Zhytomyr Ivan Franko State University Journal. Philosophical Sciences. Vol. 2 (100)

Вісник Житомирського державного університету імені Івана Франка. Філософські науки. Вип. 2 (100)

ISSN: 2663-7650

UDC 130.2:316.77:378.147
DOI 10.35433/PhilosophicalSciences.2(100).2026.73-85

PHILOSOPHICAL AND CULTURAL ASPECTS OF FOREIGN LANGUAGE PROFESSIONAL COMMUNICATION AS A COMPONENT OF PROFESSIONAL COMPETENCE FORMATION IN HIGHER EDUCATION

K. V. Harashchuk*

The article examines foreign language professional communication as a component of professional competence formation in higher education from philosophical and cultural perspectives. The problem is approached through the idea that professional communication is not merely the transmission of specialized information by linguistic means, but a form of dialogical, interpretive and value-laden human action. The philosophical framework of the study combines dialogism, philosophical hermeneutics, communicative rationality and the ethics of recognition, while the cultural framework draws on contemporary theories of intercultural communicative competence, mediation, cultural reflexivity and professional discourse. The methods include theoretical analysis, conceptual comparison, interpretive synthesis and pedagogical generalisation. Particular attention is paid to the relationship between language, professional identity, values, cultural meaning and responsibility in communicative action. The article argues that a specialist's ability to communicate in a foreign language should include not only linguistic, discourse and strategic resources, but also hermeneutic openness, dialogical responsiveness, critical cultural awareness, ethical judgement and the capacity to mediate between different systems of meaning. On this basis, a multidimensional model of foreign language professional communication is proposed that integrates linguistic-discursive, dialogical-hermeneutic, cultural-reflexive, axiological-ethical, professional-identitarian and mediational-strategic dimensions. Pedagogical implications are formulated for curriculum design, intercultural case work, reflective tasks, professional simulations, virtual exchange, digital communication and assessment. The results support a broader understanding of professional competence in which foreign language communication becomes a space for professional self-positioning, responsible interpretation and participation in culturally diverse communities of practice rather than a narrowly instrumental language skill.

Keywords: *foreign language professional communication, philosophy of communication, professional competence formation, intercultural communicative competence, philosophical hermeneutics, communicative rationality, cultural reflexivity, professional identity.*

* Harashchuk Kyrylo / Гаращук Кирило, Candidate of Pedagogical Sciences (PhD in Pedagogy), Associate Professor (Zhytomyr Ivan Franko State University, Zhytomyr, Ukraine)
kirilhar@gmail.com
ORCID: 0000-0003-4518-3114

Zhytomyr Ivan Franko State University Journal. Philosophical Sciences. Vol. 2 (100), 2026
Вісник Житомирського державного університету імені Івана Франка. Філософські науки. Вип. 2 (100), 2026

ФІЛОСОФСЬКІ ТА КУЛЬТУРНІ АСПЕКТИ ІНШОМОВНОЇ ПРОФЕСІЙНОЇ КОМУНІКАЦІЇ ЯК СКЛАДОВОЇ ФОРМУВАННЯ ПРОФЕСІЙНОЇ КОМПЕТЕНТНОСТІ У ВИЩІЙ ОСВІТІ

К. В. Гаращук

У статті іншомовну професійну комунікацію як складову формування професійної компетентності у вищій освіті розглянуто у філософському та культурологічному вимірах. Вихідним є положення про те, що професійна комунікація не зводиться до передавання спеціалізованої інформації засобами іноземної мови, а становить форму діалогічної, інтерпретативної та ціннісно зумовленої людської взаємодії. Філософське підґрунтя дослідження поєднує ідеї діалогізму, філософської герменевтики, комунікативної раціональності та етики визнання; культурологічний вимір охоплює сучасні концепції міжкультурної комунікативної компетентності, медіації, культурної рефлексивності й професійного дискурсу. Використано методи теоретичного аналізу, концептуального зіставлення, інтерпретативного синтезу та педагогічного узагальнення. Особливу увагу приділено взаємозв'язку мови, професійної ідентичності, цінностей, культурного смислу й відповідальності у комунікативній дії. Обґрунтовано, що здатність фахівця до іншомовної професійної комунікації має охоплювати не лише мовні, дискурсивні та стратегічні ресурси, а й герменевтичну відкритість, діалогічну чутливість, критичну культурну свідомість, етичне судження та здатність до посередництва між різними системами смислів. Запропоновано багатовимірну модель, що інтегрує мовно-дискурсивний, діалогічно-герменевтичний, культурно-рефлексивний, аксіологічно-етичний, професійно-ідентифікаційний та медіаційно-стратегічний компоненти. Сформульовано педагогічні орієнтири для побудови змісту навчання, роботи з міжкультурними кейсами, рефлексивних завдань, професійних симуляцій, віртуального обміну, цифрової комунікації й оцінювання. Практичне значення полягає в можливості використання запропонованого підходу для оновлення курсів іноземної мови професійного спрямування та посилення їхнього зв'язку з формуванням професійної зрілості майбутнього фахівця.

Ключові слова: *іншомовна професійна комунікація, філософія комунікації, формування професійної компетентності, міжкультурна комунікативна компетентність, філософська герменевтика, комунікативна раціональність, культурна рефлексивність, професійна ідентичність.*

Introduction of the Issue. Foreign language professional communication in higher education is commonly considered through communicative competence, English for Specific Purposes, professional discourse and intercultural competence. These approaches are necessary but do not fully reveal its nature. Professional communication is not merely the transmission of information; it is an interaction between persons who interpret situations, construct meanings, represent institutions and act within culturally shaped horizons. A specialist must not only possess appropriate terminology but also understand an interlocutor's intentions, evaluate arguments, manage disagreement and anticipate the consequences of communicative decisions. Communication therefore acquires a philosophical dimension related to understanding, dialogue, recognition and responsibility, as well as a cultural dimension determined by historically formed systems of meanings, values and expectations.

Linguistically equivalent requests, refusals, recommendations or criticisms may function differently depending on cultural interpretations of status, directness, evidence and responsibility. Intercultural competence should consequently be understood not as knowledge of fixed national characteristics but as a dynamic capacity for openness, reflexivity, adaptation and negotiation of meaning [5; 9; 12; 16]. This perspective changes the status of foreign language education itself. In multilingual academic environments, international projects, virtual teams and digitally

mediated interaction, it becomes part of professional formation, shaping how future specialists understand others, articulate positions, justify decisions and assume responsibility for the meanings they create. The present study therefore develops a competence-oriented understanding of foreign language professional communication within a philosophical-cultural framework, relating language and professional action to dialogue, interpretation, cultural identity, values and responsibility.

Current State of the Issue. The philosophical foundations of this approach can be traced through dialogism, hermeneutics, communicative rationality and the philosophy of identity. Bakhtin's dialogism reveals an utterance as inherently oriented toward another voice and an anticipated response [2]; consequently, professional competence requires responsiveness rather than mere linguistic production. Gadamer's hermeneutics interprets understanding as an encounter between different horizons [10], which in professional communication implies the ability to reconsider assumptions and construct shared meanings across disciplinary, institutional, linguistic and cultural differences. Habermas introduces the normative dimension of communicative rationality, based on mutual understanding, justification and transparency [13]. This distinction between dialogue and manipulation becomes particularly important in digital environments, where algorithmic mediation, AI-assisted communication and suggestive technologies complicate the ethical boundaries of professional influence [21]. Ricoeur, in turn, connects interpretation with identity [17]: through explaining decisions, defending positions, mediating disagreements and representing institutions, individuals construct themselves as professional subjects.

Contemporary theories of intercultural communication develop these philosophical premises in educational terms. Byram associates intercultural communicative competence with attitudes, knowledge, interpretation, interaction and critical cultural awareness [5], while the CEFR Companion Volume emphasises mediation, plurilingual competence and collaborative meaning construction [6]. Empirical research confirms its cognitive, affective and behavioural dimensions [12], demonstrates the significance of proactiveness, common humanity and logical capacity [16], and indicates that intentional intercultural development improves interaction in internationalised universities [8]. Value-based approaches additionally connect professional intercultural competence with respect for diversity, adaptation and critical reflection [18]. Thus, competence involves not simply predicting culturally conditioned behaviour but interpreting difference without stereotyping and preserving the dignity of participants in communication.

Recent research also demonstrates the situated and professionally determined character of intercultural competence. Interactional competence includes displaying understanding, managing epistemic relations and negotiating relational meanings [7]; intercultural communication constitutes a significant professional need in tourism education [20]; and openness toward other cultures does not automatically result in effective communication skills [24]. Professional and methodological culture is similarly connected with the formation of pedagogical competence [19]. More broadly, higher education research confirms both the growing significance of intercultural competence and the need for its deliberate development [1; 11]. Importantly, this process does not end with academic mobility but continues as graduates encounter workplace norms, institutional hierarchies and professional responsibility [14]. Foreign language professional communication should therefore be conceptualised as an integrated linguistic, interpretive, dialogical, cultural, axiological and professional phenomenon.

Outline of Unresolved Issues Brought up in the Article. Despite these developments, existing approaches retain

several limitations. Professional communication is still frequently reduced to observable language activities such as reading documentation, writing emails, presenting information and participating in meetings. Such skills are necessary but insufficient for explaining communicative maturity: similar linguistic accuracy may coexist with substantially different abilities to understand another perspective, justify a position, recognise cultural tension or respond responsibly to asymmetrical relations. The treatment of culture also remains problematic when it is reduced to national etiquette and behavioural contrasts. Professional actors simultaneously participate in national, disciplinary, organisational, generational and digital cultures; consequently, cultural competence should involve interpretation of difference rather than attribution of predetermined characteristics to interlocutors.

The axiological and ethical dimensions of communication remain equally underdeveloped. Professional interaction involves persuasion, confidentiality, conflict, evaluation, risk communication and public accountability, while digital environments introduce AI-generated texts, algorithmic mediation and rapidly circulating reputational narratives. Students therefore need to distinguish responsible persuasion from manipulation and legitimate confidentiality from strategic concealment [13; 21]. At the same time, competence models usually emphasise what students can perform rather than who they become through communicative practice. Entering professional discourse involves the formation of identity and responsibility toward other voices. This also creates an assessment problem: cultural reflexivity, hermeneutic openness, dialogical responsiveness and ethical judgement cannot be adequately measured by conventional language tests. Assessment should therefore consider not only linguistic accuracy and task completion but also interpretation, management of disagreement, recognition of cultural assumptions and responsibility for communicative choices. These problems require a model that combines the practical strengths of ESP and communicative methodology with philosophical and cultural depth without losing pedagogical applicability.

The aim of the article is to substantiate the philosophical and cultural dimensions of foreign language professional communication as a component of professional competence formation in higher education and to determine the possibilities of their operationalisation in professionally oriented language education. The study interprets professional communication through dialogue, understanding, communicative rationality and professional identity; considers culture as a dynamic system of meanings rather than a fixed set of national characteristics; identifies the axiological and ethical dimensions of professional interaction; and develops a multidimensional philosophical-cultural model applicable to educational practice. Methodologically, the research combines conceptual analysis, comparative interpretation of philosophical and applied-linguistic approaches, synthesis of contemporary higher education research and pedagogical generalisation.

Results and Discussion. The first result of the analysis is the need to move beyond the transmission model of professional communication toward a dialogical one. The transmission model assumes that one participant possesses information and transfers it through language to another. Although this explains part of professional interaction, it becomes insufficient when meaning is uncertain, interests diverge or decisions have to be developed jointly. Real professional communication is interactive: participants question, reformulate, correct, resist, interpret and co-construct what counts as a relevant problem and an acceptable solution. Bakhtin's dialogism provides an appropriate conceptual framework for this process [2]. Every professional utterance is answerable: it responds to a previous context and creates conditions for further responses. Professional

competence therefore includes anticipation. An effective writer anticipates possible misunderstanding, a presenter anticipates objections, and a negotiator recognises how particular formulations may open or restrict possibilities for further dialogue.

This dialogical perspective also changes the meaning of listening. Listening is not simply a receptive language skill but a professional action through which another perspective is provisionally recognised and interpreted. In intercultural situations, this is especially important because familiar words may conceal different assumptions. A statement that a deadline is "difficult", for example, may indicate refusal, a request for assistance or merely a preference for adjustment. The professional task is therefore to interpret an utterance within its relational, institutional and cultural context rather than rely on literal equivalence. For higher education, this means that role-play and simulation should contain genuine contingency: new information, disagreement, changing priorities or emerging misunderstanding. Students should be evaluated not only on linguistic accuracy but also on their ability to clarify meaning, obtain missing information and maintain dialogue without abandoning professional goals.

The second dimension is hermeneutic. Gadamer's understanding of interpretation emphasises that participants never approach communication from a completely neutral position; they bring historically formed pre-understandings into every encounter [10]. In professional contexts, these include disciplinary categories, organisational routines, legal norms, previous experience and cultural expectations. Misunderstanding may consequently arise not because a word is unknown but because interlocutors organise the same problem differently. This allows us to speak of hermeneutic competence as the capacity to regard one's initial interpretation as revisable, identify assumptions underlying another position and test alternative explanations before reaching a judgement.

Such competence is particularly important in multilingual and intercultural teams because linguistic uncertainty can encourage participants to attribute disagreement too quickly to personality or nationality. Hermeneutic competence thus prevents cultural knowledge from becoming stereotyping. Statements about national patterns may provide an initial orientation, but they should function as hypotheses rather than final explanations. This corresponds to contemporary approaches that emphasise reflexivity, context and interaction across multiple forms of difference [9; 12; 16]. Pedagogically, the principle can be implemented through interpretive comparison: students may analyse professional emails with different tones, reconstruct assumptions behind an unsuccessful meeting or compare several possible interpretations of a client's response. The aim is not to discover a single "culturally correct" explanation but to develop evidence-based interpretation, perspective taking and readiness to revise an initial judgement.

The third result concerns the concept of culture itself. In professionally oriented language education, culture should be understood as a dynamic field of meanings, practices and identities rather than as a national container. Professionals participate simultaneously in disciplinary, organisational, academic, digital, regional and national cultures, as well as in the microculture of a particular team. National histories and social norms remain significant, but they represent one source of expectations among several rather than deterministic explanations of behaviour. Such an approach supports Byram's concept of critical cultural awareness [5] and corresponds to empirical research demonstrating that intercultural competence includes cognitive, affective and behavioural dimensions developed through actual interaction [12].

This dynamic understanding is especially important because professional communities frequently standardise communicative practices across national

boundaries. Researchers share conventions of evidence, engineers employ common technical genres, and international teams establish their own communicative routines. At the same time, common professional forms do not eliminate local cultural differences. Competence therefore requires an ability to recognise both shared professional norms and contextual variation. Cultural incidents with several plausible interpretations are useful in this respect. A delayed response, for instance, may reflect hierarchy, workload, indirect disagreement or technical circumstances, while a brief email may indicate efficiency rather than disrespect. Generating and evaluating alternative explanations develops cultural humility and reduces premature judgement.

The fourth dimension is axiological and ethical. Professional communication is always organised by values, even when they remain implicit. Accuracy, confidentiality, fairness, safety, respect, transparency, loyalty, efficiency and accountability influence what can legitimately be communicated and how it should be communicated. Different professions assign different weight to these values, while intercultural situations may make tensions between them particularly visible. Habermas's distinction between communicative orientation and strategic influence provides a useful framework for examining such tensions [13]. Professional communication inevitably contains persuasion, but persuasion becomes ethically problematic when participants are deliberately deprived of relevant information or subjected to concealed pressure.

The problem becomes more acute in digital environments, where language may be technologically optimised for influence and rapidly amplified. Truba et al. demonstrate how suggestion and manipulation contribute to image formation in educational network discourse [21], while value-based approaches to intercultural competence emphasise respect, openness and responsibility as integral components of professional formation [18]. These values have direct practical consequences: whether a specialist listens to a less powerful participant, acknowledges uncertainty, preserves a sensitive distinction or criticises an action without humiliating a person. Ethical competence can therefore be developed through dilemma-based tasks concerning communication of professional risks, inconvenient information, confidentiality or the responsible use of AI. In such situations, the foreign language becomes not simply an object of learning but a medium through which professional values are articulated, justified and negotiated.

The fifth dimension concerns professional identity. Higher education does not merely provide students with knowledge and skills; it gradually introduces them to ways of speaking, reasoning and acting recognised within professional communities. Wenger's concept of communities of practice explains this process as movement toward fuller participation in shared practices and meanings [23]. Foreign language communication extends such participation into international and multilingual professional environments. A student learns when to qualify a claim, distinguish evidence from opinion, acknowledge uncertainty, formulate a recommendation or assume responsibility. These choices communicate not only linguistic proficiency but also professional credibility and maturity.

Ricoeur's understanding of narrative identity adds an important interpretive perspective [17]. Students construct themselves as future professionals through communicative experience: a successful presentation, a difficult negotiation, an explanation of a complex problem to a non-specialist or a situation in which responsibility must be assumed. Reflective tasks can make this process explicit by asking students to analyse misunderstandings, evaluate their decisions and articulate the type of specialist they intend to become. Since intercultural competence continues to develop as graduates encounter workplace hierarchies,

institutional norms and professional responsibilities [14], higher education should not seek to form a finished intercultural personality but rather habits of reflection and learning that enable professional identity to remain adaptive without becoming unprincipled.

The sixth dimension is mediation. The CEFR Companion Volume assigns mediation a central role in contemporary language use, recognising that speakers frequently help others access texts, concepts and communication rather than simply express their own messages [6]. In professional settings, mediation may involve explaining technical information to a non-specialist, summarising a discussion for an absent colleague, reformulating disagreement, translating institutional expectations or connecting participants with different levels of expertise. From a philosophical perspective, mediation can be interpreted as the practical embodiment of dialogical and hermeneutic competence. The mediator does not transfer unchanged content but decides what is relevant, anticipates misunderstanding and constructs a bridge between different horizons.

This process involves epistemic and ethical responsibility because simplification may distort professional meaning and cultural explanation may turn into stereotyping. Professional language courses should therefore use tasks requiring transformation rather than repetition: converting specialised material into a client explanation, summarising a meeting for another audience, reformulating emotionally charged feedback or explaining why two parties interpret the same situation differently. Dai's account of interactional competence supports this approach by demonstrating the importance of managing understanding, epistemic relations and relational meanings in professional intercultural interaction [7]. Mediation should consequently be regarded as a transversal professional competence rather than an ability restricted to translators or language specialists.

A further philosophical-cultural dimension concerns power. Professional communication does not occur between abstract and equal speakers. Participants occupy different institutional positions, possess unequal expertise and may have unequal access to the dominant language. A person with weaker English may possess greater professional knowledge but participate less actively in decision-making, while linguistic fluency may create an unjustified impression of expertise. Critical cultural awareness therefore requires attention not only to whether communication is effective but also to whose perspective becomes normative, whose uncertainty is accepted and whose communicative style is regarded as professional [5].

This dimension can be addressed through cases involving hierarchy, accessibility, inclusion and representation. Students may analyse who dominates a meeting, whether a professional document is accessible to non-specialists, how an international colleague's accent influences perceptions of competence or how institutional terminology excludes outsiders. Research in internationalised higher education confirms that simply placing culturally diverse students together does not automatically generate meaningful intercultural interaction [8]. Diversity becomes educationally productive when learners are guided to interpret difference, reflect on asymmetries and practise equitable communication.

The contemporary professional environment adds another layer to the model because communication is increasingly mediated by digital platforms, automated translation and generative AI. These technologies can facilitate access and reduce linguistic barriers, but they also redistribute interpretive responsibility. A fluent AI-generated message may conceal uncertainty, cultural mismatch or inaccurate professional content, while responsibility for the communicative act ultimately remains with the user. Digital literacy should therefore be understood as more than technical competence. Students need to consider authorship, confidentiality, embedded assumptions, cultural register and the extent to which

automated wording changes relations between participants.

AI-assisted comparison tasks can be valuable when designed critically. Students may compare alternative machine-generated responses to a complaint, identify culturally risky formulations, examine excessive certainty or revise a draft so that it reflects professional responsibility and an authentic institutional voice. The purpose is not to reject technological assistance but to subordinate it to human judgement. Truba et al.'s analysis of suggestion and manipulation in digital discourse [21] reinforces this point: stylistic fluency cannot itself guarantee either professional reliability or ethical legitimacy.

On the basis of the analysis, foreign language professional communication can be represented through six interdependent dimensions. The linguistic-discursive dimension comprises terminology, grammar, genre knowledge, coherence and register and determines how professional meaning is conventionally expressed. The dialogical-hermeneutic dimension includes listening, interpretive openness, perspective taking, clarification and revision of assumptions and explains how meaning is jointly understood [2; 10]. The cultural-reflexive dimension involves awareness of multiple cultural affiliations, contextual sensitivity, resistance to stereotyping and critical reflection on culturally shaped expectations [12; 16; 24].

The axiological-ethical dimension encompasses respect, honesty, confidentiality, fairness, transparency and responsibility for communicative consequences [18]. The professional-identitarian dimension concerns the capacity to speak and act as a responsible participant in a professional community while remaining open to further development [14; 19; 23]. Finally, the mediational-strategic dimension includes paraphrasing, summarising, negotiating common ground, managing misunderstanding and responsibly bridging linguistic, cultural and epistemic gaps [6; 7]. The value of the model lies precisely in their integration. Linguistic accuracy without ethical judgement may support manipulation; cultural knowledge without hermeneutic openness may reproduce stereotypes; professional identity without dialogical responsiveness may become rigid; and mediation without adequate professional knowledge may distort meaning.

The proposed model also requires corresponding changes in curriculum design. First, professional language education should include problems of meaning rather than only problems of language. Students need situations in which they interpret ambiguity, justify decisions, negotiate value conflicts and explain culturally sensitive issues. Second, authentic and semi-authentic professional discourse — emails, reports, meeting fragments, professional guidelines and digital interactions — should be analysed not only in terms of linguistic structure but also with attention to the values, relations and forms of authority embedded in professional genres.

Third, reflective comparison should become a regular pedagogical practice. Students need opportunities to reconsider initial interpretations after simulations, virtual exchanges and case analyses by asking what assumptions influenced their responses and how alternative perspectives could change them. Sustained intercultural contact through telecollaboration is especially valuable because it creates repeated interaction rather than isolated exposure, and research indicates that intercultural communicative competence develops more effectively when such interaction is structured and accompanied by reflection [12]. Teacher collaboration is equally important: language teachers need access to communicative practices and value conflicts characteristic of students' future professions, while subject specialists can help make disciplinary discourse and professional assumptions visible.

Developmental continuity is another necessary condition. Philosophical-cultural competence cannot be formed through a single intercultural module. Students should encounter increasingly complex

communicative situations throughout their studies: from clarification and perspective taking to ethical dilemmas, mediation of specialised knowledge, high-stakes disagreement and digital responsibility [14; 24]. Critical incidents, dialogical simulations, mediation tasks, ethical dilemmas and reflective narratives are particularly suitable because they integrate language performance with interpretation, professional knowledge and judgement.

Assessment should consequently be criterion-referenced and multidimensional. Linguistic accuracy remains essential, but it should be complemented by interpretive adequacy, responsiveness to interlocutors, cultural reflexivity, ethical justification, professional positioning and mediation strategy. These dimensions can be observed in practice. In a meeting simulation, for example, a student may demonstrate competence by checking an ambiguous assumption, summarising another participant's position fairly before disagreeing, identifying a value conflict or adapting specialised language for a non-specialist audience. Self-assessment should be combined with performance evidence, peer feedback and teacher observation because openness and self-perceived intercultural competence do not necessarily correspond to actual communication skills [24]. Portfolio assessment is particularly suitable for tracing how students' interpretations, communicative choices and professional voice develop over time.

For Ukrainian higher education, the philosophical and cultural dimensions of professional communication acquire particular significance in the context of European integration, academic mobility, international partnerships and participation in transnational professional networks. Intercultural competence should not be equated with passive adaptation to external norms. It also includes the capacity to represent one's own context, explain culturally specific meanings and participate in constructing shared professional standards. Ukrainian students and specialists may need to explain institutional realities, educational traditions or social experiences unfamiliar to international partners; such situations require mediation, interpretive patience and confidence in professional self-positioning, as well as an ability to distinguish constructive accommodation from communicative self-erasure.

Recent Ukrainian-related research reinforces the importance of professional culture and values. Telychko et al. connect professional competence with methodological culture in the preparation of future foreign language teachers [19], while Shekhavtsova et al. emphasise value-based intercultural competence in professional training [18]. These approaches can be incorporated into broader university language education by treating cultural reflection as an element of professional maturity rather than as an isolated humanities component. The practical objective is not to philosophise every language lesson but to ensure that recurring educational practices embody a mature understanding of communication: students should learn to listen before judging, interpret before categorising, justify before persuading and reflect after acting.

Conclusions. The analysis confirms that foreign language professional communication should be understood as more than a functional combination of language proficiency and professional vocabulary. It is a culturally situated form of human action in which specialists interpret meanings, respond to other voices, justify claims, negotiate values and construct professional identity. Its philosophical foundations can be described through dialogue, hermeneutic understanding, communicative rationality and responsibility; its cultural foundations through reflexivity, critical cultural awareness, mediation and openness to multiple systems of meaning.

The article has proposed a six-dimensional model that integrates linguistic-discursive, dialogical-hermeneutic, cultural-reflexive, axiological-ethical, professional-identitarian and mediational-strategic dimensions. This model does not replace established frameworks of communicative competence or ESP. It broadens them by explaining why professionally appropriate communication requires more than successful message

transfer. The competent professional must be able to understand and be understood while remaining responsible for the relational and cultural consequences of communicative action.

The pedagogical implications include the use of interpretive cases, dialogical simulations, ethical dilemmas, mediation tasks, reflective narratives, authentic discourse, virtual exchange and multidimensional assessment. These forms of learning can connect foreign language education with the formation of professional maturity. They also allow philosophical and cultural concepts to be operationalised without turning professional language courses into abstract theoretical seminars.

The study has limitations. The proposed model is conceptual and requires empirical testing across specialties. Its dimensions may have different weight in engineering, teacher education, healthcare, management, tourism or translation. Further research should therefore develop field-specific indicators and examine how students' interpretive, cultural and ethical performance changes through sustained instruction. Comparative studies could test whether reflective intercultural case work improves professional communication more effectively than informational culture modules alone.

Another direction concerns digital and AI-mediated professional discourse. Future research should investigate how students evaluate machine-generated language, detect manipulative framing, preserve professional voice and manage responsibility when communication is co-produced with digital systems. This problem is likely to become central because technological fluency without hermeneutic and ethical competence can produce persuasive but professionally unreliable communication.

In conclusion, the philosophical and cultural turn proposed in this article changes the educational meaning of foreign language professional communication. It becomes not simply the ability to perform professional tasks in another language, but the capacity to participate responsibly in a plural world of professional meanings. Such participation requires language, but it also requires judgement, openness, self-positioning and the willingness to enter dialogue with perspectives that cannot be reduced to one's own.

LITERATURE

1. André-Das Dores R. M., Delgado-García M., Conde-Vélez S. Will higher education help develop intercultural competence? A systematic review in WoS and Scopus. *Culture and Education*. 2025. Vol. 37. № 1. P. 143–159. DOI: https://doi.org/10.1177/11356405241305305.

2. Bakhtin M. M. Speech Genres and Other Late Essays. Austin : University of Texas Press, 1986. XXIII, 177 p.

3. Bhatia V. K. Worlds of Written Discourse: A Genre-Based View. London : Continuum, 2004. 248 p.

4. Biesta G. World-Centred Education: A View for the Present. New York; Abingdon: Routledge, 2022. 126 p.

5. Byram M. Teaching and Assessing Intercultural Communicative Competence: Revisited. Bristol: Multilingual Matters, 2021. XVIII, 177 p. DOI: https://doi.org/10.21832/9781800410251.

6. Council of Europe. Common European Framework of Reference for Languages: Learning, Teaching, Assessment – Companion Volume. Strasbourg : Council of Europe Publishing, 2020. 278 p.

7. Dai D. W. Interactional competence for professional communication in intercultural contexts: Epistemology, analytic framework and pedagogy. *Language, Culture and Curriculum*. 2024. Vol. 37. № 4. P. 435–455. DOI: https://doi.org/10.1080/07908318.2024.2349781.

8. D'Orazzi G., Marangell S. The role of intercultural communicative competence in student-to-student interactions at an internationalized university. *Journal of Intercultural*

Communication Research. 2025. Vol. 54. № 1–2. P. 46–74. DOI: https://doi.org/10.1080/17475759.2025.2462099.

9. Deardorff D. K. Manual for Developing Intercultural Competencies: Story Circles. Paris; London: UNESCO Publishing and Routledge, 2020. 101 p.

10. Gadamer H.-G. Truth and Method. 2nd rev. ed. London : Continuum, 2004. XXXVI, 601 p.

11. Genkova P. Intercultural competence – A matter of social skills in the educational context? *European Journal of Education*. 2025. Vol. 60. № 3. Article e70150. DOI: https://doi.org/10.1111/ejed.70150.

12. Gutiérrez-Santiuste E., Ritacco-Real M. Intercultural communicative competence in higher education through telecollaboration: Typology and development. *Education and Information Technologies*. 2023. Vol. 28. № 11. P. 13885–13912. DOI: https://doi.org/10.1007/s10639-023-11751-3.

13. Habermas J. The Theory of Communicative Action. Vol. 1: Reason and the Rationalization of Society. Boston: Beacon Press, 1984. 512 p.

14. Hanley N., Chankseliani M. Intercultural competence beyond international student mobility: Insights from a global study. *Journal of Studies in International Education*. 2026. Vol. 30. № 2. P. 167–184. DOI: https://doi.org/10.1177/10283153251364515.

15. Holliday A. Intercultural Communication and Ideology. London: SAGE, 2011. 240 p.

16. Munezane Y. Conceptualizing intercultural communicative competence in higher education in the Japanese context: Insights from language learners, practitioners, and public arena. *Social Sciences & Humanities Open*. 2025. Vol. 11. Article 101205. DOI: https://doi.org/10.1016/j.ssaho.2024.101205.

17. Ricoeur P. Oneself as Another. Chicago: University of Chicago Press, 1992. 363 p.

18. Shekhavtsova S., Iaburova O., Zhovtani R., Ryabukha G., Khairulina N., Kotenko O. Value-based approaches to the development of students' intercultural competence in the process of professional training in higher education. *Cadernos de Educação, Tecnologia e Sociedade*. 2024. Vol. 17. № 1. P. 29–41. DOI: https://doi.org/10.14571/brajets.v17.nse1.29-41.

19. Telychko N., Harashchuk K., Osova O., Lisnychenko A., Chystiak D. Professional competence and methodological culture as factors in the development of pedagogical skills of future foreign language teachers. *Perspectivas em Diálogo: Revista de Educação e Sociedade*. 2025. Vol. 12. № 33. P. 47–66. DOI: https://doi.org/10.55028/pdres.v13i34.23954.

20. Tran T. T. T., Vo T. P. Needs analysis about intercultural communicative competence among undergraduate tourism students. *Journal of Psycholinguistic Research*. 2023. Vol. 52. № 6. P. 2599–2620. DOI: https://doi.org/10.1007/s10936-023-10012-1.

21. Truba H., Khrapatyi S., Harashchuk K., Shvets D., Proskurnia A. Psycholinguistic underpinnings of image formation: Suggestion and manipulation in the educational network discourse. *Thinking Skills and Creativity*. 2024. Vol. 52. Article 101496. DOI: https://doi.org/10.1016/j.tsc.2024.101496.

22. UNESCO. Reimagining Our Futures Together: A New Social Contract for Education. Paris: UNESCO, 2021. 189 p.

23. Wenger E. Communities of Practice: Learning, Meaning, and Identity. Cambridge : Cambridge University Press, 1998. XV, 318 p.

24. Yang C., Popov V., Zhao Y., et al. Intercultural communication competence of Chinese students with limited intercultural experience. *Journal of Cultural Cognitive Science*. 2025. Vol. 9. № 3. P. 373–391. DOI: https://doi.org/10.1007/s41809-025-00182-w.

REFERENCES (TRANSLATED & TRANSLITERATED)

1. André-Das Dores, R. M., Delgado-García, M., Conde-Vélez, S. (2025). Will higher education help develop intercultural competence? A systematic review in WoS and Scopus. *Culture and Education*. Vol. 37. № 1. P. 143–159. DOI: https://doi.org/10.1177/11356405241305305 (in English).

2. Bakhtin, M. M. (1986). Speech Genres and Other Late Essays. Austin: University of Texas Press (in English).

3. Bhatia, V. K. (2004). Worlds of Written Discourse: A Genre-Based View. London: Continuum (in English).

4. Biesta, G. (2022). World-Centred Education: A View for the Present. New York; Abingdon: Routledge (in English).

5. Byram, M. (2021). Teaching and Assessing Intercultural Communicative Competence: Revisited. Bristol: Multilingual Matters. DOI: https://doi.org/10.21832/9781800410251 (in English).

6. Council of Europe. (2020). Common European Framework of Reference for Languages: Learning, Teaching, Assessment – Companion Volume. Strasbourg: Council of Europe Publishing (in English).

7. Dai, D. W. (2024). Interactional competence for professional communication in intercultural contexts: Epistemology, analytic framework and pedagogy. *Language, Culture and Curriculum*. Vol. 37. № 4. P. 435–455. DOI: https://doi.org/10.1080/07908318.2024.2349781 (in English).

8. 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*. Vol. 54. № 1–2. P. 46–74. DOI: https://doi.org/10.1080/17475759.2025.2462099 (in English).

9. Deardorff, D. K. (2020). Manual for Developing Intercultural Competencies: Story Circles. Paris; London: UNESCO Publishing and Routledge (in English).

10. Gadamer, H.-G. (2004). Truth and Method. 2nd rev. ed. London: Continuum (in English).

11. Genkova, P. (2025). Intercultural competence – A matter of social skills in the educational context? *European Journal of Education*. Vol. 60. № 3. Article e70150. DOI: https://doi.org/10.1111/ejed.70150 (in English).

12. Gutiérrez-Santiuste, E., Ritacco-Real, M. (2023). Intercultural communicative competence in higher education through telecollaboration: Typology and development. *Education and Information Technologies*. Vol. 28. № 11. P. 13885–13912. DOI: https://doi.org/10.1007/s10639-023-11751-3 (in English).

13. Habermas, J. (1984). The Theory of Communicative Action. Vol. 1: Reason and the Rationalization of Society. Boston: Beacon Press (in English).

14. Hanley, N., Chankseliani, M. (2026). Intercultural competence beyond international student mobility: Insights from a global study. *Journal of Studies in International Education*. Vol. 30. № 2. P. 167–184. DOI: https://doi.org/10.1177/10283153251364515 (in English).

15. Holliday, A. (2011). Intercultural Communication and Ideology. London: SAGE (in English).

16. Munezane, Y. (2025). Conceptualizing intercultural communicative competence in higher education in the Japanese context: Insights from language learners, practitioners, and public arena. *Social Sciences & Humanities Open*. Vol. 11. Article 101205. DOI: https://doi.org/10.1016/j.ssaho.2024.101205 (in English).

17. Ricoeur, P. (1992). Oneself as Another. Chicago: University of Chicago Press (in English).

18. Shekhavtsova, S., Iaburova, O., Zhovtani, R., Ryabukha, G., Khairulina, N., Kotenko, O. (2024). Value-based approaches to the development of students' intercultural competence in the process of professional training in higher education. *Cadernos de Educação, Tecnologia e Sociedade*. Vol. 17. № 1. P. 29–41. DOI: https://doi.org/10.14571/brajets.v17.nse1.29-41 (in English).

19. Telychko, N., Harashchuk, K., Osova, O., Lisnychenko, A., Chystiak, D. (2025). Professional competence and methodological culture as factors in the development of pedagogical skills of future foreign language teachers. *Perspectivas em Diálogo: Revista de*

Educação e Sociedade. Vol. 12. № 33. P. 47–66. DOI: https://doi.org/10.55028/pdres.v13i34.23954 (in English).

20. Tran, T. T. T., Vo, T. P. (2023). Needs analysis about intercultural communicative competence among undergraduate tourism students. *Journal of Psycholinguistic Research*. Vol. 52. № 6. P. 2599–2620. DOI: https://doi.org/10.1007/s10936-023-10012-1 (in English).

21. Truba, H., Khrapatyi, S., Harashchuk, K., Shvets, D., Proskurnia, A. (2024). Psycholinguistic underpinnings of image formation: Suggestion and manipulation in the educational network discourse. *Thinking Skills and Creativity*. Vol. 52. Article 101496. DOI: https://doi.org/10.1016/j.tsc.2024.101496 (in English).

22. UNESCO. (2021). Reimagining Our Futures Together: A New Social Contract for Education. Paris: UNESCO (in English).

23. Wenger, E. (1998). Communities of Practice: Learning, Meaning, and Identity. Cambridge: Cambridge University Press (in English).

24. Yang, C., Popov, V., Zhao, Y., et al. (2025). Intercultural communication competence of Chinese students with limited intercultural experience. *Journal of Cultural Cognitive Science*. Vol. 9. № 3. P. 373–391. DOI: https://doi.org/10.1007/s41809-025-00182-w (in English).

Receive: September 13, 2026
Accepted: October 08, 2026