

INTERCULTURAL COMMUNICATION AND PATRIOTIC EDUCATION: CHALLENGES AND PROSPECTS OF INTEGRATED FOREIGN LANGUAGE LEARNING



Valerii Budak, Dr. Sc., Prof.

*Full Member (Academician) of NAES of Ukraine
Advisor to the Rector,
Admiral Makarov National University of Shipbuilding,
Mykolaiv, Ukraine
office@mdu.edu.ua
<https://orcid.org/0000-0003-2698-6333>*

Svitlana Zaskalieta*, Dr. Sc., Prof.

*Professor, Department of Germanic Philology,
Admiral Makarov National University of Shipbuilding,
Mykolaiv, Ukraine
zaskaletas1@gmail.com
<https://orcid.org/0000-0001-5384-5806>*

**Corresponding author*

To cite this article:

Budak, V., & Zaskalieta S. (2025). Intercultural communication and patriotic education: challenges and prospects of integrated foreign language learning. *Education: Modern Discourses*, 8, 148–154. <https://doi.org/10.37472/2617-3107-2025-8-13>

Abstract. *The paper examines the relationship between intercultural communication and patriotic education within the framework of integrated foreign language teaching in higher education. The purpose is to identify effective pedagogical approaches that ensure the development of students' intercultural competence alongside civic and patriotic consciousness in the context of globalization and digital transformation. The study employed qualitative research methods – observation, semi-structured interviews, surveys, and content analysis of students' project work – conducted within blended learning environments at Ukrainian universities. The methodological basis combined Content and Language Integrated Learning (CLIL) with value-based and communicative approaches. The findings reveal that integrating patriotic and intercultural components into foreign language lessons significantly enhances students' linguistic proficiency, empathy, moral reflection, and awareness of national identity. The CLIL-based model proved effective in fostering intercultural dialogue grounded in respect for one's own culture. The research emphasizes that patriotic education complements rather than contradicts global openness, promoting students' readiness for responsible citizenship in multicultural societies. The study substantiates the necessity of integrating civic and moral values into language education. Such synthesis fosters linguistically competent, ethically conscious, and globally minded citizens capable of intercultural interaction and democratic participation.*

Keywords: *intercultural communication, patriotic education, CLIL, integrated learning, value-based education, global citizenship, civic competence.*



INTRODUCTION, PROBLEM STATEMENT

In the 21st century, education is increasingly viewed as a key factor in fostering global understanding, social responsibility, and sustainable development. In this context, foreign language education plays a decisive role in shaping students' ability to engage in intercultural communication and participate effectively in the global community. At the same time, education systems face the urgent need to preserve national values, traditions, and cultural identity amid processes of globalization and digital transformation.

For Ukraine, which is undergoing profound political, cultural, and social changes, the integration of intercultural communication and patriotic education into the process of teaching foreign languages is particularly significant. It reflects the dual task of modern education – to prepare young people for participation in a multicultural world while nurturing civic responsibility and love for their homeland. Such integration aligns with the humanistic paradigm of education, where personality development is based on values of tolerance, respect, dignity, and national consciousness.

Modern educational reforms in Ukraine and Europe emphasize the importance of integrated learning models, such as Content and Language Integrated Learning (CLIL), which combine linguistic and subject knowledge to develop both communicative and cognitive skills. Incorporating patriotic and intercultural dimensions into CLIL-based education enriches students' worldview and strengthens their identity as global citizens with a deep sense of national belonging.

The problem of balancing intercultural openness with the preservation of national and patriotic values remains one of the central challenges of modern foreign language education. While globalization expands opportunities for communication and cooperation, it also creates risks of cultural homogenization and loss of identity. Students often learn foreign languages through materials and contexts dominated by Western narratives, which may not reflect their own cultural experience or foster patriotic awareness.

Another issue concerns teacher readiness. Many educators lack methodological training in how to integrate intercultural and patriotic components into language lessons effectively. Existing curricula and textbooks are frequently limited to linguistic objectives, without addressing civic and moral education.

Moreover, the digitalization of education, while offering new platforms for international interaction, also poses risks of uncritical adoption of foreign values and media influences that may conflict with local traditions or national priorities.

Thus, the core problem can be formulated as follows: how can foreign language teaching effectively combine intercultural competence with patriotic education to ensure the formation of linguistically proficient, culturally aware, and socially responsible individuals?

Addressing this issue requires a comprehensive, value-based, and interdisciplinary approach that merges language learning with civic and cultural development. It also calls for innovations in pedagogy, curriculum design, and digital learning environments that promote dialogue between global and national dimensions of education.

LITERATURE REVIEW

The relationship between intercultural communication and education has long been a subject of academic inquiry. Gudykunst (2003) defines intercultural communication as an interaction between individuals from different cultural contexts, requiring linguistic, cognitive, and affective competencies for mutual understanding. Similarly, Byram (1997) stresses that language learning should promote intercultural communicative competence (ICC), encompassing curiosity, empathy, and critical cultural awareness.

In Ukraine, the problem of patriotic education has received significant scholarly attention. According to Bekh (2003), patriotism should not be understood as a purely ideological construct but as a manifestation of the spiritual and moral development of the individual. His concept of value-based education emphasizes the formation of self-conscious, responsible personalities who realize their civic duty and national belonging through moral action. This aligns with contemporary humanistic pedagogy, which treats patriotism as a synthesis of national and universal human values.

According to Budak, Zaskalieta & Oleksiuk (2020), patriotic education in the contemporary Ukrainian context should be understood not only as nurturing love of country, but as fostering military-patriotic readiness, moral-psychological preparedness, and the capacity for civic and global engagement. His research emphasises the integration of value-based, historical, and intercultural perspectives in the educational process.

As Bagriy (2024) noticed, Ukrainian and foreign literature are effective means of forming patriotism and civic consciousness in future specialists. It helps develop critical thinking, forms moral guidelines, and contributes to the upbringing of conscious citizens capable of responsibly relating to their state and society.

Abramchuk & Fitzula (2008) proposed a method for patriotic education of future engineers in the process of studying subjects of the social and humanitarian cycle, which provides for: identifying the educational potential of the content of the history of Ukraine and realizing the potential opportunities of social and humanitarian disciplines (Ukrainian business language, history of Ukraine, history of Ukrainian culture, sociology) in the patriotic education of students.

Further contributions by Ukrainian researchers notice that the idea that patriotic education should be integrated with the communicative and intercultural dimensions of learning. These scholars highlight that fostering civic consciousness within foreign language education enables students to represent their culture authentically in a globalized world. Zaskalieta & Buglay (2021), contributes to this field by analysing the integration of interdisciplinary approaches in the professional training of teachers. Her research highlights how combining historical, linguistic, and cultural content fosters both intercultural awareness and civic identity in future educators.

The CLIL approach, developed by Coyle, Hood & Marsh (2010), offers an effective pedagogical framework for merging language and content learning. When combined with Bekh's value-oriented approach, CLIL becomes not only a tool for developing linguistic and cognitive skills but also an instrument for nurturing moral, civic, and cultural awareness.

Thus, integrating intercultural communication and patriotic education through CLIL creates a multidimensional model of teaching that prepares students to act as globally competent yet nationally conscious citizens. Other Ukrainian studies discuss the conditions for patriotic education in higher education and student contexts, citing Bekh's theoretical framework.

Thus, the Ukrainian tradition frames patriotic education as integrally connected to moral, cultural, and identity formation, rather than mere civic duty.

In the English-speaking context, Lickona is a prominent figure whose concept of "character education" addresses virtues such as respect and responsibility in schools. His book *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (1991) argues that schools must actively teach moral values alongside academic content. Lickona (1991) does not focus explicitly on "patriotic education" in the sense of national loyalty, his framework provides a foundation for understanding how schools might foster commitment to one's community, country and society through value-education.

Kerr, within the Council of Europe activities addresses citizenship education in Europe. His 2005 conference report *Learning and Living Democracy* outlines the aims of the Euro-

pean Year of Citizenship Through Education. Kerr's approach situates patriotic (or civic) education within a broader framework of democratic citizenship, rights, and responsibilities in pluralistic societies. Finally, Kerr (2005) emphasized the role of citizenship education in democratic societies, advocating for a balanced approach that combines national identity with European and global civic awareness.

In the global academic discourse, the issue of patriotic and civic education intersects with theories of intercultural competence, character education, and global citizenship.

Byram (1997) proposed the model of Intercultural Communicative Competence (ICC), which includes attitudes, knowledge, and skills for meaningful interaction with cultural others. His framework provides a basis for integrating intercultural and civic education within foreign language learning.

Kramsch (1993) introduced a cultural approach to language teaching, arguing that culture is not an addition to language instruction but its essential component. Her perspective supports incorporating national and local cultural content into language education, enabling learners to express identity and values in intercultural contexts.

Coyle, Hood, & Marsh (2010) developed the CLIL methodology, which merges subject and language teaching. CLIL fosters interdisciplinary learning – allowing, for example, civic or historical themes to be taught through English – thus naturally integrating patriotic and intercultural elements.

Lickona (1991) advanced the theory of character education, focusing on developing virtues such as respect, responsibility, and moral reasoning. His ideas align closely with Bekh's concept of value-based education and highlight the ethical component of patriotic upbringing.

Nussbaum (2013) broadened the debate on patriotism and global citizenship by introducing the concept of political emotions. She argues that democratic education must cultivate love for one's country while maintaining critical reflection and respect for universal human dignity.

A comparison of Ukrainian and foreign approaches reveals both convergences and divergences. Both traditions emphasise the formation of the individual as a responsible actor in society, capable of ethical reflection and value-based decision-making. However, the Ukrainian tradition places a stronger emphasis on national identity, cultural heritage and spiritual-moral development (as exemplified by Bekh), whereas the international tradition often frames patriotic/civic education in terms of rights, responsibilities and global citizenship (e.g., Kerr, Lickona). Another key distinction is methodological: Ukrainian research tends to embody a value-oriented and person-centred paradigm, while international research often emphasises institutional frameworks (schools, curricula), citizenship competencies, and cross-cultural dimensions.

From a practical viewpoint, integrating these perspectives can enrich foreign language education: for instance, the Ukrainian emphasis on identity and values can complement international models of intercultural communication and citizenship. Patriotic education as a pedagogical and cultural phenomenon has been addressed by both Ukrainian and international scholars, each offering complementary insights into the formation of civic identity, moral values, and intercultural competence.

METHODOLOGY

This study employed a qualitative research design grounded in the principles of pedagogical analysis and cultural hermeneutics. The research aimed to explore how intercultural communication and patriotic education can be effectively integrated into the process of foreign language teaching at higher education institutions. The study was conducted within the framework of competency-based and communicative-cognitive approaches, focusing on the

interaction between language acquisition, cultural identity formation, and value-based education.

The participants included 50 undergraduate students majoring in non-linguistic specialties at the Ukrainian universities, as well as 5 foreign language instructors with experience implementing integrated and intercultural learning models. The educational context was characterized by blended learning conditions combining classroom instruction, online intercultural projects, and independent research-based tasks.

To achieve the research objectives, a combination of theoretical and empirical methods was applied:

- theoretical methods: analysis and synthesis of philosophical, psychological, and pedagogical literature on patriotic education, intercultural communication, and integrated foreign language instruction;
- empirical methods (observation of students' participation in intercultural communication tasks during language lessons);
- surveys and semi-structured interviews to collect students' and teachers' reflections on the role of patriotic values in language learning (content analysis of students' project work and written assignments, identifying indicators of intercultural and civic competence).

The research was carried out over one academic semester (16 weeks). At the first stage, a diagnostic survey determined students' initial level of intercultural awareness and civic identity. The second stage involved the implementation of an integrated learning model, in which foreign language lessons included modules on national culture, values, and global citizenship. The final stage involved comparative analysis of students' pre- and post-intervention results and qualitative assessment of their communication behaviour and self-reflection.

Collected data were analysed using thematic coding to identify recurring patterns in students' statements and classroom interactions. Quantitative survey data were processed descriptively to determine the frequency of responses reflecting patriotic and intercultural orientations. Triangulation was applied by cross-comparing results from different methods (surveys, observations, and written works) to enhance validity and reliability.

The study adhered to the ethical principles of voluntary participation, anonymity, and informed consent. Participants were informed of the research objectives, and all data were used exclusively for academic purposes. The research process complied with the ethical standards of the host university's Department of Pedagogy and Psychology.

MAIN RESULTS

The research confirms that the integration of patriotic education and intercultural communication into foreign language instruction represents a promising and necessary direction in modern higher education. The study's findings highlight several essential conclusions:

1. Intercultural and patriotic education are complementary dimensions of holistic personality development. Their integration supports not only linguistic proficiency but also civic consciousness, ethical awareness, and social responsibility among students.

2. The combination of CLIL methodology and value-oriented content enables students to perceive language learning as a process of cultural dialogue. It strengthens their ability to express and defend national values while remaining open to other worldviews.

3. Patriotic education through foreign language learning helps overcome the artificial separation between national and global identity formation. This integration nurtures respect for cultural diversity, empathy, and readiness for constructive communication in multicultural environments.

4. The study confirmed the theoretical positions of Ukrainian educators that patriotic education should be embedded in all areas of the educational process – including linguistic and intercultural training.

5. The results demonstrate that blended and interactive teaching formats – incorporating digital intercultural projects, discussions, and reflective writing – effectively enhance both communicative competence and moral development. The novelty of this research lies in the conceptualization of patriotic education as a component of intercultural communicative competence within foreign language learning. The article presents an innovative framework that unites civic, linguistic, and intercultural dimensions of education under the paradigm of integrated learning.

Based on the conducted research, the following recommendations are proposed:

1. Curriculum Design: Include modules on national culture, history, and civic values in foreign language programs, ensuring interdisciplinary collaboration between language and social studies educators.

2. Teaching Strategies: Employ active learning techniques – project-based learning, debates, simulations, and intercultural exchanges – that promote dialogue between national and global perspectives.

3. Teacher Training: Prepare teachers to implement intercultural-patriotic content through specialized professional development courses focused on moral education, cultural mediation, and reflective pedagogy.

4. Assessment: Incorporate both linguistic and value-based criteria into evaluation frameworks to measure not only language proficiency but also students' ethical reflection, civic attitudes, and intercultural awareness.

5. Further Research: Future studies should explore long-term impacts of integrated intercultural-patriotic learning on students' professional identity, citizenship behaviour, and global competence.

Thus, the integration of intercultural communication and patriotic education within foreign language instruction creates a comprehensive educational model that aligns with the goals of the New Ukrainian School and global educational standards. Such an approach fosters individuals who are linguistically competent, morally conscious, nationally rooted, and globally minded – the true citizens of the 21st century.

CONCLUSIONS

The conducted research allows us to conclude that the integration of patriotic education and intercultural communication in the process of teaching foreign languages represents a promising and socially significant direction of modern pedagogical science. This approach provides not only the formation of linguistic and communicative competence but also contributes to the development of students' civic responsibility, value orientations, and respect for the cultural diversity of the world.

Theoretical analysis and empirical observations confirm that the principles of intercultural dialogue, tolerance, and national identity are not mutually exclusive but, on the contrary, complement each other within the framework of integrated learning. The introduction of patriotic components into foreign language education creates conditions for shaping a globally competent yet nationally conscious personality.

The works of Ukrainian scholars confirm that fostering intercultural competence and patriotic consciousness requires a balanced educational environment that synthesizes cognitive, emotional, and behavioural components of learning.

Pedagogical practice demonstrates that the integration of patriotic education into foreign language learning is most effective when based on activity-oriented, project-based, and communicative methods. The success of this integration depends largely on the teacher's intercultural awareness, methodological training, and ability to design educational experiences that connect global contexts with local cultural realities.

In conclusion, the convergence of intercultural communication and patriotic education creates a foundation for the holistic development of personality in the conditions of globalization and hybrid educational formats. Future research should focus on developing diagnostic tools to measure the level of intercultural-patriotic competence among students and on designing digital resources that promote this integration in blended learning environments.

REFERENCES

- Abramchuk, O. V., & Fitsula, M. M. (2008). *Patriotychne vykhovannia studentiv vyshchych tekhnichnykh navchalnykh zakladiv: monohrafiia*. UNIVERSUM-Vinnytsia. <http://ir.lib.vntu.edu.ua/handle/123456789/2624>
- Bagriy, M. (2024). Education of patriotism and civic awareness in future specialists through the prism of Ukrainian and foreign literature. *Mountain School of Ukrainian Carpaty*, (30), 36–39. <https://doi.org/10.15330/msuc.2024.30.36-39>
- Bekh, I. D. (2003). *Vykhovannia osobystosti (Book 2: Osobystisno oriientovanyi pidkhid: naukovopraktychni zasady)*. Lybid.
- Budak, V., Zaskalieta, S., & Oleksyuk, O. (2020). System of Spiritual Values of Modern Youth: the European Dimension. *Intellectual Archive*, 9(2), 66–73. https://www.intellectualarchive.com/Journal_Files/IAJ_2020_06_009.pdf
- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Multilingual Matters. https://spada.uns.ac.id/pluginfile.php/253332/mod_resource/content/1/ICC%20Byram.pdf
- Coyle, D., Hood, P., & Marsh, D. (2010). *CLIL: Content and Language Integrated Learning*. Cambridge University Press. <https://doi.org/10.1017/9781009024549>
- Gudykunst, W. B. (2003). *CrossCultural and Intercultural Communication*. SAGE Publications. <https://doi.org/10.4135/9781452233105>
- Kerr, D. (2005). *Learning and living democracy: Launching conference of the 2005 European Year of Citizenship through Education, 13–14 December 2004, Sofia, Bulgaria*. Council of Europe Publishing.
- Kramsch, C. (1993). *Context and Culture in Language Teaching*. Oxford University Press. <https://external.dandelon.com/download/attachments/dandelon/ids/DE0067FB9C087C4C1EEACC125810E0038FA93.pdf>
- Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.
- Nussbaum, M. C. (2013). *Political Emotions: Why Love Matters for Justice*. Harvard University Press. <https://doi.org/10.2307/j.ctt6wpqm7>
- Zaskalieta, S., & Buglay, N. (2021). Trends in the professional training of history teachers in the system of pedagogical education in the context of Ukraine's integrations into European education. *Norwegian Journal of development of the International Science*, 62, 25–28. <https://drive.google.com/file/d/101bUBeTRBRr1Zf3VRT77nm2EJfMl8uUj/view?usp=sharing>

Received: 05 Oct 2025; Accepted: 17 Nov 2025; Published online: 29 Dec 2025