

рівня пізнавальної зацікавленості здобувачів, розвиток їхніх творчих здібностей, а також сприяти пізнавальній активності та становленню самостійності думок у своїй професійній діяльності.

Іноземні здобувачі освіти повинні підходити до навчання як до творчого процесу, самостійно оволодівати знаннями. Це, в свою чергу, вимагає розробки таких технологій навчання, за яких навчальні заняття супроводжуватимуться засобами, що активізують пізнавальну діяльність здобувача.

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Intercultural teaching as part of global education

Dolinska Viktoria

PhDr., Doc. Faculty of Economic

Technical university in Kosice

Kosice, Slovakia

e-mail: viktoriam.dolinska@umb.sk

There exists a rare interaction between the language and the culture and the fact is reflected in the influence that the language has on the world perception,

the development of opinions and thoughts. The advancement in our communicative abilities is conditioned by the right analysis of the factors influencing our communication partner behavior. This presupposes dealing with such internal factors as values, feelings, opinions, expectations, attitudes, etc.

Intercultural issues are very wide and have more lines. In its narrower sense of word intercultural teaching is perceived as an individual process of knowledge, attitudes or behavior obtaining while the knowledge, attitudes and behavior are connected with other cultures interaction. In its wider sense it is seen as people of different origins co-existence. Intercultural teaching is a part of a social scientific discourse. However, many times it is limited to different cultures facts, their habits and traditions. Intercultural teaching is important not only from the point of view of global environmental problems solving but also in terms of economic development of the countries both in the area of international trade cooperation and in the field of international tourism development.

Nevertheless, the information gets outdated very fast and it becomes irrelevant for life. The interaction with difference has to be active. It is characteristic for critical and non-dogmatic pedagogy that it perceives culture as a social construct and not as an ontological quality. In the process of intercultural communication teaching it can usually be noticed that students have increased a threshold for their intercultural sensitivity as both a key ability and prerequisite for contacts with other cultures. It is namely the sensitivity towards the importance of cultural differences and the opinions of people in other cultures [3, p. 414].

A real teaching is realized on three different levels: cognitive, emotional and behavioral. At the same time it can be either random or it can be a result of a planned process. A number of things can be learned from experience without any planning. In order to make the random experience effective it has to be intentionally reflected. “The way we perceive the world, life and people around us, what relationships we

create, what our expectations are, how we define happiness ... that is all the result of our upbringing and education in a given region and context” [1, p. 195].

The issues of intercultural have to be activating, involving any individual authentically and in the way that develops an adaptive identity. The identity which is insufficiently adapted tends to elicit negative impacts of stereotypes.

Intercultural communication as an interdisciplinary subject is a relatively young field of study dating back to the 40 th of the previous age. The starting point for the authors dealing with the issue was a book “The Silent Language” by E.T. Hall. There exist different forms of intercultural communication ranging from interracial and interethnic to intercultural. When applied within a society of people sharing different cultural perception and symbol systems and when communicative situation is changed it can be taken as intercultural. In compliance with changes and the world trend two inseparable elements can be considered: culture and communication and their connection. L. Samovar and R. Porter [7] call it “a voice” and “an echo”.

Both non-formal and formal educational systems use structured processes in order to make teaching easier. One of such experiences can also be the experience of intercultural teaching at a seminar – in our case it is watching a documentary which deals with other culture and a critical incident. It was our task to find out to what extent students (future economists) are sensitive towards other culture which is unknown for them as well as to discover how they perceive a problem the documentary deals with. It is easier to identify cultural differences as well as criticize a problem when following a material dealing with the problems of other culture. According to A. Zelenkova [9, p. 13] “since culture penetrates the entire language system and its contextual application, any aspect of a communicative competence obtains its cultural dimension.” In case of university conditions students are provided with intercultural experience by means of an appropriate exercise at a seminar and spontaneous reactions, experiencing feelings and their subsequent declaration can become a benefit for both parties.

An ideal teaching is the one that offers methods on the basis of which experience appears and it is reflected in all three levels. However, intercultural teaching presumes very good knowledge of one's own culture. Without the knowledge of one's own culture it is impossible to understand other cultures. The purpose of intercultural teaching is not only to learn about and increase intercultural sensitivity of university students but also to develop some other intercultural skills including behavior flexibility. An ideal situation is represented by connecting foreign language teaching and intercultural communication either within one subject or among more subjects. As people think, feel and act in different ways (interaction of cultures and intercultural experiences), we will follow culture as an interaction of cultures. Besides visible branches of a culture, e.g. architecture, music or language, less visible parts exist which create the basis of a culture (history, norms, values). This explains why it is more difficult to understand people from a different culture despite the fact that we know what language they use and what culture they come from.

Hofstede's model of cultural dimensions is evaluated as an empiric basis. Despite the fact that Hofstede's dimensions explain the differences in contexts that we are living in, it makes us ask how deep to penetrate into this or that culture and whether this model does not serve to create other unwanted stereotypes.

On the other hand, behavioral model by E. Hall [4] is based on differences in behavior: the authors distinguish between fast (advertising, television, primary acquaintance) and slow information passing (art, deep relationships, documentaries).

Intercultural sensitivity represents a part of intercultural communication. We fully agree with the statement that related to majority of people intercultural sensitivity is developed on the basis of direct experience with dissimilarity. Bennett and Bennett [2] introduce six stages of intercultural sensitivity in personal development when any of the stages represents a different way of survival and reaction to dissimilarity: 1. denial, 2. defence, 3. differences minimizing, 4. acceptance, 5. adaptation, 6. integration.

The authors denote the first three stages as different levels of ethnocentrism and the last three are presented as rising levels of ethnorelativism. Denial represents the lowest level of ethnorelativism when people derive their perception of world from the point of view of their cultural dominance accompanied by the necessity to be insulated from the influence of other cultures.

The research was conducted during the seminar Socio-cultural Dimensions of International Relations on the sample of 20 students attending this seminar. The students were in their bachelor degree studies. The aim was to support the intercultural sensitivity and find out how students react to culturally sensitive issues. The research method was the analysis of students' reflections on a documentary about a native mountain people Akha "The Captives of White God" by a Czech ethnologist T. Ryška. In this film the author presents how the Christian missionaries abuse little children of the Akha people. Students were asked to note down their immediate reaction on what they have seen. Their written records were processed in the form of analysis and interpretation.

One of the reasons why the qualitative research proved to be suitable and correct was that no theory about the researched phenomenon was available at the moment. The purpose of our research was to develop intercultural sensitivity of university students by means of targeting their minds on a description of their impressions. At the same time we wanted to discover hidden qualities of the written products, i.e. motivation, orientation on values and attitudes.

The recorded students' reactions were analysed and we were focused on finding out at which level the students' cultural sensitivity is displayed. Only one student reacted very negatively towards her own culture – criticizing Christianity for imposing its beliefs onto the nature people: "The film was absolutely uninteresting for me. This is not news for me that Christianity is ill and perverted". The rest of students who also watched the documentary presented higher rate of intercultural sensitivity and were able to cope with the confrontational documentary in a deeper way. The students in their written records expressed another approach to culture

differences and reactions to them. Nevertheless, their reflections are basically similar. Our examples illustrate rather confirmation of the second and fourth stages of cross-cultural sensitivity growth than their denial, and namely defence and acceptance.

- „People should not try to reshape other people adjusting them to themselves. They should not offer unnecessary help ... our society is morally corrupt and people are not able to distinguish between the good and the bad...”

- „I started to feel some anxiety and fear asking myself whether we, people, and even believers can be so heartless and perverted...”

- „In my opinion imposing our belief on other nationalities is wrong as any nation or ethnic group should differ from the other ones...”

- „The documentary left strange feelings and impressions in me. I have never before seen a documentary like this and now I realise that this was a mistake. The film made me think about the life of Akha nation and also about my life. I realised all the things that I have and they have practically nothing. They only have one another and the things they produce themselves...” (some orthographic and stylistic mistakes were corrected by the author of the article).

Our research sample indicated that besides their cultural universal components emotions and their demonstration also contain cultural specific components. K. Scherer [8] formulated theory of emotions based on evaluation of the events that preceded the appearance of emotions. According to the author, structure of emotions is based on subjective evaluation of events which is influenced by the stimulus novelty, the fact that the event is pleasant, coping, the event legitimacy, its compatibility with personal and social norms, etc. A number of expressions in the majority of languages exist that can describe emotional perception. When speaking about being happy, disappointed and disgusted, people also indicate their particular emotional experience. The students' reactions presented immediate reaction in a written form. Our insistence on the students' immediate writing was purposeful, we wanted to elicit their spontaneous reactions, thoughts and feelings as

well their preferences, opinions and their own life experience. Some of the selected formulations can prove it. Our small research proved that the reflective methodology is appropriate for students at the tertiary level, as it can serve both sides – it shows the teacher the progress of students and to the students it can demonstrate their own critical thinking [9].

Intercultural understanding represents an important component of life in multicultural world [5]. The world of entrepreneurship and trading is also conditioned by fast internationalization and it cannot avoid the problems of creating high-quality multicultural working environment in which not only excellent specialists in economy but also cross-culturally sensitive graduates will work. „Both fast internationalization of economies and overall globalization of economic processes create absolutely new situations not only for new system models of internal management in companies but they as well change the social role of a manager, his or her professional, social as well as intercultural competences " [6, p. 69]. For the education of future economists and students of Tourism nowadays such phenomena as cross-cultural sensitivity, imagination and creativity become important as the education should be the means of social changes. Consequently, such education can be called global as it affects the entire surrounding world and it also has its ethical life dimension.

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Psychological and pedagogical substantiation of the formation of a foreign-language professional written intercultural and communicative competence

Kangozhayeva Raikhan

*Master of pedagogical sciences, assistant professor
College at International Business Academy
Almaty, Kazakhstan
e-mail: govorunkz@bk.ru*

The globalization of the modern world community has led to an increase in the requirements for both oral and written communication in a foreign language. Kazakhstan's entry into the global international community entails the need to create an international image of the country, including in the field of business. It should be noted that university graduates must demonstrate knowledge and skills in composing various types of texts.

To create a high-quality text, it is associated with the author's having a number of skills and abilities that are components of written communicative competence.

Communicative competence is based on abilities called speech mechanisms, which are based on functional physiological systems that develop in a person in the process of his individual development. They were studied at different times by N. I. Zhinkin, L. S. Vygotsky, D. B., I. R. Galperin, A. A. Leontiev, A. R. Luria, I. A. Zimnaya, and others.

At the center of our research is written speech, in the formation of which researchers distinguish the mechanism of maintaining the active tone of the cerebral