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# The Role of Intercultural Sensitivity In Ethnocultural Communication

## Kültürlerarası Duyarlılığın Etnokültürel Etkileşimdeki Rolü

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### Abstract

The studied problem is relevant for the system of higher education, since intercultural sensitivity affects productivity, success and results of communication between different cultural representatives. The subjective of presented study is to determine the role of intercultural sensitivity in interaction constructiveness in ethnocultural space. The presented paper employed the results of the diagnostics of intercultural sensitivity in ethnocultural interaction. The theory and practice of multicultural education in the context of various ideas of education in a multinational society were studied by scientists Borello E., Luise M.C., Pederzoli L., Tardi T. (2016). Li, F., Dong, L. (2021) and others. V.N. Myasishchev, V.V. Boyko, A.V. Mudrik, N.S. Eckland, T.M. Leyro, W.B. Mendes emphasized the key role of emotions in social stress. The concept of "Intercultural sensitivity" is described as a person's ability to form emotions to understand and appreciate cultural differences (Chen, 2010). Successful intercultural adaptation based organization and motivation and its role in the social environment in higher education was stated by Gridunova, Novikova, and Shlyakhta (2017). Altan M.Z. (2018) proved that promoting intercultural communication sensitivity was a possible measure to reduce conflicts among intergroup interactions. The main research methods are ones of personality traits diagnostics – NEO Five-Factor Inventory (NEO-FFI) by R. McCrae and P. Costa which allow diagnosing five main personality features as well as S. V. Dukhnovsky's methodology for measuring interpersonal relationships harmony. The principles of constructing the content of foreign language learning to communicate are considered. As part of the study, experimental work was carried out using tests-subjective assessment of interpersonal relationships and the methodology of Dukhnovsky (2010) and diagnostics of NEO Five-Factor Inventory (NEO-FFI) created by McCrae and P. Costa (2008) and based on the classic structural 'Big Five' model. The questionnaire diagnoses five main personality features: Neuroticism (N), Extraversion (E), Openness (O), Agreeableness (A), and Conscientiousness (C). It comprises 60 items and 60 statements with five gradations. The test varies from 'completely disagree' to 'completely agree'. We focus on physiological sensitivity as perceiving the physiological changes and emotions towards understanding and appreciation. The sample of participants (first year students) of Sevastopol State University consisted of 50 (58% female) students attending Foreign language subject. The following ethnic make-up of the sample was: 75% Russian, 15% Ukrainians and 10% Tatars. Their ages ranged from 17 to 18 (M=17,5 years). Interpersonal relationships harmony was measured by means of S. V. Dukhnovsky's methodology that included 40 statements, the degree of agreement with which varies from 'completely disagree' to 'completely agree'. Received results were compared with the features of disharmonious relationships. The criterion validity was identified by comparing the questionnaire results between students. For all its 4 scales, the differences were essential at the level of  $p=0.001$ . The results of the experiment showed a significant increase in the levels of indicators formation of intercultural competence as person's integral characteristic, which is a system of multicultural knowledge, skills, abilities, interests, and values. The authors emphasize that intercultural sensitivity as a process of development includes six stages of a person's transformation. The technology of communicative learning within the framework of intercultural interaction is presented, and its main directions are determined. In conclusion, the methods and means are considered, which were used in the conditions of intercultural interaction in a multicultural educational space.

**Keywords:** Culture, Ethnocultural Spaces, Intercultural Susceptibility, Multinational Society, Intercultural Communication, Ethnocentrism

### Öz

İncelenen sorun, yüksek öğretim sistemi ile ilgilidir, çünkü kültürlerarası duyarlılık, farklı kültür temsilcileri arasındaki iletişimin verimliliğini, başarısını ve sonuçlarını etkiler. Sunulan çalışmanın özelliği, etnokültürel

alandaki etkileşim yapısallığında kültürlerarası duyarlılığın rolünü belirlemektir. Sunulan çalışmada etnokültürel etkileşimde kültürlerarası duyarlılığın tanınmasının sonuçları kullanılmıştır. Çok uluslu bir toplumda çeşitli eğitim fikirleri bağlamında çok kültürlü eğitimin teorisi ve pratiği, bilim adamları Borello E., Luise M.C., Pederzoli L., Tardi T. (2016) tarafından incelenmiştir. Li, F., Dong, L. (2021) ve diğerleri. V.N. Myasishchev, V.V. Boyko, A.V. Mudrik, N.S. Eckland, TM Leyro, W.B. Mendes, duyguların sosyal stresteki kilit rolünü vurguladı. "Kültürlerarası duyarlılık" kavramı, bir kişinin kültürel farklılıkları anlamak ve takdir etmek için duygular oluşturma yeteneği olarak tanımlanmaktadır (Chen, 2010). Başarılı kültürlerarası adaptasyon temelli organizasyon ve motivasyon ve yükseköğretimde sosyal ortamdaki rolü Gridunova, Novikova ve Shlyakhta (2017) tarafından belirtilmiştir. Altan M.Z. (2018), kültürlerarası iletişim duyarlılığını teşvik etmenin, gruplar arası etkileşimler arasındaki çatışmaları azaltmak için olası bir önlem olduğunu kanıtlamıştır. Başlıca araştırma yöntemleri, kişilik özellikleri teşhisidir- R. McCrae ve P. Costa'nın NEO Beş Faktörlü Envanteri (NEO-FFI) beş ana kişilik özelliğinin yanı sıra S. V. Dukhnovsky'nin kişilerarası ilişkiler, uyumu ölçme metodolojisi. İletişim kurmak için yabancı dil öğreniminin içeriğinin oluşturulmasında ilkeler göz önünde bulundurulur. Çalışmanın bir parçası olarak, kişilerarası ilişkilerin testleri-öznel değerlendirmesi ve Dukhnovsky (2010) metodolojisi ve McCrae ve P. Costa (2008) tarafından oluşturulan ve klasik yapısal 'Büyük Beşli' modeline dayanan NEO Beş Faktörlü Envanterin (NEO-FFI) teşhisleri kullanılarak deneysel çalışmalar yapılmıştır. Anket beş ana kişilik özelliğini teşhis eder: Nevrotiklik (N), Dışadönüklük (D), Açıklık (A), Uyumluluk (U) ve Vicdanlılık (V). Beş derecelendirmeli 60 madde ve 60 ifadeden oluşur. Test 'tamamen katılmıyorum' ile 'tamamen katılıyorum' arasında değişir. Fizyolojik duyarlılığa, fizyolojik değişiklikleri ve duyguları anlama ve takdir etmeye yönelik olarak algılamak olarak odaklanılır. Sivastopol Devlet Üniversitesi katılımcılarının (birinci sınıf öğrencileri) örneklemini, Yabancı dil konusuna devam eden 50 (% 58 kadın) öğrenciden oluşmaktadır. Örneklemin aşağıdaki etnik yapısı: % 75 Rus, % 15 Ukraynalı ve % 10 Tatar. Hastaların yaşları 17-18 (M=17,5 yıl) arasında değişmektedir. Kişilerarası ilişkiler uyumu, S. V. Dukhnovsky'nin 40 ifadeyi içeren metodolojisi ile ölçüldü; anlaşma derecesi 'tamamen katılmıyorum' ile 'tamamen katılıyorum' arasında değişiyor. Alınan sonuçlar uyumsuz ilişkilerin özellikleri ile karşılaştırıldı. Kriter geçerliği, öğrenciler arasındaki anket sonuçları karşılaştırılarak belirlenmiştir. 4 ölçeğin tümünde farklılıklar  $p=0.001$  düzeyinde anlamlıydı. Deneyin sonuçları, çok kültürlü bilgi, beceri, yetenek, ilgi alanları ve değerlerden oluşan bir sistem olan kişinin ayrılmaz özelliği olarak kültürlerarası yeterliliğin göstergelerinin oluşum düzeylerinde önemli bir artış olduğunu göstermiştir. Yazarlar, bir gelişim süreci olarak kültürlerarası duyarlılığın, bir kişinin dönüşümünün altı aşamasını içerdiğini vurgulamaktadır. Kültürlerarası etkileşim çerçevesinde iletişimsel öğrenme teknolojisi sunulmakta ve ana yönleri belirlenmektedir. Sonuç olarak, çok kültürlü bir eğitim alanında kültürlerarası etkileşim koşullarında kullanılan yöntem ve araçlar göz önünde bulundurulmuştur.

**Anahtar Kelimeler:** Kültür, Etnokültürel Mekanlar, Kültürlerarası Duyarlılık, Çokuluslu Toplum, Kültürlerarası İletişim, Etnosentrizm

## 1. INTRODUCTION

Improvement of higher education system is associated with the orientation of its content, goals, methods to provide knowledge obtaining, skills and abilities mastering, acquiring a distinct humanistic orientation. Today there is a steady trend towards the humanization of the educational process and interpersonal relations democratization. The main role is given to the personality formation – creatively thinking and harmoniously developed, able to consciously participate in social processes. Therefore, the problem arises: what meaningful life and value orientations should be changed in culture of technogenic progress in order to “enter a new round of civilizational development focused on human as the highest value of culture?” (Stepashko, 1999, p. 7).

The relevance of the study is caused by rapid of society progress, which requires new approaches to education and development of the graduate personality. “As part of the migration mobility forming and intercultural relations throughout the world, it becomes

necessary to educate young people who are ready for integration into the intercultural space” (Milovanova, 2005, p. 279). The result of education should be overcoming of spiritual crisis of civilization (Mikhaylova, Kokodey, 2022) and the goal is “education (creation) of a person as an individual: development of one’s spiritual strength, abilities, increase in needs, education of a morally responsible and socially adapted person. The content of education is culture” (Passov, 2022, p. 34).

The theoretical basis of the article is the studies of intercultural communication by such authors as D. P. S. Bhawuk, R. Brislin (1992), Y. Y. Kim (1995), A. Graf (2004), R. T. Moran, P. R. Harris, S. V. Moran (1992), C. L. Olson, K. R. Kroeger (2001), G. M. Chen, W. J. Starosta (2010) and others. Scientists F. Li, L. Dong (2021), E. Borello, M.C. Luise, L. Pederzoli, T. Tardi (2016), T.V. Zhukova (2009), R. McCrae, P. Costa (2008), R.T. Moran, P.R. Harris, S.V. Moran (2007) and others studied the theory and practice of multicultural education in the context of various ideas of education in a multinational society. The influence of the socio-psychological climate on team’s interpersonal and intergroup relations in the intercultural space was studied by A.A. Bodalev, A.A. Derkach (2005) and others. But individuals are unique; one can never predict a person’s behaviour based on his or her nationality. To manage cross-cultural teams successfully, one needs to overcome various barriers in order to avoid cultural misunderstandings and navigate skillfully cultural differences.

Emotional barriers in communication were considered by N.S. Eckland, T.M. Leyro, W.B. Mendes (2019), M.R. Hammer (1989) who emphasized the key role of intercultural communication sensitivity in social stress. They say that in daily life deciphering others’ affect is ubiquitous and is essential for operating social interactions and relationships. A sensitivity is considered to comprise interrelated physiological behavioral, and subjective components. They provide participators of ethnocultural spaces interaction with vital information about their internal goals and communicate data to others. A communication sensitivity perception is stated to be the process by which people react and perceive emotional states of others. “It is important to understand how people arrive at these perceptions” (Eckland, Leyro, Mendes, 2019, p. 494).

Particular interest of given study is presented by personal factors of intercultural communication sensitivity that were considered by M.V. Gridunova, I.A. Novikova, D.A. Shlyakhtha (2017), M. Rangelova, T. B. Kazarenkova (2014) within the framework of the “Big Five” factors. Guo-Ming Chen (2003) emphasized the importance of intercultural sensitivity in successful and productive communication between representatives of different cultures. Ethnocentrism and fear of intercultural communication were studied by G. M. Chen, W. J. Starosta (2010), D. P. S. Bhawuk, R. Brislin (1992), Y. Y. Kim (1995), A. Graf (2004), M. R. Hammer (1989), R. T. Moran, P. R. Harris, S. V. Moran (1992), C. L. Olson, K. R. Kroeger (2001) and others. Altan M.Z. (2018) stated that promoting intercultural communication sensitivity

and multiculturalism might be a possible measure to overcome ethnocentrism and reduce conflicts among intergroup interactions.

After analyzing the existing work, we concluded that there are no studies to improve the indicators of intercultural sensitivity. There are works presenting theoretical results of the essence and content of intercultural sensitivity, but there are no studies on practical recommendations for increasing the level of intercultural sensitivity using certain methods and means.

The subjective of presented study is to determine the role of intercultural sensitivity in interaction constructiveness in ethnocultural space as well as to find effective means to increase the level of intercultural sensitivity and certain diagnostics to test one. The following study hypothesis is: the educational process will be successful provided the role of intercultural sensitivity in the conditions of intercultural interaction in a multicultural educational space takes into consideration.

## 2. METHOD

The theoretical and methodological basis of the article are the studies of intercultural communication by such authors as N.S. Eckland, T.M. Leyro, W.B. Mendes (2019), M.R. Hammer (1989) which are dedicated to emotional barriers in communication. The main research methods are ones of personality traits diagnostics – NEO Five-Factor Inventory (NEO-FFI) by R. McCrae and P. Costa which allow diagnosing five main personality features. As part of the study, experimental work was carried out using tests-subjective assessment of interpersonal relationships and the methodology of Dukhnovsky (2010) and diagnostics of NEO Five-Factor Inventory (NEO-FFI) created by McCrae and P. Costa (2008) and based on the classic structural ‘Big Five’ model. The questionnaire diagnoses five main personality features: Neuroticism (N), Extraversion (E), Openness (O), Agreeableness (A), and Conscientiousness (C). It comprises 60 items and 60 statements with five gradations.

### 2.1. Research Model

The research model is quantitative(experimental) for it provides procedures that allow to test the hypothesis and scientific study relationships among variables. As part of the study, empirical work was carried out using tests-subjective assessment of interpersonal relationships and the methodology of S. V. Dukhnovsky. Further, the study has defined a concept of “intercultural competence” as an integral characteristic of a person. The research model includes recommendations on forming intercultural competence. Finally, the conceptual provisions were listed and the methods for effective interaction in a ethnocultural educational space were proposed.

## 2.2. Participants and Instruments

Importantly, we focus on physiological sensitivity as perceiving the physiological changes and emotions towards understanding and appreciation, “that occur as a result of people responding to environmental demands” (Eckland, Leyro, Mendes, 2019, p. 494).

The composition of the control and, accordingly, the experimental groups were determined within the framework of the structure of the general summation. The choice of groups and the number of students in the group were determined by the degree of availability of the necessary information during the experimental work. Taking into account the sampling rules, the control and experimental groups were formed on the basis of the general population. The main experimental work was carried out on the basis of SevSU.

The sample of participants (first year students) of Sevastopol State University, which ensured the representativeness of the obtained data, consisted of 50 (58% female) students attending Foreign language subject. The sample size was determined by the formula:

$$n = N/k = 500/10 = 50,$$

where  $N$  is the size of the general summation,  $n$  is the size of the sample,  $k$  is the selection step.

Based on the requirements of sociological research, the allowable error should be equal to 5-7%, which makes it possible to select every tenth unit from the general summation. The following ethnic make-up of the sample was: 75% Russians, 15% Ukrainians and 10% Tatars (table 1). Their ages ranged from 17 to 18 ( $M=17,5$  years).

**Table 1.** The ethnic cleavage of first year students' group (Institute of City Development)

<i>Ethnic make-up</i>	<i>Per cent ratio</i>
Russians	75
Ukrainians	15
Tatars	10

One of the most popular methods of personality traits diagnostics is the NEO Five-Factor Inventory (NEO-FFI) created by R. McCrae and P. Costa and based on the classic structural 'Big Five' model (McCrae, Costa, 2008; Costa, McCrae, 2008). The questionnaire diagnoses five main personality features: Neuroticism (N), Extraversion (E), Openness (O), Agreeableness (A), and Conscientiousness (C). It comprises 60 items and 60 statements with five gradations. The test varies from 'completely disagree' to 'completely agree' (McCrae, Costa, 2008; Costa, McCrae, 2008). The validity and reliability of the Intercultural Sensitivity Scale (ISS) had been appeared in the study on intercultural sensitivity measurement conducted by (Chen, Starosta 2003). The alpha reliability coefficient of the scale is considered to be 0.88. The Cronbach alpha

reliability coefficient of this scale was 0.861. Each of the five personality feature items that is dependent variables. The highest reliability coefficient was identified in the construct “respect for cultural differences”.

Measuring interpersonal relationships harmony: Each participant was tested by means of S. V. Dukhnovsky’s methodology that included 40 statements, the degree of agreement with which has seven gradations, and varies from ‘completely disagree’ to ‘completely agree’ (Dukhnovsky, 2006; Dukhnovsky, 2010). Received results were compared with the features of disharmonious relationships. Criterion validity was identified by comparing the questionnaire results between students. For all its 4 scales, the differences were essential at the level of  $p=0.001$ . Kruskal-Wallis-Test as a statistical technique was used.

### 2.3. Research Hypothesis

It is hypothesized that the recognition that sensitivity might reduce conflicts among intergroup interactions and an intercultural competence indicator formed by means of definite communicative technologies. Sensitivity as the key factor in students’ communicative competence is reflected in the process of optimal strategy application for overcoming conflict and stressful situations.

## 3. RESULTS AND DISCUSSION OF THE PROBLEM

Due to the rapid development of communications and transport technologies, globalization has united people of different cultures, ethnicity, geography and religion in all aspects of modern human life. The presence of sensitivity to cultural differences is a critical ability to reduce ethnocentrism – a special mechanism of a person's social point of view. It determines one’s attitude to social reality phenomena through culture, traditions, and norms of one’s ethnic group and the level of competence in intercultural or multicultural interaction.

Intercultural sensitivity is referred to “a person's ability to develop emotions to understand and appreciate cultural differences, which contributes to effective behavior in intercultural communication” (Chen, 2010, p. 5). Successful intercultural adaptation is achieved by scientifically based organization and motivation of the individual, high-quality implementation of various forms of one’s life in the social environment in higher education (Gridunova, Novikova, Shlyakhta 2017, p. 140).

Relationships based on people's perception of each other, sensitivity, belong to interpersonal category (Zhukova, 2009; Belousova, Mikhylova, 2022). The qualitative component of interpersonal and intergroup relations is referred to a set of certain psychological conditions. The development of a linguistic personality should occur only in the process of interaction between communication participants (Eckland, Leyro, Mendes, 2019). Language and culture are the basic concepts of humanitarian knowledge. The language

collective and the individual are carriers of culture in the language (Lekareva, Mikhaylova, 2020).

Today, there is not only the development of intercultural relations, but also a rapid growth of local ethnic conflicts. The main reasons for ethnic conflicts are considered to be an extremely “low level of culture of interethnic communication and personal identification in a multicultural society” (Mikhailova, Kokodey, 2022, p. 34), as well as psychological barriers in terms of interaction with representatives of other cultures (Costa, McCrae, 2008).

A real goal of education is a spiritual and moral person upbringing through subjects, among which the humanitarian ones occupy a leading place (Eckland, Leyro, Mendes, 2019). A spiritual person has stable guidelines that are controlled by one’s activity in any cultural sphere.

As an integral characteristic of a person, intercultural competence is a system of multicultural knowledge, skills, interests, values in the process of interaction in an ethnocultural society.

Personal factors of intercultural competence, we consider personality traits associated with manifestation and development of intercultural competence, namely, intercultural sensitivity, which affects the constructiveness of interaction in an ethnocultural space and is closely related to ethnic identity.

The main indicators of intercultural sensitivity are: the ability to notice cultural differences (openness, ability to recognize cultural differences); conscientiousness (conscious attitude to the process of interaction, analysis of intercultural situations, conflicts, stereotypes); the ability to develop emotions to understand cultural differences (correct behavior in intercultural communication) (Mikhailova, 2022).

We conducted a diagnostic study at Sevastopol State University in 2020–2022. The sample was presented by first year students of City Development Institute.

As part of the study, a control stage of experimental work was organized, including diagnostic methods (Bennett, 1986). Experimental work was carried out using tests-subjective assessment of interpersonal relationships and the methodology of S. V. Dukhnovsky. The main indicators of SAIR (Subjective Assessment of Interpersonal Relationships) methodology are tension, conflict, alienation, and aggression in interpersonal relationships (Dukhnovsky, 2006; Dukhnovsky, 2010).

The following indicators of disharmony in interpersonal relations are: tension, conflict, stress and aggressiveness between people. The technique was implemented in group and individual versions and has four scales and forty questions. It was found that conflict in relations was 55%, alienation – 45%, tension – 50%.

In relationships, each respondent was oriented by one's own interests and tried to impose one's own decision. Aggression in interaction is medium, which was expressed by the desire to take a position "on an equal footing". Respondents were characterized by the following qualities: sincerity, tact and friendliness – 70%

At the initial stage, the indicators of intercultural competence formation had very low results: cooperation – only 34%, intercultural sensitivity – 23%.

The experimental group was trained under conditions of professional training at the university on the basis of educational programs as part of an elective. Forms of education: practical lessons, scientific conferences, forums, research circles, electives. Teaching methods are interactive technologies, training sessions, solving engineering inventive problems. In the context of intercultural interaction in a multicultural educational space, we used the following methods and means: democratic dialogue; a positive example; creation of problem situations, situations of success; analysis of conflicts, styles of behavior, decision-making; competition; methods of collective creative deeds, traditions, rituals and symbols.

Training in the control group was carried out in the traditional way.

The following results at the final stage are: conflict – 25%, alienation – 15%, tension in relations – 20%, aggression in relations – 10%, intercultural sensitivity – 78%, cooperation 90%, which reflects the effectiveness of the implemented communication technologies in the process of foreign language education. The values of the initial and final diagnostics are shown in fig. one.

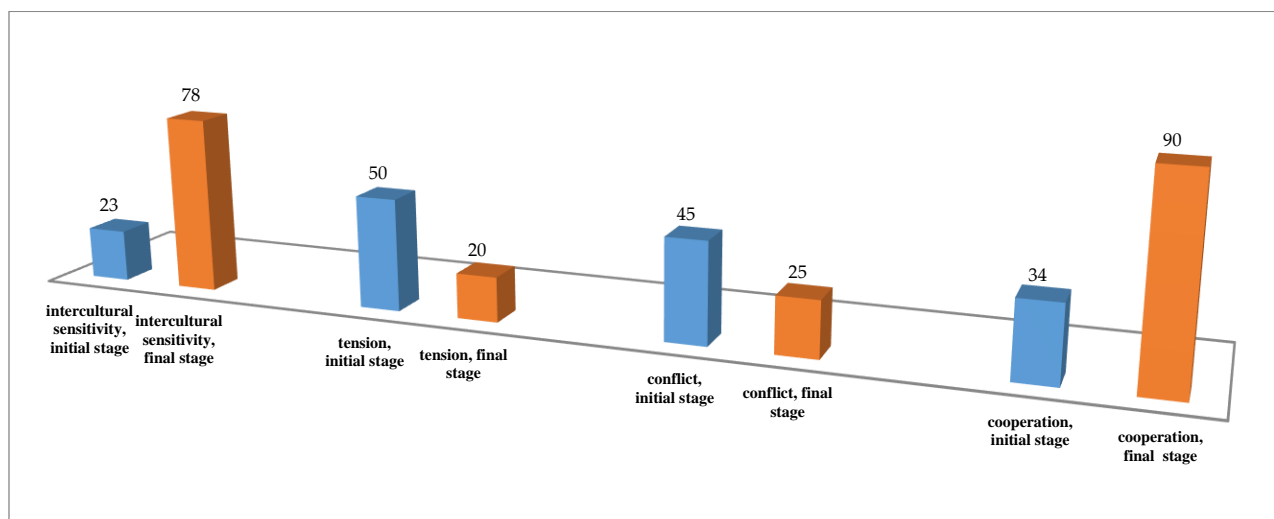


Fig. 1. Indicators of intercultural competence, %

Intercultural sensitivity is a process of development in which an individual is able to transform from an ethnocentric stage to an ethnorelative one (ethnocentric means a tendency



to respond to events from the point of view of one's own culture). In total, the transformation process includes six stages:

- ⊙ the stage of denying the presence of cultural differences;
- ⊙ defensive stage, when a person tries to protect one's own worldviews, faced with a perceived threat;
- ⊙ stage of minimization: people protect their core values by hiding differences under the cultural similarity cover;
- ⊙ stages of acceptance: a person accepts cultural differences, both at a cognitive and behavioral level;
- ⊙ the stage of adaptation involves the development of sensitive and empathic skills in order to adapt to cultural differences and move to a bicultural or multicultural level;
- ⊙ ethno-relative stage, integration, when people are able to establish an ethno-relative identity and accept cultural differences (Bennett, 1986).

The ethno-relative stage characterizes one of development when a person no longer regards one's own culture as the center from which others are to be considered. It is a state of mind in which the traditions of another people are respected, compared and contrasted according to the values and points of view of involved cultural differences.

In order to form intercultural competence, communicative learning technologies were used. Socio-psychological training was implemented to develop communication skills (Osipova, Chumenko, 2007).

The technology of communicative learning in the context of the interaction of different cultures representatives was a learning based on communication. The main directions were the teaching of foreign language communication through communication and the development of a foreign language culture.

The conceptual provisions were:

- a foreign language is both a goal and a means of learning (Cardona, Rico, Sarmiento, 2015).
- language is a means of communication, socialization and familiarization with cultural values.

The main participants in the process of interaction in foreign language education were the student and the teacher; relations were based on cooperation and equal partnership.

⊙ The principles of constructing the content of teaching communication (including foreign language) were:

- ⊙ speech orientation (language learning through communication);

⊙ functionality (speech activity includes lexical, phonetic and grammatical direction and is a system of skills necessary to solve communicative tasks depending on the situation of communication). The study of new material occurs only in activity;

⊙ situationality (role-based organization of learning), when the organization of material based on communication situations is a significant aspect;

⊙ novelty in everything: new material, environment, form of occupation, means, etc.;

⊙ personal orientation of communication: taking into account personal characteristics to create communicative motivation, which can ensure the purposefulness of communication, form relationships, etc.;

⊙ interpersonal and group interaction: active communication with each other;

⊙ modeling of the educational process. The content of the language should not be topics, but problems.

⊙ features of the applied communication methods:

⊙ the learning process is aimed at the use of language skills in communication;

⊙ overcoming the “language barrier”;

⊙ 70% of the lesson is devoted to speaking practice on professional topics;

⊙ the stages: engagement, study and activation.

⊙ the “involvement” stage implies the inclusion of students in the learning process. At the “study stage”, the student masters new vocabulary and grammar. “Activation” of knowledge includes performing various exercises to consolidate the material, discussing the topic being studied;

⊙ overcoming language and psychological barriers.

In the context of interaction in an ethnocultural educational space, the following methods and means were used: a positive example; democratic dialogue; analysis of conflicts (Harper, 2020), creation of problem situations, situations of success; rituals, traditions and symbols, styles of behavior, decision-making; competition; methods of collective creative affairs. A foreign language has great potential and is able to contribute to the development of a person as an individual (Zheng, 2015; Borello, Luise, Pederzoli, Tardi, 2016; Li, Dong, 2021).

#### 4. CONCLUSION

Due to public life spheres humanization, a personality development capable of spiritual and moral self-determination, a person who is ready to enter dialogical relations with people from other cultures and possessing sensitive and empathic skills, becomes a key task of the educational process. As part of the experiment, in order to determine the main indicators of

intercultural sensitivity, a diagnostic study was conducted on the basis of Sevastopol State University. For the formation of sensitivity as a main indicator of intercultural competence, communicative learning technologies were used, which showed high efficiency at the final stage of our experimental work.

As a criterion for this study's assumption reliability, the author considers statistically significant correlations between the proposed methodology success and those aspects of students' learning activities that are associated with their self control, and academic success.

The main hypothesis of our study is the assumption that sensitivity as intercultural competence indicator can be developed by means of communicative learning technologies such as socio-psychological training. Sensitivity is a the key factor in students' communicative competence. It is reflected in the process of optimal strategy application for overcoming conflict and stressful situations that's why selfcontrol, stress and aggressiveness between people should be taken into consideration in the process of communication in the conditions of ethnocultural space. Relationships based on people's perception of each other, sensitivity, belong to interpersonal category.

The experiment showed that training under conditions of professional training at the university on the basis of educational programs as part of an elective would provide an increase of indicators of students' intercultural competence. It could be achieved by means of the following forms of education: practical lesson, scientific conference, forum, research circle, elective ones. In the context of intercultural interaction in a multicultural educational space, an educator should use the following methods and means: democratic dialogue; a positive example; creation of problem situations, situations of success; analysis of conflicts, styles of behavior, decision-making; competition; methods of collective creative deeds, traditions, rituals and symbols.

In general, as the study has demonstrated, higher education could solve an important problem in the period of local ethnic conflicts growth: the development of the individuality with moral indicators for the dialogue of cultures, i.e., for mutual understanding of peoples. Since intercultural sensitivity is only one of the aspects of the competence of intercultural communication, the prospect of further research is the study of intercultural awareness and effectiveness in the context of multicultural communication.

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### **Ethics Committee Decisions**

Ethics committee approval is not required for this study

### **Ethics Committee Decisions**

If the studies submitted to our journal include research results that require an ethics committee decision, the ethics committee decision information (committee name, date and issue number etc.) should be stated in the method section of the study and also at the end of the article.

### **Conflict Statement**

The authors have no conflict of interest regarding the research, authorship and publication of this article.

### **Publication Ethics Statement**

All the rules specified in the "Higher Education Institutions Scientific Research and Publication Ethics Directive" have been complied with in the whole process from the planning of this article to its implementation, from data collection to data analysis. None of the actions specified under the title of "Actions Contrary to Scientific Research and Publication Ethics", which is the second part of the directive, were not carried out. During the writing process of this research, scientific, ethical and citation rules were followed; No falsification was made on the collected data. This work has not been submitted for evaluation to any other academic publication medium.