

SH.B.KADIRSIZOVA, M.D.ZHOROKPAYEVA
Semey Medical University (Semey, Kazakhstan)

INFLUENCE OF ACADEMIC MOBILITY TO STUDENTS' INTERCULTURAL COMMUNICATIVE COMPETENCE

Abstract

This paper presents the findings of a study on how students' intercultural communication skills are impacted by academic mobility. In the backdrop of the ever-increasing globalization, the development of young people's intercultural competence as engaged members of society is becoming a daily reality interactions between cultures. The research is aimed at investigating psychological bases of intercultural communicative competence through ethnical identity and tolerance. The study investigated that students, who experienced academic mobility had more positive ethnic identities and demonstrated tolerance in comparison with the students of another group. Thus, it is demonstrated how crucial academic mobility is for developing intercultural communication skills.

Keywords: academic mobility, intercultural, communicative competence, identity, tolerance

Ш.Б. КАДИРСИЗОВА, М.Д. ЖОРОКПАЕВА
Семей медицина университеті (Семей, Қазақстан)

АКАДЕМИЯЛЫҚ ҰТҚЫРЛЫҚТЫҢ СТУДЕНТТЕРДІҢ МӘДЕНИЕТАРАЛЫҚ КОММУНИКАТИВТІК ҚҰЗЫРЕТТІЛІГІНЕ ӘСЕРІ

Аңдатпа

Бұл мақалада академиялық ұтқырлық студенттердің мәдениетаралық қарым-қатынас құзыреттілігіне қалай әсер ететіні туралы зерттеу нәтижелері ұсынылған. Үнемі ұлғайып келе жатқан жаһандану жағдайында қоғамның белсенді мүшесі ретінде жастардың мәдениетаралық құзыреттілігін дамыту мәдениеттер маңызды мәселе болып отыр. Зерттеу этникалық сәйкестілік пен толеранттылық арқылы мәдениетаралық коммуникативті құзыреттіліктің психологиялық негіздерін зерттеуге бағытталған. Зерттеу барысында академиялық ұтқырлыққа қатысқан студенттердің басқа топ студенттерімен салыстырғанда этностық сәйкестіктері жоғары және толеранттылық танытатындығы зерттелді. Осылайша, академиялық ұтқырлықтың мәдениетаралық қарым-қатынас құзыреттілігін дамыту үшін қаншалықты маңызды екендігі көрсетілген.

Түйін сөздер: академиялық ұтқырлық, мәдениетаралық коммуникативтік құзыреттілік, этникалық сәйкестік, толеранттылық

Ш.Б. КАДИРСИЗОВА, М.Д. ЖОРОКПАЕВА
Медицинский университет Семей (Семей, Казахстан)

ВЛИЯНИЕ АКАДЕМИЧЕСКОЙ МОБИЛЬНОСТИ НА МЕЖКУЛЬТУРНУЮ КОММУНИКАТИВНУЮ КОМПЕТЕНТНОСТЬ СТУДЕНТОВ

Аннотация

В данной статье представлены результаты исследования о влиянии академической мобильности на межкультурную коммуникативную компетентность студентов. В условиях постоянно усиливающейся глобализации развитие межкультурной компетентности молодых людей как активных членов общества становится повседневной реальностью межкультурных взаимодействий. Исследование направлено на изучение психологических основ межкультурной коммуникативной компетентности через этническую идентичность и толерантность. В ходе исследования было установлено, что студенты, испытавшие

академическую мобильность, имели более позитивную этническую идентичность и демонстрировали толерантность по сравнению со студентами другой группы. Таким образом, показано, насколько важна академическая мобильность для развития навыков межкультурной коммуникации.

Ключевые слова: академическая мобильность, межкультурная коммуникативная компетентность, идентичность, толерантность

Introduction. Education is seen as a key virtue in global culture. The socio-cultural and economic growth of society are significantly influenced by the human factor. This was emphasized in the government's "Road to Europe" program for 2009–2011 that "the need to adopt the program is to solve the urgent problems of the country's internal development, to form national priorities in the European direction, to strengthen historically established ties, to become familiar with the experiences of European integration and institutional and legal reforms, technological, energy, and transport is connected with the importance of deepening trade, humanitarian, and investment cooperation" [1].

In this regard, the basic goal of modern education is to provide a system that allows each individual the chance to learn, supplement, enhance, and actualize oneself. Society needs competitive, innovative professionals who can act quickly and responsibly, adapt fast to a variety of changes, and adjust in accordance with the environment, social demands, and production needs. It firstly denotes a self-aware, liberated, and creative individual. Individual growth should be geared toward the search for innovative non-standard solutions. Human development in the system of lifelong education necessitates, first and foremost, movement, or mobility.

According to the principles of the Bologna processes, mobility is defined by phenomena such as globalization and internationalization. Academic mobility of students, professors, and researchers is a critical component of implementing the ideas and rules of the Bologna reforms.

The Republic of Kazakhstan's adherence to the Bologna Declaration clearly describes the issues confronting the domestic higher education sector today. In particular, to maintain students' interest in academic mobility and education.

Academic mobility, as one of the Bologna process's tools, creates new options for higher education topics to respond to the demands of the global labor market and the unified technology landscape. Because of the expansion of transnational or cross-border education and worldwide academic mobility, higher education can now be viewed not just as a kind of public service, but also as an important indication of international relations.

Academic mobility includes more than just opportunities to study and work abroad; it also allows foreign nations to recognize Kazakh diplomas, regardless of the political breadth of the educational sector. Currently, regardless of geographical, political, or educational space, such access is governed by the specialist's professional competency [2].

On the one hand, the necessity of self-awareness and analysis of the educational market that fulfills an individual's demands in higher education and raising the degree of education, and on the other, the lack of satisfaction of traditional labor market needs of relevant professionals. This results in inefficient use of labor resources, which raises the possibility of external migration and other societal effects. According to this viewpoint, the educational levels require social and personal demands.

Today, it is critical not only to obtain a distinguished career, but also to be competitive, to have a particular level of education and culture, so that the quality of "goods" satisfies the needs of the "consumer" - the labor market and the employer. The factor of modernizing the social and professional structures of society, as well as addressing the socioeconomic needs of society, can add more knowledge to trained specialists, including individuals in the continuing education system.

Academic mobility is expected to increase as a result of the contemporary internationalization and globalization processes that have impacted

the higher education system. Academic mobility serves as the primary tool for the globalization of higher professional education and is one of the most effective mechanisms for the growth of students' intercultural communication skills because it entails: the willingness to improve oneself in areas related to intercultural communication; the capacity for each participant in this process to identify ways to interact with representatives of different cultures; the capacity for analyzing, accepting, and understanding the cultural traits of other people. Therefore, there is a need for study and analysis on academic mobility in order for Kazakhstan's higher education system to utilise it more effectively for the improvement of intercultural communication skills.

Literature Review. In the latter half of the XX century, the idea of mobility began to be the subject of certain studies. Latin defines it as swift and capable of progress. This idea was the driving force behind the rise of individuals and social groupings in research, the widening of interpersonal ties, and the development of close-knit communities in nature, the environment, and culture.

This idea was taken into consideration in the late 1920s along with ideas like "social space" and "social stratification" to characterize changes in a person's social position.

P.A. Sorokin defined social mobility as a shift in people's and groups' behaviors as the value of a person or a social item. He used the idea to describe changes in the social environment [3].

Only when a person is actively participating in activities can mobility as a property characteristic of a person become apparent.

Through the course of the activity, three distinct elements of professional mobility have been identified:

- 1) a qualitative trait of an individual that provides the internal mechanism of human development through the formation of fundamental, general professional competences;

- 2) a human activity intended to change the environment, its outcomes, professions, and self-improvement; and

- 3) the process of changing a person's self and professional environment.

L.V. Goryunova identifies the following as the three essential components of professional mobility: basic and general professional competence, readiness for personality change, and professional and social activity [4].

From a subjective point of view, the conditions and internal variables that allow for mobile conduct in a person's life, particularly in the professional realm, should be explored while discussing the issue of professional mobility. Despite the ideal circumstances for the possibility of career progression and change of profession in free professional movements, many people reject these opportunities owing to internal changes. Science hasn't researched the issue of missed opportunities enough, and the tools for figuring out how they're structured haven't been properly established. Only a few of these have really been used.

O.V. Kharitonova defines academic mobility as the temporary transfer of a student or employee of a scientific or educational institution to another institution within or outside of her own country for the purpose of training, teaching, or advanced training, followed by a return to the original institution [5].

Academic mobility benefits each individual by enhancing credentials, fostering competencies, "widening horizons", and creating personal networks [6]. Mobility has evolved into a crucial prerequisite in many professions for both the start of a good academic career and job advancement. The social sciences and humanities are slowly beginning to follow this tendency that originated in the scientific and technical sciences [7].

Being mobile has changed from being a legal requirement. According to Ackers, Gill, and Guth, the current trend of automatically associating academic mobility with excellence and quality can be very problematic because it ignores the fact that mobility has its limitations and that not everyone necessarily satisfies the strict requirements for mobility [6]. Thus, people who are unable or unwilling to be mobile for whatever reason are automatically excluded by the emphasis on mobility as a need for career success.

To reveal the essence of the concept of “academic mobility”, it is necessary to consider the essence and types of the concept of “mobility”.

The concept of “Academy” is given in honor of the philosophical school founded by Plato and named after the Academy in honor of the mythical hero Akadem. Today, the concept of “Academy” is interpreted as a scientific community and a higher educational institution.

The definition of academic in the extensive Explanatory Dictionary of D. N. Ushakova is primarily given as “study” in higher education. To comprehend the concept of “academic mobility”, one must consider the different forms and fundamental components of the concept of “mobility” [8].

The school of philosophy created by Plato and named in honor of the mythological hero Akadem is referred to as the “Academy”. Today, a scientific community and a higher education institution are both referred to as “academies” in the same sentence. The definition of “academic” in the extensive Explanatory Dictionary of D.N. Ushakova is primarily given as “study” in higher education.

The idea put forth by L.N. Lesokhina states that social and professional mobility should be seen from two angles. On the one hand, this is a position change brought on by outside events (such as lack of jobs, low wages, domestic instability, etc.) [9]. The opposite of this is true for socio-professional mobility, which can be viewed as internal self-improvement based on the individual’s stable values and needs.

Concepts like literacy, education, and professional competence are at the core of socio-professional mobility. As a result, the individual’s inner freedom and freedom is established, enabling them to respond promptly to societal changes. Social professional mobility is the direction of transformation and personal quality of a horizontal and vertical individual in a society that is focused on self-development and progress, it has been determined.

It is a way for a person to grow their culture, participate in new socioeconomic situations, be able to identify with and locate themselves in society, integrate and translate conduct.

Considering the teacher as a valuable asset of the space of ongoing pedagogical education in his development as a subject of professional action, and education as a method and way of developing consciousness and activity of the individual. The concept of mobility cannot be considered outside the context of continuing education. Therefore, it is necessary to justify the question that pedagogical education is of a continuous nature.

Reference books and legal documents used as a starting point for the analysis of the ongoing education idea. A definition of the category of continuous education is provided in the notion of “Dictionary of Education and Pedagogy” edited by V. M. Polonsky. Utilizing all of the educational system’s links, mastering and enhancing professional qualifications, professional retraining, adapting to socioeconomic situations, and education in the area of personal interests are all examples of continuing education [10].

Kazakh scholars investigated the importance of academic mobility as well, for example, R.O. Bugubayeva academic mobility as a component of international integration processes in the system of higher education, A.K. Esentayeva tendencies of integration processes in the higher education [11,12].

G.M. Kozhaspirova and A.K. Kozhaspirov wrote the following definitions in the educational dictionary that “The deliberate development of information and skills throughout life through academic institutions and self-organization is known as ongoing education. The writers also advocated the employment of the socially and personally essential degree of culture, general education, and professional training after determining the aim of continuing education. The ideals of universal democracy, accessibility, continuity, integrativeness, continuity, self-education, adaptability, and urgency [13] form the foundation of how continuing education is structured.

V.V. Arnautov on the basis of historical and pedagogical analysis, considered the formation and development of the continuous pedagogical education system from the perspective of a different interpretation of continuity, considering

it from the point of view of the integrity of the educational process, the integration of all stages, and the focus of education on the individual [14]. The unified system of ongoing education was interpreted differently by the authors. In other words, it offers a network of educational institutions that guarantees the substantive and organizational unity and close interconnection of all links in education.

The capacity to respond appropriately to a range of challenging circumstances one encounters while talking with others is known as communicative competence. A system of knowledge about social reality and oneself, sophisticated social and interactional abilities, and the capacity for situational adaptation make up communicative competence. The outcome of interaction and the accomplishment of personally important goals serve as the criteria for the development of communicative competence.

It is important to note that in order to successfully complete academic mobility; a student must have a high level of stress tolerance and stress resistance. However, even during the process of included training, communication skills are significantly strengthened and trained, and this is referred to as “intercultural communicative competence”. L.G. Pochebut established the notion of intercultural communicative competence (Pochebut [15]), which defines it as a mix of a positive attitude, tolerance, and trust, as well as the capacity to comprehend and communicate with members of other cultures.

In this paper we would like to find out how academic mobility influences psychological bases of intercultural communicative competence through ethnical identity and tolerance.

Sensitivity

We based our research on M. Bennett’s notion of intercultural sensitivity [16]. According to him, intercultural sensitivity is the capacity to understand and accept a variety of ideas, values, and attitudes as well as a person’s sensitivity to cultural differences. From ethnocentrism to ethnorelativism, M. Bennett depicts the range of intercultural sensitivity. Ethnocentrism is a tendency to perceive and

evaluate the life phenomena and behavioral features of other cultures through the prism of their culture, considered as a standard and as a preference for their culture to everyone else. While ethnorelativism presupposes the recognition of the relativity of social norms in a cultural context and the recognition of cultural differences, their approval while preserving the integrity of the “I-concept” and identity. Six stages are involved in the growth of intercultural sensitivity: denial, protection, understatement, acceptance, adaptation, and integration. As a result, the person first makes an effort to remove himself from cultural differences or just ignores them due to a lack of engagement with people from various cultures. If he is aware of various cultural traits, he may initially see them as a threat to himself before attempting to downplay the significance of differences since he thinks that everyone is “at heart” the same. He exhibits a sense of his ethnic identity at the same time.

Tolerance

Tolerance is a quality that describes the attitude toward another person as being equally stable, and it manifests itself in the consciously held back feelings of rejection brought on by anything that denotes something different in another person (appearance, manner of speech, tastes, lifestyle, beliefs, etc.). In order to maintain her identity while interacting with someone whose worldview and behavior are different from her own, a tolerant person makes an effort to understand them.

Mr. Allport defined tolerance as having a positive outlook on everyone, regardless of their race, culture, or religion. Thus, a tolerant individual appreciates the value of all human existence and is positive toward others who are different from him rather than simply tolerating them [17]. Our main concern is ethnic tolerance, which is a moral quality possessed by a person who respects members of other ethnic groups, acknowledges their equal rights, and values them equally as people. This is an objective attitude toward anyone, regardless of his or her nationality, racial, sexual orientation, or religious affiliation.

The goal of our study was to ascertain how students’ intercultural communication skills

were affected by the experience of inclusion training in the academic mobility program. To do this, we compared the markers of ethnic identification, intercultural and interpersonal tolerance, and trust in two subject groups: students with prior academic mobility experience and those seeking such an experience. We believed that students would demonstrate the highest indicators of the researched attributes.

Methods. Students from two groups participated in our research. There were 60 students in both groups (each 26 students); they were majoring in Economics and Finance, Ecology and Geography. All students were in their last year (4th year). Economics and Finance students (50%) have had experience in living, studying abroad. Ecology and Geography were interested in mobility, however haven't had any experience abroad. Students were studying at the Shakarym Semey State University and L.N.Gumilyov Eurasian National University.

In order to measure students' intercultural identity we used a scale of E.Bogardus [18]. The statements were numbered 1 through 7, and

students were instructed to check the box next to the statement they chose for each group.

A tolerance level was determined using L.G. Pochebut's "Tolerance and Intolerance" scale. The methodology, which was created by L.G. Pochebut in accordance with the R. Likert procedure, aims to examine a person's level of tolerance. In this context, tolerance is considered as the emotional condition of a person who finds emotionally unacceptable the traits or actions of another person. However, the person is patient, respects the other person's viewpoint, and maintains their resistance to unwelcome or manipulative influence. 16 statements make up the technique; half of them show a tolerant attitude, the other half an intolerant one.

Results and discussions. According to the results of E.Bogardus' scale we revealed the following results. Students had to evaluate that is possible and desirable to accept a representative of the group. The results of intercultural identity of Economy and Finance students are given on Table 1.

Ethnic and cultural group	As a close relative	As a close friend	As a neighbor	As a colleague	As a citizen of my country	As a tourist	Don't want to see them
	1	2	3	4	5	6	7
Russians	12	5	2	4	4	3	0
Kyrgizs	8	6	5	3	7	1	0
Uzbeks	8	8	5	4	1	4	0
Turkmens	4	2	5	8	7	4	0
Ukrains	5	10	3	7	3	3	0
Chinese	3	7	5	6	4	5	0
Americans	5	6	5	8	2	4	0
Belarus	4	3	7	5	3	8	0
Tatars	5	7	4	7	4	3	0
Armenians	7	8	5	2	4	4	0
English	5	6	5	7	3	4	0
German	5	7	8	7	1	2	0
French	6	8	4	6	2	4	0
Canadians	7	6	4	6	2	5	0
Overall	84	89	67	80	46	54	0

Table 1 *Intercultural identity Economy and Finance students*
The results of intercultural identity of Ecology and Geography students are given on the next table.

Ethnic and cultural group	As a close relative	As a close friend	As a neighbor	As a colleague	As a citizen of my country	As a tourist	Don't want to see in them
	1	2	3	4	5	6	7
Russians	5	2	4	5	3	11	0
Kyrgizs	4	2	4	5	7	8	0
Uzbeks	3	4	5	4	1	7	6
Turkmens	4	2	5	8	7	4	0
Ukrains	3	5	5	6	2	9	0
Chinese	3	2	3	5	4	3	10
Americans	2	4	5	4	3	7	5
Belarus	2	3	6	3	2	9	5
Tatars	3	2	5	4	5	9	9
Armenians	4	2	3	3	3	7	8
English	2	3	1	3	4	11	6
German	3	2	4	7	6	2	6
French	1	3	5	3	8	8	2
Canadians	4	3	4	5	7	7	0
Overall	43	39	59	65	62	102	50

Table 2 *Intercultural identity of Ecology and Geography students*

From these tables we can observe that Economy and Finance groups students' intercultural identity prevails than Ecology and Geography students' intercultural identity. If we compare the results of the first category 84 of Economy and Finance groups students (84) think that they prefer the representatives of different nationalities as their close relative, whereas 43 Ecology and Geography students choose them as their close relative. This means the number of Ecology and Geography students who don't want to have different nationalities as a close relative is less than 41 students than Economy and Finance. Moreover, 89 students of Economy and Finance would like to have foreign people as their close students. In comparison with Ecology and Geography (39) this number is more than 50 students.

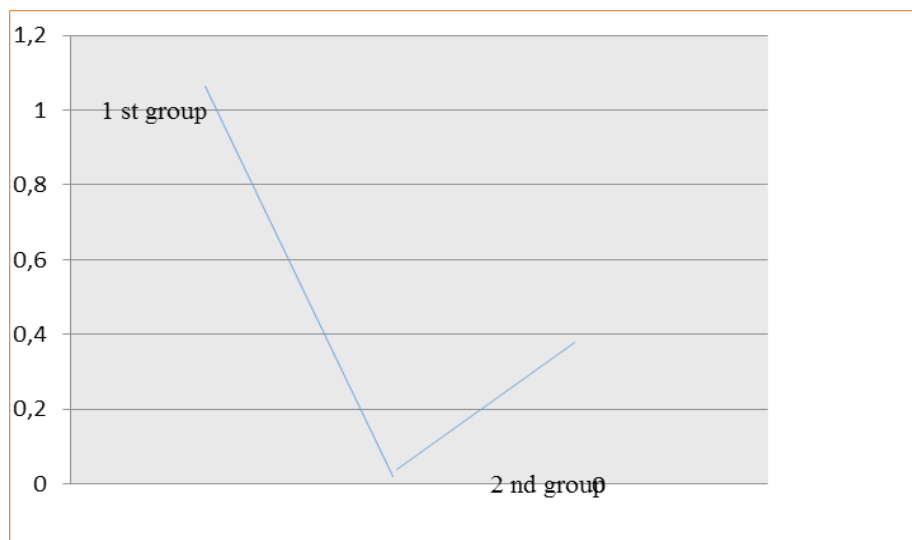
The results of the last category (don't want to see in my country) evoked our interest, as none of Economy and Finance students want to see foreign people in their country, while 50 Ecology and Geography don't want to see foreigners in their country. However, 102 Ecology and Geography students want to have foreigners as a tourist, but only 50 students of Economy and Finance want to have them as a tourist.

Another interesting fact is that 80 Economy and Finance students would like to work with

foreigners and 65 Ecology and Geography students are eager to work with them. These results demonstrate that Economy and Finance students who have had an experience with an academic mobility demonstrated that they would like to have foreigners as a relative, as a friend, and as a colleague. They understand that interaction with foreigners contributes their overall development.

To examine students' level of tolerance L.G. Pochebut's scale was conducted. The results of both groups students' tolerance level can be seen in Graph 1.

As we observe from the graph, the respondents in the first group also exhibit the highest levels of tolerance. Thus, the experience of academic mobility allows one to develop a more appropriate attitude toward others as well as a better perspective of one's ethnicity. The desire to attend a foreign institution also suggests a more accepting mindset toward different cultures, but our study's findings suggest that the highest level of tolerance may develop after the completion of an academic mobility program. Our notion is also supported by the findings of a comparison of the two groups' levels of interpersonal tolerance. We can infer that attending a foreign institution has an impact on tolerance in general as well as interethnic tolerance.



Graph 1 A graph showing the average tolerance scores based on academic mobility experience

Conclusion. We were able to demonstrate the beneficial effects of academic mobility on interethnic tolerance and ethnic identity. We anticipate that these findings will contribute to a shift in the university teaching staff's unfavorable perception of academic mobility.

The favorable effect of academic mobility on students' acceptance of their ethnic group is one of our study's most important findings. This suggests that academic mobility is essential for the development of a positive ethnic identity, which can serve as the foundation for fostering tolerance in Kazakhstan and even raising the level of patriotism, which they are currently actively trying to support through a variety of public events.

It appears crucial to us to keep an eye on students' personal traits while choosing them to participate in academic mobility programs.

Participants may be invited to undergo a variety of psychological techniques after competing for a spot in the programs.

Additionally, it is crucial to arm students with all the knowledge they require on the culture of the host nation, hold informational workshops, and support independent study in this area in any way feasible. It would be beneficial to incorporate the elective course "Intercultural Communications" into all academic curricula. In this course, prospective mobile students would learn about the cultural traits of various peoples as well as how to solve practical intercultural interaction problems by analyzing real-world scenarios and conducting independent research. Consequently, pupils' self-confidence and readiness for academic mobility will both increase.

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Р.Н. КОШЕРБАЕВ¹, Г.Н. КОШЕРБАЕВА²

¹Казахский Национальный педагогический университет имени Абая, Институт филологии (г. Алматы, Казахстан)

*²Университет международного бизнеса имени К. Сагадиева (г. Алматы, Казахстан)
email: rinad_77@mail.ru, nurasi@mail.ru*

НЕКОТОРЫЕ ВОПРОСЫ РАЗВИТИЯ КРОСС-КУЛЬТУРНОЙ КОМПЕТЕНТНОСТИ СТУДЕНТОВ-ФИЛОЛОГОВ В СОВРЕМЕННОМ ОБРАЗОВАНИИ

Аннотация

Языковая ситуация начала XXI вв. представляет собой очень сложную и противоречивую картину, которая обусловлена с такими глобализационными процессами, как открытость границ, быстрый межкультурный обмен и самое главное-влияние интернета. Актуализируется противоречие между потребностью общества в людях, готовых и способных к межкультурному взаимодействию на основе уважения культурной самобытности и недостаточным уровнем кросс-культурной компетентности и толерантности. Все это возникло из-за недостаточного в обществе культурного кругозора учащихся и обучающихся и незрелого формирования эстетических чувств. Хорошо это или плохо? Мы задумались над этим вопросом и решили исследовать эту проблему с точки зрения литературного образования, которое нашему мнению являясь неотъемлемой частью культуры несет в себе тот особенный пласт, влияющий на другие учебные дисциплины.

Наша статья посвящена вопросам формирования и развития кросс-культурной компетентности студентов-филологов на материале литературы Казахстана, в которой проявляются на принципиально