УДК 351.858:379.8

STUDENT MOBILITY AND PROBLEMS OF INTERCULTURAL COMMUNICATION DEVELOPMENT

T. G. Bortnikova

Department of Foreign Languages, TSTU;
tatyana_bort@mail.ru

Key words and phrases: development; intercultural communication; intercultural competence; migration; socio-cultural activity; student mobility (academic mobility); successful communication.

Abstract: The article examines the types of academic mobility of students and the related problems of understanding (reasons of statements and actions misinterpretation) within the intercultural communication. The author analyzes the term "intercultural competence" from the position of socio-cultural approach to teaching foreign language and in terms of intercultural communication as the ability to manage cross-cultural communication. The author puts forward the idea that the formation of cross-cultural communication skills is possible provided certain conditions that cover all the life of students both within the educational process, as well as in their social and cultural activities, including informal and voluntary association.

With an increasingly complex, diverse and mobile workforce, the need for intercultural communication and cultural awareness is greater than ever. And much more a lot of foreign students from different countries of Asia and Africa have become common for Russian Universities. Yet few higher education programmes presently provide these skills to students. Only the departments of personnel management and world economy have special courses of intercultural communication.

According to "International Higher Education" (The quarterly publication of the Center for International Higher Education (**CIHE**)), a lot of countries are ready to accept student from different countries. Despite the fact that English-speaking and Western European countries have traditionally continue to attract the largest number of international students, developing countries are rivaling for a place in the global market for international education. For example, "Jordan aims to attract 100 thousand foreign students in 2020. Singapore seeks to open the door to 150 thousand foreign students by 2015. Japan plans to raise 300 thousand foreign students in 2025. However, most ambitious of China has set itself – to raise about 500 thousand foreign students in 2020. In 2010 China has an enrollment of more than 265 thousand foreign students, including both students who came to exchange, and students receiving academic degree.

As we know academic mobility suffers from cultural, socio-economical and academic barriers. The Bologna process is an attempt to lower these obstacles within the European higher education area.

Mobile students are usually divided into two groups: *free-movers* are students that travel entirely on their own initiative, while *programme students* use exchange programmes at department, faculty, institution or national level (such as Erasmus, Nordplus or Fulbright, etc.). Nowadays, the traditional Erasmus exchange (which involves travelling) has been complemented with virtual mobility.

The next reason for rising importance of intercultural competence lies in the growing migration. The increasing proportion of migrants has marked Russian Federation as one of the most culturally diverse countries in the modern world. Immigration trends, technological advances, and increasing global economic and social interdependence have enhanced this diversity, which is clearly reflected in the changing population demographics.

Thus, the problem of intercultural communication is highly relevant to the student community. The need to know at least one foreign language has always been undeniable, and for a long time problems of understanding were associated primarily with linguistics. So analysis of ethno-cultural aspects of linguistic consciousness was conducted largely through the word, considered as the main means of access to unified information, and analysis of the intercultural communication problems was based on comparisons of language systems and their means of expression. The result of a comparative semantic analysis in this case comprises different descriptions of lexical meaning areas including, among others, culturally sensitive components, reflecting the national picture of the world at the level of words and phrases (realities, proper names, and lexical units with connotative or symbolic meaning of idioms, aphorisms, proverbs, "false friends", taboo vocabulary).

Similarly, language fatigue can set in for native English speakers who talk with someone who's English is not fluent because they must pay more attention to what is being said. What human beings tend to do when confronted with someone with whom it is difficult to communicate is switch off and to avoid them whenever possible. Knowledge of language exertion is just a very tiny part of what intercultural communication has to offer, but now that you the reader have become self-aware just from reading this, the next time you are confronted with someone you have difficulty understanding, you are more likely to try harder. And that helps individuals to move towards the aim of intercultural communication, which is about creating understanding so that people moving from one culture to another, or working with others from another culture, can apply that knowledge and live and work effectively with folks who are different from them.

And what is more, analysis of the lexical meaning structure does not fully reveal the differences in the cognitive basis of communicants and explain culturally constructed communicative behavior of an individual as a representative of the socio-cultural community. The reason for this is that, for the appropriate use of language in the natural communication of knowledge is not enough to the meaning of words, grammar and pronunciation rules – adequate communicative behavior requires, in addition, knowledge of the language adopted in the culture value orientations, attitudes and assumptions, norms and roles of social behavior and acceptable deviations from them, as well as all possible action algorithms in various communication situations. And what is more, cultural barrier is invisible, it is like a glass wall, dissociating our own culture from others, and which becomes apparent only when two cultures meet [1, p. 47].

So differences in the perception of speech acts by native and non-native speakers spread to almost all fleshed out and studied linguistics in speech acts. These differences can be explained by the differences between the understanding of the text semantically (i.e., understanding what speech act means) and pragmatic understanding of the text (i.e. understanding of what makes a speech act) [2, p. 193]. Pragmatic aspect is culturally determined, and its assimilation is impossible without understanding the values, traditions and cultural norms.

We agree with G. V. Elizarova who believes that linguistics should expand its scope and describe the basic studied objects in terms of the cultural values of its components. Such investigations cannot be limited to the scope of cross-cultural nature. She particularly emphasizes that cultural linguistics should examine and describe the

results of a clash of cultural values when communicating people from different cultures, in cases where each of them acts according unconscious criteria and models of native culture; and to develop a model of interaction in order to achieve the global goal – the creation of a common cultural basis of productive cooperation [3, p. 88].

To understand the problem of intercultural differences teaching, some authors resort to terminology distinctions. Thus, for example, K. Cushner and R. W. Brislin distinguish between objective and subjective cultures. The first term refers to the clear, visible aspects of culture, such as artifacts created by people, the food, clothes etc. To analyze components of objective culture is not so difficult. The term culture refers to the subjective aspects of invisible culture and characteristics of people, such as values, attitudes, behavior, social roles. They are much more difficult to discuss, watch, and understand the subjective elements even of their own culture. It is this area where the most cases of misunderstanding occur within inter-cultural communication [4, p. 6].

As all humans we are much more alike than different, but we don't think in terms of how alike we are, we think in terms of difference. Difference is what we notice. And difference is what creates conflict. So human beings can either become all alike, or we can accept and understand differences in terms of values and ways of life and aim to take the more difficult route of living alongside each other.

So human beings can either become all alike, or we can accept and understand differences in terms of values and ways of life and aim to take the more difficult route of living alongside each other. Or, what appears to be most common, different groups can live alongside each other without understanding themselves or each other, and face a continued future of distrust and antipathy. The aim of intercultural communication is to address the second of these scenarios. Intercultural communication is not about assimilation. By awareness, I am not talking about recognising that someone comes from a different culture and may have different norms and values. Intercultural communication is a science about understanding not only foreign, but our native morals, traditions, norms and values, and ways how people create their attitudes. Since education is being discussed here, intercultural communication helps us to understand why students often self-segregate in groups along cultural lines.

First of all it is necessary to say about the importance of intercultural competence, which is closely linked with communicative competence. The term 'intercultural competence' is generally used in relation to foreign languages teaching and is associated with communicative competence. Different concepts of communicative competence, which is part of intercultural competence Some studies have repeatedly been the subject of domestic and foreign authors [5 – 8]. At the same time, foreign language teaching, based on the new culture-oriented techniques cannot completely solve mobile students' problems.

We believe that cross-cultural communication skills cannot be limited by assimilation of communicative knowledge obtained within the educational process. In this case, we should refer to the understanding of the term within the meaning of applicable management abilities of intercultural communication in the sense that it is imposed by experts in Culturology and Intercultural Communication [9, p. 380–381; 10, p. 67].

As we know the centrality of culture is addressed through reviewing cultural influences on the following three ecological levels: 1) internal developmental processes (e.g. ethnic identity development, development of coping and self-regulatory mechanisms), 2) familial socializing contexts (e.g. racial and ethnic socialization), and 3) interaction with the larger societal contexts (e.g. maintenance of bicultural competence in adapting to mainstream and ethnic cultures).

Ethnic identity is more than just membership in a particular ethnic group; it is an aspect of an individual's self-concept that derives from his or her knowledge of membership of a social group, together with the value and emotional significance

attached to that membership. Self-identification with one's own ethnic group is a salient issue that influences the psychological well-being of the individual. The importance of ethnic identity in developing a self-concept has been well documented for members of diverse ethnic groups.

According to the findings of researchers, successful intercultural communication skills' training is inconceivable without involving students in active socio-cultural activities within the university and what is more non-formal student organizations play an important role in their intercultural communicative skills [11]. Our own studies also showed a positive role of volunteer organizations [12].

So communication within the leisure activities as stated by some researchers is able to create the three necessary conditions for the intercultural communication development. They are: *general* (including the entire amount of the social and cultural life of the community), *private* (peculiar to a particular ethnic, religious, and sub-cultural groups, etc.) and *specific* (exactly the sphere of socio- cultural activity).

The latter condition includes:

– socio-cultural centers, where students can get basic knowledge of intercultural communication and knowledge of the host culture;

– native cultural centers and association;

– use of modern means of social and cultural activities;

– involvement in volunteer activities of the university.

The experiment confirmed our hypothesis that the formation of cross-cultural communication skills of mobile students and migrant students will be more successful when creating the above socio-cultural conditions [13].

To sum it up the approach to intercultural communication in higher education in the sense that everyone who comes to university has their own background and experiences of dealing with other cultures. While they are at university the variety of diversity students encounter increases. But what I would suggest they are not getting is an understanding of intercultural communication. Therefore graduates lack the ability to recognise and use the knowledge and experience of diversity they have acquired at university. So the aim of the host university, is not only to form intercultural competence in the linguistic sense (within the educational process), but also to expand the process of intercultural communicative skills formation (within the free time) to the understanding of cultural studies.

References

1. Ter-Minasova S.G. *Voina i mir yazykov i kul'tur: Voprosy teorii i praktiki mezh"yazykovoi i mezhkul'turnoi kommunikatsii* (War and Peace languages and cultures: Issues of theory and practice and intercultural communication), Moscow: AST: Astrel': Khranitel', 2007, 268 p.

2. Murphy B., New J. "My Grade's Too Low: The Speech Act set of Complaining", in Gass S.M., New J. (Eds.), *Speech Acts Across Cultures. Changes to Communication in a Second Language*, Berlin, New York: Mouton de Gruyter, 1996, pp. 191-216.

3. Elizarova G.V. *Kul'tura i obuchenie inostrannym yazykam* (Culture and Foreign Language Teaching), St. Petersburg: Soyuz, 2001, 291 p.

4. Cushner K., Brislin R.W. *Intercultural Interactions*, Thousand Oaks, London, New Delhi: Sage Publications, 1996, 365 p.

5. Berns M. *Contexts of Competence: Social and Cultural Considerations in Communicative Language Teaching*, New York: Plenum, 1990, 185 p.

6. Savignon S.J. *Communicative Competence. Theory and Classroom Practice*, McGrow-Hill, 1997, 288 p.

7. Safonova V.V. *Izuchenie yazykov mezhdunarodnogo obshcheniya v kontekste dialoga kul'tur* (Learning languages of international communication in the context of the dialogue of cultures), Voronezh: Istoki, 1996, 239 p.

8. Zimina E.I. *Sotsial'no-ekonomicheskie yavleniya i protsessy*, 2014, no. 1 (059), pp. 172-175.

9. Spitzberg B.H. "A Model of Intercultural Communication Competence", in Samovar L.A., Porter R. (Eds.), *Intercultural Communication: a reader*, Belmont, Albany, Bohn, etc.: Wadsworth Publishing Company, 1997, pp. 379-391.

10. Kaikkonen P. "Intercultural Learning through Foreign Language Education", in Candin C.N. (Ed.), *Experimental Learning in Foreign Language Education*, London; New York, etc.: Longman, 2001, pp. 61-105.

11. Apanasyuk L.A. *Navyki mezhkul'turnogo vzaimodeistviya studentov-migrantov* (Intercultural skills of migrant students), Tol'yatti: Izdatel'stvo Tol'yattinskogo gosudarstvennogo universiteta, 2012, 211 p.

12. Bortnikova T.G. *Sotsial'no-ekonomicheskie yavleniya i protsessy*, 2012, no. 12 (046), pp. 440-442.

13. Bortnikova T.G., Apanasyuk L.A. *Formirovanie navykov mezhkul'turnogo vzaimodeistviya* (Formation of intercultural skills), Saarbrücken: LAP, 2012, 164 p.

Студенческая мобильность и проблемы формирования навыков межкультурной коммуникации

Т. Г. Бортникова

Кафедра «Иностранные языки», ФГБОУ ВПО «ТГТУ»;
tatyana_bort@mail.ru

Аннотация: Показаны причины академической мобильности студентов, коренящиеся в глобализации современного мира, и приведен ряд статистических данных. Рассмотрены виды академической мобильности студентов и связанные с ними проблемы понимания, в частности причины неправильной интерпретации высказываний и поступков в процессе коммуникации представителей разных лингвокультур. Подчеркнута важность изучения и освоения как иностранного языка, так и культурных норм разных народов. Проанализирован термин «межкультурная компетенция» с позиций социокультурного подхода к обучению иностранным языка и с позиций межкультурной коммуникации как способности управления межкультурным общением. Выдвинута идея о том, что для формирования навыков межкультурной коммуникации необходимо создание определенных условий, которые охватывают жизнь студентов не только в рамках учебного процесса, но и в их социально-культурной деятельности, включая неформальные и волонтерские объединения.

Список литературы

1. Тер-Минасова, С. Г. Война и мир языков и культур: Вопросы теории и практики межъязыковой и межкультурной коммуникации / С. Г. Тер-Минасова. – М. : АСТ : Астрель : Хранитель, 2007. – 268 с.

2. Murphy, B. My Grade's Too Low: The Speech Act set of Complaining / B. Murphy, J. New // Speech Acts Across Cultures. Changes to Communication in a Second Language / S. M. Gass, J. New (eds.). – Berlin ; New York, 1996. – P. 191 – 216.

3. Елизарова, Г. В. Культура и обучение иностранным языкам / Г. В. Елизарова. – СПб. : Союз, 2001. – 291 с.

4. Cushner, K. Intercultural Interactions / K. Cushner, R.W. Brislin. – Thousand Oaks, London, New Delhi : Sage Publications, 1996. – 365 p.

5. Berns, M. Contexts of Competence: Social and Cultural Considerations in Communicative Language Teaching / M. Berns. – New York : Plenum, 1990. – 185 p.

6. Savignon, S. J. Communicative Competence. Theory and Classroom Practice / S. J. Savignon. – McGrow-Hill, 1997. – 288 p.

7. Сафонова, В. В. Изучение языков международного общения в контексте диалога культур / В. В. Сафонова. – Воронеж : Истоки, 1996. – 239 с.

8. Зимина, Е. И. Профессиональная языковая подготовка: соответствие современным тенденциям / Е. И. Зимина // Соц.-экон. явления и процессы. – 2014. – №1 (059). – С. 172 – 175.

9. Spitzberg, B. H. A Model of Intercultural Communication Competence / B. H. Spitzberg // Intercultural Communication : a reader / L. A. Samovar, R. Porter (eds.). – Belmont ; Albany ; Bohn, etc.: Wadsworth Publishing Company, 1997. – P. 379 – 391.

10. Kaikkonen, P. Intercultural Learning through Foreign Language Education / P. Kaikkonen // Experimental Learning in Foreign Language Education / C. N. Candin (ed.). – London ; New York, etc. : Longman, 2001. – P. 61 – 105.

11. Апанасюк, Л. А. Навыки межкультурного взаимодействия студентов-мигрантов : монография / Л. А. Апанасюк. – Тольятти : Изд-во Тол. гос. ун-та, 2012. – 211 с.

12. Бортникова, Т. Г. Социальная работа и волонтерство в общественных объединениях этнических групп за рубежом / Т. Г. Бортникова // Соц.-экон. явления и процессы. – 2012. – № 12 (046). – С. 440 – 442.

13. Бортникова, Т. Г. Формирование навыков межкультурного взаимодействия : монография / Т. Г. Бортникова, Л. А. Апанасюк. – Saarbrücken : LAP, 2012. – 164 с.

Studentische Mobilität und Probleme der Bildung der Fertigkeiten der interkulturellen Kommunikation

Zusammenfassung: Es sind die Gründe der akademischen Mobilität der Studenten, die in der Globalisierung der modernen wurzeln, beleuchtet und es ist die Reihe der statistischen Daten gebracht. Es sind die Arten der akademischen Mobilität der Studenten und die mit ihnen verbundenen Probleme des Verständnisses, unter anderem die Gründe der falschen Interpretation der Aussprüche und der Taten im Kommunikationsprozess der Vertreter der verschiedenen Lingvokulturen betrachtet. Es ist die Wichtigkeit des Studiums und der Aneignung wie der Fremdsprache, als auch der kulturellen Normen verschiedener Völker betont. Es ist der Terminus „der interkulturelle Kompetenzbereich" von den Positionen des soziokulturellen

Herangehens an die Ausbildung der ausländischen Sprache und von den Positionen der interkulturellen Kommunikation wie die Fähigkeiten der Verwaltung des interkulturellen Verkehrs analysiert. Es ist die Idee darüber vorgebracht, dass für die Bildung der Fertigkeiten der interkulturellen Kommunikation die Bildung bestimmter Bedingungen notwendig ist, die das Leben der Studenten nicht nur im Rahmen des Lehrprozesses, sondern auch in ihrer sozialkulturellen Tätigkeit, einschließlich die unformellen und freiwilligen Vereinigungen, erfassen.

Mobilité estudiantine et problème de la formation des acquis de la communication interculturelle

Résumé: Sont éclairées les causes de la modilité académique des étudiants ayant ses racines dans la globalisation du monde contemporaine; est citée une série de données. Sont examinés les types de la mobilité académique des étudiants et les problèmes de la compréhension dans le processus de la communication des représentants de différentes cultures. Est soulignée l'importance de la maîtrise de la langue étrangère ainsi que des normes culturelles de différents peuples. Est analysé le terme «communication interculturelle». Est supposé que pour la formation des acquis de la communication interculturelle il est nécessaire de créer les conditions qui concernent la vie des étudiants non seulement dans le cadre du processus des études, mais aussi leur activité sociale et culturelle y compris les associations informelles et volontaires.

Автор: *Бортникова Татьяна Геннадиевна* – доктор культурологии, профессор кафедры «Иностранные языки», ФГБОУ ВПО «ТГТУ».

Рецензент: *Бородулина Наталия Юрьевна* – доктор филологических наук, доцент, профессор кафедры «Иностранные языки», ФГБОУ ВПО «ТГТУ».