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The formation of theoretical thinking as a phenomenon of increasing the efficiency of the intercultural component in the context of the modern information society

La formación del pensamiento teórico como fenómeno de aumento de la eficiencia del componente intercultural en el contexto de la sociedad de la información moderna

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Abstract

The article analyzes the existing concepts of intercultural communication, considers approaches to the study of reflection to determine it as a mechanism for increasing the effectiveness of intercultural reflection communications.

Intercultural communication in the conditions of the information unity of mankind is based on the fact that, firstly, the communicative paradigm is being formed today in the conditions of the post-industrial and information society, in the context of which mass media and information and communication technologies represent the most important side of civilization. The article presents an aspect of the study, the initial hypothesis of which is the assumption that the effectiveness of communication is due to sanogenic reflection. The theoretical study of the problem showed that the following aspects of the study of reflection were determined in science and practice: reflection is studied in the aspect of studying the principles of organization and development of the human psyche, its highest form - self-knowledge.

Keywords: higher education, education system, computer technology, institutions of higher education, intercultural reflection, communications, cultural, ethnic stereotypes.

Resumen

El artículo analiza los conceptos existentes de comunicación intercultural, considera aproximaciones al estudio de la reflexión para determinarla como mecanismo para incrementar la eficacia de las comunicaciones interculturales de reflexión.

La comunicación intercultural en las condiciones de la unidad informativa de la humanidad se basa en el hecho de que, en primer lugar, el paradigma comunicativo se está formando hoy en las condiciones de la sociedad posindustrial y de la información, en cuyo contexto los medios de comunicación y la información y la comunicación Las tecnologías representan el lado más importante de la civilización. El artículo presenta un aspecto del estudio, cuya hipótesis inicial es el supuesto de que la eficacia de la comunicación se debe a la reflexión sanagénica. El estudio teórico del problema mostró que los siguientes aspectos del estudio de la reflexión fueron determinados en la ciencia y la práctica. La reflexión se estudia en el aspecto de estudiar los principios de organización y desarrollo de la psique humana, su forma más alta: el autoconocimiento.

Palabras clave: educación superior, sistema educativo, tecnología informática, instituciones de educación superior, reflexión intercultural, comunicación, cultura, estereotipos étnicos

1. Introduction

At present, the strengthening of migration processes in society, changing the cultural and historical environment, as a source of personality development, actualizes the manifestation of specific human properties, abilities associated with intercultural communication. In this context, the ability to reflect is of particular importance.

The relevance of the study of intercultural communication in the conditions of the information unity of mankind comes from the fact that, firstly, the communicative paradigm is being formed today in the conditions of the post-industrial and information society, in the context of which mass media and information and communication technologies

represent the most important aspect of civilization. In modern discussions of the transition to the information society, to the "knowledge society", an important place is occupied by anthropological attitudes: the search for meaning, morality and value (axiological and ethical); striving for knowledge. In all these settings, communication plays an important role, the world and society in the conditions of globalization and informatization are increasingly understood through the lens of communication. Secondly, the relevance of the formation of intercultural communication is determined by the fact that the "paradigm of the philosophy of consciousness" is being changed by communicative culture, and many social philosophers today speak of "linguistic change" (Chisholm, 1994).

The relevance of the problem of the topic under study is determined by its high significance for solving the most important issues of the realization of the personality in a multi-ethnic environment, on the one hand, and the insufficiency of theoretical, empirical and experimental research in this scientific field, on the other.

For this study, it was important to analyze the existing concepts of intercultural communication, consider approaches to the study of reflection for defining it as a mechanism for increasing the effectiveness of the reflection of intercultural communication.

Researchers of intercultural communication draw attention to the need to study this phenomenon in the context of the relationship between cognitive, affective and behavioral processes (Satoshi Ishii).

The content of the concept is determined by domestic researchers from the standpoint of adequate mutual understanding of the participants in a communicative act belonging to different national cultures, communication of people representing different cultures of Minaso, exchange of information between teachers of different linguistic cultures.

Interpersonal interaction between members of different cultural groups has been studied. Regarding this study, intercultural communication is considered as the interaction and acceptance of communicants - representatives of different cultures.

An aspect of the study is presented, the initial hypothesis of which is the assumption that the effectiveness of communication is due to sanogenic reflection.

A theoretical study of the problem showed that the following aspects of the study of reflection have been determined in science and practice:

- reflection is studied in the aspect of studying the principles of organization and development of the human psyche, its highest form - self-knowledge;
- the reflexivity of thinking, consciousness and personality is considered in psychological research in the context of the analysis of mediation and arbitrariness of

human activity and behavior, as a special way of a person's existence in society and his awareness of himself through relations to other people, to the world;

- the mechanisms of reflection are studied, reflection as a mechanism for the development of personality activity.

Reflection is studied as a factor in optimizing personality accentuations and increasing the effectiveness of its activities. Guided by the provisions of this study, it can be assumed that the development of reflection as a cognitive-personal mechanism that provides a conscious choice of behavioral programs contributes to an increase in the effectiveness of intercultural communication. Reflection has not been studied in this context (Cushner & Brennan, 2007).

The unconsciousness of the personality of internal determinants and mechanisms that actualize certain forms of response to what is happening can become significant.

an obstacle in the development of personality effective forms of relationships with others and ways of behavior. Awareness of emerging barriers and their overcoming or prevention in relations between communicants is a necessary condition for successful interaction. This is possible, according to our assumption, due to the development of optimal reflection of communicants - representatives of different ethnic groups (Davidman & Davidman, 1994).

Reflection performs the function of reducing uncertainty in the subject's choice of behavior programs, accompanying the process of managing his actions, taking into account the requirements of place and time. Stereotypical programs of behavior that have become ineffective give way to new programs of behavior. This approach in understanding reflection and its functions can be considered as a means of optimizing accentuated character traits that manifest themselves in ineffective stereotyped behavior programs. This study was carried out on the basis of system-activity methodology. The author considers activity as an explanatory principle and approach to the analysis of the studied phenomena of the psyche and as a means of correcting the nature of the individual.

An analysis of studies in the direction of interest to us led to the conclusion that reflection as a factor - a concept that means the cause of many personal changes, can also be considered in the context of increasing the effectiveness of intercultural communication, since reflection provides a conscious choice of behavior programs.

2. Literature review

Analysis of basic concepts, related to issues of formation of intercultural communication, given in works of N. Balytska, E.M. Vereshchagin, P.M. Donts, V.G. Kostomárova, etc. (Balytska, 2003). On modern research on intercultural communication was significantly influenced by the theory of the dialogue of cultures and theory of local cultures. The sociocultural aspect of the dialogue of cultures researched in the works of B.G. Ananieva and V.S. O. Zelikovska, and others (Zelikovska, 2010). Despite the high the level of

development of the theory of intercultural communication, the need is still felt in serious research. (Bacevich, 2007).

Intercultural communication is the exchange of information, feelings, and opinions of representatives of different cultures. The term "intercultural communication" appeared in the 1970s. 20th century, when the book "Culture as Communication" by E. Hall and D. Trager was published, in which the term "intercultural communication" was proposed for the first time, where the authors showed a close connection between culture and communication. (Trager & Hall, 1954).

The term "intercultural communication" in a narrow sense appeared in 1970 in the well-known work of J.I. Samovar and R. Porter "Communication between cultures", in which the definition of intercultural communication is given. (Samovar, Richard, Edwin & Roy., 2015).

Intercultural Communication: A Discursive Approach by Ron and Susan Scollon examines intercultural communication from the perspective of speech practices and cultures. The very concept of intercultural communication is explored. Theories of Western communication are explored by K. Berger, E. Hirsch, and G. Hofstede. (Hirsch, 2002). In the context of intercultural communication, the problems of globalization of culture and the interaction of civilizations are also considered (Han, Nelson & Wetter, 2014).

3. Aims

The purpose of this research is to substantiate the methodological foundations of intercultural communication as a complex social phenomenon; to investigate the history of domestic and foreign philosophical thought about the essence and significance of intercultural communication in modern conditions; to investigate the phenomenon of intercultural communication in the context of the interaction of man and culture, man and communication, the interaction of intercultural contacts, which are intensively optimized in the conditions of cultural globalization as a consequence for man and society.

4. Materials and methods

Research methods: theoretical: study and analysis of pedagogical, psychological, philosophical, sociological literature on the problem of research, legislative and regulatory documents; systematization, classification, terminological analysis, pedagogical modeling, retrospective analysis, generalization of existing pedagogical experience; empirical: pedagogical experiment; diagnostic methods (testing, conversation, observation, questioning, self-assessment, self-analysis, mutual assessment), professional activity motivation methodology, pedagogical interpretation of the research results.

5. Results

Determining the position of a new activity, a person chooses constructive meanings and means, based on which, he is aware of the previous activity. At the same time, it becomes difficult to go beyond the framework of one's own consciousness and activity.

Researchers pay attention to the fact that a reflexive exit is often caused by interruption of interaction due to a lack of understanding by the subjects of joint activity. If the partners do not understand, it becomes necessary to go beyond the subjective vision of the activity, comparing and correlating it with the content and opinions of the partner. The reflective position of the reflective one, with the representation and construction of a holistic meaning of the reflected activity, can rely both on separate morphological formations (each activity can be presented in terms of its goals, means and tools, knowledge that is used in it), and on their totality. The stage of system design is singled out as a special component of the reflection mechanism. And reflection, in his opinion, can be carried out in various ways. (Elphinstone, 2018).

The images that arise in the mind are holistic. For reflection, these images must be presented as a picture of reflective activity, the scheme of which is also must be defined. A holistic picture of reflective activity receives its conscious otherness. The scheme of reflexive meaning (mode of activity) exists directly in the space of consciousness and in its morphology. Objectification closes the reflexive process, and the results of the reflexive assimilation of activity can enter the sphere of thinking.

The considered main components (reflexive output; intentionality; primary categorization; construction of a system of reflexive means; schematization of the reflected content; objectification of the reflexive description) constitute the psychological mechanism of the reflexive process. Each component that can be purposefully formed is considered as a stage of psychological action. The realization of each stage as a conscious action and the special organization of the conditions for the implementation of the system of actions become a methodical form of teaching reflection.

Among the diverse pedagogical ways of developing reflection, the methods of active socio-psychological training attract attention. On the basis of a theoretical description of the psychological mechanism of reflection, it is possible to design such forms of learning that contribute to its manifestation as a learning principle, and can be directly the subject of purposeful formation, which is also relevant for this study.

Sanogenic, realistic thinking is an indicator of the ability to realize one's own expectations, which the subject ascribes to the partner, and which, in case of mismatch cause offense, make it possible to realize the unconscious.

One of the innovative learning technologies that provides high quality training of specialists and effective solution of professional problems is inclusion of computer intellectual support for students. It is based on a system of test tasks and pedagogical

situations that reveal the specifics of intercultural communication, reflecting the uncertainty in the interaction of representatives of different cultures, in combination with mastering the algorithm of personal, positive, sanogenic reflection in training.

The experimental work program was implemented on the basis of the following principles:

- humanism based on respect for the individual, his values, sovereignty and belonging to a particular culture;
- the complexity of methods and the activity approach, involving the use of methods to achieve the goal, taking into account the activity of the individual himself;
- unity of national consciousness and common human values.

At the heart of teaching the practice of sanogenic reflection, emotions are considered in the context of the affective result of the automatisms of thinking, the sequence of mental operations that occur in stressful situations. The effectiveness of reflection consists in stopping non-constructive actions, choosing optimal forms behaviors that ensure the success of the interaction. As a social space for the development of sanogenic reflection, a training space was defined in which interaction was based on active training methods, games and exercises, including the affective, cognitive and behavioral spheres of the individual in solving modeling situations and analyzing their own life experience of participants in intercultural communication, which was the basis intercultural communication in the context of the development of sanogenic reflection skills.

The method of autopsychanalysis of emerging experiences in situations of uncertainty of intercultural communication, the influence on the nature of the interaction of ethnic stereotypes and mental automatisms that cause negative emotions is the leading one.

High indicators of projection onto others appeared, certain programs of behavior, thinking, experiences, emotional states were assigned to the communication partner. The inclusion of reflection helped to stop ineffective actions, including mental behavior (patterns due to cultural, ethnic stereotypes), leading communicants to the uncertainty of situations, contributed to greater adaptability of representatives of different cultures to each other.

With this approach, emotion is considered as a reaction to the mismatch of behavior patterns. Negative experiences arise as a result of a mismatch between the real behavior of a partner and those expected programs that are formed in a certain culture of communicators.

6. Discussion

The essence of reflection training was aimed at expanding the consciousness of emotional mental operations, developing the skills of introspection of emotions, understanding the correspondence of the subject's expectations to the real behavior of the communication partner is experienced as a state of satisfaction; in cases of

inconsistency, stereotypes of mental behavior are included, leading to conflicts. Correspondence and discrepancy between real behavior and expectations is experienced by a person.

In the experimental part of the study, a sequence of stages in the training of sanogenic reflection was identified. During the first stage, the tasks of forming the reflective position of students were solved. The reflexive going beyond the limits of everyday consciousness allowed the participants experiment to track the cognitive, affective and behavioral stereotypes of representatives of different ethnic groups, to form an attitude towards awareness of ethnic stereotypes. At the same time, the method of verbal description of the emotional-behavioral patterns of the personality, corresponding to the situation, was widely used. Uncertainty (on the examples of videos, cases, including the manifestation and overcoming of the influence of cognitive and behavioral stereotypes of representatives of different ethnic groups. Let us illustrate with examples of reflection of a fragment of the plot about the peculiarities of relations between representatives of different nationalities. Tom is cheerful, laid-back, creative Brit. Maria is a serious, restrained, a little sad, somewhat detached from the world and deepened in her work as an interpreter, a girl.

Uncertainty in intercultural communication manifested itself at the first meeting:

Tom - open, smiling, prefers a cheerful cap and socks of different colors; Maria looks irritated and indignant at the merriment of the Englishman, from whom she, all over apparently expected restraint.

In my opinion, the translator thought that the British were serious and cold people. But it turned out that Tom was the complete opposite, and in behavior, he should have been more American.

The analysis of the reviewed situations of communicative uncertainty and their resolution was combined with an appeal to the participants' own experience in experimental work: "Fortunately, in my personal life there was no such bitter experience. I had both business and personal relationships with foreigners" (Giroux, 1994).

Business relations were with interns from Germany. Students came to us from Augsburg and Görlitz. At the beginning of my acquaintance, I expected that the Germans are punctual, cold people who plan and carry out their business. After a month of communication, my expectations were not met. They turned out to be by no means punctual, one of them planned his days like a real German, but he did not always manage to realize plan. For them, as for us, the manifestation of friendliness turned out to be characteristic, despite our expectation of their excessive restraint (Gollnik & Chinn, 1990). I have friends from both China and South Korea. Before meeting the Chinese, I expected distrust on their part and a distant attitude. But the girls were friendly and easy-going.

I practically did not know the culture of Koreans, before communicating with them there were no certain expectations, therefore, interacting with them, I learned the peculiarities of their behavior.

In general, we can conclude that communicators, as a rule, have expectations based on certain stereotypes of perception of the behavior of representatives other cultures. For example, my friends from Germany also talked about their expectations, that we are not punctual, irresponsible. But their expectations are also not justified.

Thus, at the first stage, the object of self-observation and reflection was the semantic attitudes that determine, for the most part, the direction, dynamics and course of behavior. Outwardly, semantic attitudes are manifested in the general subjective coloring of actions that are part of the activity, in the pattern of behavior. Observation of manifestations of restraint and expression, activity and isolation, characterizing certain behavioral reactions, as the study showed, often depend on cultural stereotypes. (Klafegn, 2017). The shift in values, the rejection of negative stereotypes of behavior is mediated by the inclusion of reflection. Reflection as a conscious activity that takes place at the highest level of a person's mental activity, the level of objectification, is able to take his behavior beyond the limits of dynamic formations that have become pathogenic, to change the stereotypes of thinking as a program of pathogenic thinking, to rebuild mental behavior that contributes to the emergence and consolidation of protective forms of behavior.

Awareness of the inefficiency of forms of behavior, their inconsistency with the reality of activity contributes to the actualization of the need for self-development, to achieve that is possible only at the level of objectification: this determines the situation. Detection of social, cultural, ethnic stereotypes that promote acceptance ineffective decisions, thanks to reflection, leads to the realization of their inconsistency with the requirements of the changed reality.

Special techniques aimed at objectifying values, social and cultural stereotypes (autopsychoanalysis in the form of working with a diary, group reflection, socio-psychological games and specially created situations) acted as methods and techniques at the stage of teaching sanogenic reflection. Here is a fragment of diary entries:

"... My expectations regarding the punctuality and responsibility of students from Germany were not justified: students allowed late classes, did not always complete assignments in a timely manner (Davies, Fidler & Gorbis, 2020).

Tracking target settings with the help of reflection, awareness of the influence of cultural stereotypes, their negative impact on the behavioral programs of the individual, with the help of sanogenic reflection, they contribute to stopping protective forms of behavior as ineffective, actualizing the emergence of new attitudes and behavioral reactions that are adequate to the situation.

During the experiment, it was important to focus on the diversity of behavior patterns of representatives of different nationalities, the formation of which is influenced by cultural, ethnic stereotypes.

During the second stage of experimental work, the participants of the training mastered the technology of reflection on mental automatisms that cause negative feelings of resentment, guilt and fear of failure (Filmer & Herbig, 2018). Autopschoanalysis of cultural stereotypes as the basis for building unrealistic expectations about behavior others, on the basis of a certain algorithm, made it possible to transform pathogenic mental habits into the habit of thinking and being tolerant of the diversity of national manifestations (ideological positions, feelings and behavior). Based on the disclosure of the mechanisms and constructive orientation of sanogenic reflection, contributing to personal growth and professional development, a need is formed to master this type of reflection, its technology and practice. To do this, it was necessary to rely on the age characteristics of students, their needs, existing life experience in intercultural communication (Khomich, 2014).

The method of verbal description of the emotional-behavioral patterns of personality, corresponding to a particular situation, was widely used by cognitive and behavioral stereotypes.

The choice of a reflexive strategy in the proposed specific situation, protective or constructive sanogenic reflection, led to a change in attitude to the experiences of negative emotions and a real change in the behavior of the participants in the experimental group.

In the course of teaching sanogenic reflection, it was important to show the relationship of emotional-behavioral reactions at the subject-operational level with cultural stereotypes.

The contradictions that arise in the subject between the old unproductive automatisms and the need to master new forms are resolved thanks to the supra-situational position, which helps to reduce uncertainty in the choice of a behavior program and the choice of the optimal option. Ineffective behavioral responses, thanks to reflection, give way to new, effective programs of behavior.

Reflection training, as noted earlier, took place in the conditions of the training space of the experimental group. The group is defined as a microcosm, a society in miniature, in which the outside world is reflected, realistic relationships are manifested in the created models of interaction between participants. The conditions of the group contribute to the objectification of values, experiences, stereotypes of behavior inherent in the participants. Reflection restimulates mutual response, it can be protective from negative emotions: guilt, resentment, aggression, etc.

The group has a reflection of feedback and support from members with identical problems and experiences. In group conditions, non-constructive reflexive strategies (defensive) are found. In reflection, participants are identified with others, which affects the assessment of their own feelings, experiences, values, attitudes and programs of behavior.

The process of disidentification of cognitive, intellectual and emotional components in reflective analysis contributes to the formation of the skill of constructive behavior. Analysis allows you to detect and deactivate the activity of ineffective forms of personality behavior.

The principles of organization of the training space contribute to the solution of problems:

- realism (objective and subjective reflection of the essence of what is happening with the participants);
- modeling (focus on the creation and testing in game situations of more effective programs of behavior, interaction);
- activity (maximum involvement of each participant in the interaction process);
- ethics (confidentiality, trust, respect of participants to each other);
- objectification (identification of objects of self-observation of one's own psyche and awareness of the results of observation);
- constructiveness of intercultural communication (positive attitude towards a different culture, values, religion)

The main methods and techniques were:

- diary - autopschoanalysis, reflection on your experiences, their source and transformation; developing the skills of analyzing one's own behavior and the behavior of group members;
- group discussion, allowing to compare opposing positions, analyze the problem from different angles, take mutual positions, realize the ambiguity of a possible solution to problems from different ethnic positions;
- feedback, forming the own "I" of the individual, contributing to the knowledge of oneself, others. Receiving feedback is carried out in a message about one's reactions to the behavior of others in the conditions of taking responsibility for one's own statements;
- analysis of situations of resentment, guilt: "Remember and describe the situation when resentment arose", "Describe the case when you experienced feelings of guilt, fear of failure, aggression. What does this have to do with it?" The possibility of description made it possible to more clearly formulate one's experiences, to translate them into awareness (Huddart, Hirniak & Sethi, 2020).

The creation of a space of trust, emotional comfort, acceptance by the participants of each other in the training was facilitated by the support of the principle of confidentiality

in the organization of the training, the choice of a new name (it was proposed to choose the name of a hero, a significant person) contributed to the testing of new scenarios of behavior. In practice, it has been observed that these techniques have provided support in overcoming difficulties and successful personal change.

In order to establish a trusting contact, relieve psycho-emotional stress, and accumulate a positive personal resource, exercises and games with the inclusion of ethnic elements were used.

Gradually, the participants in the experiment came to understand that the assignment of behavioral programs, cognitive automatisms are not recognized by the subject at the level of existential non-reflexive consciousness. The subject acquires the ability, as research shows, to control the genesis of his emotions, thanks to reflection.

7. Conclusions

The inclusion of sanogenic reflection, the stop of non-constructive actions and the choice of new forms of interaction is a mechanism that launches the effectiveness of intercultural communication. Comparative data of the empirical and control stages of the study made it possible to identify statistically significant changes in the indicators of intercultural communication. So, for example, indicators of defensive reflection "inconsistency of the behavior of others with my expectations" (lead to a decrease in the effectiveness of intercultural communication due to rejection and disruption of the interaction of communicants - representatives of different cultures) decreased ($t\text{-Stude} = 3.48$ at $p < 0.05$). This confirms the assumption that sanogenic reflection can be considered as a mechanism for increasing the effectiveness of intercultural communication.

Thus, analyzing the methodological foundations of intercultural communication, it should be noted that the theoretical factor that determined modern communication research was the turn from philosophical and scientific reflection to reality. By performing communicative acts, a person constantly came into contact with other people, with other "I". In fact, it should be concluded that the new literary and artistic form of expression of philosophical thought, which was formed under the influence of Eastern wisdom, is a peculiar form of communication development at a new level, which helps a person not only to realize his place in the world, but also is the basis for in which the dialogue of cultures is carried out today. The new methodology of communication analysis boils down to finding understanding, focusing communication not only on identity, but also on differences. Thanks to this, we are moving away from the paradigm of creating a unity of diversity and moving to a more neutral diversity in unity, which is possible in a multilingual and multicultural environment based on intercultural interaction and mutual understanding.

Prospects for further scientific research are the formation of the concept of the communication culture of the information society and the analysis of the determinants of the optimization of the communication culture of the information society.

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