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EMPOWERING GLOBAL MINDS: THE SIGNIFICANCE OF MODERN PHILOLOGICAL RESEARCH AND LANGUAGE EDUCATION IN CULTIVATING RESILIENCE AND INTERCULTURAL COMPETENCE

Науковий аналіз ролі філології та мовної освіти у формуванні глобальної компетентності та стійкості особистості

Анотація. У сучасному взаємозалежному світі філологічні та мовознавчі дослідження є ключовими для розвитку міжкультурної компетентності та стійкості серед громадян глобалізованого суспільства. Філологія пропонує ґрунтовне розуміння мовної та культурної еволюції, тоді як вивчення мов забезпечує практичні навички міжкультурної комунікації. Синергія цих галузей дозволяє здобувачам вищої освіти адаптивно орієнтуватися в культурному розмаїтті, проявляючи емпатію та здатність до співпраці. Заклади вищої освіти відіграють провідну роль у створенні сприятливого середовища для розвитку цих компетентностей, готуючи студентів до ефективної глобальної взаємодії. У цій статті проаналізовано вплив філології та мовної освіти на формування відкритих, стійких особистостей, здатних протистояти складним глобальним викликам.

Ключові слова: філологія, мовне навчання, міжкультурна компетентність, стійкість, вища освіта, глобальне громадянство, культурне розмаїття.

Abstract. In an interconnected world, philological research and language instruction are essential in developing intercultural competence and resilience among global citizens. Philology offers insights into linguistic and cultural evolution, while language instruction enables practical cross-cultural communication. Together, they empower students to navigate cultural diversity with adaptability and empathy. Higher education institutions play a critical role by creating environments for these skills to thrive, preparing students for effective global engagement. This essay explores the impact of philology and language learning on fostering open-minded, resilient individuals ready to address complex global challenges.

Key words: philology, language instruction, intercultural competence, resilience, higher education, global citizenship, cultural diversity.

Introduction

In the current era of global turmoil, with Ukraine enduring full-scale invasion, the responsibilities of the educational and scientific community have attained heightened importance. The training of competitive professionals in education, culture, the arts, and the humanities is both a contemporary necessity and a safeguard for our nation's stability and prosperity. In a swiftly evolving world, only experts equipped with profound knowledge, intercultural competence, and exceptional adaptability will effectively address the difficulties of a globalised society, serve as leaders of Ukrainian culture, and act as ambassadors of our ideals on the international stage. Universities and educators play a crucial role in this process, since they not only impart knowledge to students but also cultivate their life perspectives, enhance critical thinking, and build communication skills. Teachers, in conjunction with university communities, establish a foundation for the academic, professional, and personal development of students.

Materials and Methods

The intensified emphasis on the relationship between language and culture in the modern expansion of cultural interactions is associated with the emergence of new agents of transnational

connections, hence facilitating intercultural communication. A distinctive characteristic of cross-cultural communication within the framework of globalisation is the unprecedented expansion of global cultural interactions. Despite various definitions, the majority of scientists perceive culture as a collection of ideas, values, behavioural patterns, information, aesthetic preferences, regulations, and conventions that are shared by members of a specific society and acquired through socialisation and enculturation. This collection of cultural representations enables individuals to establish a distinctive lifestyle.

From a contemporary sociological perspective, globalisation manifests as the evolution of a universal human culture. According to cross-cultural communication theorists such as E. Hall, F.L. Strodbeck, F.R. Klakhon, and G. Hofstede, culture is instilled and acquired during early childhood through socialisation (enculturation), subsequently solidified in individuals' minds and transmitted across generations via primary social institutions present in every society. Simultaneously, culture is a highly dynamic construct that is ever evolving through mechanisms such as invention, diffusion, and acculturation.

Contemporary scientists have recently revisited the renowned dictum of W. Humboldt, which asserts, «*language is not a result, but an activity*» (Humboldt, 1997). The term '*activity*' in this context refers to the cognitive engagement involved in cross-cultural communication, where language serves as a tool for cognition while fulfilling its cognitive and communicative roles. The cognitive influence of language on culture is also examined within the framework of rational cognition. A crucial characteristic of language is its mobility, which enables the construction of new dimensions of the worldview and highlights its cognitive aspect. The cognitive process is becoming a fruitful means of attaining efficiency in novel forms of communication. Language researchers assert that the cognitive function of language, while utilising its communicative ability in other cultures, documents the mental outcomes of communication. The cognitive language function facilitates implicit organisation and orientation within contemporary objective reality, while the communicative function serves to establish external elements in the formation of sociocultural connections (Safronova & Michshenko, 2023: 219).

This study employs a qualitative approach, examining contemporary philological research and language education methods to assess their roles in fostering intercultural competence and resilience. The methods involve a comparative analysis of educational frameworks and teaching practices designed to nurture adaptability, cultural awareness, and communicative competence among students. By exploring these educational models, the study identifies effective strategies for developing empowered, globally-minded individuals.

Results

The Significance of Philology in Contemporary Society. Philology is generally defined as the discipline that examines a language from a historical perspective, beginning with written materials, and establishing texts via the comparative analysis of sources and documents that require dating. Notwithstanding its intrigue, this notion fails to capture the potential of this domain of knowledge, which lacks the attention it merits in the social sciences, more captivated by concepts than by language, focussing on formulating general laws rather than investigating the nuanced interactions among individuals. Philology's interest resides in examining the ancestry of words and their gradual change throughout time through comparative analysis of other languages, thereby animating the concepts represented by words, commonly referred to as meanings. While René Descartes alludes to an abstract individual confronting his object, philology encourages us to examine individuals in the context of their surrounding worlds (Belabes, 2021: 2).

Philology fundamentally embodies a passion for words and conceptually represents the examination of words that express, signify, or denote meaning, drawing inspiration from the historical accumulation of factual layers across time. In the absence of historical events and factual realities, a word lacks significance. Absent significance, a word is merely a sound.

The examination of words, their origins and histories, enables us to animate them in a profound sense by investigating the diverse meanings they have undergone over time. This enables

us to critically examine words that express a singular meaning and impede our imaginative exploration and, thus, our creativity. As Tolkien remarked to his professor Wright: «*After all, what is language for? It's not just the naming of things, is it? It's the lifeblood of a culture, a people*» (Tolkien, 1981: 264).

The linguistic dimension of globalisation is evidenced by the rise of a predominant global language, sometimes referred to as the universal language of international communication. At present, English serves as the worldwide lingua franca. The cultural dimension of globalisation pertains to the nascent phenomena of global culture, a by-product of globalisation, characterised as a symbolic representation of 'unity in diversity'. The globalisation of contemporary society is an ongoing trend. Positive prospects can be harnessed and negative repercussions mitigated solely via sustained cross-cultural and transdisciplinary engagement.

Modern philological research provides an enhanced comprehension of cultural and linguistic connections, examining how languages influence and are influenced by the socio-political and cultural environments in which they evolve. Through the analysis of language subtleties, philologists can reveal underlying cultural significances, historical viewpoints, and societal values inscribed in linguistic frameworks.

The significance of philology in a globalised society is paramount. The capacity to understand and analyse various texts enhances the appreciation of cultural diversity and reinforces the basis for intercultural communication. Philological analysis enables students and scholars to discern cross-cultural communication patterns, fostering recognition and respect for divergent underlying values and assumptions. This intellectual foundation is essential for cultivating resilience – the capacity to adapt, learn, and develop when confronted with cultural difficulties and novel social dynamics.

Language Education as a Catalyst for Intercultural Proficiency. Language education is a logical outgrowth of philological research, offering a practical means to apply findings into linguistic diversity and cultural subtleties. In the realm of education, foreign language learning serves as a potent instrument for fostering intercultural competence – the information, attitudes, and abilities necessary for effective interaction with individuals from diverse cultural backgrounds. Language acquisition enables students to interact with a culture's worldview and assimilate its norms and values, so expanding their viewpoints and fostering empathy.

An intercultural approach to language teaching, which aids learners in acquiring the skills necessary for effective interaction across cultural divides, has become increasingly pertinent in plurilingual environments due to its capacity to further overarching educational goals and equip learners for global citizenship. Intercultural understanding and the cultivation of intercultural competencies have recently been integrated into national curricula and related educational documents. As a result, educators are now anticipated to cultivate students' intercultural competence through their instruction (Tolosa et al., 1993: 228).

While an intercultural perspective on language teaching, which integrates an intercultural dimension, can be traced to the 1990s (*ibidem*: 229), it is only in the past decade that communicative language teaching has been redefined as intercultural within national curricula globally. The transition to viewing language learning as a social activity of meaning-making and interpretation offers a broader perspective than a sole focus on language, thereby enhancing the educational experience for students. Intercultural capability transcends a mere connection between language and culture or the acquisition of knowledge regarding the target culture. It necessitates learners' reflections on these facts, comparisons and contrasts among cultures, ultimately leading to a stance where cultural differences may be adeptly and easily traversed in interactions with individuals who are different or 'other' (*ibidem*). The intricate relationship between language acquisition and the enhancement of cultural competencies for navigating a multilingual and interconnected world, specifically the cultivation of intercultural communicative competence, has emerged as the primary emphasis of educational language curricula and pedagogical initiatives globally, and in Ukraine in particular (*ibidem*: 230).

Studies indicate that language education significantly enhances learners' cognitive and emotional resilience. Research suggests that bilingual or multilingual individuals tend to exhibit greater flexibility, open-mindedness, and proficiency in navigating intricate interpersonal scenarios (Bialystok & Craik, 2010). This adaptability is essential in our rapidly changing and unpredictable world, where individuals must traverse various cultural environments and face new problems. Language training cultivates linguistic proficiency and cultural awareness, enabling students to become competent, adaptive, and open-minded global citizens.

Intercultural competence and resilience are essential skills for the contemporary global workforce. «Intercultural competences refer to having adequate relevant knowledge about particular cultures, as well as general knowledge about the sorts of issues arising when members of different cultures interact, holding receptive attitudes that encourage establishing and maintaining contact with diverse others, as well as having the skills required to draw upon both knowledge and attitudes when interacting with others from different cultures» (UNESCO, 2013: 16).

Resilience is a crucial attribute to evaluate when examining civilisations in their management of tradition and modernity. In numerous discussions, the notion that traditions ought to be preserved or honoured is likened to an effort to withstand the forces of change brought about by modernity. This perspective is flawed since it overlooks the continuous evolution of cultures, which adeptly integrate tradition and innovation in distinctive manners when faced with unforeseen circumstances. The crucial discourse should not centre on the preservation of cultures perceived as unchanging monoliths, nor on change misinterpreted as an irrevocable obliteration of their history and memory, but rather on how cultures can maintain the capacity for resilience, specifically their intrinsic ability to facilitate a dialogue between tradition and transformation. As externally forced change is cultural hegemony rather than innovation, resilience ought to be examined as a culturally legitimate avenue to modernity. Resilience has been examined at the individual level and associated with 'hybridity', adaptability, and innovation, as well as with capacity development at the collective level (*ibidem*: 20).

UNESCO's *Guidelines on Intercultural Education* (2006) elucidate that the examination of international standard-setting instruments and publications from international conferences underscores the global perspective on education concerning intercultural matters. A number of recurring concepts can be discerned that may inform international efforts in intercultural education:

- Principle 1: Intercultural education respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all.
- Principle 2: Intercultural education provides every learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society.
- Principle 3: Intercultural education provides all learners with cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations.

These principles pertain directly to the third pillar of education: '*Learning to live together*', which entails cultivating an understanding of others and recognising interdependence – engaging in collaborative projects and learning to resolve conflicts – within a framework of respect for pluralism, mutual understanding, and peace. This is strongly linked to the stipulations of the Universal Declaration of Human Rights, which states that the objective of education should be to «*promote understanding, tolerance, and friendship among all nations, racial and religious groups*» (UNESCO, 2013: 27). Particular actions to be executed: integrate intercultural competencies across all tiers of formal, informal, and non-formal education systems to enhance the acquisition of intercultural skills and promote adaptability in encounters with diverse cultures, recognising that education is but one component of the solution (*ibidem*).

In professional settings, persons possessing intercultural competence are more adept at comprehending and valuing cultural differences, hence enhancing cross-border partnerships and fostering inclusivity within international teams. Similarly, resilience empowers individuals to adjust to changes and surmount problems, attributes that are crucial in dynamic contexts.

The cultivation of these competencies via philological research and language education is essential for equipping individuals to address various issues and conflicts with assurance and diplomacy. Intercultural competence encompasses the acquisition of cultural knowledge alongside the development of self-awareness, empathy, and curiosity. Language learners frequently engage in self-reflection when they juxtapose their linguistic and cultural assumptions with those present in the target language. This introspective process can enhance resilience by cultivating an awareness for complexity, ambiguity, and many perspectives, which are essential when confronting unfamiliar or challenging cultural contexts.

The Educational Framework: Facilitating the Growth of Empowered Global Citizens. In contemporary society, it is essential to instruct students to function as knowledgeable, compassionate, and responsible global citizens. The global challenges – such as conflicts, climate change, inequities, and misinformation – demand persons capable of comprehending, engaging with, and addressing these concerns.

Daniel Obst, President and CEO of AFS Intercultural Programs, stated: «Global challenges require a new approach to educating and preparing future generations. We know that young people want to be better equipped with the knowledge and opportunities to connect across differences and make a change in the world. We know that educators are eager to foster such competences as well. That’s why we are certain that the AFS Framework comes at the right time to bridge those gaps and develop more active global citizens worldwide» (Obst, 2024).

The *AFS Framework for Active Global Citizenship* offers a thorough definition and guidance for cultivating essential skills for active global citizenship. Active global citizens are individuals whose informed, compassionate, and ethical principles motivate them to live and make decisions that foster a more just, equitable, peaceful, and sustainable world.

The framework highlights four fundamental domains of development essential for engaged global citizenship:

1. *Value & belong to a common and diverse world.* Active global citizens know themselves and see themselves as belonging to a common and diverse world for which they care, responsibly committing to uphold values of human dignity and diversity.

2. *Inquire critically about the world beyond immediate environments.* Active global citizens inquire critically about local, global and intercultural issues beyond their immediate environments, showing curiosity to manage information from reliable sources and being critical of how information is used.

3. *Understand and relate to others across differences.* Active global citizens engage in understanding and relating to others across differences, being able to take perspective with empathy and compassion, and committing to dialogue and respect.

4. *Take action toward collective well-being.* Active global citizens are committed to taking action, considering local and global challenges, and oftentimes working with others, to put into practice informed, ethical, and reflective actions (from small personal ones to collective community-level ones) that contribute toward a more just, equitable, peaceful and sustainable world (Boix-Mansilla, 2024: 6).

Higher education institutions are essential in promoting philological research and enabling language instruction, offering organised frameworks for students to develop intercultural competence and resilience. Institutions that emphasise the study of languages and cultures cultivate an environment that promotes intellectual development and cultural inquiry. This dedication is especially crucial in the context of globalisation, as educational institutions must provide students with the skills and knowledge required for effective international engagement.

Academic conferences, seminars, and exchange programs exemplify this devotion. These forums empower students to showcase their research, discuss relevant issues with peers from varied backgrounds, and engage in collaborative problem-solving. These experiences enable students to engage in intercultural communication, adjust to diverse perspectives, and enhance their resilience within a supportive yet demanding atmosphere. These educational experiences function as

preparatory phases for future professionals, providing students with the resilience and intercultural competence necessary to succeed in their careers and positively impact society.

Philology and Language Education amid Social and Political Challenges. Socio-cultural-political challenges and global pressures today significantly affect educational policies and the development of philology and language education by influencing curriculum design, teaching methodologies, and the integration of socio-cultural contexts in language programs. Issues such as globalization, cultural diversity, and linguistic rights are central to shaping educational approaches, as they highlight the need for inclusive and sensitive language education. Educators are tasked with adapting teaching methods to address these challenges and promote language competence among students.

The relationship between language and politics is reciprocal, as they are closely interconnected; thus, analysing them in isolation is problematic. It is difficult to accept that language functions as a precursor and an independent domain impacting politics without being recognised. A well-known concept in Greek mythology posits that language directly influences politics, while politics, in turn, affects language (Geis, 2012: 1-17). Both are directly correlated. Individuals from diverse political backgrounds adjust their language in response to political changes and ongoing exposure, which influences their vocabulary and everyday word usage. Consequently, it is evident that words and concepts are interconnected (Hosseini, 2019). Notions serve as the cornerstone for diverse subjects, and the terminology employed to elucidate these notions fluctuates significantly over time. The political foundations immediately affect the language and manner of communication or elaboration.

Language serves not only as a medium of interaction and communication but also as a political, social and cultural emblem. Individuals are said to acclimatise to various cultural heritages, lifestyles, and modes of communication through social interactions within society. They exchange cultural and political perspectives and engage in a manner that directly impacts the language. The linkages elucidate the ancient Greek notion of a direct correlation between politics and language (Jackson, 2014). This may result from more public engagement on identical political issues among diverse ethnic and cultural groups. The social environment and community relationships are influenced to differing extents by politics and culture.

These influences immediately impact language, resulting in a fusion of words and expressions utilised by individuals in their daily lives. Moreover, individuals possess diverse convictions concerning language and its flexibility in social exchanges. Zheng and Zhou (2021) posited that language possesses cultural and political consequences; hence, political events significantly influence language usage, particularly certain idioms. Politics and language are interrelated, as language consolidates individuals into a cohesive identity, country, and culture, hence influencing historical narratives that affect state policy.

Transformations in language education are observed through the lens of global cultural flows that arise from and within locations, reflecting deterritorialized and evolving perceptions of how individuals, capital, media, technology, and politics generate contexts for identification and affiliation. Recognising the ubiquity of overlapping landscapes in late modernity complicates language education techniques that perceive language acquisition as a linear progression where individuals acquire new languages and are integrated into associated communities (Higgins & Sharma, 2017: 47-59).

Transnational individuals pursuing language education for social mobility undermine conventional connections between location and language, yet also reinforce localised social hierarchies and class divisions (*ibidem*).

The disembedding of language and culture, beyond English, affects various aspects of language teaching, particularly the ethnocultural connections between 'heritage' languages and their speakers. Conversely, scholars in Indigenous language education contexts emphasise the significance of geography in influencing language ideologies and practices during globalisation, specifically for the aim of language preservation. Speakers of indigenous languages frequently

demonstrate a profound connection to their environment as a strategy for self-preservation and the maintenance of local knowledge systems, which is crucial in the context of globalisation (*ibidem*).

Mobility is a fundamental idea in the examination of language practices through the lens of globalisation. Recent advancements in the sociolinguistics of globalisation have prompted language education academics and practitioners to reevaluate and redefine the notions of language, fluency, community, and context. According to this thesis, language constitutes «*a complex of specific semiotic resources ... [that] individuals actually possess and utilise*» (Blommaert, 2010: 102). A discernible shift is occurring from a limited concept of 'language' to 'repertoires' to broadly characterise the entirety of communication resources employed by an individual speaker in a specific interactional context. Instead of defining language users as entirely proficient in a certain language, their communicative abilities are components of limited competencies tailored to their usage. Consequently, proficiency in one social genre or domain does not guarantee proficiency in another one (Higgins & Sharma, 2017: 47-59).

In accordance with Bauman's notion of liquid modernity, Pennycook's (2012: 241-244) concept of linguascape emphasises the fluidity of language in late modernity and the influence of transcultural flows from popular culture and other sources that manifest in localised contexts. This notion aligns with Blommaert's (2010: 102) term '*sociolinguistics of mobile resources*', highlighting how individuals obtain and utilise their sociolinguistic repertoires in novel contexts and cultural productions enabled by globalisation.

Recent social and political difficulties, including large-scale migration, increasing nationalism, and geopolitical wars, have heightened the significance of resilience and intercultural competency. These challenges have highlighted the necessity for persons capable of traversing intricate cultural and political terrains with empathy and analytical insight. Philological study offers the historical and cultural framework required to understand the underlying causes of these issues, whilst language training cultivates the communicative skills vital for conflict resolution and diplomacy.

The examination of literature and historical writings from other cultures might uncover foundational narratives that influence contemporary political and social dynamics. By comprehending these narratives, students may engage with cultural differences with enhanced empathy and sophistication, acknowledging that each culture has its distinct values, challenges, and goals. Language training enhances this comprehension by providing students with the practical abilities to speak across cultural boundaries, empowering them to champion inclusive, collaborative solutions to global challenges.

Conclusions. In summary, modern philological research and language education are essential for cultivating the intercultural competence and resilience necessary in the contemporary globalised environment. These subjects of study foster a profound comprehension of linguistic diversity and cultural nuance, enabling individuals to traverse intricate cultural terrains with empathy, adaptation, and insight. Higher education institutions serve as principal champions in these domains, significantly contributing to the development of empowered, internationally conscious individuals equipped to address contemporary social, political, and economic concerns.

In an increasingly interconnected and tumultuous world, the significance of intercultural competence and resilience is paramount. By emphasising philological research and language education, society fosters the growth of individuals who are academically proficient and socially and emotionally prepared to connect cultures, promote inclusive discourse, and significantly enhance a more peaceful, cooperative, and empathetic global community.

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