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## ТЕХНИЧЕСКИЕ УНИВЕРСИТЕТЫ: ИНТЕГРАЦИЯ С ЕВРОПЕЙСКИМИ И МИРОВЫМИ СИСТЕМАМИ ОБРАЗОВАНИЯ

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## **CULTURE AND ETHIC ASPECTS OF EDUCATION**

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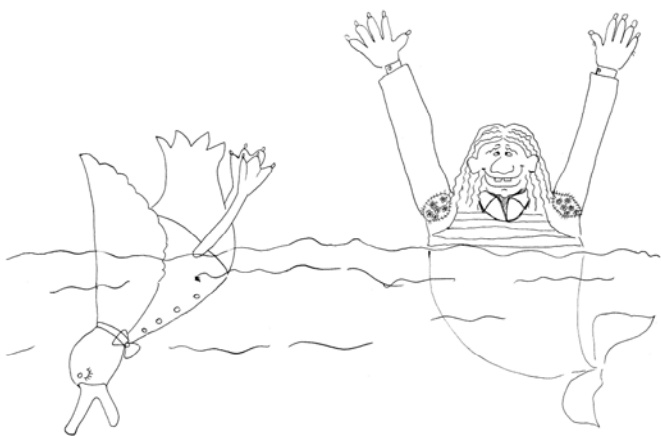
As Lasonen (2003) states any culture is not the one for all nations or worldwide. Interculturality is a multifarious phenomenon in a society. It functions as a construct and stands for the internationalism. "Inter-" refers to an experiential core of existence and subjective involvement in activities such as policy making, teaching and learning. Interculturality connects human beings and groups of persons to multicultural societies. Nowadays education is becoming a multicultural phenomenon. Banks and Banks (1995) define multicultural education:

"Multicultural education is a field of study and an emerging discipline whose major aim is to create equal educational opportunities for students from diverse racial, ethnic, social-class, and cultural groups. One of its important goals is to help all students to acquire the knowledge, attitudes, and skills needed to function effectively in a pluralistic democratic society and to interact, negotiate, and communicate with peoples from diverse groups in order to create a civic and moral community that works for the common good."

"Multicultural education not only draws content, concepts, paradigms, and theories from specialized interdisciplinary fields such as ethnic studies and women studies (and from history and the social and behavioral sciences), it also interrogates, challenges, and reinterprets content, concepts, and paradigms from the established disciplines. Multicultural education applies content from these fields and disciplines to pedagogy and curriculum development in educational settings. Consequently, we may define multicultural education as a field of study designed to increase educational equity for all students that incorporates, for this purpose, content, concepts, principles, theories, and paradigms from history, the social and behavioral sciences, and particularly from ethnic studies and women studies."

Learning foreign languages is one of the important aspects of multicultural education. Today English is regarded to be the most effective means of intercultural communication. The modern studying process includes mastering the knowledge in phonetics which based on studying transcription symbols which are the mediators from sounds to letters. The author believes that the process of acquiring transcription symbols should be mediated with the special didactic means, for example monochrome topical pictures constructed on the basis of image representations having mythological and ethnic cultural backbone.

For example, the transcription symbol [v] can be presented to Udmurt pupils using such a picture which shows us Udmurt water teraphim Vukuzyo (Быкызё) and mythological divinized creature – the duck (Чож) which is believed to take the first soil from the bottom of endless water to make the ground.



The results of experimental work confirmed the efficiency of this didactic method as the pupils taught with the help of such instructional pictures are good at articulation of sounds and have a high level of cognitive activity in studying language.

Learning foreign languages for the educational purpose becomes topical at the current situation within Bologna Process integration. The Bologna Process is a European reform process aiming at establishing a European Higher Education Area by 2010. It is an unusual process in that it is loosely structured and driven by the 46 countries participating in it in cooperation with a number of international organisations, including the Council of Europe. By 2010 higher education systems in European countries should be organised in such a way that:

- it is easy to move from one country to the other (within the European Higher Education Area) – for the purpose of further study or employment;
- the attractiveness of European higher education is increased so many people from non-European countries also come to study and/or work in Europe;
- the European Higher Education Area provides Europe with a broad, high quality and advanced knowledge base, and ensures the further development of Europe as a stable, peaceful and tolerant community.

This goal is rather ambitious and it is not connected only to the Bologna Process. However, within the Process, the necessary tools for achieving these goals are being developed and implemented. One of them is conducting lectures for Russian students in foreign languages. The results of one-semester course «The main aspects of modern psychology» provided for students of the Institute of pedagogy, psychology and social technologies shows that it can be a really effective way of language digestion, especially professional psychological vocabulary. Besides such experience is believed to be useful for those who plans to continue their education (e.g. getting master degree) at foreign universities.

While working as a deputy director for international relations at the Institute author has faced the problems of social and cultural adjustment of foreign students coming to study at UdSU. As Smith believes (Smith, <http://eap.ucop.edu>) the process of living in a culture different from our own can be an exciting and stimulating experience. It is also a tremendous challenge as we realize that our “normal” way of perceiving and behaving may not be appropriate in the new cultural setting.

Each of us has been conditioned by our family, friends, educational and religious institutions - our culture - to act, interpret, think, perceive, and feel in certain ways. For example, for Americans they are based on certain core values of their culture, such as "be an individual," "might is right," or "time is money." These values change from culture to culture and, therefore, the behaviors leading to success or happiness in that culture change also. Based on these values each person creates his or her own personal interpretation of experiences, which is reinforced and shared by different cultural institutions. This value orientation and way of behaving is rarely challenged. But what has been easy for us to do in our own culture is suddenly difficult and ineffective, or insulting, to those in the foreign culture. Smith explains that we become frustrated and irritated as we find our previously accepted ways to be in conflict with the lifestyle of those around us and realize that it is necessary to change, to adjust to the foreign culture. This situation is called "culture shock".

The term, culture shock, was introduced for the first time in 1958 to describe the anxiety produced when a person moves to a completely new environment. This term expresses the lack of direction, the feeling of not knowing what to do or how to do things in a new environment, and not knowing what is appropriate or inappropriate. The feeling of culture shock generally sets in after the first few weeks of coming to a new place.

Culture shock can be described as the physical and emotional discomfort one suffers when coming to live in another country or a place different from the place of origin. Often, the way that we lived before is not accepted as or considered as normal in the new place. Everything is different, for example, not speaking the language, not knowing how to use banking machines, not knowing how to use the telephone and so forth. There are some symptoms of culture shock (Jacobs <http://www.wzo.org.il>, Guanipa, 1998):

- Sadness, loneliness, melancholy
- Preoccupation with health
- Aches, pains, and allergies
- Insomnia, desire to sleep too much or too little
- Changes in temperament, depression, feeling vulnerable, feeling powerless
- Anger, irritability, resentment, unwillingness to interact with others
- Identifying with the old culture or idealizing the old country
- Loss of identity
- Trying too hard to absorb everything in the new culture or country
- Unable to solve simple problems
- Lack of confidence
- Feelings of inadequacy or insecurity
- Developing stereotypes about the new culture
- Developing obsessions such as over-cleanliness
- Longing for family
- Feelings of being lost, overlooked, exploited or abused

Culture shock has many stages. Each stage can be ongoing or appear only at certain times. The first stage is the incubation stage. In this first stage, the new arrival may feel euphoric and be pleased by all of the new things encountered. This time is called the "honeymoon" stage, as everything encountered is new and exciting. For example, in

moving to a new country, an individual might love the new foods, the pace of the life, the people's habits, the buildings and so on.

Afterwards, the second stage presents itself. After a few days, weeks, or months, minor differences between the old and new culture are resolved. One may long for food the way it is prepared in one's native country, may find the pace of life too fast or slow, may find the people's habits annoying, etc.

The third stage is characterized by gaining some understanding of the new culture. A new feeling of pleasure and sense of humor may be experienced. One may start to feel a certain psychological balance. The new arrival may not feel as lost and starts to have a feeling of direction. The individual is more familiar with the environment and wants to belong. This initiates an evaluation of the old ways versus those of the new.

In the fourth stage, the person realizes that the new culture has good and bad things to offer. This stage can be one of double integration or triple integration depending on the number of cultures that the person has to process. This integration is accompanied by a more solid feeling of belonging. The person starts to define him/herself and establish goals for living.

The fifth stage is the stage that is called the "re-entry shock." This occurs when a return to the country of origin is made. One may find that things are no longer the same. For example, some of the newly acquired customs are not in use in the old culture.

But culture shock is not terminal and can be effectively managed. The basis of all positive adjustment is intercultural communication. That is the process of communicating with sensitivity and paying attention to the differences in values and behaviors of those with whom person communicates, realizing that "it is important to "listen" with all your senses and assume you have not completely understood or been understood unless you have explored each other's meanings in a spirit of mutual respect and acceptance" (Smith). In cooperation with the International Relation Department the program of the training for providing and improving the intercultural communication skills of the students has been developed. This program is believed to be effective means of adjustment optimization.

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