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EDUvision 2022

»Novi izzivi današnjega časa – priložnosti za vključevanje inovativnih rešitev v izobraževanje 21. stoletja«

23.-25. november 2022

Organizator

EDUvision, Stanislav Jurjevčič s.p.

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PREDGOVOR

"Povej mi in bom pozabil. Nauči me in se bom spomnil.
Vključi me in bom znal."
Benjamin Franklin

Nove generacije otrok v pouku in ustaljenem načinu poučevanja ne najdejo več smisla, takorekoč nas silijo k spremembi zdajšnjega načina poučevanja in iskanju novih učnih pristopov. Ravno s tem razlogom je naslov mednarodne znanstvene konference EDUvision 2022 »**Izzivi današnjega časa – priložnosti za vključevanje inovativnih rešitev v izobraževanje 21. stoletja**«.

V zborniku so predstavljene raziskave, ugotovitve in bogate izkušnje pedagoških delavcev, njihovi inovativni pristopi k poučevanju ter metode za spodbujanje motivacije za učenje in razvijanje mehkih veščin.

Znotraj tematskih sklopov boste v prispevkih našli odgovore na naslednja vprašanja:

1. Kako učinkovito poučevati zdajšnje generacije in na kakšne načine objektivno vrednotiti znanje?
2. Kako sodelovanje v projektih vpliva na vaš proces poučevanja in osebni razvoj?
3. Na kakšen način lahko razvijamo mehke veščine? Kako izboljšati komunikacijo? Kašno vlogo ima čuječnost v izobraževanju? Kako lahko premagamo stres pri učiteljih in učencih? Kako lahko zmanjšamo anksioznost pri učencih?

Avtorji so v polnosti izkazali ustvarjalnost in inovativnost in v številnih prispevkih predstavili primere in učinkovite rešitve poučevanja in vrednotenja znanja in tako obogatili nabor rešitev, kako postopati pri poučevanju tukaj in zdaj. V času, v katerem živimo, je potrebno na novo opredeliti in prevrednotiti učiteljsko vlogo. Učitelj mora znati najprej sebe psihično prilagoditi in pripraviti na dane razmere, potem pa najti stik z učenci, se jim približati skozi dobro komunikacijo, odprtostjo, pripravljenostjo na sodelovanje in sprejemanjem njihove perspektive in pogleda.

V zborniku je zbranih **124 znanstvenih in strokovnih prispevkov** ter **povzetki predstavitev na dveh okroglih mizah**: Integrativni pristop k poučevanju in razvoju spretnosti; Ustvarjanje povezav: k transnacionalnemu poučevanju.

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Intercultural Communication in Multicultural Environment – Developing Intercultural Competences among Students' Future Teachers

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Abstract

Communication and society are woven into every component of its being. They are in such a relationship that they constantly condition each other and establish the closest mutuality. Society, in that sense, should achieve adequate communication both with itself and with others, because this is the basic reason for civilizational progress. Putting communication in relation to all constituent parts of the community, the question of where to start arises: "Where should one start?", "Where is the beginning?". From the family and the school as social formations and cells of the wider community, on the one hand, and culture in the broadest sense, on the other hand. Intercultural communications are an integral part of people's everyday life. As a result of the increasingly diverse world we live in, it is very useful to communicate. Connecting with people from different cultures that are different from our own can help us create better communities, tolerance and reduce conflict at all levels.

Keywords: Communication, integration, intercultural competences, multiculturalism, socity.

1. Introduction

In this paper we will analyze what is communication and what is culture? What are multicultural societies and why do we need intercultural communication and intercultural competences?

2. What is communication?

Communication is a word with a rich history. Etymologically, it comes from the Latin language (communication) and means communication, communication, connection, announcement. Communication is an important category of existence and represents a "journey" to oneself and to the world. It connects and unites. Communication is an exchange of experiences - from opinion to activity. As a process and interaction, it establishes a new scale of values. Communication is inevitable when a person develops his abilities and when he creates intellectual, scientific, moral and artistic values, and when he achieves cooperation and conflict with society. The meaning of communication will never die out and will exist as long as the human race exists. Communication is a basic assumption for human existence. Both from a phylogenetic and an ontogenetic point of view, the being of man cannot be imagined without his specific ability to communicate. Man regulates his behavior not only by innate needs, but also by certain principles. Speech is developing. Joint work encourages the need for mutual communication, which is satisfied by the formation of speech as a means of communication. In other words, man from a biological being becomes a biosocial person with specific

characteristics of mental life and behavior. Hence the undeniable fact that man needs emotional contact with other people since his birth.

The communication mechanism, basic in the development of the personality, drives the process of adopting values and value orientations and traditions of a social community, in that place, there and then, of its culture, but also the culture of others. Human communicative nature comes to the fore especially in the realization of culture as a lifestyle and mental developments in it. Communication drives the processes of individualization and socialization.

Pictures 1, 2

"Every cultural pattern and every act of social behavior involves communication either in explicit or implicit form."

The process of communication has a special meaning for every community that is aimed at survival, development and prosperity, because the communication act is a way to express the defined identity and created authority. Here, every individual who is part of the community has the opportunity to make the right choice of the coordinates that lead to the path of success.

2.1 Barriers to communication

There are many different forms of barriers that slow down the communication process (situational, thought, motivational, informational).

Barriers are factors that hinder or interrupt continuous communication. They block, distort and lead to change of information. Barriers include: non- assertive behavior, task-preoccupation, anger or frustration, personal biases, lack of trust, inappropriate priorities, organizational structure, distractions, "tunnel vision", interruptions, rank differences.

Most often, barriers are divided into two groups: external and internal.

- Externalities such as differences in perception and language, time distance, lack of time, information, cultural differences cannot be changed, but communicators adapt to them.
- Internal barriers, on the other hand, refer to the complexity of the message, "bad listening" or "non-listening", the choice of medium for the transmission of the messages, different language vocabulary of the communicators, and we can influence them, that is, change them.

The most commonly used measures to overcome barriers are: using feedback, simplifying the language, active listening, controlling emotions, observing non-verbal signs.

Pictures 3, 4

3. What is culture?

Culture: n. the sum total of ways of living built up by a group of human beings, which is transmitted from one generation to the next." (Macquarie Dictionary).

Culture is communication and communication is culture. People cannot act or interact at all in any meaningful way except through the medium of culture." (Edward T.Hall, The Silent Language, 1966). **Culture** is **the collective programming of the mind** which distinguishes the members of one category of people from another.

Culture is one of the fundamental areas of social life and an immanent factor of the identity and development of every country. At the same time, it is an extremely specific and heterogeneous sphere consisting of all material and spiritual values created as a result of the thought process and human intervention in nature and society. Culture has an aesthetic, moral, social, spiritual and philosophical dimension. It is the subject of interest and research of a large number of scientific disciplines such as sociology, anthropology, philosophy, ethics, aesthetics, etc. The term culture comes from the Latin word culture. The original meaning of this term referred to the cultivation or rearing of crops and animals. During the sixteenth century, from the sphere of agriculture, the sense of the original meaning of this term gradually began to be transferred to the process of human development, more precisely - to the cultivation of the spirit. It is likely that there are almost as many definitions of culture as there are theorists dealing with the problems of culture and the definition of this term. There is a whole spectrum of meanings of the term culture that refer to different spheres and treat different aspects of human life. Culture is contained and articulated at different levels. At the so-called basic level, it is contained in language, including its syntax, grammar and vocabulary, and therefore, not coincidentally, we say that a society that shares a common language shares at least some common traits. Culture is contained in art, music, oral traditions, written literature, moral values, and ideals of sublimity. It is also contained in the rules and norms of some basic activities and social relations, such as where, how and with whom we hang out, how we rejoice, how we experience and mourn death, how we treat our loved ones, parents, children, neighbors, and as with the unknown. Culture shapes and structures moral values, the content of human life and all kinds of emotions associated with them.

3.1 Cultural differences

An additional reason for creating tension, not infrequently conflicting situations in society, is the existence of differences and even complete divergence in the behavior of different social groups within the same culture. In this case, we locate the tension or conflict not between the individual and society, but between different social groups or different cultures. We have

already established that people differ according to their secondary nature, that is, the socialized development of innate potentials and that the development of these potentials is conditioned by certain cultural patterns - modeled in accordance with different cultural experiences.

To be human means to share the common belonging to the species Homo sapiens, but, at the same time, to be a member of a special culture. The common characteristics of man are as significant as the differences, given that they are in a mutual and constant interactive coupling and dialectical connection. If we really want to discover what makes a person a person, we can do so only if we see what people are like, and people, above all else, are different. Only by understanding that diversity—its extent, its nature, its basis, and its consequences—will we be able to construct a notion of human nature that contains both substance and truth. In this way, while recognizing both the universality of man and his particularity, we accept and respect the obligation to respect both what is common and what is different. Respecting the right to be different from all those who in some way do not belong to the socially and culturally dominant group in a society - such as people with special needs, homosexuals, immigrants, indigenous people, etc. – represents one of the basic principles of modern democracies. That is why one of the most current topics in the contemporary political discourse is inevitably related to the policies of recognition and the question to what extent and in what form the requirements for respecting cultural differences should be recognized. The role of cultural differences is of vital importance for the process of social integration, on the successful implementation of which depends the stability and even the survival of the state. They represent a real determinant in determining the direction of this process. Depending on the way they will be articulated and treated by the state, cultural differences can become a factor of integration, or turn into a factor of disintegration. Hence, the role of cultural differences in the process of social integration has grown into one of the central world topics in recent decades. To preserve cultural diversification, and at the same time, not to destroy or question social integration.

4. Multicultural society's

Cornel du Toit explains that multiculturalism is much more than an expression of cultural diversity and that this concept also applies to communication. He says that "for multiculturalism to succeed and to stimulate peaceful coexistence, substantial communication is a prerequisite. One of the main causes of communication problems is different values and beliefs. Conflicts in a multicultural society are often caused by differences in value orientation.

Since cultures differ from each other, people's communication and behavior practices will inevitably vary as a result of their different perceptions of the world. Accordingly, intercultural communications is defined as the study of communication between people whose cultural perceptions and systems of symbolism are specific enough to modify their communication. Precisely because of cultural differences in contacts, the probability of misunderstanding and disagreement is high. Effective intercultural dialogue in a multicultural society implies that the differences between different groups are not overshadowed, but the existence of productive diversity is motivated. Such diversity is developed and stimulated through continuous intercultural interaction. However, the very existence of the multicultural community, as the coexistence of different cultures, does not necessarily imply productive intercultural communication. Such communication exists only when different cultures spread their influence among themselves, that is, when there is a diffusion of cultural elements and styles. In that sense, multiculturalism represents a living space for intercultural communication, especially in multinational countries. If, on the other hand, such intercultural communication does not occur, the multicultural community does not exceed the state of simple coexistence. Then tensions can

arise between different cultures, instead of creating a common cultural pattern for the creative integration of all parts of society.

The problems regarding effective communication in multicultural societies occur due to:

- Different values and beliefs (since cultures differ from each other, people's communication and behavior practices will inevitably vary as a result of their different perceptions of the world)
- Different perceptions of the world (many people perceive the world around them through the eyes of a single culture, surrounded by people with similar views).

Cultural differences the greater the variation in cultural differences, the greater the likelihood of misunderstandings in intercultural communications. In some cases, the message may be interpreted in a different way than intended.

Sheng lists **seven components in the practice of multicultural relations in communication**:

4.1 Interdependence

Multicultural relations recognize cultural audiences as individuals who can influence society, but society can influence them.

4.2 Cultural sensitivity

Multicultural relations perceive and recognize the cultural dimensions or matrices that may influence the perceptions, attitudes and behavior of the environment.

4.3 Value diversity

Multicultural relationships acknowledge and respect the different perspectives that might arise from different cultural backgrounds.

4.4 Symmetrical communication

Multicultural relationships should be served by open and two-way communication techniques, in order to establish long-term connection and mutual understanding between different cultures.

4.5 Conflict resolution

One way in which multicultural relations promote and maintain positive connections between society and cultural distinctiveness is through negotiation and compromise as a way to resolve conflict.

4.6 Intercultural communication

It is an interaction in which "all participants see themselves as different on many levels, such as origin, language or culture in general.

Intercultural communications is considered a relatively new concept. They are mentioned for the first time in the work "Silent Language" by Edward Hall, so he is considered the founder of intercultural communication as a social discipline. The basic concept described in this publication is that culture is communication.

Intercultural communications is a result of the increasingly different world we live in and it is very useful, because communicating and connecting with people from different cultures that are different from ours can help us create better communities, tolerance and reduce conflicts at all levels. Unification is impossible without communication. Communication is a complex process that requires those participating in it to understand the perspective, attitudes and viewpoints of others who have different perceptions and experiences in relation to the interaction.

Sometimes, intercultural communication makes us aware of our ethnocentrism, that is, the tendency to think that our culture is superior to other cultures. "This means that we subconsciously assume that the way we do things is the only way.

Intercultural communication is not an end goal, but an instrument for democratic culture and social harmony. Individuals who have had the experience of participating in intercultural dialogue acquire a holistic personal development that enables them to communicate effectively in a multicultural environment.

At the societal level, consistent intercultural communications between different groups encourage productive cultural exchange, peaceful coexistence, social integration and a culture of tolerance. In this way, people become more sensitive to cultural differences and are seen in a positive way.

At the institutional level, intercultural communications represent a cornerstone for building social integration and for maximum institutional effectiveness.

Communication does not occur in isolation and it includes an organized functional system, such as the immediate in which the interaction takes place and the physical and social factors that surround the communicators. Most communication contains some intent, but it may be explicit or implied by context. Although it can be considered very effective to start a communication specific intentions, individuals should be aware of the unintended messages being communicated to the audience.

On the other hand, it could not be considered that the knowledge of intercultural communication would fully influence the termination of open intercultural conflicts, but these questions emphasize the need to know more about other cultures and groups than only about one's own. In the end, it is the people, not the states, who negotiate and sign peace agreements.

The goal of intercultural communication is to transform certain differences and cultural diversity into positive factors for the development of society as a whole.

4.7 Intercultural competences

Intercultural communication skills are not something we always possess, but rather something that is learned through consistent and continuous efforts. Knowledge, motivation and skills are something that several theorists point to. However, it is also pointed out that the possession of these skills does not necessarily mean competent communication. On the other hand, such skills strengthen individuals' power to adapt to different communication contexts, which in turn creates an impression of competence. Wiseman elaborates skills as follows:

- ♣ Knowledge refers to our awareness or understanding of the necessary information and actions to be interculturally competent;
- ♣ Motivation refers to a set of feelings, intentions, needs, and drives related to the expectation or current involvement in intercultural communications and

- ♣ Skills refer to the essential behavior that is considered effective and appropriate in the communication context.

The element of knowledge includes but is not limited to cultural aspects, such as norms, rules of communication and language, and this allows a better understanding of the behavior of others in intercultural communication. Second, the element of motivation includes negative and positive perception, i.e. anxiety, perceived social distance, attractiveness, ethnocentrism, prejudices towards others with different cultural origins. Finally, the skills element includes behaviors that reflect the ability to communicate in an adaptive, flexible and supportive manner. These three elements are intertwined and if one of them is missing it will have an impact on intercultural communication skills.

4.7.1 Barriers in intercultural communications

Communication with individuals from different cultural backgrounds can come to a standstill or be affected by certain barriers. There are several possible barriers, and according to Samovar and Porter, they are the following:

- ♣ Looking for similarities,
- ♣ Reducing uncertainty,
- ♣ Withdrawal,
- ♣ Stereotypes,
- ♣ Prejudice,
- ♣ Racism and
- ♣ Ethnocentrism.

5. Conclusion – What can we do?

Pointed out that the possession of intercultural skills does not necessarily mean competent communication. On the other hand, such skills strengthen individuals power to adapt to different communication contexts, which in turn creates an impression of competence. As a teacher`s we must be an example for others. Think about what you expect from people. Much goodwill is created when we start to think about what others need, like or value and then try to adjust ourselves to those expectations. Sometimes respecting our differences is the best way to build common ground! The goal of intercultural communication is to transform certain differences and cultural diversity into positive factors for the development of society as a whole.

6. Literature

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