Making Students Aware of the Universal Human Values
The Spiritual Basis of Their Readiness for Constructive Intercultural Communication

Nadiia KICHUK
Antonina KICHUK
Ismail State University of Humanities
(Ukraine)

Present-day realities are characterized by the intensification of the globalization process, which brings to the fore the significance not only and not so much of the internationalization of interpersonal relations, but also the importance of intercultural dialog between countries.

At the same time, the first experience of successful social interaction comes as a result of self-identification in a multi-ethnic society. Such, for example, is the Ukrainian Bessarabia - the South-Western region of Odessa region, which is better known as Budzhak [1]. Scientists consider it legitimate to see in a multi-ethnic region the interaction of such identities: ethnic, supra-ethnic, national. Thus, if we rest on the basic characteristic, then we are talking about the context of the ethnic group in the first case, and in the second, about the resources of interaction of ethnic groups of the region; the national identity presupposes the interaction of different ethnoses of the region within the framework of the state social and political structure. At the same time, it is believed that it is national traditions that form the core of the system of ethnic values of the individual in any age period of life [2].

It should be emphasized that, in recent years, scientists have been sufficiently active in a scientific discourse (T. Dutkevych, O. Hurova, A. Sadokhyn) that belongs to a phenomenon of "European identity". Meanwhile, a unified approach to the content of this design has not yet been developed, which is largely due to the significant differences that are observed in the interpretation by representatives of the humanities and social sciences. In addition, the very concept of "identity" remains debatable.

The analysis of the literature in this regard allows to make some generalizations. Firstly, there are two dominant approaches to the scientific understanding of identity: as a basic, internal characteristic of a person, such as that preserved throughout life; identity acts as a situational personal characteristic, conditioned by a given social context. Secondly, the overwhelming majority of scientists tend to conclude that the originality of identity is connected, on the one hand, with the proximity to the concepts of similarity, integrity, conformity to themselves in different life periods, with overcoming the personal crisis state in the process of identity development, on the other hand, it is expedient to understand that personality is characterized by both social and personal identity, and this allows us to speak about the phenomenon of *I-identity* (L. Dolynska, E. Kulysh, B. Sheffer, B. Schleder). Thirdly, identity as a personal quality in a person's life performs the semantic defining socialist, adaptive functions.

Considering the above, as well as the intensification of European integration processes, the scientific interest in the phenomenology of European identity is increasing. In our understanding, it is about a special dynamic system, which is formed because of the activities of the individual and allows her to realize her belonging to the European community, accepting European values. The fact that individuals recognize their European identity already has a

positive influence on its value-meaning sphere. In this regard, in our view, reliance on national cultural priorities and the imperative of universal human values is of fundamental importance.

In these circumstances, ethnic identification of the individual is becoming more problematic, especially in the youth age. And this is due, on the one hand, to the sensitivity of this period to openness to all channels of communicative activity, for the vital activity of the person is not burdened with stereotypes; on the other hand, it is a predisposition (due to lack of life experience and increased expressiveness) to ethnic dislike and egocentric isolation under the influence of increasing migration processes in modern society.

This increases the importance of higher education as a factor of socialization of students, as well as the role of the university educational process in the personal and professional development and especially that of the future teacher of the younger generation, a carrier of the values of multiculturalism.

Meanwhile, researchers of the problem of the formation of a sense of identity among modern youth state the existence of a wide range of contradictions and insufficiently constructive approaches to their resolution, which developed in the educational practice of bringing together the "historical code of the nation" [3]. In search of a more efficient use of resources in a more specifically designated way in higher education, the potential of such new forms of human knowledge as auto-pedagogy, dialogue-pedagogy, culture-pedagogy, computer-pedagogy, etc., has been actively realized recently.

In search of scientific approaches to solving the above-mentioned problems, modern researchers pay special attention to classical humanitarian knowledge (In particular, the philosophical vision of Hryhorii Skovoroda and classical teacher Vasyl Sukhomlynskyi, the progressive ideas of the nineteenth-century thinker Nicolae Balcescu and the bright teacher of the 20th century Ion K. Petrescu and many others).

Meanwhile, even the prevailing pedagogical systems (for example, the pedagogy of non-violence of Shalva Amonoshvili, the concept of dialogue of cultures of Volodymyr Bybler, empowerment - pedagogy of the C. Mellander) do not give a universally recognized answer to a key problem question: what should be considered as methodological guidelines for the ability of the modern young man to successfully intercultural interaction?

The study and analysis of the humanitarian knowledge that has developed in this respect allows us to assume that it is the inclusion of the individual in the universal values (i.e., goodness, mercy, compassion) that allows us to assert with the greatest degree of reliability the following: the person has a spiritual basis for his readiness for constructive intercultural communication.

We justify our research position with at least three circumstances. First, established by modern science by the truth that it is spirituality that forms the core of the individual. Secondly, the historical fact (Volodymyr Monomakh, later Yaroslav Mudryi, 11th century) – that the emphasis on the best patterns of relations between ethnoses is the most convincing example (for everyone and society as a whole), that tolerance is the cementing basis of the standard peacefulness, and the synthesis of universal, national and ethnocultural should be considered the vector of ethnopolitics. Thirdly, the experience of initiating the participation of student youth in international projects, which was tested by the best European practices, allowing the student to creatively rethink the historical "code of the nation"; it is about intercultural projects "Lingua", "Socrates", "Comenius", "Leonardo da Vinci", "Grundtving", "Peer to Peer", etc.

The psychological and pedagogical value of the above-mentioned research approach is seen mainly in the fact that it allows to form positive thinking among students.

Based on the principles of humanistic psychology (Carl Rogers, W. Allport, Abraham Maslow), in particular, on the recognition that any person is characterized by a certain degree of freedom from external determinations due to implicit meanings and values, modern researchers have established that a person's psychological readiness for social interaction manifests itself in attitudes towards constructive communication, in value-oriented orientation towards cooperation, in emotional acceptance and ability to regulate destructive psycho-emotional states not only his, but the first partners in this interaction [4].The experimental research conducted by us has established the importance of psycho-emotional health [5]; special psychological researches justified the role of tolerance – "the ability to live" in modern multicultural society [6].

In the above context, the resonant monograph by Maxwell Maltz, *The New Psycho-Cybernetics*, which analyzes the data on the formation of the I-concept by representatives of the modern youth community, draws attention (only the enrichment of the axiological sphere and spirituality of the individual lead to changes in the I-concept, cosmetic operations do not provide an automatic change of the "I-concept").

It is logical to consider a constructive approach, which allows, in particular, in the context of university education, to successfully prepare students for intercultural communication. In this connection, we note that our experience in practical-oriented activities convinces us of the advantages of a dialog approach.

One can agree with those researchers who see the pedagogical sense of dialog in the teaching of personality, namely, the deployment of communicative strategies that focus on the process of forming a "shared value", i.e., a strategy for finding similarities and a strategy for finding differences.

Note that the concept of dialogue developed by M. Bakhtin is the theoretical foundations of the dialogical approach and in its modern interpretation. The greatest attraction for university teachers is now focused on those didactic methods that are based on the ideas of design and game technologies, as well as on quests. As for the latter, the interest in this method is strengthened in the conditions of informatization of the higher school, which allows attracting students to perform creative tasks presented in electronic form. Thus, the student, fulfilling the task, applies not only knowledge and experience, but also communicates with all participants of the pedagogical quest-project. In this connection, it should be noted that in modern realities such local problems as "culture of dialog", "dialog competence" are actualized.

Thus, the emphasis on enriching the spiritual core, i.e. the spirituality of modern youth through its comprehension of the best patterns of world culture leads to real personal and professional self-enrichment, self-improvement, and self-development in the direction of competent intercultural communication. This kind of mechanism is at an imperative of universal values, i.e. goodness, mercy or compassion.

It is fundamentally important that universal values should be the basis of the I-concept, the image of the "own self" (of what the person's actions will be; what will be the interpretation of the actions of others; what are the expectations of the effectiveness of intercultural communication).

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