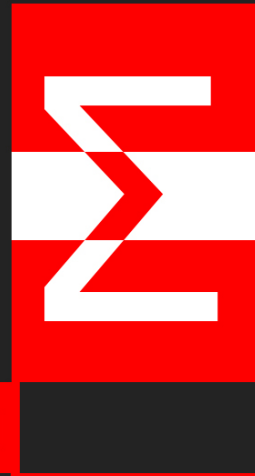


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DER SAMMLUNG WISSENSCHAFTLICHER ARBEITEN

ZU DEN MATERIALIEN DER II INTERNATIONALEN WISSENSCHAFTLICH-PRAKTISCHEN KONFERENZ

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INTERCULTURAL CONTACTS RESULTS AS A WHOLE AND AMONG FOREIGN STUDENTS AS WELL AS THEIR INFLUENCE ON PEDAGOGICAL APPROACHES TO THE STUDENTS' EDUCATION

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Integration is implementing of something into something in a wide aspect. It has multi-functional meaning and can be used in multiple branches of sciences and multiple aspects of life for example in Medicine in Iran [1] in part Neurology in this country [2], Pedagogy concerning to new educative methods and technologies in part in Lahore [3], Malaysia [4]. Integration represents the most favorable result of intercultural contacts while defining the acculturation highest degree when ethno-identity remains saved and new cultural customs and traditions get accepted optimally. This process was and is assessed between whole nations (in part Turkish, Arabic and Iranian during integration of two first in the Iranian culture; there is a consideration on bigger impact of the Arabs comparatively to the Turks on Iranian culture, language and script) [5], diasporas (the Iranians in France) [6] as well as between the students from various countries. There is a consideration accordingly to which integration represents the 4th stage of social-cultural adaptability for foreign students when there is a complete emotional comfort both for foreign students and for environment they are in [7].

Three other results of intercultural relationships are as follows as: segregation, assimilation and marginalization [8]. I.N. Nikitin distinguishes four possible adaptation pathways [9]: 1) assimilation - when person is ready to accept other culture norms and values completely at refusal from habitual traditions characteristic for his own culture; 2) separation – a person denies side culture while striving to save identification with his own culture; 3) marginalization – a person loses identification with his own culture on one hand and does not want to receive identification with another culture on another hand; 4) integration.

Assimilation example can be following: Iranian immigrants' social-cultural assimilation in the United State of America characterized by Iranian own national and ethnic culture ignoring together with ethnic culture respecting the new society's norms and rules [10]. There are works on gender segregation in part in the Iranian universities [11] with the distribution and the students' attitude comparative analysis performance among these educational establishments [12].

We met the students from Iran, India, Pakistan, Morocco with very high academic performance and with complete integration by our observations and by the conversation results. Some Arabic students with difficulties in communication and performances because of language difficulties, friends' absence demonstrated

segregation by their words during first weeks, sometimes the first month of study in the university. They demonstrated assimilation if they were studying in the Ukrainian groups or even integration both in Ukrainian and non-Ukrainian groups. Very significant and expressed assimilation and integration were observed in Arabic students who were born in Ukraine, who received their education in Ukraine, who had one parent Ukrainian, who spent at least several years in Ukraine before entering the medical university. They knew Ukrainian rather well that was very helpful both while educating and while communicating with people in the street. They had excellent socio-cultural adaptation and very good performance rather often. We did not meet the cases of marginalization. We described one aspect of being in Ukrainian groups for foreign students. Unfortunately rather often Ukrainian students possessed and possess bad upbringing, low or even absent ethnic tolerance that resulted in non-comfortable staying the foreign students there accompanied by difficulties in the adaptation process especially for the students from abroad. Curators must pay much bigger attention to developing the ethnic tolerance in the Ukrainian students and to encouraging them to help their counterparts to improve the adaptation process of the foreigners especially if they came from abroad. Even Arabic students who had Ukrainian citizenship had mentioned problems in the Ukrainian groups.

We consider that it is better to create separate groups for foreign students even if they were born or received their previous education partially and even completely in the country where they receive their higher education because they have their own traditions, customs, psycho-physiological and mentality peculiarities and at least little degree of separation from natives.

Separation unfavorable influence is observed in the groups where one or several moslem girls from near abroad were with many guys from far abroad especially if the girls are from very religious families and very shy by nature. We consider that the academic groups' filling must not be realized by entrance order but should be performed while taking these religious and cultural peculiarities in obligatory considerations as well as the political relationships between the countries from where the students are in neighboring and especially in one academic group to prevent any conflicts development.

To our point of view the teachers in foreign groups and in the domestic ones where the foreign students receive their education should take all the mentioned aspects into obligatory account, be Psychologists, know differential, social, ethnopsychology and ethnophysiology rather well, should have even lessons on mentioned disciplines, have conversations with psychologists concerning to their maximal ethnic tolerance, ability to use the applicants' typological belonging into maximal possible extent to be able to create conditions for education foreign applicants in the biggest possible extent. Adaptation to education represents very important and influencing part of all the social adaptation for any foreign student. There is a consideration that any educational establishment must bring multi-cultural persons up with the highest ethnic tolerance, being able to help in any situation, to share knowledge. Only it will help to discover all sides of the foreign applicants potential – in study, science, art, healthy life style while creating all necessary conditions for foreign students to be healthy physically and psychically, to avoid cultural stress, shock but to develop ethno-social integration as the best variant of intercultural relationships in the country they receive their higher education.

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