

CULTURAL AWARENESS FORMATION AS A LEARNING OUTCOME OF EDUCATIONAL PROGRAM “NAVIGATION”

ФОРМУВАННЯ КУЛЬТУРНОЇ СВІДОМОСТІ ЯК ПРАКТИЧНОГО РЕЗУЛЬТАТУ НАВЧАННЯ НА ОСВІТНІЙ ПРОГРАМІ «СУДНОВОДІННЯ»

Effective formation of mixed sea crews requires a deep understanding of the peculiarities of the interaction of sailors of different nationalities, therefore, philosophical and psychological concepts about the peculiarities of the existence of different cultures and their implementation in everyday life become the theoretical basis for the effective formation of such crews. In the article, we generalize essays, projects, conference papers, and research papers, which describe the approaches to the process of cultural awareness formation. We found out that all countries mostly describe the issues of cultural difference as the result of the perception by the seafarers of their country. We found little information on how Ukrainian seafarers are seen by other nations. In this connection, we state that one of the urgent tasks of researchers of maritime industry of our country to form a positive image of Ukrainian seafarers in the world.

In the article, we give descriptors of the levels of cultural interaction skills and offer a methodology for diagnosing the formation of intercultural interaction skills in the direction of establishing stereotypes and the level of tolerance in relation to other nationalities and comparative impartiality. The students- future seafarers should change their stereotypes concerning other nations. The other debatable point is religious tolerance and culture of safety on a ship. After probation of the offered tests, we concluded that there is a discrepancy between the knowledge about cultural diversity in the world and practical skills of cultural interaction in real professional environment. This fact gives the researchers of State University of Infrastructure and Technologies two impulses: to study how Ukrainian seafarers are seen by seafarers of other nations; to design more teaching materials to develop cultural awareness skills of future seafarers.

Key words: *tolerance; cultural differences; skills of seafarers; cultural awareness, religious manifestation, multinational crew.*

Мета статті – поділитися досвідом як забезпечується формування культурної свідомості в Державному університеті інфраструктури та технологій на факультеті «Судноводіння» та запропонувати методику оцінки рівня сформованості толерантного ставлення до культурних відмінностей. Елементи культурології охоплюють такі дисципліни: «Філософія» з такими темами, як «Філософія культури», «Філософія релігії», «Філософія суспільства»; «Психологія» з темами «Соціальна психологія», «Міжособистісна комунікація», «Організаційна культура»; «Релігійна толерантність та лідерство» з уявленням про роботу багатонаціональних екіпажів; «Англійська мова професійного спрямування» з темою «Спілкування в багатонаціональних екіпажах».

Ми пропонуємо методику діагностики сформованості навичок міжкультурної взаємодії у напрямку формування стереотипів та рівня толерантності до інших національностей та порівняльної неупередженості. Нами розроблені дескриптори рівнів сформованості навичок міжкультурної взаємодії.

Також ми маємо намір популяризувати методику, розроблену в Нідерландах, коледжі морської освіти. Закликаючи опанувати особливості міжкультурної свідомості, сайт коледжу оприлюднює такий випадок:

В червні 2004 корабель «Attilio Levoli» сів на мілину на південному узбережжі Англії. Екіпаж складався з 16 осіб, а саме: італійця, росіянина – старшого офіцера та українців – другого офіцера, першого інженера та слюсаря. Розслідування, проведене Радою з розслідування морських аварій, виявило погану команду роботу, як значний фактор аварії, посилену культурними відмінностями (<http://culturalawareness.stc-r.nl/index.html>).

Ми описуємо практику роботи з тестом «Визначення стереотипів судень про моряків різних національностей» та рекомендуємо проводити його перед плавальною практикою для визначення стереотипів, а також індивідуально після досвіду взаємодії з членами міжнаціонального екіпажу. За результатами тесту нами виявлено розбіжність між теоретичними знаннями про культурні відмінності та толерантність до них. Студенти загалом демонстрували нетолерантне ставлення до представників інших національностей (у центрі нашої уваги були 6 країн, які ми визнали найбільш передбачуваними партнерами майбутніх українських моряків у багатонаціональному екіпажі). Додаткові індивідуальні бесіди з окремими студентами показали, що причини такої нетерпимості полягають у неприйнятті майбутніми моряками релігійних відмінностей, відмінностей у поведінці та зовнішності.

Як доповнення до першого тесту пропонуємо авторську анкету за методикою вимірювання етноцентризму. Метою опитувальника є оцінка наступних параметрів:

– здатність свідомо будувати сценарії культурної взаємодії;

– навички порівняльно-неупередженого вивчення ціннісних орієнтацій.

Узагальнена інформація про роль міжкультурної взаємодії в багатонаціональному екіпажі дало дослідникам Державного університету інфраструктури та технологій два імпульси:

– дослідити, якими бачать українських моряків моряки інших народів;

– розробити більше матеріалів для виховання культурної обізнаності майбутніх моряків.

Ми виявили, що всі країни здебільшого описують питання культурних відмінностей як результат сприйняття моряками своєї країни. Ми знайшли мало інформації про те, як бачать українських моряків інші нації. Ми маємо зробити все можливе для формування позитивного іміджу українського моряка. Толерантність до релігійних проявів не повинна перешкоджати культурі безпеки в професійному середовищі, особливо коли робота тісно пов'язана з ризиками. Безпека має бути пріоритетом на будь-якому судні, включаючи судна з багатонаціональними екіпажами.

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Yelieazarov O.P.,

PHD in Law, Associate Professor,
Dean at the Department of Navigation,
State University of Infrastructure
and Technologies

Tyron O.M.,

PHD in Psychology,
Associate Professor at the Department
of Language Disciplines
State University of Infrastructure
and Technologies

Існує невідповідність між знаннями про культурне розмаїття світу та практичними навичками культурної взаємодії в реальному професійному середовищі. Студенти – майбутні моряки мають змінити свої стереотипи щодо інших народів. Для цього викладачі

повинні підготувати менше теоретичних, а більше практичних навчальних матеріалів.
Ключові слова: толерантність; культурні відмінності; компетенції моряків; культурна свідомість; релігійні прояви, багатонаціональний екіпаж.

Introduction. The formation of intercultural interaction skills is of crucial importance for the successful life of a seafarer in a multinational crew, promotes accurate communication in the performance of functional duties, and thus supports maritime safety and ensures successful interpersonal communication, which indirectly preserves the mental health of the seafarer. We are going to share the experience of the formation of tolerant attitudes of future seafarers to the cultural differences at the navigation department of State university of Infrastructure and technologies. Tolerance as a norm of the modern civilized world was recited in the Resolution of the UNESCO General Conference on November 16, 1995 as the “Declaration of Principles of Tolerance”. Since then, this day has been celebrated every year as the International Day of Tolerance throughout the planet.

When we educate tolerance, it is necessary to give understanding what is considered tolerable and what is intolerable. The researchers give different characteristics of these notions [2], [12]. The authors mention that tolerance entails a position of evaluative authority that places the tolerator in a position of power. This has led political theorists to consider toleration as a device that not only resolves moral conflict but also produces social arrangements.

It is commonly repeated that human factor causes some 80 % of all sea accidents [1]. The authors say about implementing new safety concepts, since many habits and traditions are adopted by younger seafarers from old seamen as so called silent knowledge not taught in maritime training institutions. Anyway, we insist on teaching and learning cultural issues at maritime institutions. The most important message of the authors – the importance of safety culture which is closely connected with the issues of communication, team-building and cultural awareness [6]. Lützhöft M., Grech M., Porathe T. (2011) give brief history of maritime human factor and emphasize two areas of current high significance: fatigue on board and maritime culture (also incorporating safety culture issues). They say that for the maritime and other industries culture affects the work environment. The researchers analyze the works of the last 20 years in the domain of maritime cultural issues [7].

Tolerance should be shown by both individuals and groups of people, as well as states. In the process of communication between carriers of different cultures, stereotypical ideas are of great importance, since a person, in the course of interaction with a representative of another culture, shows a tendency to

perceive his behavior from the standpoint of his culture. Misunderstanding of another language, symbolism, gestures, facial expressions and other elements of behavior leads to a distorted interpretation of the content of his actions, which causes negative emotions – such as wariness, contempt, hostility. The way out of such situations can be stereotypes – clues that help to form the judgments, expectations and assessment of other people.

Aim of the article is to share the experience of how we provide cultural awareness formation at the State University of Infrastructure and Technologies at the Navigation department and offer the methodology to evaluate the level of development of tolerant attitude towards cultural differences. Elements of cultural study cover such disciplines: Philosophy with topics as “Philosophy of culture”, “Philosophy of religion”, “Philosophy of Society”; “Psychology” with the topics “Social Psychology”, “Interpersonal Communication”, “Organizational Culture”, Religious tolerance and leadership with the insight into the work of multinational crews, English for Specific Purposes with the topic “Communication in an multinational crew”. At the lessons of English, the students learn topics, which are desirable with the representatives of the different nationalities and taboos on topics and behavior.

Here are a few examples of cross-cultural differences that, we offer at the English lectures:

It is not considered polite to say “no” in India. If a person does not like a proposal or proposition, they would actually agree, but with a qualifier. They would say “yes” to an unacceptable proposal, then lead to the acceptable way out.

When speaking to a Japanese seafarer who has closed their eyes, do not think that it is offensive. They are listening intently, not nodding off. It is unusual for Ukrainian culture, but closing eyes for a Japanese seafarer shows respect for the speaker’s opinion or interest in what they are saying.

Large portion of seafarers in world maritime industry are from Asian countries where it is considered impolite and aggressive to hold eye contact with a person. This characteristic contrasts with Ukrainians who hold eye contact as an indication of engagement and respect.

Natives of France may kiss a team member on the cheek upon introduction. Do not misjudge that they are being overly familiar in their greeting; it is the norm in France to greet even strangers with a kiss. It is strange and unusual for Ukrainians.

Students study these cases as a piece of humor, but in this way, we educate the skills of tolerance.

Table 1

Descriptors of levels of intercultural interaction formation skills

Levels		
Low	Middle	High
parameter of tolerance		
He feels that his attitude towards sailors of other nationalities is a manifestation of stereotypes. Not able to analyze how value changes priorities depending on nationality. Indifferent to the demonstration of religiosity.	He understands that his attitude towards sailors of other nationalities is a manifestation of stereotypes. He realizes that value priorities change depending on nationality. Respects the religious manifestations of crew members	Aware that his stereotypical attitude is a reflection of the postulates of cultural theories. Realizes and knows how to analyze differences in value priorities depending on nationality and on the basis of cultural theories. Prioritizes a culture of security over a manifestation of religiosity.

Tolerance is a virtue. It is a version of the golden rule in that, insofar as we want others to treat us decently, we need to treat them decently as well. It is a formula for the functioning of a multinational crew, without any wars between different religions, political ideologies, nationalities, ethnic groups, and other divisions. We accept the difference between tolerance and acceptance. You can tolerate something without accepting it, but you cannot accept something without tolerating it.

We offer a methodology for diagnosing the formation of intercultural interaction skills in the direction of

establishing stereotypes and the level of tolerance in relation to other nationalities and comparative impartiality. To begin with, it is necessary to have descriptors of levels of intercultural interaction formation skills. We designed our own descriptors given in table 1.

Beside the descriptors we offer the test “**Determination of stereotypes of judgment about sailors of different nationalities**”, developed by Herma van Doklum [3]. After completing shipboard training in an international crew, we offer Ukrainian students to express their opinion about sailors of the nationalities they were working with through this test (Table 2).

Table 2

Test for determining stereotypes of judgment about sailors of different nationalities

When I am thinking about _____ sailors, I am thinking about people who are ...

№	Statement	1	2	3	4	5	6	7	8	9	10	Statement
1.	kind	1	2	3	4	5	6	7	8	9	10	unkind
2.	healthy	1	2	3	4	5	6	7	8	9	10	unhealthy
3.	honest	1	2	3	4	5	6	7	8	9	10	disonest
4.	happy	1	2	3	4	5	6	7	8	9	10	sad
5.	quiet	1	2	3	4	5	6	7	8	9	10	noisy
6.	hardworking	1	2	3	4	5	6	7	8	9	10	lasy
7.	religeous	1	2	3	4	5	6	7	8	9	10	atheist
8.	poor	1	2	3	4	5	6	7	8	9	10	rich
9.	aggressive	1	2	3	4	5	6	7	8	9	10	peaceful
10.	progressive	1	2	3	4	5	6	7	8	9	10	traditional
11.	respectful	1	2	3	4	5	6	7	8	9	10	disrespectful
12.	tolerant	1	2	3	4	5	6	7	8	9	10	intolerant

We should note that this test does not study the cultural aspects of the above-mentioned countries, but the purpose of its implementation is:

- clarification of the presence and content of stereotyped ideas in the respondents' attitudes towards other sailors;
- determination of the level of formation of a tolerant attitude towards cultural differences and other people.

Interpretation of results.

The basis of the interpretation will be the following provisions about stereotypes:

1) stereotypes are shared by the majority of people, but they can change depending on the

historical, international, and domestic political situation in the country;

2) a stereotype is a relatively stable generalizing image or a number of characteristics (often erroneous);

3) in the process of perceiving the stereotypes of another people's culture, a certain attitude towards them is formed, most often they are perceived as something foreign.

We have the practice of working with this test before a shipboard training and found out a discrepancy between the theoretical knowledge about cultural differences and tolerance and the results of the test. Students in general demonstrated intolerant attitude towards representatives of other nationalities

(the focus of our attention were 6 countries, which we recognized as the most predictable partners of Ukrainian future sailors on an international flight according to Seafarers' International Research Centre (SIRC), Cardiff University, 2003 [4; 5; 10]. Additional individual conversations with individual students showed that the reasons for this intolerance lie in the rejection by future sailors of religious differences, differences in behavior and appearance.

As the addition to the first test, we offer the author's questionnaire based on the methodology for measuring ethnocentrism. The purpose of the questionnaire is to evaluate the following parameters:

- ability to consciously build scenarios of cultural interaction;
- skills of comparative impartial study of value orientations.

“Ability to integrate elements of other cultures into your value system”

A set of statements:

1. I am very interested in the customs and traditions of other cultures of the world.
2. In my opinion, the value rating depends on nationality.
3. I do not trust people of other national cultures.
4. People who belong to other cultures behave strangely.
5. I believe that the value rating is subject to cultural theories.
6. Ukrainian lifestyle is the most correct.
7. Is it difficult for you to find differences in value orientations among representatives of different cultures?
8. Differences in the priorities of values do not affect my understanding of representatives of different nationalities during communication.
9. I can make friends with people of any national culture.
10. I respect the choice of a communication partner regarding values.
11. I do not have much respect for the values and customs of other national cultures.
12. I am not confused by the values and customs of other cultures of the world.
13. I focus on my own values when I judge people of a different nationality.
14. I know how to adapt to manifestations different from my attitude to values.
15. Other national cultures should respect Ukrainian culture.
16. I do not like to communicate with representatives of other cultures.
17. Ukrainians are highly spiritual people.

Interpretation of Results

Students give answers to all statements, except No. 3, 4, 11, 12, 16, A – “yes” (2 points), B – “no” (0 points), B – “I cannot answer” (1 point). To the statement No 3, 4, 11, 12, 16, A – “yes” (0 points), B – “no”(2 points), B – “I can not answer”(1 point).

The development of the ability to consciously build scenarios of cultural interaction – statements No. 1, 3, 4, 6, 9, 15, 16, 17.

High level – 14 – 16 points; average level – 8–13 points; low level – up to 8 points;

Possession of the skill of comparative unbiased study of value orientations – statements No. 2, 5, 7, 8, 10, 11, 12, 13, 14.

High level – 15 – 18 points; average level – 9–14 points; low level – up to 9 points.

We use this questionnaire in Ukrainian language at the lecture of the discipline “Religious tolerance and leadership”. The questionnaire is used not for empirical research, but to give the thought for the further discussions with the students. We would like to advise the lecturers of the discipline “Religious tolerance and leadership” at the navigation department to use the recent research made by Seafarers International Research Centre, Cardiff, UK; Department of Sociology of Brandeis University, Waltham, USA; School of History, Archaeology and Religion, Cardiff University, UK; Centre for the Study of Islam, Cardiff, UK; and Department of Humanities, University of Chichester, UK [10],[13]. The researchers conducted interviews with the seafarers of multinational crews on religious issues. The researchers state that on the ship it is within cabins that seafarers feel freer to express their religious identities. The other point that the religious questions appeared most likely in relation to galley staff. The senior officers think that there are limitations to religious demands and if seafarers couldn't accept such limitations then they should really go home. The avoidance of conflict was a major motivation in keeping religion private. So, the main message is that religion should be private. Then the authors describe how the seafarers break the postulates of their religion in order to be like other seafarers, and say that they will never do it at home. The researchers concluded that seafarers appear to have successfully learnt how to balance the rights of individuals to freedom of religious expression with the demands of work.

We have studied many scientific articles concerning cultural differences and seafarers' perception of other nationalities by seafarers, and we see that mostly the authors describe how seafarers of their country perceive the other nationalities [8],[9]. Moreover, we were trying to find information how others see the Ukrainian seafarers. In this connection we found an interesting research carried out by Geek researchers [11]. They analyzed how seafarers of other nations cooperate with Greeks and found the seafarers who cooperate better. They say about the opinion of shipping companies and state that the Ukrainian seafarers are placed in the second position; they are the group of most commonly employed by shipping companies (26.5%) and perceived as co-operative by 21.2% of them. Then our inspiration changed. The researchers mention that the seafarers' perception of

the mentioned nations differs significantly from those of the shipping companies and pay attention to the fact that the Ukrainians are not even mentioned, a fact that should classify them as the least co-operative nationals towards the Greeks. To put it differently, the seafarers' group seems to agree with the shipping companies on the assumption that the Filipinos are the most willing to co-operate with Greeks, while Ukrainians are less compatible with their Greek colleagues. The difference in the answers of the two groups can be accounted for by the difference in the culture. This research gave the researchers of State University of Infrastructure and Technologies two impulses:

- to study how Ukrainian seafarers are seen by seafarers of other nations;
- to design more materials to teach cultural awareness to future seafarers.

Conclusion

1. We found out that all countries mostly describe the issues of cultural differences as the result of the perception by the seafarers of their country. We found little information how Ukrainian seafarers are seen by other nations. We should do our best to form a positive image of a Ukrainian seafarer.

2. Tolerance to religious manifestation should not interfere the culture of safety in the professional environment, especially when the work is closely connected with the risks. Safety should a priority on any ship, including ships multinational crews.

3. There is a discrepancy between the knowledge about cultural diversity in the world and practical skills of cultural interaction in real professional environment. The students- future seafarers should change their stereotypes concerning other nations. For this purpose, the lecturers should prepare less theoretical but more practical educational materials.

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