

New educational discipline «PSYCHOLOGY OF INTERCULTURAL COMMUNICATION» IN STUDENTS' TRAINING OF HIGHER EDUCATION INSTITUTIONS

Uliana Irkhina

South Ukrainian National Pedagogical University named K. D. Ushinsky

Odessa, Ukraine

vladakililyuck@gmail.com

Abstract

The article analyzes the need of the introduction of the integrated discipline «Psychology of Intercultural Communication» into Ukrainian educational process in higher education institutions, this article is aimed at the forming among students psychological readiness for a foreign speaking intercultural communication, joint activities, social and professional cooperation with the representatives of different cultures.

It helps to disclose in students the ability to use in their speech foreign languages.

Key words: intercultural communication, knowledge and skills in communication, educational process, psychological readiness.

1. Introduction

Knowledge of foreign languages and mastering the cultural characteristics of other countries is an indispensable condition of Ukraine integration into European and global process. Entering into a single economic space is impossible without entering in the space of education and culture. An integral part of modern humanitarian education should be training of the professionals who are able to work creatively and develop in an integrated multicultural environment.

The Bologna Process, which defines the main development of higher education in Europe, requires new approaches to the definition of humanitarian priorities qualitatively of modern education.

The communication is known to play a special role in the modern society, which is characterized by a high level of interpretation and interdependence. They contribute the changes not only to domestic politics of modern states, but also in the relations between countries, in the role in the world system that play international organizations, social movements and individuals.

Theoretical comprehension of modern international relations, effective foreign policy and foreign economic activity, mobility of each individual no to take into account the role of new communicational technologies is impossible. Education of competent specialist who is able to solve the most important problems in the conditions of existence in a global society, who can see not only the advantages of globalization, but also taking into account specific character of each country, any society or ethnic group involved in this process is relevant to the modern higher school.

However, personal experience and observation of our students during international meetings allows us to doubt that young people are ready to carry on international dialogue and have the ethics of intercultural communication. In this connection it is necessary to develop special courses, new academic disciplines aimed to the formation of a responsible person who has the use of the technologies of intercultural communication consciously.

For example, in our opinion, such an educational discipline as «Psychology of Intercultural Communication» (PIC) is necessary through the content of which it is possible to give students knowledge and form skills, which will allow them to provide psychological comfort in an other cultural environment subsequently.

1.1. Methodology

As the world becomes more pluralistic, the importance of the topics connected with the communication. Obviously, in modern conditions, the knowledge of only one foreign language is not enough, as the lack of even elementary information about a representative of another culture during the communication creates a lot of difficulties or barriers that do not allow achieving an effective result: linguistic, behavioral, psychological cultural and others¹.

The aim of the article is:

- to reveal the degree of elaboration of the problem of intercultural communication of students in pedagogical theory and practice;
- to clarify the structure and reveal the content of the concept of «intercultural communication» of students of humanitarian universities and define the functions intercultural communication on the basis of a linguistic and cultural approach;
- to develop scientific and methodological support for the development of intercultural communication for students of a universities.

As a scientific discipline, intercultural communication is in the process of formation. Peculiarities of intercultural communication are studied at the interdisciplinary level and within the framework of such sciences as psychology, linguistics, ethnology, anthropology, sociology, culturology and others. At the same time, this discipline has applied purpose, as «it is aimed at facilitation of the communication between the representatives of different cultures, reduction of a conflict potential».

Many linguistic universities are known to use widely the principles of the theory of intercultural communication in the process of teaching foreign languages. But the students of non-linguistic specialties, like psychologists, philologists, historians and others, do not have the opportunity to have many hours of a foreign language for learning than an educational standard implies so the introduction to the curriculum of this discipline as integration could solve the problem. Taking into account the fact that the integrated process of teaching consists of different disciplines, «one of which is dominant, and all others are concomitant and supplementing it»². So we suggest that combination of such subjects as psychology, speech etiquette, regional studies, elements of the business language, cultural studies, literature with the dominance of psychology will give the possibility to organize the students' learning process in such way that a deep penetration does not occur only not so much into the culture of another people, but the conditions which will create for the formation of an intercultural communicative competence as the ability to effectively communicative in an intercultural context by means of English and readiness for intercultural communication³.

The relevance of research. Modern trends in education in the socio-political and economic conditions of our country consist in strengthening the requirements for the professional training of future specialists, including the development of human communication skills, the formation of the need for continuous improvement of professional qualification and professional mobility, as well as the upbringing of a person of culture committed to universal human values. The question arises of involving a man of the 21st century in the world culture, of approaching his cultural level to the European standard, of mastering several foreign languages, which in turn requires the formation of a linguistic personality and its real communicative, cognitive and cultural competences that form the basis of the training system. The expansion of cultural relations, the inclusion of our country in the world civilization led to an increase in the role of a foreign language in the life of society and in the professional activity of a modern specialist. Foreign language today serves as an objective tool not only for interpersonal, but also for interethnic, interstate, intercultural communication.

-
1. Воротняк Л. И. (2010). Моделювання ситуацій міжкультурної комунікації в процесі навчання іноземної мови магістрів у вищих педагогічних навчальних закладах, с. 23.
 2. Мартынова Р. Ю. (2009). Дидактическая сущность интегрированного процесса обучения, с. 198.
 3. Грушевицкая Т. Г. (2002). Основы межкультурной коммуникации, с. 12.

Thus, in practical terms, a few persons will a scientifically substantiated content, because, despite of the fact that for centuries there was an international experience, the global theme of the «dialogues of cultures» is extremely important and relevant, but it is studied a little in the psychological aspect. Unfortunately, today there are practically no educational aids and textbook of «PIC» recommended by the Ministry of Education and Science of Ukraine for application in the educational process, and Ukrainian researchers so far only study intercultural communication in specific conditions, for example, L. I. Vorotnyak is in the process of studying of foreign languages, L. P. Maslak is in the preparation of future peacekeeping officers, A. V. Bull is in the context of the quality of education managers, I. Yu. Myazova is in the socio-philosophical aspect, K. I. Ivanova is in a sociological aspect. Most of the works about intercultural communication are represented by foreign researchers, which create a certain barrier to the exchange of scientific experience in this domestic work which is based so far only on the translation of authentic scientific materials. Indeed, a comprehensive systematic study of problems and issues connected to international and intercultural contacts began only a few decades ago.

Introducing the history of the questions of the formation of the scientific discipline «Intercultural Communication», we relied on the analysis of the literature of a group of researchers (T. G. Grushevitskaya, V. D. Popkov, A. P. Sadokin).

They consider the date of birth of intercultural communication as an academic discipline should be considered 1954, when the book by E. Hall and D. Trager «Culture as Communication», in which the authors proposed term «intercultural communication» for widespread use reflecting, in their opinion, a special area of human relations. Later, the main provisions and ideas of intercultural communication were more extensively developed in the famous work of E. Hall «The Silent Language» («Silent Language», 1959), where the author showed a close the relationship between culture and communication. Developing his ideas about the relationship between culture and communication, E. Hall came to the conclusion about the need for teaching («if the culture is learnt, it means that it can be and taught»).

Thus, E. Hall was the first who proposed the problem of intercultural communication not only as the object of scientific research, but also an independent academic discipline.

The process of formation of intercultural communication as an academic discipline began in the 1960s, when this subject began to be taught in a number of US universities. This circumstance changed the content of the training course «Intercultural Communication» significantly. In the 1970s, the practical nature of the course was complemented by the necessary theoretical generalizations especially and acquired the form of a classical university course, combining both theoretical regulations, and practical aspects of intercultural communication.

On the European continent, the emergence of intercultural communication as an academic discipline took place later than in the US and was caused by other reasons. The creation of the European Union opened the free movement of people, capital and goods. European capitals and large cities began to change their appearance intensively due to the appearance in them of representatives of different cultures and their active inclusion in the lifelikeness of these cities. This practice posed the problem of mutual communication of speakers of different cultures. On this background, the interest of scientists in the problems of intercultural communication was formed gradually. Following the example of the US in some Western European universities at the turn of the 1970s and 1980s, branches of the intercultural communication were appeared, and in 1989 a new specialization was opened at the University of Munich – «Intercultural Communication». Based on the American experience in teaching intercultural communication, their curricula, were worked on folklore, ethnology and linguistics.

Undoubtedly, modern researchers rely on the fundamental theoretical positions of the representatives of humanistic psychology, humanist teachers as Sh. A. Amonashvili, V. A. Sukhomlinsky and many others about the values of a man as the bearer of a particular culture, about the need to respect his rights and freedom, to enable him to take into account his or her identity, the need for ethno-cultural education of individuality and so on.

Therefore, the studying becomes relevant to find out moral priorities of the person, tolerance other subjects and cultures in the conditions of technogenic civilization. These problems were dealt with by Everett M. Rogers, E. Arab-Ogly, G. Batischev, M. M. Bakhtin, L. Vygotsky, M. K. Gandhi, Yu. Davydov, L. Drobizheva, N. K. Ikonnikova, P. Ikonnikova, R. Inglegart, L. K. Kruglova, T. G. Lebedeva, E. P. Mastenitsa, B. V. Rauschenbach, L. L. Suprunova, L. N. Tolstoy, A. Schweitzer and other scientists and thinkers of the 20th century⁴.

Thanks to them, we can develop the very concept of «intercultural communication» and understand its nature now so that to formulate the content of the discipline «Psychology of Intercultural Communication» and of teaching foreign languages, the possession and process of mastering a foreign language communicative activity are qualified as intercultural communication as an adequate understanding of the participants of communication, belonging to different national cultures. The most complete definition of «intercultural communication» is formulated I. I. Khaleeva: «Intercultural communication is a set of specific processes of interaction of people belonging to different cultures and languages. It occurs between partners in interaction who does not only belong to different cultures, but at the same time realize the fact that each of them is «different» and everyone perceives the «alien», «partner»»⁵.

From this definition it becomes obvious, that intercultural communication is a very complicated and laborious skill for mastering. For entry intercultural communication serious preparation and «PIC» requires as a discipline will fill the gap of knowledge in this field.

2. Results of the research

Researchers define communication as the exchange of knowledge, ideas, thoughts, concepts and emotions that occur between people. In the field of social psychology and communication the term interpersonal communication usually refers to communication usually refers to communication that occurs between people who come from the same cultural environment. In this sense it is synonymous with the term intra-cultural communication. The term «intercultural communication» refers to the exchange of knowledge, ideas, thoughts, concepts and emotions between people from different cultures. Intercultural communication is a special stage of cultural communication, which has an additional middle member in the communicative chain and extra-system elements that destroy one cultural communication and has the possibility of constructing another one. The presence of extra-systemic elements that generate logical disorder, can lead to psychological problems. Intercultural communication is a specific process interaction of different types of culture through verbal and non-verbal communication of own and other strangers who has their own culture and language.

Consequently, intercultural communication is associated with a multitude of additional psychological problems, which usually do not arise with intra-cultural communication. Allocate the following main obstacle disturbing to effective intercultural communication and the achievement of psychological comfort:

- Assumption of similarities. One of the reasons for not understanding with intercultural communication is that people assume naively that they are all the same or at least similar enough to communicate easily together. Of course, all people have a number of basic similarities in biological, psychological needs. However, communication is a unique human feature which is formed by specific cultures and society. Indeed, communication is a product of culture. In addition, the natives from some cultures make more assumptions about similarities than natives of other; that is, degree of acceptance people assume that others who are similar, varies for different cultures. Thus, the very of similarities is a cultural variable.

4. Everett M. Rogers and others. (2002). Edward Hall and the History of Intercultural Communication: The United States and Japan, p. 5.

5. Халеева И. И. (1991). Некоторые проблемы обучения межкультурной коммуникации на основе когнитивного подхода, с. 311.

- Language differences. When people try to communicate in the language that is not perfectly known, they often think, that a word, phrase or sentence has one and only one meaning, which they intend to convey. Doing this admission is to ignore all other possible sources of signals and messages discussed before, including non-verbal expression, voice intonation, posture, gestures and actions. Because people want to single, simple interpretations of what, in essence, is a complex process, the problems will arise in communication.

- Erroneous non-verbal interpretations. As we have seen, in any culture, non-verbal behaviour is the most of the communicative messages. But it is very difficult to understand fully the non-verbal language of culture which is not your own. Incorrect interpretation of non-verbal behaviour can easily lead to conflicts or confrontations that violate the communicative process.

- Prejudices and stereotypes. Excessive reliance on stereotypes can prevent you from looking at other people and their messages objectively and find clues that will help to interpret these messages in the manner in which we intended to convey them. Stereotypes are supported by a variety of psychological processes (including selective attention), which can adversely affect communication.

- The desire to evaluate. Cultural values also affect our attribution to other people and the world around us. Different values can cause negative assessments, which become another stumbling block to effective intercultural communication.

- Increased anxiety or stress. Episodes of intercultural communication are often associated with greater anxiety and stress than known situations⁶.

Next, let's try to determine in general terms what should be the content of this subject, based on the foregoing. First, the PIC can be aimed at developing the cultural sensitivity of students, the formation of psychological readiness for communication in a foreign environment. Secondly, the tasks of PIC can be aimed at solving the problems associated with the formation of a secondary linguistic personality, who is capable to interpret specific manifestations of communicative behaviour in different cultures and with formed practical skills and skills in communicating with representatives of other cultures correctly. Thus, the content of the course can include such sections as:

1) The theory of intercultural communication in the system of human sciences. Psychology of intercultural communication. Psychological aspects of intercultural communications;

2) Culture of the world as a psychological and linguistic problem;

3) Psychological and pedagogical aspects the notion of «communication». Activity as a theoretical basis of communication. Types of communication. The verbal and non-verbal communication. Psychological models of cultural and intercultural communication;

4) National historical, territorial, ethnopsychological, social, etc. belonging to communicants. Mentality in English, American national cultural worlds, the psychological problem of understanding and misunderstanding;

5) Linguistic personality and secondary linguistic personality in intercultural communication. Verbally expressed concepts: «key words of culture», «key metaphors», national images and symbols, phraseological units;

6) Psychological constants and concepts of the national cultural world in authentic texts within the framework of intercultural communication.

We assume that the content of the discipline of PIC has a fairly generalized form, but we can already suggest that as a result of training a student as a participant in the process should receive knowledge and skills. Through PIC we can also contribute to professional development of a student, a future teacher, a psychologist, but also develop him other as a person, broaden his horizons. Thus, we can talk about the formation the intercultural competence of the students as

1. Грушевицкая Т. Г. (2002). Основы межкультурной коммуникации, с. 15.

ability communicates successfully with representatives of other cultures. This ability can appear from a young age or may be an older age.

The structure of intercultural competence includes: general cultural and cultural-specific knowledge; skills of practical communication; intercultural psychological sensitivity. In our opinion, in order to provide students with the relevant knowledge and skills within the framework of «PIC», it is necessary the following to prepare a theoretical justification of the main approaches to the interpretation of the concept of intercultural communication, to determine the correlation of psychological, linguistic and general cultural components of the content, outline the ways of their adequate integration; to identify practical skills that are necessary to achieve a professional competence; develop a methodology of teaching intercultural dialogue in accordance with the concept of a culture of world as the basis for training future teachers, psychologists, identify authentic scientific material, as well as texts, entered into the national consciousness and socio-cultural context, which the trainee must know and this, in turn, will serve as a basis for understanding the ethnopsychological and ethno-cultural properties of the nation, whose language is being studied inophones, that is, speaker of other languages and cultures; to prepare a glossary of terms of psychology of intercultural communications; to develop methods of teaching and psychological support of the educational process; social and cultural aspects of a foreign language personality, to study the «estimated mode of motivational orientation» T. Parsons, on the basis of which the solidarity is created between all communicative partners, mutually oriented towards common values. These are some aspects that need to be developed and implemented in the teaching process for an adequate implementation of the concept of intercultural communication.

3. Conclusion

Thus, we dare to assume that communication between peoples of different nationalities is possible only on the basis of interlingual and intercultural understanding and interaction. Influence of intercultural communications on the formation of the moral attitudes of man, his spiritual world and psychological health, on the stabilization in the whole of modern sociocultural space is great. Stability and prosperity of the world in the third millennium in many respects will depend on the ability of the younger generation to show tolerance, respect other cultural and social characteristics, from the will and desire to understand each other and to cooperate with each other, to seek and find ways the resolution of psychological conflicts and to facilitate this will be the existence of a formed youth intercultural competence. It is assumed that the 21st century will be a century of mutual understanding, a century of cooperation without ethnic, racial and cultural barriers. Elimination of these barriers depends on the will, desire and ability of people resolve emerging inter-ethnic, inter-confessional and inter-cultural conflicts. This is possible only on basis of understanding and respect of sociocultural differences of the peoples of the world and the practical implementation fundamental principles of intercultural communication.

In conclusion, we would like to note that all the goals and objectives set in this article were successfully fulfilled, namely, the concept of intercultural interaction was examined, the axioms of intercultural interaction and communication were studied, the levels of the process of taking into account the development of the focus on the phenomenon being studied, with an orientation toward the personality of the student, his interests, inclinations and abilities. The implementation of such methods is possible provided that the creative process prevails in the educational process; avoiding the uniformity of goals, content, means and forms of learning; the individualization of the educational and cognitive activity itself. Vocational training assumes, on the one hand, the optimization of training, which allows the most appropriate construction of the educational process, the correct selection and organization of educational material, and on the other, activation, where the focus is on creating an enabling environment for learning.

The didactic principle of the activity of the individual in teaching and professional self-determination determines the system of requirements for the student's educational activity and the pedagogical activity of the teacher in a single educational process. This system includes external

and internal factors, needs and motivations that form a hierarchy. The ratio of these characteristics determines the choice of the content of upbringing, the specific forms and methods of teaching, the conditions for organizing the entire process of forming an active creative personality.

Active methods of teaching (role games, design, authentic texts, etc.), as shown by the results of the first stage of the experiment, realizing, as one of the goals, an impact on the motivational sphere of students, contribute to the manifestation of positive attitude of trainees both to the knowledge of the culture of another people and to intercultural communication.

Personally oriented learning technologies create natural prerequisites for forming students' orientation, socially significant value orientations, for individual work with the aim of further development of intercultural communication and correction of some personal qualities that complicate this process.

It seems to us that for the formation of intercultural competence in the process of teaching a foreign language, it is expedient to use such pedagogical methods as: method of cooperation; method of projects; audio-visual method; game method; authentic texts.

We can say that the very concept of intercultural communication covers a large number of registers of speech, both oral and written, and also requires increased attention.

References:

1. Воротняк Л. И. Моделирование ситуаций межкультурной коммуникации в процессе обучения иностранной речи магистров в высших педагогических учебных заведениях / Воротняк Л. И. // *Вестник Национальной академии государственной службы Украины / Педагогические науки.* – №3. – 2010.
2. Грушевицкая Т. Г. Основы межкультурной коммуникации: учебник для вузов / Т. Г. Грушевицкая, В. Д. Попков, А. П. Садохин / [Под ред. А. П. Садохина]. – М.: ЮНИТИ-ДАНА, 2002. – 352 с.
3. Мартынова Р. Ю. Дидактическая сущность интегрированного процесса обучения / Р. Ю. Мартынова // *Наука і освіта.* – №10. – 2009. – С. 197-202.
4. М'язова І. Ю. Межкультурна комунікація: зміст, сутність та особливості прояву (соціально-філософський аналіз): автореф. дис. ... канд. філос. наук: 09.00.03 / І. Ю. М'язова. – К., 2008. – 18 с.
5. Рябов Г. П. Глобальное образование и проблемы межкультурной коммуникации / Г. П. Рябов // *Межкультурная коммуникация: учебное пособие.* – М.: 2007. – С. 228-232.
6. Сафонова В. В. Изучение языков международного общения в контексте Диалога культур и цивилизаций / В. В. Сафонова / – Воронеж: Истоки, 1996 – 237 с.
7. Современные образовательные технологии: учебное пособие / коллектив авторов; под ред. Н. В. Бордовской. – М.: КНОРУС, 2011. – 432 с.
8. Халеева И. И. Некоторые проблемы обучения межкультурной коммуникации на основе когнитивного подхода. Психолингвистика и межкультурные отношения: Тезисы докладов X Всесоюзного симпозиума по психолингвистике и теории коммуникации / И. И. Халеева. – М.: Институт Языкознания, 1991. – С. 310-312.
9. Everett M. Rogers and the others. Edward Hall and the History of Intercultural Communication: The United States and Japan. – *Keio Communication Review.* – Volume #24. – P. 3-27 // <http://www.mediacom.keio.ac.jp/publication/pdf2002/review24/2/pdf>