

COMPENDIUM OF METHODOLOGY FOR THE RESEARCH OF SOCIOCULTURAL ADAPTATION: PROBLEM FIELDS OF SOCIAL PHILOSOFY

Orlenko I. M.

INTRODUCTION

Modern society is in a state of permanent transformation and international mobility is an integral part of social life. Intensive society development and problem of human adaptation to ever-changing living conditions necessitate a conceptual understanding of sociocultural adaptation phenomenon concept. Social adaptation processes require socio-philosophical comprehension, which will make it possible to identify fundamental links in the 'man-society' system. Today, the importance of adaptation among foreign students is increasing significantly. Unstable state of students actualizes a number of social problems, that both scientific thought and the social management system are aimed at solving. One such issue is the sociocultural adaptation of students. Well-adapted students are one of the goals of any university, as it was detected that student adaptation has a significant impact on student achievement, which creates a more successful image of the university and of the education level of the country as a whole. The international status that is required today from the leading universities of our country implies conformity to a number of the most fundamental values, new education standards. This conformity involves reformatting of education standards considering the adaptation to various sociocultural conditions and the inclusion of practical methods of foreign students sociocultural adaptation in the educational process. The main factors of foreign students socio-cultural adaptation which we consider in this article, are: the objective need for adaptation to new external conditions, the motivational component, the adaptation strategy, which, in turn, is accompanied by certain adaptation actions and practices.

1. Sociocultural adaptation of students as one of the main aspects of intercultural communication

We regard the sociocultural adaptation of foreign students to another society as a process and result of active interaction, mutual adaptation and interconversions of the interacting parties – foreign student and host society – as a result, a certain relationship strategy is implemented due to the current sociocultural situation, learned system of standards and values of life and focus on a mutually acceptable “communicative action”. Therefore, in the

process of such an exchange occur the changes of adaptation subject – a foreign student, and, in response to the actions of different culture subject – changes in a host society. Sociocultural adaptation is a process, and at the same time, the result of transformation and interpretation of the objective social world, oneself in this world and the subjective image of this world in itself, as well as the formation on this basis of an individual adaptive space and personal identity¹.

The research methods, such as system analysis and synthesis of theoretical principles of sociocultural students adaptation, structural modeling, observation, questionnaire, interviews, testing – have led to the creation of a program for the successful adaptation of foreign students in our university and “Foreign Student Guide”, which helps foreign youth to navigate in a new cultural environment. Exploring adaptation in the field of sociocultural change, features of the category “sociocultural” and its influence on personality were considered by such modern Ukrainian scientists as Borinshtein Y. R.², Kavalеров A. A.³, Kataev L. S.⁴ And, they rightly believed that this concept is one of the key in modern conditions.

Based on the phenomenological methodology of the socio-cultural adaptation of a foreign student we consider Ukrainian scientists research data. Many researchers support the view that one of the main factors in successful socio-cultural adaptation is the well-chosen strategy. Thus, Bardina-Vizh'ie O. Y. believes that the well-chosen adaptation strategy becomes a communicative action – that is, it becomes an effective intercultural interaction between representatives of Ukrainian society and foreign students⁵. An analysis of the socio-cultural adaptation of foreign students is impossible without resorting to the motivational components of behavioral acts, as well as to factors that affect the process. The methods of sociocultural adaptation of foreign students to study in our country were studied by N. Morgunova⁶.

¹ Ромм М.В. Адаптация личности в социуме: Теоретико-методологический аспект. Новосибирск: Наука, 2002. 173 с.

² Боринштейн Є.Р. Особливості соціокультурної трансформації сучасного українського суспільства. Одеса: Астропринт, 2006. 400 с.

³ Кавалеров А.А. Цінність у соціокультурній трансформації: [монографія]. Одеса: Астропринт, 2001. 224 с.

⁴ Катаєв С.Л. Сучасне українське суспільство / С.Л. Катаєв. К.: Центр навчальної літератури, 2006. 200 с.

⁵ Bardina-Vigier, O. Іноземні студенти в Україні: чинники адаптації. Вісник ХНУ імені В.Н. Каразіна. Серія “Соціологічні дослідження сучасного суспільства: методологія, теорія, методи”, 2019. (1122), 108–112. Retrieved із URL: <https://periodicals.karazin.ua/ssms/article/view/13546>.

⁶ Форми та засоби соціокультурної адаптації іноземних студентів до умов навчання в Україні: практичний аспект реалізації. Новий колегіум, 2014. С 35–39. URL: file:///E:/D-%20%20%97%D0%B0%D0%B3%D1/NovKol_2014_4_11.pdf

In our study, considering the main factors of students sociocultural adaptation, we have relied on the phenomenology of social adaptation. The phenomenon of social adaptation, its processes in social being were described by A. I. KavaleroV and A. M. Bondarenko. According to them, adaptation processes are one of the determinants of the society development, since it is they that affect the constant dynamics of development of the human activity means and play a role in complicating social relations. This allows us to consider the communicative actions of participants in the sociocultural process as a modus of sociocultural adaptation⁷.

Analyzing the phenomenon of communicative action we turn to the research of modern foreign scientists to determine its focus on sociocultural adaptation.

Thus, A. Shafaei and N. A. Razak (2018) considered the importance-effectiveness matrix analysis of predecessors for psychological and sociocultural adaptations as endogenous variables to provide a managerial understanding of authorities in higher education. They found that among the factors in this study, the perceived image of the stereotype and the attitude of adaptation were largely associated with the psychological and sociocultural adaptation of foreign students. Based on the results of this study there were received recommendations for educational policy makers and academic administrators to ensure the successful intercultural adaptation of foreign graduate students⁸.

The cultural stress or cultural shock as a result of studying abroad and identifying the difficulties with adaptation faced by foreign students within the American program were studied by Ong B., Chong K. S. (2018). According to the results of their study, the acculturation in the program is influenced by five factors: social skills, cultural empathy, interpersonal communication, survival and campus participation. Most international participants showed moderate or low involvement in social and recreational activities on campus⁹.

A. Shafaei, M. Nejati, N. Abd Razak (2018) described the relationship between the dimensions of psychological adaptation and psychological well-being and their mediating effect based on the level of acculturation and

⁷ Кавалеров А.И., Бондаренко А.М. Соціальна адаптація: феномен і прояви. Монографія.Одеса “стропринг”, 2005.

⁸ A Shafaei, NA Razak. What matters most: importance-performance matrix analysis of the factors influencing international postgraduate students' psychological and sociocultural adaptations. URL: <https://link.springer.com/article/10.1007/s11135-016-0418-y#citeas>

⁹ Ong B., Chong K.S.) A research study of socio-cultural adaptation among international students in Malaysia. In: Tan S., Chea S. (eds.) Perestroika training to increase social impact., 2018. Springer Singapore. URL:https://link.springer.com/chapter/10.1007/978-981-10-4223-2_5

satisfaction with life, depression and self-esteem. This allowed scientists to create a model of psychological well-being among international students¹⁰.

In works that focused on the issues of adaptation of foreign students, are most often considered the problems of adaptation to external conditions, to the higher education system of another country, and the stages of adaptation. However, there are not many comprehensive studies of the process of foreign students sociocultural adaptation and programs for the formation of sociocultural competence in the host country. We have compiled a training program for practical skills of the sociocultural competence of foreign students, based on the research of methodological foundations of the sociocultural adaptation of foreign students that we conduct in Ukraine.

A component of the sociocultural competence is intercultural communication. An important place in the study of intercultural communication has the theory of adaptation. The author of this theory is the American researcher Y. Kim. The theory considers how proceeds a person adaptation to a foreign culture. At the same time, researcher is interested in both people who arrived abroad for a short period of time and those who have lived there for a long time. Y. Kim believes that adaptation is a complex process, during which a person is gradually getting used to a new environment and new communication. Successful adaptation requires several conditions: communication with a new environment, knowledge of foreign language, positive motivation, participation in various events, access to the mass media¹¹.

The term of intercultural communication in the scientific literature has its own synonymic row: cross-cultural communication, interethnic communication, intercultural interaction. Consequently, intercultural communication is a combination of various forms of relations and forms of communication between individuals and groups belonging to different cultures.

When representatives of different cultures participate in communication, then different cultural views of the world face to each other. When facing a foreign culture, a person sees in it a lot of unusual and strange. Only by understanding cultural differences he can gradually understand the reasons for his inadequate behavior in a communication situation. Interaction with strangers, especially with representatives of other cultures, is accompanied by

¹⁰ A. Shafaei, M. Nejati, N. Abd Razak. The model of psychological well-being of foreign students – *Educational Psychology*, 38: 1, 17–37, URL: <https://www.tandfonline.com/doi/abs/10.1080/01443410.2017.1356447>

¹¹ Основи теорії міжкультурної комунікації: навчальний посібник. Т.Б. Фрік; Томський політехнічний університет. Томськ: Изд-во Томського політехнічного університету, 2013. 100 с. С. 57.

greater psychological stress, anxiety and fear than with familiar people – representatives of the native culture. Communication is one of the main adaptive resources for students, since in the course of information interaction young people gain the opportunity to acquire knowledge, develop communication skills, establish and expand a network of interpersonal contacts, and generally learn social interaction. Communication has a positive impact on the development of the personality, since in the process of communication occurs the subject to the object relationship of the inner world and external social conditions. Moreover, communication presupposes the interest and activity of the personality itself, not as a simple observer, but as an actor, directly affecting the broadening of one's horizons and alternatives for constructing an acceptable adaptive space. Establishing a connection with the outside world, a young man in one way or another turns out to be a subject of communication, since communication presupposes mutual rather than one-sided interaction. So, the better is satisfied the need for communication, the lower the risk of an adaptive situation due to the fact that the more person communicates, the more he learns. Therefore, for young people, communication is a kind of universal adaptation mechanism, a training ground at which young people can work out adaptation strategies in practice, thereby achieving mobility and flexibility, while at the same time insuring themselves against the emergence of new, unfamiliar situations. But the most important thing is that young people gain invaluable experience of social interaction, which they so lack in the adaptation process, and in this context, "experience" can be interpreted as an evolutionary process in which something significant is constantly accumulating and breaking off. From this point of view, meaning is that which is acquired in the process of experience (communication), more precisely, it is a change in experience that is noted, namely, becomes significant. So, the goal of any communication, regardless of specific tasks, conditions, participants, etc. is to make the experience significant¹².

Thus, the process of intercultural communication begins with an awareness of the existing cultural differences between different people. Accordingly, intercultural differences overcoming becomes the main purpose of their communication. In order for intercultural communication to be successful, it is necessary to reduce the level of uncertainty of the interlocutors¹³.

¹² Клюканов І.Е. Комунікативний універсум. М.: Російська політехнічна енциклопедія (РОССПЕН), 2010. С. 58-59. (Humanitas)

¹³ Основи теорії міжкультурної комунікації: навчальний посібник. Т.Б. Фрік; Томський політехнічний університет. Томск: Изд-во Томського політехнічного університету, 2013. 100 с.

Through language, signs, symbols and more, communication is filled with substantive meaning. “Communication is evolving and changing within society. Communication is an integral element of the social process of interaction between individuals, groups of people, ethnicities, nations for the purpose of transmitting and receiving information (the nature of which can be sensual, evaluative, valuable)”¹⁴.

Throughout its history, humanity has created a huge number of behavioral signs, without which no kind of activity is possible. For a person, the owning of these signs and sign systems means incorporating them into relationships with others and into culture.

Depending on the purpose, several types of signs were created and used.

1. Signs-copies that reproduce different phenomena of reality, but which are not reality (photographs). • Signs-copies (reproductions, analogues, as non-existent in reality – simulacra) • Sign behavior (disgraceful behavior, imitation, etc.).

2. Signs-indications bearing certain information about the subject (patient’s temperature). • Signs-indications (for example, symptoms, descriptions).

3. Signs-signals containing by arrangement the information of the items they are informing about (school call).

4. Signs-symbols that carry information about an object by allocating any of its properties or features (national emblem).

5. Language signs.

However, individual signs themselves are meaningless and of no value unless they are interconnected with other signs and are not part of a particular sign system. For example, there is a symbolic system of greetings: all kinds of bows, handshakes, kisses, pats on the shoulder, etc.

All the many signs and sign systems that exist in human society make up the culture of one time or another, of one or another society. There are significant differences between cultures in how and what means of communication are used when communicating with representatives of other cultures¹⁵.

Any communication is a process of information exchange between people. In this case, each person has his own life experience and perceives reality in his own way. In passing and receiving information, losses and obstacles are inevitable. In this regard, there is a misunderstanding between the

¹⁴ Кузнецова О.В. Процедури ідентифікації особистості в комунікативних практиках сучасності: монографічні дослідження. Набережні Човни: ГБОУ ВПО НГТІІ. С. 125.

¹⁵ Гуревич П.С. Культурология: учебник. 5-е изд., перераб. и доп. М.:КНОРУС, 2011. 448 с.

communication participants, causing feelings of insecurity, anxiety and dissatisfaction. At the first contact with a foreign culture, everyone knows very little about it. In this case, there are three main types of uncertainty: cognitive uncertainty is due to the fact that a person is not able to accurately know the ideas and attitudes of his partner; behavioral uncertainty arises when a person cannot predict his or her partner's behavior; emotional uncertainty is a psychological condition in which a person worries that he or she will be misunderstood or negatively evaluated.

Effective communication requires an optimal level of uncertainty. If the uncertainty is too great, people will either avoid communication or only care about the impression they make. But if there are no anxiety and worry at all, then people will not think about the process of communication and will not pay attention to their partner. They will misunderstand the other person's behavior.

The ultimate goal of communication is to influence the behavior of the target audience. This is the main difference between communication and ordinary conversation or discussion. Communication is of strategic importance. It is very similar to real marketing.

Communication shapes mood (perception, understanding, relationships, expectations and reactions) to influence behavior. Another rule is to speak in a simple language. Albert Einstein once said: "Everything should be made as simple as possible, but no simpler".

2. Formation of sociocultural competence of foreign students.

Intercultural training as a way of learning intercultural competence

Currently, more and more researchers are considering the moving to another culture as a situation in which the person's previous skills of social interaction are useless and he needs to master such skills of the new culture. The most effective method here is specially organized trainings. They are necessary both for migrants who move to another country for permanent residence, and for students who travel there for a long time. Their purpose is to remove, first of all, the psychological difficulties of adaptation to another culture.

The proven techniques are based on observations made by many researchers. So, there is a connection between the learning of the culture and personal growth. Therefore, it is assumed that people feel comfortable in more than one culture, they are intellectually and emotionally more satisfied with life than monocultural individuals.

Based on this, we can conclude that practical measures are needed to reduce ethnocentrism and prepare a person for intercultural contacts.

There are several ways to prepare a student for intercultural interaction in order to alleviate the effects of cultural shock. They can be divided into three groups:

- according to the method of training – didactic or empirical;
- according to the content of training – general cultural or culturally specific;
- according to the field in which they strive to achieve the main results – cognitive, emotional, behavioral.

Methods of teaching students can be didactic – education, orientation and briefing, and empirical – training.

Education is a process of acquiring knowledge about a culture, with which a young person purposefully prepares to contact. Before the trip, it is necessary to get at least a minimum of knowledge on history, geography, learn about the customs and traditions of the inhabitants of this country. So, in the USA for a long time the training of people traveling abroad for long periods of time was based on a model called the “classroom”. They were given quite extensive knowledge about the host country, although this knowledge was mostly abstract in nature. But pretty soon it turned out that such knowledge did not help much in real life, and the reactions of local residents to the actions and behavior of Americans were often very different from expected. Therefore, today, “classrooms” increasingly do not provide specific knowledge about any country, but teach immigrants and students to “learn” the correct behavior.

Empirical learning of interaction with representatives of other cultures provides training that poses two main tasks. Firstly, due to playing situations that occur differently in different cultures, introduces students to intercultural differences; secondly, by introducing students to the characteristic features of a foreign culture, it prepares for the possibility of transferring the acquired knowledge to other situations. Recently, trainings have become the main way to prepare a person for intercultural interaction.

The basis is general cultural training, or self-awareness training, as a result of which a person must become aware of himself as a representative of a particular culture, bring standards, values and rules of behavior in his culture to the level of consciousness. It becomes logical to show and analyze differences between cultures, which allows you to develop the ability to notice these differences and use them for effective intercultural interaction. To this end, the coach invites participants to consider various conflict situations that are resolved from the perspective of different cultures and fixes attention on the stereotypes and norms of the native culture.

Sociocultural trainings prepare a person for interaction within a specific culture. They may be:

- cognitive, that give information about another culture;
- behavioral, educational practical skills that are necessary for living in a foreign culture;
- attributive, explaining social behavior from the point of view of another culture.

Among these types of trainings, important is attributive type, since most of the problems in communication with representatives of other cultures arise due to a lack of understanding of the reasons for each other's behavior. People in a certain situation are waiting for a specific behavior, and without waiting for it, make erroneous conclusions about the person with whom they communicate. During attributive training, the student gets acquainted with the attributions specific to the culture of his country of study.

In the process of preparing students for intercultural interaction, one should strive to use various training methods and various types of trainings. The result of the learning process should be the mastery of the so-called golden rule of morality: do as others do. In other words, once in a foreign culture, one must act in accordance with the norms, customs and traditions of this culture, and not impose its norms and values on local residents in dealing with them.

Communication is a process that pervades our whole life, and few people initially can communicate in any situation easily, naturally, effectively, without conflict. The first social experience is acquired very early. A child, barely born, is already making contact with others, and these relationships are becoming more complicated over time. Most people learn to communicate directly in the process of communication, through trial and error. Behavioral disorders as a result of a impairment of communication skills are the cause of many difficulties in the personality development. They significantly hinder the acquisition of communication skills, serve as a source of misunderstanding, rejection by others, have a devastating effect on health, and, ultimately, can lead to a distorted development of the individual.

The presence of developed communication skills in a person has a positive effect on the process of secondary socialization of a person and its successful integration into society, by converting external actions into internal actions (internalization).

Obtaining experience of communication without conflicts is certainly better and more effective in the game situation at the communicative training, where you can painlessly rehearse different options for acceptable behavior.

Back in the twenties of the last century, psychotherapists A. Freud, M. Klein, G. Hag-Helmut called the game a treatment method in which a person develops his abilities, learns to overcome conflicts and problems. A person reflects in games his mental state and level of ability to

communicate with others. The physiological conditionality of the use of game therapy in psychocorrectional work is disclosed in the works (in the studies of A. M. Vein, A. I. Zakharov, O. A. Kolosov, A. D. Soloviev,), which reveal the functional specialization of the cerebral hemispheres and note the ability to restore activity of the right hemisphere, contributes to the general revitalization of emotional activity, through game therapy.

Piaget wrote that the game is a bridge between specific experience and abstract thinking, that is, the symbolism of the game is especially significant. In the game, everyone demonstrates at the sensorimotor level with the help of any symbolic objects the experience that he has ever experienced. Moreover, in the game a person can control his own life, that allows him to feel safe.

The purpose of using game therapy in communicative training is not to change or remodel a person, not to teach him or her any special behavioral skills, but to enable him or her to “live” exciting situations in the game with the coach’s full attention and empathy.

I. M. Agafonova identified the basic and procedural communication skills:

Basic communication skills:

1. Greeting
2. Request
3. The ability to ask questions
4. Request for support, assistance, favour
5. Providing support, assistance, favour
6. Gratitude
7. Refusal

Procedural communication skills:

8. Ability to express your feelings
9. Ability to analyze the situation of communication from the point of view of the feelings of oneself and a partner
10. Ability to speak in front of others
11. Ability to listen and understand others
12. Ability to collaborate
13. Ability to manage (command)
14. Ability to obey

Activation of students communicative activity involves the process of encouraging them to have energetic, purposeful communication, as the ability to establish and maintain contacts with other people based on internal resources necessary to build an effective communicative action in situations of interpersonal socio-cultural communication. By forming communicative skills of sociocultural communication we teach students to ask questions and clearly formulate answers to them, carefully listen to and actively discuss the problems addressed, comment on the statements of interlocutors and give

them a critical assessment, argue their opinion in the group, as well as to express empathy to the interlocutor, adapt their statements to the possibilities of perception of other participants in communication.

Our sociocultural training program uses such methodological techniques as conversations aimed at getting acquainted with various “magical” means of understanding; verbal, mobile and relaxation exercises; psycho-gymnastic exercises and studies.

We also used the method of directive game therapy: structured game situations and specific games – games in which certain behavioral patterns of representatives of a different culture are modeled; games specifically aimed at developing positive traits and overcoming negative stereotypes of behavior. Training games are the leading means of preventing and correcting non-constructive behavior due to the fact that the game, in contrast to the non-player type of activity, more actively affects the processes of personality formation, and affects its deeper emotional experiences.

In the process of working under the program of sociocultural training, students get acquainted with various ways of communication, learn to interact and understand the mood of another, to cooperate, to respect the interests of others. They learn to understand and describe their desires and feelings, compare emotions, control their emotional reactions. They learn to evaluate actions and see the advantages and disadvantages of their behavior, to express their feelings and to understand the feelings of other people using facial expressions, gestures, movements, pantomimic.

Social adaptation or integration into society is the process of actively adapting a person to a new environment through various social means. An indicator of successful social adaptation is the high social status of the individual in a given environment, as well as his satisfaction with this environment as a whole. Adaptation is based not only on passively adaptive, but also on actively transforming relationships of the individual with the environment, and is an inextricable unity of those and other forms of communication.

Along with the program of sociocultural training, we use other interactive methods of sociocultural adaptation of students. In order to most effectively integrate foreign students into the learning environment of another state, it should be used methods that will contribute to the development of their potential abilities and adaptive resources.

One of these methods is interactive social stories that form socially acceptable behaviors for successful adaptation based on the student's motivation and further serve as an adaptation resource.

Students that involved in playing social story situations gain socially important experience. Interactive social stories provide an opportunity for

foreign students to form adaptation resources, to choose means of communication in a new, unfamiliar social environment, which will harmonize the student life of foreign youth. Interactive social stories is an active learning method based on the experience of specially organized social interaction of students with the aim of changing individual behavior patterns. Using this method, students have new knowledge that arose during this process, becoming its result. The rationale for our method of interactive social stories is the socio-psychological concepts of J. Mead, M. Weber, R. Linton. According to J. Mead, "interaction" is direct interpersonal communication ("exchange of symbols"), the most important feature of which is the person's ability to "take on the role of another," to imagine (to feel) how a communication partner (or group) perceives it. According to J. Mead, "accepting the role of another," that is, the ability to look at oneself from the eyes of a communication partner, is a prerequisite for the successful implementation of any act of interaction between people. This is the main condition for the transformation of an individual into a person who is able to realize the meaning of his actions and imagine how these words and actions are perceived by another person. He considered children's role-playing games to be one of the most important means of socializing a person. At that time, M. Weber noted the importance of taking into account the subjective motivation of a person to explain his behavior. R. Linton, through the status-role concept, considers the role as external behavior, including the attitudes, values and behavior of its status. He emphasizes that role is a dynamic aspect of status, and serves to justify a particular. Linton divides the "set of role expectations" into expectation-rights and expectation-obligations in fulfilling a role. This allows us to connect the subjective aspects of role-playing behavior with objective social relations, that is, the desire, impulses, feelings of the student with the expected behavior in interaction with others.

Our method of interactive social stories is aimed at teaching foreign youth the adequate forms of behavior in problematic situations, increasing the level of "executive competence" in certain situations of interaction and communication with the social environment.

We consider communicative, sociocultural communication through the prism of not only the cognitive, but also the axiological aspect.

The cognitive aspect of sociocultural communication is expressed in the fact that in the interaction a person learns a different culture and at the same time uses this knowledge in the process. For successful dialogue it is necessary to know not only the language, but also the previously mentioned conceptual system, which includes ideas, skills, values and norms of both the ordinary and sociocultural areas, including knowledge of the norms and rules of communication.

The axiological aspect of sociocultural communication is that it should lead to the consolidation of people and a world without ethnic conflicts, which is a universal value. The ability to understand another, put oneself in his place, despite intercultural differences, accept his point of view, due to cultural characteristics, even in case of disagreement with it, and also perceive other cultures without stereotyping and ethnocentrism – an indicator of intercultural sensitivity, quality that is formed, when a person reaches a high level of intercultural competence¹⁶.

Competencies imply not only knowledge, skills, but also certain personal qualities, while communicative and sociocultural competencies should be reflected in all educational standards. The cognitive and value aspects of sociocultural communication are closely intertwined and impossible without students understanding of the sociocultural and philosophical significance of interethnic communication.

Based on the results after conducting socio-cultural trainings with students on the basis of K. D. Ushynsky South Ukrainian National Pedagogical University, it is possible to determine the ways of forming intercultural competence:

- development of the ability to reflect one's own and foreign culture, which initially prepares a person for a benevolent attitude to manifestations of a foreign culture;
- replenishment of knowledge about the corresponding culture for a deep understanding of diachronic and synchronous relations between one's own culture and another's;
- acquisition of knowledge about the conditions of socialization and inculturation in one's own and foreign culture, about social stratification, sociocultural forms of interaction accepted in both cultures.

Through the feedback mechanism, due to the integration of the personality in the adaptation environment, the properties of openness or resistance to the sociocultural characteristics of the adaptation environment are updated, as a result of which the adaptation environment and personality enrich each other, defining new contexts and thereby changing the content of real interactions of foreign students with the outside world.

And so, it can be noted that the main signs of the success of the process of sociocultural adaptation of foreign students can be considered: mastery of new types of behavior, interpersonal relationships; cognitive activity in the social environment; mastery of the cultural patterns of another society (norms, traditions, cultural experience) and at the same time, the preservation and

¹⁶Пробин П.С. Поликультурное образование как социально-педагогическое явление в контексте проблематики межкультурной коммуникации // Человек и культура. 2015. № 1. С. 1–21.

enrichment of one's own culture; satisfaction with their position in the student community; acquisition of social status; quantity and quality of social contacts, communicative practices; the relationship of future life plans with the acquired cultural and social experience.

CONCLUSIONS

Philosophy, as such, performing a worldview function, formulates a worldview-value basis, and thereby responds to the global request of the individual regarding the meaning of his being. At the same time, philosophy does not provide ready-made recipes or answers that come to a passive person from outside. Philosophy is integrated into the very structure of the personality, identifying with it, encouraging thinking and meaningful activity, creating and structuring philosophical questions, and thereby placing the problems and vital questions of the personality in the context of reality, thoughts, ideas, and answers. One of such important philosophical and value issues is the problem of sociocultural adaptation of foreign students. The main provisions of the sociocultural adaptation of student youth, in our opinion, are: ways of developing intercultural competence, the students orientation for a limited period of time in the country of study, factors affecting the choice of place of residence, as well as taking into account the plans of foreign students for the future, which largely affects the course of the adaptation process, a certain orientation for active not only educational, but also social, intercultural interaction, as well as the need for knowledge. Thus, knowledge mediates young people's understanding and worldview in the context of subjective interpretation of meaningful parameters of adaptive situations, reducing the risk of their distortion, adapt the properties of knowledge, expressed in that a) make it possible to avoid, minimize problematic situations based on how they can be predicted; b) formulate adequate adaptive strategies based on subjective needs (self-knowledge); c) determine the goals and nature of social interaction. Focusing on overcoming information barriers, knowledge determines reflective thinking, as it is purely information that requires intellectual processing. The state of adaptability, based on the obtained data, we can characterize by a number of subjective attributes: satisfaction; fluency in verbal and non-verbal means of interaction; cultural self-identification; the desire and willingness to enrich the content of sociocultural interaction; a positive assessment of the possibilities of self-realization; interest in the culture of the host society.

Thus, we can say that interaction with all members of a multicultural society, an effective and informational environment, socio-behavioral environment, subject-spatial environment – is a socio-cultural environment that requires a certain level of mutual adaptation of personality. This fact awakens in us the understanding of the importance of supporting foreign

students, which is necessary at different stages of adaptation to both the country of study and the University.

SUMMARY

The article discusses the main provisions of the study of methods for the formation of socio-cultural adaptation of foreign students. Attention is paid to the analysis of factors of sociocultural adaptation to the conditions of another society. The necessity of forming the intercultural, sociocultural competence of foreign students with representatives of the host society is emphasized. The author notes that the main signs of the success of the process of sociocultural adaptation of foreign students can be considered: mastery of new types of behavior, interpersonal relationships; cognitive activity in the social environment; mastery of the cultural patterns of another society (norms, traditions, cultural experience) and at the same time, the preservation and enrichment of one's own culture; satisfaction with their position in the student community; acquisition of social status; quantity and quality of social contacts, communicative practices; the relationship of future life plans with the acquired cultural and social experience. The author considers the sociocultural adaptation of foreign students to another society as a process and the result of the active interaction of two parties – a foreign student and a host society – as a result of which a certain relationship strategy is implemented in this socio-cultural situation: the adoption of a system of norms and life values aimed at a mutually acceptable communicative action, for the formation of which the author offers a program of sociocultural, communicative training and a method of interactive social stories. In this regard, the question of the role of philosophy in modern education is, first and foremost, the question of realizing the task of creating knowledge, goal-setting skills and corresponding prospective planning, which are inscribed in the context of the “Other”.

REFERENCES

1. Ромм М.В. Адаптация личности в социуме: Теоретико-методологический аспект. Новосибирск: Наука, 2002. 173 с.
2. Борінштейн Є.Р. Особливості соціокультурної трансформації сучасного українського суспільства. Одеса: Астропринт, 2006. 400 с.
3. Кавалеров А.А. Цінність у соціокультурній трансформації: [монографія]. Одеса: Астропринт, 2001. 224 с.
4. Катаев С.Л. Сучасне українське суспільство. К.: Центр навчальної літератури, 2006. 200 с.
5. Bardina-Vigier O. Іноземні студенти в Україні: чинники адаптації. Вісник ХНУ імені В.Н. Каразіна. Серія “Соціологічні дослідження сучасного суспільства: методологія, теорія, методи”, 2019. (1122), 108–112. URL: <https://periodicals.karazin.ua/ssms/article/view/13546>.

6. Форми та засоби соціокультурної адаптації іноземних студентів до умов навчання в Україні: практичний аспект реалізації. Новий колегіум, 2014. С 35–39. URL: file:///E:/D-%20%D0%NovKol_2014_4_11.pdf

7. Кавалеров А.І., Бондаренко А.М. Соціальна адаптація: феномен і прояви. Монографія. Одеса “Астропринт”, 2005. 109 с.

8. Shafaei A., Razak N.A. What matters most: importance-performance matrix analysis of the factors influencing international postgraduate students' psychological and sociocultural adaptations. URL: <https://link.springer.com/article/10.1007/s11135-016-0418-y#citeas>

9. Ong B., Chong K.S. A research study of socio-cultural adaptation among international students in Malaysia. In: Tan S., Chea S. (eds.) Perestroika training to increase social impact. 2018. Springer Singapore. URL: https://link.springer.com/chapter/10.1007/978-981-10-4223-2_5

10. Shafaei A., Nejati M, Abd Razak N. The model of psychological well-being of foreign students- Educational Psychology, 38: 1, 17–37. URL: <https://www.tandfonline.com/doi/abs/10.1080/01443410.2017.1356447>

11. Основи теорії міжкультурної комунікації: навчальний посібник Фрїк Т.Б. Томський політехнічний університет. Томськ: Изд-во Томського політехнічного університету, 2013. 100 с.

12. Ключанов І.Е. Комунікативний універсум. М.: Російська політехнічна енциклопедія (РОССПЕН), 2010. С. 58-59. (Humanitas)

13. Кузнецова О.В. Процедури ідентифікації особистості в комунікативних практиках сучасності: монографічні дослідження. Набережні Човни: ГБОУ ВПО НГТІІ. 125 с.

14. Гуревич П.С. Культурологія: учебник. 5-е изд., перераб. и доп. М.: КНОРУС, 2011. 448 с.

15. Пробин П.С. Поликультурное образование как социально-педагогическое явление в контексте проблематики межкультурной коммуникации // Человек и культура. 2015. № 1. С. 1–21.

Information about the author:

Orlenko I. M.,

PhD Candidate, Department of Philosophy, Social Sciences
and Management of Social and Cultural Activities,
State institution “South-Ukrainian National
Pedagogical University named after K. D. Ushynsky”
26, Staroportofrankivska str., Odesa, 65020, Ukraine