the personality of the future translator to be considered as an active subject of cultural cognition and interpretation. Accordingly, attention is focused not only on external educational influences but also on the internal processes through which individuals comprehend, evaluate,

and integrate cultural knowledge into their own worldview system.

The formation of a cross-cultural worldview involves the development of personal qualities such as openness to other cultures, tolerance, empathy, reflexivity, and the ability to engage in intercultural dialogue. These qualities constitute an essential foundation for successful professional activity in multilingual and multicultural environments. It is through personal experience of cultural cognition that a deep understanding of cultural diversity is achieved. Direct involvement in intercultural communication, observation of different cultural practices, and reflection on one's own cultural assumptions enable future translators to develop a more balanced and comprehensive perception of the world. As a result, cultural diversity becomes not merely an object of study but an important component of personal and professional growth.

Recreational activity in this context serves as a means of personal development, as it combines cognitive, emotional, and communicative aspects of human interaction with the cultural environment. Unlike exclusively formal educational activities, recreational practices create conditions for experiential learning, emotional engagement, and the acquisition of authentic cultural experience. Through participation in recreational and cultural activities, future translators gain opportunities to develop intercultural sensitivity, strengthen communicative skills, and form value-based attitudes toward cultural diversity. Consequently, recreational resources have become an important factor in supporting the anthropocentric orientation of professional training, ensuring the harmonious development of personality and fostering readiness for constructive interaction in a multicultural world.

The principle of systemacity involves considering the cross-cultural worldview as a complex, multi-level system that includes cognitive, value-based, emotional, and behavioral

components. Each of these components performs a specific function while remaining closely interconnected with the others, creating a unified structure that determines an individual's perception of cultural diversity and intercultural interaction. The cognitive component ensures the acquisition and comprehension of knowledge about different cultures; the value-based component reflects attitudes, beliefs, and orientations toward cultural diversity; the emotional component is associated with empathy, intercultural sensitivity, and emotional responsiveness; while the behavioral component manifests itself in practical communication and interaction within multicultural environments. Therefore, the cross-cultural worldview should be understood as an integral personal formation whose effectiveness depends on the balanced development and interaction of all its constituent elements.

Within this principle, the formation of a cross-cultural worldview of future translators can be viewed as a systemic process that integrates various educational, cultural, and social factors. Such a process is influenced not only by formal educational activities but also by the broader socio-cultural environment, personal experiences, communicative practices, and opportunities for intercultural engagement. The systemic perspective makes it possible to identify the relationships among these factors and to determine how they collectively contribute to the development of intercultural awareness and worldview orientations. It also emphasizes that the formation of a cross-cultural worldview cannot be reduced to the acquisition of isolated knowledge about foreign cultures; rather, it requires the coordinated development of knowledge, values, attitudes, and practical skills that support effective intercultural communication.

Recreational resources within this system function as a specific component of the educational environment that provides informal and experiential forms of cultural cognition. Their significance

lies in the ability to complement traditional educational methods by creating conditions for direct cultural experience and personal involvement in intercultural interaction. Cultural events, educational tourism, museum visits, participation in community activities, virtual cultural platforms, and other recreational opportunities enrich the educational environment and facilitate the integration of theoretical knowledge with real-life cultural practice. As a result, recreational resources become an important element of the systemic organization of professional training, contributing to the comprehensive development of future translators and enhancing their readiness to function effectively in multicultural contexts.

The principle of integrity of worldview occupies a special place among the philosophical methodological foundations of the research. The formation of a cross-cultural worldview involves the integration of different forms of knowledge – scientific, cultural, historical, aesthetic, and life experience. These forms of knowledge complement one another and jointly create a coherent picture of reality, enabling individuals to understand cultural phenomena in their complexity and diversity. From this perspective, worldview formation is not limited to the accumulation of information but includes the development of a unified system of meanings, values, and interpretations through which individuals perceive themselves and the surrounding world.

The principle of integrity allows the worldview of a future translator to be considered as a comprehensive system that combines cognitive and value components. It emphasizes the necessity of establishing meaningful connections between knowledge and personal beliefs, between cultural understanding and ethical responsibility, and between professional competence and broader humanistic values. Such integrity is particularly important for translators, whose professional activity requires not only linguistic accuracy but also the

ability to understand and convey cultural meanings in a manner that promotes mutual understanding among representatives of different cultures.

The use of recreational resources in the professional training of translators contributes to the harmonious integration of educational activity with cultural experience, ensuring the formation of a holistic perception of the world. Through participation in recreational and cultural practices, future translators are able to connect theoretical knowledge acquired in the educational process with authentic experiences of cultural interaction. This integration strengthens the personal significance of acquired knowledge, stimulates reflective thinking, and promotes the development of a more comprehensive understanding of cultural diversity. Consequently, recreational resources serve not only as supplementary educational tools but also as an important means of ensuring the integrity of worldview formation, facilitating the synthesis of intellectual, emotional, cultural, and value-based dimensions of personality development.

The principle of culture-centrism involves considering culture as a fundamental factor in shaping an individual's worldview. Within this principle, the cross-cultural worldview is understood as an integrated system of knowledge, values, symbols, and cultural models that shape a person's perception of social reality. Culture is viewed not merely as a collection of material and spiritual achievements but as a complex mechanism through which individuals interpret the surrounding world, construct their identities, and establish relationships with others. From this perspective, the process of worldview formation is inseparable from the process of cultural development, since it is through culture that individuals acquire systems of meanings, behavioral patterns, and value orientations that influence their understanding of social and intercultural phenomena.

For a future translator, culture is not only an object of cognition but also the

environment of professional activity. A translator must understand the cultural contexts of linguistic phenomena, interpret cultural symbols, and ensure the adequate transmission of cultural meanings in the process of intercultural communication. Successful translation requires the ability to recognize culturally specific concepts, values, traditions, and communicative norms embedded in linguistic expressions. Therefore, professional training should focus not only on mastering foreign languages but also on developing a deep awareness of cultural diversity and the mechanisms through which culture influences communication. The culture-centric approach emphasizes that effective intercultural mediation is impossible without a profound understanding of both one's own culture and the cultures represented in the translation process.

Recreational resources – cultural heritage sites, historical landscapes, museums, cultural festivals, and tourist routes – create conditions for direct immersion in the cultural environment, which contributes to the development of cultural sensitivity and the expansion of the cultural horizon of future translators. Unlike exclusively classroom-based learning, these resources provide opportunities for authentic interaction with cultural phenomena and facilitate experiential forms of cultural cognition. Through direct engagement with historical monuments, artistic traditions, local customs, and cultural events, future translators acquire a richer understanding of the diversity and uniqueness of cultural expressions. Such experiences strengthen emotional involvement in the learning process, deepen cultural awareness, and encourage the formation of respectful attitudes toward different cultural traditions. As a result, recreational resources become an important means of implementing the principle of culture-centrism within the professional training of translators.

The principle of dialogue of cultures is one of the key philosophical

principles of the research, from the perspective of which culture is viewed as a system of interaction among different cultural traditions that continuously engage in communication and mutual enrichment. This principle is based on the idea that no culture develops in isolation; rather, cultural progress occurs through interaction, exchange, and the reinterpretation of meanings generated in contacts between different peoples and civilizations. The dialogue of cultures promotes openness to diversity, recognition of cultural uniqueness, and the search for common values that unite humanity despite existing differences. Consequently, cultural diversity is perceived not as a source of division but as a condition for mutual understanding and social development.

For future translators, the dialogue of cultures is the basis of professional activity, as the translator performs the role of a mediator between different cultural systems. In the process of translation, specialists constantly encounter the need to reconcile different worldviews, communicative traditions, and systems of values. Therefore, the formation of a cross-cultural worldview involves the ability to understand cultural differences while simultaneously seeking shared humanistic values. Such an approach enables translators to facilitate constructive communication, prevent intercultural misunderstandings, and contribute to the establishment of effective dialogue among representatives of different cultural communities. The ability to balance respect for cultural specificity with an awareness of universal human values becomes an essential characteristic of professional competence in the context of globalization and increasing intercultural interaction.

Recreational practices – cultural travel, intercultural festivals, educational tours, and cultural and educational events – create conditions for experiencing the dialogue of cultures in practice. Participation in such activities provides future translators with opportunities to engage directly with

representatives of different cultural groups, observe cultural traditions in authentic settings, and gain practical experience of intercultural communication. These experiences foster empathy, tolerance, communicative flexibility, and openness to alternative perspectives. Moreover, recreational activities create favorable conditions for reflective analysis of cultural encounters, enabling participants to reassess stereotypes and develop a deeper understanding of cultural diversity. Consequently, recreational resources serve as an effective mechanism for implementing the principle of dialogue of cultures and for strengthening the practical dimension of cross-cultural worldview formation.

It should be noted that the outlined principles are not exhaustive but only define the architectonics and trajectory of the research exploration. They establish the general philosophical and methodological framework within which the problem of forming a cross-cultural worldview of future translators by means of recreational resources can be comprehended and analyzed. At the same time, the complexity and multidimensionality of the phenomenon under study require the involvement of additional methodological approaches and scientific perspectives that may complement and deepen the research. Nevertheless, the identified principles

provide the conceptual foundation for understanding the essence of the studied process, determining its internal logic, and substantiating the educational potential of recreational resources in the development of future translators as subjects of intercultural communication and cultural dialogue.

Conclusions and research perspectives.

In general, the conducted scientific inquiry makes it possible to formulate the following generalized conclusions:

philosophical methodological principles for researching the problem of forming a cross-cultural worldview of future translators by means of recreational resources determine the worldview foundations of scientific analysis and ensure the integrity of the research process. Recreational activities and recreational resources serve as a basis for updating and improving the process of professional training of future translators and, consequently, for forming their cross-cultural worldview.

Prospects for further research are associated with the development of specific scientific and technological approaches to the problem of forming a cross-cultural worldview of future translators, as well as with identifying pedagogical conditions for the effective use of recreational resources in the professional training of future translators.

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