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OVERCOMING STEREOTYPES IN THE KOREAN-SLAVIC INTERCULTURAL COMMUNICATION

(based on the Korean-Ukrainian and Korean-Polish Intercultural Communication)

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The article is devoted to the analysis of stereotypes in the Korean-Slavic intercultural communication which were revealed during a survey of Korean students, which was conducted at the Department of Ukrainian Studies and Department of Polish at Hankuk University of Foreign Studies in April and November 2021. It deals with the causes of these stereotypes and characterizes the ways to overcome them based on M. Bennett's model of intercultural sensitivity development and stereotype-oriented learning, which Korean students studied during lectures on the discipline "Understanding the Modern Slavic Cultural Code". The procedure of the analysis went through several stages: 1) revealing stereotypes through anonymous surveys among students; 2) quantitative and qualitative analysis of the data obtained; 3) stereotype-oriented /non-stereotyped teaching and feedback from the students.

The results of the first stage of the survey show that in Korean-Slavic intercultural communication, Korean students are mostly at the ethnocentric stage. This is due to the lack of information about Ukraine and Ukrainians and Poland and Poles in the Korean media, personal contacts, as well as "old" stereotypes inherited from the older generation. Instead, at the end of the academic year, Korean students progressed to the ethno-relativistic stage thanks to stereotype-oriented learning, which helped them understand many specific features of Slavic cultures (especially Ukrainian and Polish). Therefore, further study of the formation and overcoming of stereotypes in Korean-Slavic communication will contribute to the integration of three cultures and successful intercultural communication between Koreans and Ukrainians and Poles.

Key words: Korean-Slavic intercultural communication, Korean students, Ukraine, Poland, stereotypes, developmental model of intercultural sensitivity (DMIS).

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Introduction. Taking into account the requirement for effective intercultural encounters, this paper reports the findings of a study which was designed to overcome stereotypes of perception and behavior in the Korean-Slavic intercultural communication of Korean students enrolled on the East European and Balkan Studies Institute at Hankuk University of Foreign Studies. The study was primarily based from Bennett's [3; 4] developmental model of intercultural sensitivity (DMIS), as a means of discussing the notion of difference and indicating the attitude of such students. This study was undertaken in order to demystify the causes that may prevent or facilitate overcoming stereotypes, and consequently instigated discourse that aims to tackle perception issues and problems. Results from this study should help educators who are working in an increasingly diverse environment find out the reasons for different perceptions of stereotypes by Korean students and encourage information of intercultural sensitivity such student groups more effectively.

While cultural awareness and intercultural communication are inevitable requirements for harmonious everyday encounters, both inside and outside educational settings, research has mainly focused on the perceptions of Korean students towards their knowledge about Slavic nations especially Poland and Ukraine.

When the words “Ukrainian” or “Polish” are pronounced, they usually attach much more meaning to them than just the name of a representative of a particular nation. Speakers imply some specific traits of appearance, traits of character, temperament, belonging to a particular religious denomination. An important place in the formation of the ethnic image is occupied by character – the nature of the restriction of self-imposed impulses of the personality (a zone of irregular and mental states: love, hatred, jealousy, etc.), which plays a special role in the formation of a typical ethnic image: *a patient Ukrainian, a patriotic Pole*, etc.

General Background of Research. The term “stereotypes” was originally coined by Lippman[13] to liken the cognitive stereotyping process to the way a printing press works when it prints the same identical symbols repeatedly, but the definition was later developed by Allport who explained it as “an exaggerated belief associated with a category” [1 : 191]. Dovidio, Brigham, Johnson, and Gaertner review definitions of stereotypes that have been presented since the term was first introduced, noting that earlier definitions tended to focus on their flawed nature, whereas later definitions emphasized their status as necessary cognitive processes that help us make sense of a highly complex world, highlighting the complex relationships that exist between stereotyping, prejudice and discrimination [6 : 279–281].

Stereotypes can be seen in terms of advantages and disadvantages. Brislin defines stereotypes as a double-edged sword: on the one hand, a “useful and important aspect of intelligent and efficient thinking” and on the other “any categorization of individual elements concerned with people that mask differences among those elements” [5 : 44]. Though the very idea of stereotypes is often negatively valenced, their effects are not always bad. Information held in the category can be considered a source of knowledge used to make inferences about people when other kinds of information are not available, which can be useful if the information is correct [9 : 466–469]. Indeed, Brislin points out that “stereotypes themselves cannot be evil since they are so basic to human thought. Additional adjectives are necessary when referring to wrongs such as prejudicial stereotypes or hostile stereotypes” [5 : 78]. On the other hand, stereotypes are “over-generalized beliefs” [2 : 327] and since the categories become the focus of response, individual elements are glossed over and the information held in the stereotype may be inaccurate.

In addition to the effects of stereotyping upon individual perception listed above, stereotyping (or categorization) processes also contribute to the formation and maintenance of group boundaries, which relates directly to ethnocentrism [12; 15]. Negative evaluations can be accentuated by illusory correlation, a form of cognitive bias, which takes place when distinctive but unrelated events are associated during information processing. Behaviors of out-group members noted and evaluated negatively on different occasions may bias the observer to associate and remember them as beliefs about the group [8 : 392–407]. This may lead to a tendency to evaluate those members negatively on every occasion thereafter, reinforcing the in-group and out group distinction, and enhancing the self-esteem of the individual concerned in the process.

To avoid the potential negative effects of stereotyping processes, one needs to understand the process through which stereotypes are formed. Categories are often based on visually obvious attributes such as race or gender and may vary in saliency, relevance, or differentiation according to the social context. Once a category has been set up in the mind, knowledge, beliefs, and expectancies are added and individuals within the category

are thereafter imbued with the characteristics attached to the category [9 : 466–469]. Such categorization processes form and maintain the group boundaries that underpin ethnocentrism and prejudice [5; 12; 15]. Through interaction with people who do not fit into the broader category, category sub-types are set up to account for the differences. Though still general in nature, category sub-types contain more detail than the main category and can have one of two effects upon the main category. They may isolate atypical members from the main category, thus preserving the existing stereotype, or they may “increase perceived diversity of the group diminishing ability to make sweeping generalizations” [9 : 469]. Thus, stereotype categorization may or may not break down in response to new information.

Sercu[16] highlights some of these connections. Endicott, Bock, and Narvaez link Kohlberg’s Stages of Moral Development [10] with Bennett’s Developmental Model of Intercultural Sensitivity [4] by suggesting that multicultural experiences are related to both moral and intercultural development in terms of increasing socio-cognitive flexibility, noting that both models share the common element of a critical shift from rigid to flexible thinking [7].

Bennett posited that cultural difference is the major factor in a learner’s successful acquisition of the intercultural perspective, and how we perceive cultural difference constitutes the development of one’s intercultural sensitivity [4 : 24]. The term “intercultural sensitivity” refers to the ability to discriminate and experience relevant cultural difference, and is defined in terms of stages of personal growth along a continuum of increasing sophistication in dealing with cultural difference. For this reason, intercultural sensitivity helps to assess intercultural competence. Bennett [2] perceived orientations toward cultural difference as a progressive and developmental process; diagnosing stages of development for students will allow instructors to develop curriculum relevant to particular stages and facilitate development of students’ intercultural competence. To conceptualize how people construe cultural differences, Bennett [3; 4] posited the Development Model of Intercultural Sensitivity (DMIS) to exhibit a learner’s different worldviews at different points along a continuum of development.

This continuum of the DMIS model does not represent culture specific information, but rather focuses on the progress of developing a broader and more complex worldview when approaching cultural difference. The DMIS model consists of six stages:

- three ethnocentric stages: denial of difference, defense against difference (or reversal – denigrating one’s own culture and regarding other cultures as superior), and minimization of difference;
- three ethnorelative stages: acceptance of difference, adaptation to difference, and integration of cultural difference.

Methodology of Research. The main aim of the article consists in revealing ethnic stereotypes about Ukrainians and Poles that are common among Korean students and developing a set of measures to manage them with the help of stereotype-oriented teaching within the courses “Understanding Contemporary Slavic Cultural Code” (team teaching) as parts of the curriculum for the East European and Balkan Studies Institute at Hankuk University of Foreign Studies. In order to achieve this aim we have done a two-stage survey (at the beginning and at the end of the academic year) that focused on the views of Korean students about Ukraine and the Ukrainians and about Poland and Poles. The obtained data have been compared and the results of the study now serve as an object of the given

paper. Furthermore, our project aims at determining the connotations which, as a rule, the Korean students assign to the Ukrainian and Polish people and which define their (stereo) typical features. In the process of the research we have also introduced stereotype-based teaching, while the results serve as a basis for managing stereotypes and changing the students' understanding of them.

Considering the works of famous scientists, the results of survey, we formulate tasks of this research:

1. analyze the results of the survey and identify the main opinions of respondents about Ukrainians and Poles;

2. find out the reasons for different perceptions of stereotypes by Korean students;

3. characterize the ways of overcoming stereotypes on the basis of the model of development of intercultural sensitivity of M. Bennett.

Participants. The study that was carried out in April and November 2021 at HUFSS involved 44 students. The respondents included students of the 1st years of the Department of Ukrainian Studies and the Department of Polish aged between 19–20 years 23 (52.27%) of them were female and 21 (47.73%) people were male. All the participants of the survey had almost equal education, namely they started learning Ukrainian and Polish at the university have never taken part in any exchange programs for learning this language, have not lived in Ukraine or Poland for a long period of time etc.

Instrument and Procedures. The procedure of analysis consisted of several stages that reflect the method of determining ethnic stereotypes, quantitative and qualitative analysis of the obtained data as well as methods of stereotypization / destereotypization used for controlling students' gradual understanding of the ways of eradicating stereotypes integrated into the studying process.

Step 1: Exposing students' stereotypes in order to determine the problem. In order to expose national stereotypes we have carried out an anonymous two-stage survey among Korean students called "Slavic world through the eyes of Korean students". The first stage was held at the beginning of the first semester, while the second one took place at the end of the second semester. All the students received two question forms (with identical questions on both stages of the survey), where they had to write the ideas, images, characteristics and ideas coming to their minds when they speak or think about Ukraine and Poland. The survey had only open-ended questions and the participants were allowed to give as many answers as they wanted. The time limit was not more than ten minutes. As far as our respondents were 1st-year students and their level of Ukrainian and Polish was rather low, the survey was performed in Korean.

Step 2: Quantitative and qualitative analysis. The obtained data on the essence of stereotypes have been analyzed and classified according to the frequency of reactions. Corresponding descriptors have been defined as synonymous and similar lexical expression of reactions. The descriptors have been grouped and analyzed according to semantic components of the reactions. The data have been analyzed quantitatively and qualitatively.

Step 3: Stereotypical / destereotypical learning and the students' feedback. The process of stereotypization / destereotypization involved numerous educational events and exercises that had been developed in order to eradicate stereotypes, in particular discussions, comments and reflections on stereotypes, critical thinking and reading, etc. To familiarize the students with the essence of stereotypes we have organized a number of activities, i.e. explicit and implicit, verbal and creolized formats, prominent features that

served as a basis for stereotypes etc. These activities aimed at helping the students to figure out stereotypes and reflect on their various aspects. The students also had to do a project on Ukrainian and Polish culture, a part of which was to be devoted to stereotypes. After the project the students received a task to fill in feedback and assessment forms which performed the function of a follow-up.

Results of Research

First stage. The results of the first stage of the survey have shown poor knowledge about Ukraine and Poland among Korean students: only 3 students (6.82%) of all the respondents answered all the questions. The other 41 students (93.18%) gave answers only to several questions of the questionnaire. The data obtained in the first stage of the survey have revealed 20 reactions that were realized through 25 lexically different ways. Thirty descriptors have been singled out and ranked according to their frequency.

The qualitative analysis of students' stereotypes has "painted" a stereotypical "portrait" of the Ukrainians that looked rather unambiguous. The image of a Ukrainian given by the Korean students is as follows: beautiful / pretty, cool, kind, smart, the majority of whom are Orthodox; there also are Catholics and representatives of different religions. As a rule, the Korean students associate Ukraine with Russia, the war in Donbas, Kyiv as the capital of Ukraine, poor country, which is located in Eastern Europe and is rich in natural resources. Among renowned Ukrainians the Koreans remember Taras Shevchenko and Andriy Shevchenko, and the latter represents the most popular sport in Ukraine, i.e. football; meanwhile, Ukrainian national cuisine is represented by such dishes as borshch, dumplings, bread, sweet taste etc.

The qualitative analysis of students' stereotypes has "painted" a stereotypical "portrait" of the Poles that looked rather unambiguous. The image of a Polish given by the Korean students is as follows: beautiful / pretty, cool, patriotic, smart, the majority of whom are Catholics. As a rule, the Korean students associate Poland with EU, Eastern Europe, Warsaw as the capital of Poland, and LOT Polish Airlines. Among renowned Poles the Koreans remember Adam Mickiewicz and Lech Wałęsa, and the latter represents the most popular sport in Poland, i.e. football; meanwhile, Polish national cuisine is represented by such dishes as bigos, dumplings, bread etc.

Second stage. The results of the second stage of the survey differ drastically from the previous one. In this stage, all the respondents answered the full set of questions in the questionnaire. However, the majority of Korean students gave two or three answers to each question and only some of them gave a single answer. Nonetheless, it was not the primary aim of the given research, so the number of answers to each question will not be taken into account. What is more, the 92 majority of answers in the second stage coincided with those given in the first stage of our research. The data obtained in the first stage of the survey have discovered 55 reactions that were realized through 65 lexically different ways. The quantitative and qualitative analyses have demonstrated the following images of Ukraine: this is the country located in "East Europe" – 25%, the majority of its territory are "vast plains / step" – 20.45%, the capital is "Kyiv" – 13.64%, "annexation of Crimea" – 11.36%, "war in the east" – 9.09%; is associated with "beautiful women" – 6.82%, "football" – 6.82%, the national colors "yellow & blue" – 4.55%, "my major study" – 2.27%; with developed "space industry and high-tech industry" – 45.45%, "aerospace" – 27.27%, "agriculture" – 18.18% and "abundant resources" – 9.0%; the national dishes include "borshch" – 25%, "holubtsi" – 18.18%, "bread" – 13.64%, "varenyky" – 9.09%, "oats" –

9.09%, “meat dishes” – 6.82%, “stewed vegetables” – 6.82%, “chicken dishes” – 6.82%, “strong taste” – 2.27%, “sweet taste” – 2.27%; popular kinds of sport (“football/ soccer” – 54.55%, “rhythmic gymnastics” – 36.36%, “chess” – 9.09%); art is associated with “Kobzari” – 40.90%, “classical music” – 22.73%, “Taras Shevchenko” – 15.91%, “religious works of art” – 9.09%, “Lviv and the Ensemble of the Historical Centre” – 4.55%, “Saint Sophia Cathedral” – 4.55%, “Murals” – 2.27%; famous Ukrainians include “Taras Shevchenko” – 50%, “Andriy Shevchenko” – 29.55%, “Pavlo Chubynskyi” – 11.36%, “Ivan Franko” – 4.55%, “Yulia Tymoshenko” – 4.55%. The Korean students have such an image of a Ukrainian: “beautiful women” – 31.82%, “pretty” – 29.53%, “beautiful eyes” – 25%, “cool” – 15.91%, “logical & smart” – 15.91%, “handsome” – 13.64%, “beautiful appearance” – 11.36%, “active” – 9.09%, “silent” – 6.82%, “sincere” – 6.82%, “kind” – 4.55%, “not lazy” – 2.27%, the majority of whom are “Orthodox” – 50%, “Catholic” – 25%, “Most of them are Christians” – 15.91%, “different religions” – 9.09%.

The quantitative and qualitative analyses have demonstrated the following images of Ukraine: this is the country located in “East Europe” – 34.1%, the member of EU – 20.45%, the capital is “Warsaw” – 18.18%, “Baltic Sea” – 15.91%; is associated with “beautiful women” – 6.82%, “Solidarity” – 2.27%, the national colors “white & red” – 2.27%; with developed “agriculture” – 54.55% and “tourism” – 45.45%; the national dishes include “pierogi” – 40.9%, “bigos” – 22.73%, “borshch” – 15.91%, “bread” – 9.09%, “meat dishes” – 4.55%, “stewed vegetables” – 4.55%, “sweet taste” – 2.27%; popular kinds of sport (“football/ soccer” – 61.36%, “tennis” – 38.64%); art is associated with “Chopin” – 31.82%, “classical music” – 25%, “Adam Mickiewicz” – 20.45%, “religious works of art” – 11.36%, “Wawel” – 6.82%, “Kaszuby” – 4.55%; famous Poles include “Frederic Chopin” – 47.73%, “Andrzej Duda” – 22.73%, “Kaczynski” – 13.64%, “Lech Wałęsa” – 9.09%, “Lewandowski” – 6.81%. The Korean students have such an image of a Pole: “beautiful women” – 25%, “patriotic” – 20.45%, “logical & smart” – 13.64%, “cool” – 11.36%, “handsome” – 9.09%, “active” – 6.82%, “sincere” – 6.82%, “kind” – 4.55%, “not lazy” – 2.27%, the majority of whom are “Catholic” – 68.18%, “Most of them are Christians” – 31.82%.

After comparing the results in the first and second stage of the survey one can notice considerable changes in the Korean students’ views about Ukraine / Poland and their people. The qualitative analysis of the second stage confirms amore generalized image of Ukraine and the Ukrainians as well as Poland and the Poles. Not only did the Korean students manage to answer all the questions in the questionnaire, but they also gave more than one answer to the question about their associations with Ukraine and Poland, enumerating several stereo(typical) features of character of the Ukrainians and Poles, their appearance, etc. Thus, this fact has become a starting point for many discussions at the lessons and has led to developing focused awareness through various activities, control and eradication of stereotypes.

Discussion. Overcoming stereotypes and the formation of adequate ideas (and appropriate behavior) depends on the level of knowledge about the culture and its carriers, as well as on the presence of direct intercultural contacts between different people. In the theory and practice of intercultural communication, general cultural and cultural-specific methods have been developed to overcome ethnic stereotypes and prejudices, among them cognitive trainings, field excursions and “classrooms”, trainings on the technique of cultural assimilator, etc. In our opinion, the sequence of overcoming stereotypes of behavior and perception Slavic-Korean communication can be analyzed on the basis of Milton

Bennett's model for developing intercultural sensitivity (DMIS - Developmental Model of Intercultural Sensitivity). He divided the process of mastering the foreign cultural environment into two stages: ethnocentric, when the individual stands on the positions of his own culture and with all his might distance himself from another culture, and ethnorelativistic, when the individual begins to master another culture up to full integration with it [3; 4]. The ethnocentric stage is characterized by manifestations such as the denial of cultural differences, protection from them and their minimization. For ethno-relativistic people, accepting differences, adapting to them and integrating the two cultures.

The research has applied a complex methodology not only for eliminating ethnic stereotypes, but also to some extent for allowing the Korean students to shape certain stereotypes with the help of different activities, exercises, texts etc. Stereotype-based teaching was based on authentic texts from modern literature, films, cartoons, jokes, idioms, proverbs and sayings, mass media, Internet forums, blogs, students' personal experience and the experience of the author of the given paper etc. We have organized four focus-awareness types of events that aimed at switching the students' attention from one aspect of ethnic stereotypes to another in order not to just highlight these aspects, but also to encourage them to think critically. Three types of activities focused on various manifestations of ethnic stereotypes in the language, non-verbal and creolized formats.

Experimental research and preliminary stereotype-oriented teaching has led the author to the thought that it seems much easier to teach skills than to develop the right attitude to stereotypes. Despite the fact that the skills can be acquired through experimental studies, the attitude requires reflexive approaches to learning because it is based on cognitive processes and is deeply rooted in the people's conscience. Furthermore, we have discovered that the students do not only gradually develop their skills in eliminating their own stereotypes in the intercultural context, but also acquire sensitivity to and understanding of ethnic stereotypes and changes in their own paradigms.

The results of the survey shown that on the first stage in the Korean-Slavic intercultural communications Korean students are mostly on ethnocentric stage. This is due to the lack of information about Ukraine / Poland and their people in Korean mass media, personal contacts, as well as "old" stereotypes, which were inherited from the older generation. Instead, on the second stage of the survey Korean students advanced to the ethnorelativistic stage, after preliminary stereotype-oriented teaching which helped them to understand a lot of specific features of Slavic culture (especially, Ukrainian and Polish). Thus, further study of formation and overcoming stereotypes in Korean-Slavic communication will contribute to the integration of the three cultures and successful intercultural communication between Koreans and Ukrainians / Poles.

Conclusions. Experimental research and preliminary stereotype-oriented teaching have allowed us to make three main conclusions.

Firstly, the Korean students interpreted heterostereotypes of the Ukrainians and Poles in the context of their own culture, and that was why evaluation of the same feature differed drastically from the way the Ukrainians and Poles perceived themselves. One can mention vivid interpretations of the following descriptors like "logical & smart" ("... is inventive, logically formulates the aim and tasks, knows how to put them into practice" etc.). Lexical realization of the given descriptor presupposes positive interpretation of this content in the Korean culture, but it is neutral in the Ukrainian or Polish culture.

Secondly, stereotype-oriented teaching has to be integrated into all the courses de-

spite the fact that some scholars believe that it is impossible to teach stereotypes [11]. The given research has shown that stereotypes have to be taught in a specific way so as to gradually draw the students' attention to ethnic stereotypes, shift their focus awareness onto the necessary object of analysis (their character, implicit and explicit perception, characteristic features that stereotypes are based on, their types, functions, etc.), ponder over stereotypes, discover alternative views, introduce critical thinking and reading, which highlights various aspects of the problem. Stereotype-oriented teaching has been integrated into the courses "Understanding Contemporary Slavic Cultural Code" (team teaching) through focus awareness, critical thinking and a reflexive approach that was implemented in the given research. This has demonstrated positive changes from an unconscious stereotype to a well-thought one.

Thirdly, if stereotype-oriented teaching had been applied the students' attitude towards stereotypes would have changed from unconscious stereotypical assumptions to the conscious understanding of them. In this pilot study we have managed to disprove the fears some authors had about spreading stereotypes through teaching them [14]. This conclusion is based on the students' feedback that vividly demonstrated the change in their attitude to stereotypes. In our view, stereotype-oriented teaching could help the Korean students not only to solve the problem of Korean-Slavic intercultural communication, but also to develop their critical thinking, perceive multiculturalism as an undeniable phenomenon of our life today and accept other cultures without prejudices.

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**ПОДОЛАННЯ СТЕРЕОТИПВ
У КОРЕЙСЬКО-СЛОВ'ЯНСЬКІЙ МІЖКУЛЬТУРНІЙ КОМУНІКАЦІЇ
(на основі корейсько-української та корейсько-польської
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У статті проаналізовано стереотипи в корейсько-слов'янській міжкультурній комунікації, які виявлено під час опитування корейських студентів, що проводилося на факультеті українознавства та польської мови Корейського університету іноземних мов Хангуку квітні та листопаді 2021 року. З'ясовано причини виникнення цих стереотипів та охарактеризовано шляхи їх подолання на основі моделі розвитку міжкультурної чутливості М. Беннета та стереотипно-орієнтованого навчання, яке корейські студенти проходили на лекціях з дисципліни “Розуміння сучасного слов'янського культурного коду”. Процедура аналізу складалася з декількох етапів: 1) виявлення стереотипів шляхом анонімного опитування студентів; 2) кількісний та якісний аналіз отриманих даних; 3) стереотипно-орієнтоване / дестереотипне навчання та зворотний зв'язок зі студентами.

Результати на першому етапі опитування свідчать, що в корейсько-слов'янській міжкультурній комунікації корейські студенти здебільшого перебувають на етноцентристському етапі. Це зумовлено відсутністю інформації про Україну та українців і Польщу та поляків у ЗМІ Кореї, особистих контактів, а також “старими” стереотипами, які успадкували від старшого покоління. Натомість у кінці навчального року корейські студенти просунулися до етнорелятивістського етапу завдяки стереотипно-орієнтованому навчання, яке допомогло їм зрозуміти багато специфічних рис слов'янських культур (особливо, української та польської). Отже, подальше вивчення формування і подолання стереотипів у корейсько-слов'янській комунікації сприятиме інтеграції трьох культур та успішній міжкультурній комунікації між корейцями та українцями / поляками.

Ключові слова: корейсько-слов'янській міжкультурна комунікація, корейські студенти, Україна, Польща, стереотипи, модель розвитку міжкультурної чутливості.

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