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**Multicultural dialogue in the process of formation of cadets multicultural competence**

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*The article discusses the importance of multicultural dialogue in developing cadets' multicultural competence in higher military educational institutions. It addresses the need for future military professionals to understand and respect different cultures, emphasizing tolerance, respect, and awareness of cultural diversity as its key attributes. The article aims to highlight the essence of multicultural dialogue in shaping a modern military specialist's multicultural competence and details its implementation during cadets' training in higher military education institutions. The following research methods were used: analysis, synthesis, generalization and systematization of scientific, educational and methodological literature etc.*

*The research analyzes existing research works on multiculturalism and multicultural competence, emphasizing the significance of a dialogue in coexisting with different cultures. It showcases the role of multicultural competence in preparing future officers to engage effectively in a diverse society. The text also explores the theoretical foundations for implementing multicultural dialogue, focusing on creating a 'school of dialogue of cultures' and emphasizing dialogical consciousness and thinking as a core component of multicultural dialogue.*

*Furthermore, the article delves into intercultural communication, intercultural tolerance, and the development of personality traits like openness, empathy, and respectful attitude towards other cultures. It emphasizes the importance of fostering tolerance among military officers through understanding cultural differences, respecting diverse viewpoints, and promoting harmonious interactions.*

*In conclusion, the text highlights the relevance of multicultural competence in contemporary military environment and suggests further research into methods for cultivating multicultural competence through multicultural dialogue in military education.*

**Keywords:** *multicultural dialogue, cadets, intercultural tolerance, multicultural competence.*

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**Introduction.** Current trends in the development of the society determine the need for active changes in the organization of the pedagogical process in higher military education institutions. This aspect is reflected in the relevant documents in the field of higher military education.

For example, according to the Order of the Ministry of Defense of Ukraine dated April 25, 2016 No. 216 "On improving the training of tactical level officers and sergeants in higher military educational institutions and military educational units of higher educational institutions" (Nakaz Ministerstva oborony Ukrainy № 216, 2016), in order to bring the structure of training military specialists in line with the modern concept of training specialists with higher education, higher education institutions should update professional training of future officers in accordance with the requirements of the state and sectoral standards of higher education and modern military art, the experience of international peace-keeping operations and local armed conflicts. This requires future military professionals to focus on the spiritual and moral values of a multinational and multicultural society such as tolerance, respect for representatives of other cultures, awareness of the significance, authenticity, and uniqueness of each culture, which are important attributes of multicultural dialogue.

The analysis of research works shows that the issues of multiculturalism are reflected in a number of works by both domestic and foreign scholars. In particular, the problem of multicultural competence and the factors that contribute to its formation in modern society and the ways of developing a dialogue of cultures as a norm of coexistence with representatives of other cultures are highlighted in the works by I. Boghian, M. Buber, L. Golic, L. Maslak, A. Solodka et al. However, despite the close attention to the problem of the topicality of mastering skills of multicultural competence by young people these days, the issue of implementing multicultural dialogue in the context of the formation of future officers' multicultural competence of the Armed Forces of Ukraine remains insufficiently studied.

The aim of the study is to highlight the essence and significance of the concept of “multicultural dialogue” in the context of the formation of multicultural competence of a modern military specialist, as well as to reveal the peculiarities of its implementation during the training of cadets in military educational institutions. The main aim of the article is embodied in the objectives: to justify the topicality of the research; to determine the essence of the concepts “multicultural dialogue”, “intercultural tolerance”; to emphasize the importance of fostering tolerance among military officers through understanding cultural differences, respecting diverse viewpoints, and promoting harmonious interactions.

**Approbation of research results.** As it was established on the basis of studying the research works, multicultural competence of a cadet of a higher military educational institution is interpreted as a complex professional and personal quality that ensures the ability of a future military to interact with representatives of other cultures on the basis of mutual respect and understanding and to effectively perform professional tasks within a multicultural environment.

Multicultural competence of future officers determines their readiness and ability to participate effectively in the social processes of a multicultural society, intercultural interaction, taking into account the multicultural composition of the contingent of colleagues and subordinates as subjects of professional interaction.

Emphasising the fact that the formation of a person's multicultural competence occurs, first of all, during the implementation of communication activity, it can be noted that this competence characterises the personality and psychological state of a person, which is expressed in his or her theoretical and practical readiness for multicultural dialogue as a special type of communication, which is realised in a multifaceted process of establishing, maintaining and developing contacts between representatives of different cultures, generated by external situational and internal personal needs for joint activities.

The theoretical basis for the practical implementation of multicultural dialogue is the idea of creating a “school of dialogue of cultures”. This philosophical and pedagogical concept was formed as a creative fusion of the idea about “culture as dialogue”, “inner language”, and pedagogical interpretation of the “philosophical logic of culture” (Zelenska, 2013).

This school implements the concept of forming a ‘person of culture’ who has a dialogical consciousness, dialogical thinking, and is capable of dialogical communication (Zelenska, Marchenko, 2020). In the context of our study, the ideas that the individual's thinking should communicate into dialogue with previous forms of culture, as well as with representatives of different generations who interact in a single time space, expressing their views on the world and themselves in it, are relevant. This dialogue reaches its goal only when the conflict of different points of view, disputes and unity of views, opinions and assessments are constantly based on the internal dialogue of the individual.

L. Holik notes that it is the dialogue of cultures that is the main idea of multicultural education. Culture is most fully assimilated in the process of interaction between different cultures, provided that their peculiarities are identified. In addition, the dialogue of cultures increases the amount of cultural values interiorised by the individual, broadens the horizons, worldview, and forms critical thinking. It is in the dialogue of cultures that it becomes possible to understand one's own culture, which manifests its identity and individuality only in the context of interaction with other cultures (Holic, 1999: 3).

A dialogue is a means of cognition of reality and a special environment of development that provides a subjective and semantic field of communication, reflection and self-reflection, and self-realization of the individual. The researcher considers the essence of any dialogue to be humanistic, since a dialogue implies uniqueness of subjects and their fundamental equality, variability of each subject's views, orientation of each subject to perceive, understand and actively interpret the points of view of other subjects. In other words, a constructive dialogue is based on interactive communication, where there is equality of interconnected subjects.

L. Maslak notes that multicultural dialogue can be defined as one of the socio-cultural elements that are a part of foreign language competence and is a type of intercultural relations (Maslak, 2009). In multicultural communication, which is a way of existence of a carrier of a certain culture in his/her relations with the environment, multicultural competence provides personal ability to organise tolerant and constructive relations

between representatives of different cultures. In this regard, the researcher notes that the formation of the ability to participate in multicultural dialogue in the context of a mixture of peoples, languages, and cultures should take a central place in the pedagogical process.

In the dialogue of cultures, the common semantic field is provided by cultural universals that exist in different forms among peoples. The unity of cultures exists objectively as the unity of a virtually common world of life forms, institutions, ideas, and beliefs. Thus, the scientist considers multicultural dialogue as 'the process of interaction between communicative partners who are representatives of countries belonging to different geopolitical communities and belonging to different ethnic and national cultures and social subcultures (Zelenska, Marchenko, 2020) Such a dialogue, according to some researchers, is, in turn, a component of intercultural communication, the skills of which form the basis for the formation of multicultural competence of an individual.

Intercultural communication is a form of communicative culture characterised by adequate mutual understanding of two or more participants in a communicative act belonging to different national cultures, tolerance, and the individual's desire for intercultural harmony in all areas of communication (Velykyi tлумachnyi slovnyk suchasnoyi ukrayinskoyi movu, 2007).

The effectiveness of intercultural communication depends on the individual's understanding of the leading values inherent in the culture, and its success is determined by knowledge of the principles of communicative interaction, the correct choice of special language options and discursive strategies used by communicators. The main components of intercultural communication are: linguistic (non-equivalent linguistic units, paramyological and phraseological funds of the language, mythologised linguistic units, vocabulary for everyday communication); communicative (adequacy of communication to its purpose and tasks); pragmatic (rules and norms of behaviour accepted in a particular society); historical (the past of the society whose language is being studied); ethnographic (peculiarities of life and customs of a given ethnic group); aesthetic (artistic culture reflecting traditions of the people); ethnopsychological (specificity of perception of the world and values of other cultures, national peculiarities of the mentality of representatives of a given culture) (Velykyi tлумachnyi slovnyk suchasnoyi ukrayinskoyi movu, 2007).

Comparison of cultures reveals not only the general and universal, but also the specific, national, and original, which is determined by the differences in the history of peoples development. Intercultural communication should promote understanding and mutual understanding, which means understanding what is foreign and at the same time being understood when speaking a foreign language. Taking into account the ideas of scholars who study this phenomenon, we have come to the conclusion that the development of cadets' ability to intercultural communication, i.e. adequate mutual understanding of representatives of different cultures in a communication act requires addressing such personal parameters of young people as openness, tolerance, humanism and readiness to accept a communication partner, etc.

Openness to communication implies getting rid of prejudices against representatives of other cultures. This personality trait is associated with the ability of an individual to see the uniqueness of another socio-cultural community, to tolerate it, and to be ready for intercultural communication. Integration into the international society implies understanding the peculiarities of the culture and national mentality of a particular nation, and facilitates cooperation in the global labour market.

The implementation of the idea of the dialogue of cultures is based on the organisation of communication, during which cultural heritage and social experience are transmitted. The implementation of such a dialogue involves the unity of the verbal and non-verbal; involvement of cadets in scientific and research activities, which suggests the creation of a friendly, comfortable atmosphere of communication, organised on a subject-subject basis (Zelenska, 2013).

It was found out that the implementation of the idea of multicultural dialogue in the formation of multicultural competence of future officers involves the awareness of oneself as a multicultural subject in the native environment; determination of one's city, role, significance, responsibility in global human processes; understanding of one's own responsibility for the peace and life of the population of the Motherland and the whole world; understanding the identity and equivalence of different cultures, identifying cultural commonality between representatives of different cultural groups of foreign countries in order to extend the scope of their own group affiliation beyond the political borders of Ukraine, understanding that group affiliation can vary depending on the context of communication and interaction; respectful attitude to the cultural heritage of mankind, understanding the importance of preserving and enhancing cultural achievements and values; demonstration of an unbiased position in assessing representatives of other cultures, their national and psychological characteristics; desire to overcome negative trends inherent in their culture, national mentality, prejudice, reducing their own tension and the tension of others in interaction; initiation and active participation in actions against cultural aggression, discrimination, vandalism; the ability to respond emotionally and tactfully

to the challenges, interests and actions of people of other cultures and nations; the desire for tolerance, pluralism, and compromise as the basis for coexistence and cooperation in a multicultural society.

It is important to note the importance of developing such a professionally important quality as intercultural tolerance, which enables cadets to build relationships between representatives of different cultures on the basis of respectful attitude.

According to G. Allport's ideas, there are three types of tolerance: tolerance as a system of attitudes related to ethnic and racial differences, tolerance as a character trait, and conformist tolerance (Allport, 1937).

The first type of tolerance is associated with the fact that all people are equal regardless of race, while the second type is associated with the respectful attitude of its bearer towards people in general. Conformist tolerance is based on the ability of an individual to change his or her attitudes, opinions, and perception of the behavior of others in accordance with those prevailing in society or a group. Very often, this type of tolerance is not distinguished as a separate one and is understood as a manifestation of conformity in the context of ethnic problems. G. Allport says that in a society where ethnic issues are not raised or are subordinated to the principles of tolerance, people can be expected to be guided by the idea of equality (Allport, 1937).

In our opinion, intercultural tolerance as a professional quality of a military officer is a combination of the first and second types of tolerance, since such a specialist should not only be aware of the existence of different opinions and views on a professional problem, but also respectfully treat them.

The Dictionary of Psychology interprets tolerance as an attitude of liberal perception of behavioral patterns, beliefs and values of other people (Sergieyenkova, 2007).

In the modern psychological science, there are several approaches to understanding tolerance: existential-humanistic, diversification, personal, dialogic, and facilitative (Yerastova-Mykhalus, 2018).

From the point of view of the humanistic and existential approach (K. Rogers, J. Budget etc.), tolerance is a manifestation of a conscious, meaningful and responsible choice of a person, his/her personal position in relation to building relationships with other people, and a value-based tolerant attitude to life (Kelland, 2015).

According to the diversification approach, the psychological content of tolerance is understood as such that it cannot be considered only in terms of a single property or characteristic of a person. This approach describes tolerance in terms of four components: cognitive, emotional, behavioral, and verbal.

The essence of the cognitive component of tolerance is the realization and acceptance by a person of the complexity, multidimensionality of life reality, variability of perception, as well as the relativity, incompleteness and subjectivity of the person's ideas and "world view". Tolerance allows us to perceive all differences and disagreements as a manifestation of pluralism and means the ability of a person not to turn differences in views with the interlocutor into interpersonal conflict.

The emotional component of tolerance is closely related to empathy. Empathy allows interlocutors to find common interests and compensate for possible differences, preventing them from escalating into interpersonal confrontation and intolerance. It is characterized by the absence of judgment, so in this sense it is a tolerant personality quality.

The behavioral component of tolerance is particularly important in education. Behavioral tolerance is characterized by a number of skills and abilities, such as:

- the ability to express and defend one's own position in a tolerant manner (self-expression);
- readiness for a tolerant attitude to the statements of other people (perception of the opinions and assessments of other people as an expression of their point of view, which has the right to exist regardless of the degree of disagreement with one's own views);
- the ability to interact with people who have different views and the ability to negotiate (to agree on positions, reach a compromise and consensus);
- the ability to behave tolerantly in tense and emergency situations (situations of contradictions and clashes that contribute to personal development).

Verbal and non-verbal means of expressing tolerance are conditional. They reflect only a person's awareness of the essence of tolerant behavior, presence of speech clichés that convey a tolerant attitude. Adequately selected means of communicative behavior for a given communication situation indicate awareness of the ideas of tolerance, the ability to express oneself correctly so as not to provoke a conflict situation, but do not always reflect the true attitude of the person to the interlocutor.

Intercultural tolerance is not limited to knowledge of tolerant behavior; it also includes a personal component, or the personal dimension of tolerance (Yerastova-Mykhalus, 2018: 56).

The values of a democratic civil society influence the formation of the content of tolerance: respect for the rights and freedoms, equality of people in choosing their worldview; the value of responsibility for one's own life and recognition of such for each person; a stable tolerant personal position, etc. This allows us to understand

the internal mechanisms of tolerance, according to which the level of tolerance is closely related to the level of self-acceptance and self-respect.

Another direction of considering tolerance within the framework of the personal approach was laid down by concept of the “authoritarian personality” (Yerastova-Mykhalus, 2018: 56), according to which authoritarianism is associated with intolerance, which can serve as an important indicator of intolerance at the personal level.

In the dialogical concept, tolerance is seen as a person’s willingness to go beyond his or her own characteristics, recognizing the naturalness of the existence of differences between people and the ability to establish a dialogue between representatives of other cultures or groups (Yerastova-Mykhalus, 2018: 56). Individual is not self-sufficient and has dialogic nature, so dialogue with another person is a way of his or her development and existence.

Thus, from the point of view of the dialogical approach, tolerance is a conscious and value-based personal choice, according to which a person, having his or her own opinion and position, respects and recognizes the right of the “Other” to perceive and think differently, sees value in diversity, and is ready to build interaction based on understanding and consideration of other points of view.

In the process of developing tolerance, the focus should not be on achieving general results, but on creating the conditions most favorable for everyone to develop their own, independent and self-reliant position, for the natural, reflective and individual formation of tolerance in all its main dimensions (Yerastova-Mykhalus, 2018: 56). In order to develop intercultural tolerance, it is necessary to create certain conditions that are aimed not so much at the content and methods of teaching, but primarily at actualizing values and meanings, building democratic relations between the teacher and the student. The tolerant behavior and personal culture of the teacher should be an example for students.

**Conclusion.** Thus, mastering the skills of multicultural competence and intercultural tolerance is becoming an integral part of the professional activity of military specialists in modern conditions. The key to successful communication with speakers of cultures other than their own is the implementation of multicultural dialogue, which involves the ability of communicators to perceive each other openly and impartially, to interact on the basis of tolerance, humanism, goodwill, etc. Promising for further scientific research are the issues of detailing the forms and methods of forming the multicultural competence of future officers during their studies in military higher education institutions through the implementation of multicultural dialogue.

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## Мультикультурний діалог у процесі формування мультикультурної компетентності курсантів

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У статті висвітлюється важливість міжкультурного діалогу для розвитку полікультурної компетентності курсантів у військових навчальних закладах вищої освіти. Підкреслюється необхідність розуміння та поваги до різних культур майбутніми військовими фахівцями. Зазначається, що толерантність, повага та усвідомлення культурного розмаїття є ключовими атрибутами полікультурної компетентності. Метою статті є висвітлення сутності міжкультурного діалогу у формуванні полікультурної компетентності сучасного військового фахівця та деталізація його реалізації під час навчання курсантів у військових навчальних закладах вищої освіти.

У статті проаналізовано наукові роботи з питань мультикультуралізму та мультикультурної компетентності, підкреслено важливість діалогу у співіснуванні з різними культурами. Розкрито роль полікультурної компетентності у підготовці майбутніх офіцерів до ефективної взаємодії в різноманітному суспільстві. У роботі також досліджуються теоретичні засади здійснення міжкультурного діалогу, акцентується на створенні «школи діалогу культур» та підкреслюється, що діалогічна свідомість і мислення є основним компонентом міжкультурного діалогу. Крім того, у статті розглядаються питання міжкультурної комунікації, міжкультурної толерантності та розвитку таких особистісних якостей, як відкритість, емпатія та шанобливе ставлення до інших культур. У ній підкреслюється важливість виховання толерантності серед військовослужбовців через розуміння культурних відмінностей, повагу до різних точок зору і сприяння гармонійній взаємодії.

Як висновок у статті підкреслюється актуальність мультикультурної компетентності в сучасному військовому середовищі і пропонується подальше дослідження методів розвитку мультикультурної компетентності через мультикультурний діалог у військовій освіті.

**Ключові слова:** полікультурний діалог, курсанти, міжкультурна толерантність, міжкультурна компетентність.

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