Methodological foundations of intercultural training

Venera Magomedovna 1

Chechen State University, Grozny, Russia

Abstract. The article discusses the methodological foundations of intercultural training based on approaches to the essence and content of training as a method of active socio-psychological training, general issues of organizing training work and the specifics of the goals and objectives of intercultural dialogue training, presented in the works of famous researchers. The relevance of the search for effective methods for the formation of an important personal quality in the context of strengthening the processes of interaction, mutual exchange, mutual influence of countries, peoples, ethnic and religious communities - multicultural (intercultural) competence is argued. The importance of didactic programs for preparing for intercultural dialogue is emphasized, however, mastering practical skills of intercultural communication is possible in the course of specially designed actions within the framework of the method of active socio-psychological education - training. The advantages of training work and the basic requirements for a trainer are highlighted. Methodological recommendations are presented to ensure the effectiveness of intercultural training: the correct approach to selecting participants and staffing the training group; methodologically competent organization of training - carefully consider the period of the cycle, the total number of classes, duration of the class, conditions for conducting the training; know and master basic training methods; own a system of methodological techniques for working with a group.

1 Introduction

Of research in various areas of science. In the modern world, “infected” with such human vices as cruelty, intolerance, xenophobia, genocide, extremism, terrorism and other destructive social phenomena, the level of interethnic and interreligious tension increases, intercultural conflicts flare up, and hostility appears between states. In this regard, the question arises about the...
Based on the definition of communication accepted in social psychology \[1\], we consider intercultural communication as a special type of complex and multifaceted process of establishing contacts between individuals and groups of people, represented by three interconnected facets: communication – mutual exchange of information (knowledge, information, thoughts, ideas); interaction – the process of exchange of actions; perception – the formation of an image of another in the process of perception and understanding of each other by communication partners. Intercultural contacts are established between people as representatives of large social communities.

The life of society is represented by a complex interweaving of relationships at the interpersonal and intergroup levels. In the famous statement of the author of the allegorical fairy tale for adults “The Little Prince”, Antoine de Saint-Exupéry, human communication is assessed as a luxury. It would seem that a person receives everyday contacts, relationships, connections with other people completely free of charge, as a given, and this becomes an everyday occurrence. However, the author, being a talented person and a multifaceted personality, puts a deep philosophical meaning into human communication. The fairy tale-story, written during the tragic years of the Second World War for humanity, reveals eternal universal values: love, friendship, honesty, responsibility for one’s neighbor, the beauty of the human soul. Wars, destruction, callousness in relationships between people, envy and selfishness devastate the human soul, and then the luxury of human communication is replaced by tragedy and drama.

In today’s rapidly changing world, in the age of globalization processes in all spheres of life, including in the field of communications and interactions, the intensification of migration processes, the development of communication technologies, the possibilities of living contact with foreign (other) cultures are expanding. The boundaries between cultures are becoming more transparent, the processes of interaction, mutual exchange, and mutual influence of countries, peoples, ethnic and religious communities are being updated. The processes of cultural integration reinforce the problem of cultural diversity and the coexistence of people in a multicultural society. An important personal quality for a modern person is the ability to identify and understand the specifics of different cultures, recognize them as a value of society and enter into constructive relationships with people as bearers of their cultural individuality.

Among the priority tasks of training and educating the younger generation, a special place is given to the formation of universal human values that ensure successful integration into a multicultural society. A person who possesses universal human values has a rich horizon of knowledge about the cultures of the peoples of the world, understands the contribution of each of them to the development of humanity, respects other cultures and is capable of constructive interaction with their representatives. To designate a set of value qualities consisting in the ability and readiness for intercultural dialogue, the concept of “multicultural competence” was introduced in psychological and pedagogical science. From the concept itself we see that we are talking about the competence of an individual in interaction with many cultures. Multicultural competence is understood as a value-personal quality that integrates knowledge, skills and abilities (KAS) about the diverse cultures of mankind, respectful attitude towards them, awareness of their value for oneself and for the world, as well as readiness for constructive communication and interaction with them.

2 Materials and methods
many domestic and foreign researchers (E.M. Vereshchagin, V.G. Kostomarov, N.H. Troshina, V. Gudikunst, J. Martin, T. Nakayama, etc.) the idea is substantiated that traditional systems for the formation of communicative experience and improvement of competence in the form of upbringing, socialization, inculturation, education and adaptation are not universal...” [2; p.84]. The authors believe that focus on highly specialize

presupposes an individual’s familiarization with literature, history, government, way of life, customs and traditions, and the psychological make-up of the ethnic group with which to interact [3].

they are reduced to passive forms of learning and offer students information “ready to use”

J. Levy identifies the concepts of “intercultural training”, “cross-cultural training” and “experiential learning” a cycle of actions and events aimed at developing components of cultural self-awareness and a positive attitude towards other cultures [2, p.86].
The training of R. Brislin and his colleagues is associated with the essence of the processes of socialization (“entry” of a person into society) and enculturation (“entry” of a person into one’s own culture). According to researchers, intensive socialization occurs in the training, and in intercultural training, inculturation is presented in an intensive form [6].

R. Page believes that by solving its specific tasks of increasing intercultural competence among participants, intercultural training indirectly achieves more global goals — it has a beneficial effect on the socio-cultural situation in society, reducing the level of interethnic and interfaith tension, weakening such vices as racism, chauvinism, ethnocentrism [7].

In the early 90s of the last century, ethnopsychological problems that required theoretical and empirical solutions became actualized in domestic science. There was a need to smooth out the “sharp corners” in social relations that arose due to increased ethnicization at all levels of the functioning of society. A huge contribution to the development of ethnopsychological knowledge and the development of methods for improving intercultural relations and the formation of tolerance in Russian society was made by famous Russian psychologists T.G. Stefanenko, G.U. Soldatova, N.M. Lebedeva, O.V. Khukhlaeva, O.E. Khukhlaev, A.N. Tatarko, O.V. Luneva and others. They have developed and tested intercultural training programs that are actively used in the practice of specialists. T.G. Stefanenko emphasized that any intercultural training program should be aimed at internal transformations, changes in the cognitive, emotional and behavioral sphere of the individual in relation to cultural differences. During the training, knowledge about the phenomena of intercultural interaction is improved, communicative attitudes at the emotional level are adjusted, and skills for effective communication with representatives of other cultures are developed [4].

In the dissertation research of A.P. Sadokhin on the topic of the essence and mechanisms of formation of intercultural competence, the use in intercultural training of techniques and techniques developed in the psychology of communication and conflictology is proposed: active listening; public speaking; ways to resolve conflict situations, etc. [3].

An important idea reflecting the essence of communication training, including intercultural training, was expressed by Yu.N. Emelyanov, who shifts the emphasis from “training social skills” in the training process to participants’ awareness of natural interaction situations and the ability to understand their participation and role in these situations, as well as the ability to perceive and interpret what is happening from the position of a communication partner [8].

Foreign and domestic scientists have developed various models of intercultural training of a general cultural and culture-specific orientation (G. Triandis, U. Brislin, T.G. Stefanenko, N.M. Lebedeva, O.E. Khukhlaev, M.Yu. Chibisova, A. N. Tatarko, O.V. Luneva, etc.). The scientific and practical literature describes the types of intercultural competence training within the framework of two identified areas: cultural identity (self-awareness) training; sensitivity training (cultural assimilator technique), training to create a culture of peace; cognitive training; behavioral training; ethnic tolerance training; situational training, etc. Each model and the types of intercultural training included in it have their own “design”: idea, goal, objectives, materials used, expected results and other structural elements. The competence of the facilitator (trainer) allows one to determine an adequate model and type of intercultural training and develop an appropriate program depending on the tasks of intercultural dialogue to be solved.

Thus, the source materials collected on the topic discussed in the article, direct participation in general cultural and culture-specific trainings, and sufficiently extensive experience as a leading intercultural training allow us to realize the goal of the study — to highlight the methodological foundations of intercultural training.

The methodological foundations of intercultural training are presented by general issues of organizing training work and the specifics of its goals and objectives. We proceed from...
theoretical foundations of training as a method of socio-psychological training and the approaches of famous researchers to organizing and conducting intercultural training.

To solve the problems posed in the article, methods of analysis, synthesis, comparison, and generalization of information on the stated topic were used.

3 Results and Discussion

By training we mean group work implemented in a special way, based on the principle of active involvement of the individual in learning with the aim of acquiring knowledge, skills and practical skills, as well as increasing the level of social sensitivity of the individual. The popularity of the training is explained by the following advantages: the ratio of theoretical and empirical components in favor of the latter; ease created by exciting methods; the ability to satisfy the need for communication, which is regarded by many psychologists as vital; the opportunity for recognition and self-affirmation in the group; teaching, educational, correctional and therapeutic functions of the group [9].

A training specialist takes on enormous responsibility in organizing a complex group activity in the form of interconnected and logically structured exercises, tasks, methods, techniques, rituals, discussions and games. The listed methods and types of group work, for all their attractiveness, will not in themselves be able to contribute to the necessary changes that are envisaged by the idea of the training. The trainer's competence allows you to correctly select and use the potential of each method in lesson planning. The intercultural training program provides a cycle of methodologically reasoned and content-thought-out actions to establish intercultural dialogue.

A high level of skill of a trainer lies in the ability to choose an intercultural training model that is adequate to the assigned tasks, develop a program, study the characteristics of the group and the needs of the participants, implement the program using the correct "methodological baggage", "keep a finger on the pulse" of the process from the beginning to the end of the training, give an assessment what happens at different stages of work, starting from the first lesson and upon completion of the training. In the model of competences of an intercultural trainer, a special place belongs to knowledge about the cultures of the world (ethnopsychological knowledge, basic knowledge about religions, countries) and the basics of multicultural education. The personal qualities of a coach are of particular value. Even the highest level of professional knowledge and skills of a leader does not guarantee success in achieving the expected result without values, beliefs, attitudes, behavior patterns, and worldviews that correspond to a multicultural personality. An intercultural trainer is normally a model of humanity, tolerance, and civilization. Being a typical bearer of his own culture and positive ethnic, religious and civic identity, the specialist trainer is open to intercultural dialogue, treats other cultures with respect and healthy curiosity, is ready for intercultural cooperation, takes responsibility to become a mediator in intercultural conflict, perceives the palette of cultures as a personal and universal value. During the training process, he is active, psychologically stable, attentive to what is happening, shows interest and empathy for each training participant, and is flexible and creative in difficult situations.

It is important for a competent trainer to consider the following methodological recommendations:

1. Take the right approach to selecting participants and staffing the training group. A number of requirements are taken into account here, ranging from the quantitative composition of the group to the personal characteristics and problems of each participant. In social psychology, the issues of the upper and lower limits of the size of a small group have been studied, although there are still discussions on some points [1]. Regarding the size of the training group, it is recommended to focus on the goals, objectives, content of the program and the types of work provided. The optimal number for training is considered to be...
15 people, which allows you to “launch” all possible group processes. In the case of
intercultural training, it is possible to exceed the upper limit (up to 50 participants). In a large
group, the emphasis is on the interaction of subgroups into which participants are united in
accordance with the trainer’s plan.

When selecting a training group, it is important to take into account the socio-
demographic characteristics of the participants—gender, age, social status. The age
requirements for training participants are primarily related to the ability to understand what
is happening, analyze it, and reflect on one’s thoughts, feelings, actions, and
transformations, as well as the behavior of others. In this regard, the minimum age of children
involved in intercultural training is 12-13 years. No less important is the age ratio in the
training group—in “teenage” and “youth” training groups, an age difference of 1-1.5 years is
recommended; in “adult” groups (over 23 years old), interaction between people of
different age categories is possible.

In terms of gender, a mixed group is recommended, although there is not necessarily an
equal number of each gender. It is enough to take into account the gender ratio, which allows
you to create a favorable psychological climate in the group.

An adequate approach to the status composition of the group ensures a reduction in
tension in interaction, trusting relationships, and openness. The group should include
participants according to the principle of equal status, for example, by educational level, by
professional position. Intercultural training, built on direct interaction between
representatives of different ethnic groups, religions, races, countries, requires special
responsibility and caution of the trainer.

The requirements for the psychological characteristics of participants when recruiting a
training group are well known—conflicting individuals with signs of a pathological nature,
people with borderline mental states, in some cases, people with disabilities (depending on
the category and degree) cannot be included in the training group.

It is important to approach the organization of training methodically and competently—carefully consider the period of the cycle, the total number of classes, the duration of the
class, and the conditions for conducting the training.

In practical psychology, the organizational aspects of training are discussed in detail. The
optimal time for one session is 1.5-2-2.5 hours with a short coffee break. The implementation
of the entire cycle can be planned for a certain period regularly once or twice a week or every
day at a designated time, or even throughout the day. Training work should be carried out in
a spacious room with the possibility of separating functional areas, an optimal set of sanitary
and hygienic conditions (climate conditions, proper lighting, psychologically favorable
colors, etc.). Safe
ty and comfort are ensured by pieces of furniture and their location in space.

During the training process, the following are constantly in demand: stationery, flipchart,
Whatman paper, handouts for completing assignments, equipment for exercises, technical
equipment for audio and video recording, photography, slide demonstrations, presentations,
videos.

Thus, the trainer should provide for all the above-mentioned organizational issues.

3. Know and master basic training methods.

In the scientific and practical literature you can familiarize yourself with various types of
group and individual actions performed according to the instructions given by the training
leader—exercises. They are used at almost all stages of training and are aimed at solving
specific problems. Exercises for setting up, “priming” the topic of the lesson, warming up
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The leading method of training is rightfully considered conversation as a question-and-answer form of discussing current issues and problems, a way of exchanging opinions. During the discussion, clashes of points of view and positions arise, which transforms the conversation into a discussion format. The trainer manages the discussion in accordance with the rules of its conduct and thereby contributes to the development of social thinking and communication skills among the participants.

The most exciting method of training is a game. In the practice of psychologists, the educational, educational, developmental, corrective, therapeutic, and diagnostic potential of games is widely used. It is these functions that are realized through various types of games during the training process. In modeling intercultural interaction, the role-playing game is the most valuable.

Rituals are appropriate in the life of a training group—actions that form group consciousness and contribute to the development of group traditions. Rituals create a special aura and emotional mood, a sense of mystery and a sense of belonging to the group.

4. Own a system of methodological techniques for working with a group. A training group is created for a short period of time, but in the “life” of the group one can observe the main group members; on the other hand, the coach is “on an equal footing” in relationships with active, “comfortable” participants. It must be remembered that every member of the group psychological climate, and regulate the processes of the participants’ experiences with special bring everyone to a common opinion. Emotional dynamics, an “explosion” of emotions and

4 Conclusion
specifics of the goals and objectives of intercultural dialogue training, presented in the works of famous researchers. The development of practical recommendations used the experience of direct participation in general cultural and culture-specific trainings and work as a facilitator of intercultural training.

Well-designed and organized intercultural training has received well-deserved recognition as an effective method of developing multicultural (intercultural) competence of an individual.

References

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