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Formation of cross-cultural competence of future teachers in the context of global discourse

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Abstract

Relevance. Many teachers express their annoyance about the fact that in classroom students are much more diverse than before, linguistically, socially and culturally. In this situation, any effort to get them in one place is a challenging task for teachers of any subject.

Purpose. Educating everybody's children need competence in several areas, including cross-cultural competence. As a solution, cultural competence of teachers has proved its worth to research this field.

Methodology. The method of the research is mixed research method. In order to conduct the research, the method of surveys with likert scale, semi-structured open questions, observations and interviews are used. The following research questions provide a direction for the study.

Results\Conclusions. Nowadays Cross-cultural competence is practiced in any field including education. The main reason for this phenomenon is the evidence of globalization in society. Intensification of globalization process, removing border limits between countries and development of tourism requires to prepare students with a new skill than before such as cross-cultural communicative competence. Knowing and speaking foreign language is not enough anymore. We have to engage and interact across cultures in teaching and learning or working. When faculty member enters the classroom there are students from diverse cultures. In order to meet students' needs and be successful in educating, teacher should cope with the difficulties which arose by background information of learners.

Keywords: global discourse; cross-cultural competence; teachers; intercultural communication.

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Introduction

To deal successfully with representatives of other culture in modern world young generation should acquire sets of skills as global awareness and competence which makes attempt to help in finding solutions for mutual understanding. Cross-cultural competence is when person becomes aware of other cultures [1], and leads to successful work with other members of culture. When teacher understands importance of cultural competence in facilitating his own work without stress and using effective strategies for diverse teaching will be meaningful and relevant experience.

The practical significance of this work is that the practical part of the research can be applied by the department of Foreign Language Teaching as the basis for the course design. Cross-cultural communication is multidimensional. There is cross-cultural communication in psychology, history, economy, military, medicine, sociology, philosophy and ethnography. My work deals with cross-cultural communication in foreign language teaching education. Why do I choose the term of cross-cultural communication? Why did not I choose intercultural communication? According to Zhamakin it has its slight distinction; he says that who do not know any foreign languages can be involved in intercultural communication. They speak in their native language with other representatives of culture. For example, person whose mother tongue is Kazakh or Russian can interact in Kazakh or Russian with American or Uzbek. However, cross-cultural competence occurs when communicators interact with the help of foreign language. Neither first nor second person's mother tongue is not the means of communication and nor the medium of instruction. In this case it is twice difficult to be successful in having good conversation [2].

Formation of cross-cultural communicative competence in higher education occurs with the help of language subjects (disciplines). If person advances his skills in this competency it will help to communicate effectively in every sphere of society. As well as foreign language department is considered to be convenient and the best place in formation of cross-cultural communicative competence [3]. When someone knows foreign language is able to think critically and take into account the global discourse. Speaking in foreign language does not allow students to speak fluently without thinking just like in their mother tongue. They have to think in their mother tongue and translate into another language and then utter their opinion. It is not straight away process. So, then we realize that our native language is taken for granted [4].

The problem of the study is teachers do not value the cultural competence and using it as a tool in foreign language teaching. This problem is important enough to study because it gives so many benefits in academic success of learners. Whether there are any differences between the results of pre and post questionnaires, dedicated to understanding of attitudes of teachers to cultural competence. How the process of teaching is affected by the use of culture-based activities [5].

Literature Review

Itself culture is a broad and deep phenomenon. There are so many definitions and descriptions of it. So, analyzed 164 definitions of culture which they found in different literature between 1871 and 1950. By analyzing all of them they categorized culture definitions into six big categories: normative, historical, descriptive, genetic, psychological, and structural. Normative definition of culture deals with cultural norms, rules and behavior. How should person behave and act. Historical definition describes traditions and customs. According to Post culture is a heritage of people's actions and behavior that pass-through generation to generation. Descriptive definitions focus on the content of the culture. There is a well-known classic definition by Geertz, who defined culture as "a complex unity of knowledge, belief, law, art, customs, morals and other gained habits by person as a member of society". Genetic definitions rely on culture as ideas, work or symbols. Characterized culture as artifact and part of the surroundings (ambience) that person has created as a norm and to which he must adapt himself to fit in the society. Psychological definitions deals with progress of humankind such as adaptation, improvement and learning which takes place in man's life. For example, C.B. Cazden [6] defined "culture as adaptation of a person to natural environment and his needs", define as it is a sociological term for acquired behavior, that is not given from birth but gained through his life experience from other people". The structural definitions emphasize cultural organizations which depends on interaction and relation as a response.

We tried to define culture and let's turn to the term competence. What is competence? D.K. Deardorff [7] divided competency into three components: knowledge, abilities and skills. As Diller and Moule defines: Cultural competence is the ability to successfully teach learners who come from other cultures. It brings on developing specific personal and interpersonal awareness and sensitivities, developing certain bodies of cultural knowledge, and mastering a set of skills that, taken together and essential results lie on effective cross-cultural teaching. K.M. Zeichner [4] gives definition to intercultural competence as effective communication skill in intercultural situation and taking into account communicator's intercultural knowledge, skills and attitudes. It is believed that intercultural competence concerns about others and to understand his worldviews.

According to N. Osei-Bonsu [1], as an individual manager's level, cultural competence needs three very important concepts: cultural awareness, cultural knowledge, and cross-cultural skills. We can accept instructors as a manager of the classroom. So, to be culturally competent does not need only being aware of cultural diversities. There are deeper perspectives to feel in the achievement gap of the educator. Educator needs diverse teaching strategies for diverse learners. Marietta Saravia-Shore highlights to embrace diverse teaching by giving strategies for students who are culturally and ethnically diverse. Also, for students who are linguistically diverse.

Research shows that many teachers fail to communicate effectively with learners from diverse backgrounds [6]. Teachers may not understand actions of

student or behavioral norms and attitudes in the classroom settings. Because most of the time educator can misinterpret behavior of learner and misunderstand the culture they come from. Cultural clash may occur and will be caused when teacher unable to recognize and violates or does not know student's language, nonverbal cues, gestures, physical movement, learning styles, even a worldview. Also, teacher expectations play crucial role in teaching. They may have low expectations for learners of diverse backgrounds and fail to present engaging lessons. Robert W. Cole suggests that one of the reasons is to give clear instructions despite the student's racial, ethnic or socioeconomic backgrounds. Before entering the classroom both teacher and learner should believe in themselves that they will gain knowledge and achieve success. Moreover, teachers' attitudes to learners with affluent or poor family backgrounds should be equal. In many cases children's success depends on teacher's high and low expectations concerned to learner.

K.M. Zeichner [4] has studied teacher learning on cultural diversity, its values and concluded 12 key elements for effective teaching for diverse population: 1) teacher is aware of their own ethnic and cultural identities; 2) teacher believes that all students can succeed and sets high expectations for all learners; 3) teacher attitude is equal to all students and believes that he can make difference in students learning; 4) teacher is in a good relationship with their students and stops seeing their students as "the other". He tries to make students feel as if they are a big family. 5) schools prove appropriate curriculum and pays attention to the development of higher-level of cognitive skills; 6) the right instruction ensures student's awareness about their own learning; 7) teacher assists students to recognize tasks as purposeful; 8) curricula provide students with variety of content; 9) teacher provides students with the contribution and perspectives of the different ethnocultural groups that form the society; 10) teacher educates students to school culture and helps to feel students as a part of a society; 11) parents are engaged in students learning and are given the right to make decisions in the school's life; 12) teachers are engaged in every aspect of a society.

Dennis Van Roekel gives parameters and gives reasons why there is a need for promoting educators' cultural competence in order to teach students effectively which hold different cultural background: 1) Students more diverse than ever; 2) culture plays a critical role in learning; 3) cultural competence leads to more effective teaching; 4) culturally competent educators are better equipped to reach out student's families; 5) cultural competence helps address student achievement gaps; 6) cultural competence reinforces national ideals; 7) cultural competence helps educators meet accountability requirements.

H. Aydogan [2] conceptualize the development of intercultural sensitivity and awareness by using English language as the medium of instruction that claims to the globalized world. Furthermore, authors make stress on the vitality of becoming more sensitive to the endless variety of separate cultural thinking forms around us. Rapidly changing world can take you to the place where you are competent enough to show your skill [2]. They asked travelers to name range of competencies which are needed to live successfully overseas. They gathered 24 skills, for

instance, there were communication problems, hurdles which is caused by culture and custom differences and others. These abilities were analyzed and researchers developed three groups to compile them which is called three-factor model of intercultural effectiveness: a) the ability to cope with psychological stress, b) effective communication ability, c) to be able to build interpersonal connection.

Later work of G-M. Chen and W.J. Starosta [3] put forward that intercultural competence incorporates three related dimensions: sensitivity, awareness and skills. Sensitivity refers to a person's capacity to understand and appreciate cultural differences. Awareness is described the ability to understand how culture affects thinking, behavior, and interactions. Skills are related to effective dialog and intercultural communications. U. Rot [8] propounds that intercultural learning is individual development process which leads to the change of behavior accepting cultural-specific forms that will be gained from representatives of other cultures. Intercultural learning comprehends as a process which includes different levels in gaining skills. They are: cultural awareness, self-awareness and cross-cultural awareness. As a result, cross-cultural awareness plays profound role in interaction and communication.

Classic model of intercultural learning is also describing models of accepting other cultures. This model is developed by American researcher M. Bennet whose working field is intercultural communication. According to scientist in order to develop intercultural sensibility individuals should pass six steps of it. The process of development starts from ethnocentric stages and passes through ethnorelativism. Ethnocentrism phase consist of: 1) denial of cultural difference, 2) defense of difference, 3) minimization of difference. These stages reflect lack of cultural awareness and cultural competence. Second phase ethnorelativism includes stages like: 4) acceptance of difference, 5) adaptation to difference and 6) integration to difference.

There is an assumption that intercultural communicative competence claims some knowledge as skills, awareness and attitudes. According to its components there have been illustrated models of ICC which need to be acquired in foreign language teaching. One of the well-known and recognized models is Deardroff's model. He offers competencies and skills, knowledge, awareness and attitudes. We agree what has been illustrated in the model about competencies which is offered to gain for effective communication. However, we think it needs deeper knowledge to be explained. ICC and communicative competence are connected with each other. It is summarized by Van Ek and includes dimensions such as linguistic, sociolinguistic, strategic, sociocultural, discourse and social competence. All these dimensions help notifying what progresses and knowledge are needed in the formation of ICC.

Cross-cultural competence is when person becomes aware of other cultures [1] and leads to successful work with other member of culture. The cross-cultural communicative competence in the vocational education. Cross-cultural communicative competence has been recognized recently in the national education (to give example with local scientists). One of the scientists

suggests that to develop cross-cultural competence, educators should plan their work. Before teaching it is advisable to know what student already know about culture and what do you want students know about culture. There are three spheres of cross-cultural learning that suggested by Bryant; the cognition, behavior and emotion. We need to take into account the skills or different kinds of cultural styles that have and need to get each individual to be culturally competent.

Furthermore, identify goals of the knowledge that help to build cross-cultural competence of learners. She offers goals such as meaningful behavior and utterance, development of judgments and assets, enhancing relationship between individual and building biases and stereotypes. Everyone should pay attention to the verbal and non-verbal communication and make judgments. As well as it should be included information which concern about general and specific cultural knowledge. General knowledge about culture gives opportunity to identify similarities and differences of culture. Specific cultural knowledge occurs in gathering information about each individual [9].

The next stage is to measure cross-cultural competence. There are still debates about how to measure and effective ways of measuring cultural competence. One of the trusted measurement tools is The Cross-Culturally Adaptability Inventory (CCAI). It developed by Coleen Kelley and Judith Meyers in 1995. It deals with anyone's ability and skills to adjust to any culture. It consists of interviews and testing. The CCAI is a self-scoring assessment tool that helps person or group of people to find out their current strengths and weaknesses among four important skills. This assessment instrument helps person for effective cross-cultural interaction and communication. Moreover, it helps in providing adaptation to culturally different people than you.

Materials and Methods

A classroom represents domestic students and diverse group of international students. Even local students are ethnically diverse. In my classroom I have students from Bangladesh, Tadjikistan, Azerbaijan, Uzbekistan and Mongolya. Local students consist of Russian, Uzbek, Kyrgyz, German, Chechen and other nationalities. English language proficiency also varies, some students speak more than one language. Some of them have international working experience.

Intercultural communication can be learned to some extent, but intercultural competence needs to be developed and improved over time. From the beginning of the course students were given activities which concern culture. They were as: Communication styles of collectivism and individualists. Participants of this study will be represented in two-groups: pre-service teachers (student teachers) and in-service teachers. Research took place in state institution of higher education in Nur-Sultan. The main research will take in pre-service teacher's classroom who certainly will have culturally and ethnically diverse students. Teacher educators are from private and state institutions of higher education. At the course will be used activities which promote best cultural competence when you have international classroom setting [5].

The participants of undergraduate and postgraduate education were asked from head of department to take part in this study. They were not any freshmen and sophomore students because they are poorly informed and immature. The reason for choosing junior and senior students was that, at that time of their study, they have already had enough experience, knowledge and mature grownup views which have also appropriate foreign language background. Moreover, they have taken courses like methodology of teaching foreign language and psychology of teaching so far which gives clear idea of their professional career to become English teachers.

A research designed according to mixed method. As a mixed research it includes experiment of developing cross-cultural communicative competence and survey of participants. Three instruments were used to collect data in this research. Questions of the research were semi-structured; as a result, there were questions like five point like scale and open-ended questions which were prepared in advance. Some of them were given to respondents according to specific order, some of them not. As a matter of fact, there were questions which were unplanned and several questions changed during the interview. Besides, there were used widely-known strategy discourse analysis, methods of coding and categorizing for analysis of data.

There will be conducted survey to measure the level of cross-cultural competence of the participants. Survey consists of 22 statements using a five-point Likert scale to respond to each statement; 5=fully agree, 4=agree, 3=agree to some extent, 2=disagree, 1=fully disagree. Respondents were asked to complete the questionnaire that aimed to evaluate their cultural competence. The participants consist of 20 students in every group, overall 60 future teachers and 15 teachers 5 male and 55 female participants. Age range was between 19 and 40. The experimental group consisted of 20 students and others control group. As a result, 3rd and 4th year students of Two Foreign Languages Specialty were respondents. Almost all members of group were multilingual. Most of them are ethnically Kazakh speaking as their native language and Russian as a state language and English as a foreign language. Eighteen of them were Russian speaking respondents Russian as a native language and English as a foreign language.

The aim of this study is to investigate the inadequate behavior of Kazakhs and Russians, representatives of Kazakhstanian society, in the course of intercultural communication with foreign-speaking communicants in the context of their conflict and adaptive interaction, and to identify differences in their behavior that result from differences in local cultures, mentality of people, and their behavior; the development of a global intercultural discourse aimed at eliminating cultural conflicts, leveling cultural and linguistic differences, preventing the threats of its disruption, providing mutual understanding of communicants through our various communication technologies, including strategies that prevent communicative failures. Furthermore, in the context of global discourse to investigate whether foreign language teachers' level of cross-cultural competence provide foreign students less stress and increase academic achievement of migrant students. Find out measuring means of cultural competence of L2 teachers.

Results and Discussion

The CCAI is designed to help trainers or any person who works in culturally diverse environment and cross-culturally oriented populations. It gives practical insights. It is very useful when you want to know whether you are strong or need improvement in cross-cultural competence. When you need to understand your working condition in multinational and culturally diverse company or understanding the factors which helps cross-cultural effectiveness to live abroad and so on; to prepare yourself in entering culturally diverse setting through accustomed training and improve interaction skill.

However, English is used in a global discourse as a medium of instruction. When we adopt a language for over country, we try to meet the communicative needs of our region. Words for local customs and practices, food and drinks, national games, and many other words of everyday life accumulates local new words which are not well-known for newcomers from other countries. When somebody says I am going to “kyz uzatu”. Foreigner needs to know that kyz uzatu is a wedding party in a bride’s house. In this event parents wish happy marriage and say goodbye to their daughter [10-13].

When a group of people talks about anything, the subject-matter of their communication touches the aspects of the local environment. As a result, there is an acculturation of newcomers to the new society. As a matter of fact, we live in an era of fast communication. We have access to the internet and quicker communication technologies by different digital devices [14-16]. This means that we are connected to every part of the world and we have to use global discourse for speaking and for unplanned and quick writing as well. This proves that we are speaking, writing and reading more than before. For instance, emails, blogs, or web pages can be a good example of worldwide global information. Much of this information is still in English. Students need to be able to find new information and understand it quickly.

Difference between terms of “cross-cultural”, “intercultural” and “multicultural”. The term “cross-cultural” defines in the Cambridge dictionary as relating to different cultures or comparison to them. Whereas, in the same source the meaning of “multicultural” is refers to several cultures together and they are diverse. And an expression “intercultural” – relates or involves more than one culture. Each definition gives us the common meaning that there is involvement of several cultures. At the first sight you may say there is no difference. However, there is an existence of different terms and different meanings which has common word culture [17]. J.D. Hess [18] explains in work according to its usage and separates its slight difference of two terms: cross-cultural and intercultural. As claimed by her cross-cultural is used when there is more than one culture. She explains giving an example that cross-cultural study compares two cultural aspects according to an exact region or territory. They do not interact. While, intercultural is when one or several members of the other culture interacts with another culture when they come along in one place.

Internet source of Spring institute differentiate them giving good arguments to each term. Multicultural is when in one society exists diverse cultures. One can respect other culture, its beliefs, values, customs and traditions. They

actually can be in one place but do not engage with each other and they live without having relationship with each other. Cross-cultural – refers to comparison and contrasting several cultures. In this society one culture is dominant and it accepted as a normal and standard culture. Other cultures are compared according to a norm and model culture. Intercultural is when there is a mutual understanding, reciprocity, equality and tolerance to each other. As a result, they exchange with ideas, beliefs and customs. In this society no culture stays unchangeable. Each culture takes cultural norms from each other into their own culture. They learn and grow together by receiving from neighbor ethnic group. These three terms are in one family however they are different members of family. And we distinguish differences while communicating with other culture and in the opinion of usage area. Without interaction there is no need to differentiate meanings of these terms. Xiao points out that cross-cultural communication is divergence, intercultural communication is convergence concept. In another words, cross-cultural communication is defined as overcoming cultural barriers, intercultural communication is application of interaction. Both of them need the certain strategies of efficiency in diverse environment interaction.

Can a person say that somebody is holder of biculturalism? According to A.V. Dolmatov [19], it is clear that there is a certain connection between biculturalism and biculturalism. In order to find out about culture we have to know more than lexis, grammar and syntaxes. Peculiarity of culture reflects on language, and through the language person absorb contemporary mentality of nation from childhood. In Kazakhstan people are raised hearing two languages. Each language has certain cultural background. For instance, occurrence of social life, historical events which are unique and specific only for exact culture of the nation. A.V. Dolmatov [19] says that bilingual can be every person at any age, in case person has to start learning language. However, the term bicultural can be used only if you take part in the act of socialization in two cultures. When parents represent different cultural backgrounds as a result in this family child has to speak two different languages. Or person speaks one language at home and another language in learning environment like school or university and at work. Moreover, person was born in one culture and socialization takes place in another culture. It is said that the level of language can be different but the level of culture can remain at one constant level.

When we are bilingual can we be bicultural? One of the dimensions of cross-cultural competence is the language which is used as the main means of communication. Researchers focus more and more attention on the issues of language security, which is violated in the case of “speech hooliganism”, verbal fraud, [8]. The security of intercultural communication is understood as such a state of its being when person interacts in a state of consent, show a polite attitude towards each other, empathize with the other, try to achieve mutual understanding. Violation of security leads to its disruption and communicative failures. Therefore, it is necessary to focus on the development of its global discourse, which ensures successful communication. To the parameters of effective global discourse relates: 1) the ability to communicate clearly and choose direct speech acts; 2) choice of speech

factors, interference with cooperation and elimination of conflict situations; 3) the ability to verbally express (share) their feelings and emotions associated with honesty and sincerity.

To the parameters of this discourse, D. Carbo also includes tolerance, considering it appropriate to focus on a model of American culture, correlated with three ideals: egalitarian individualism, freedom of speech and tolerance. The main parameter of this discourse should be considered and the leveling of intercultural communication, contributing to the uniformity of behavior of communicants and eliminating conflicts. In the process of intercultural communication there is a disconnection of local cultures, when carriers of different cultures interact with each other. In this case, their culture is as if referring to each other. The cause of the emergence of cultural conflicts may be the inability of speaker to recognize the difference in cultures, not to be guided by their culturological deixis, which testify to belonging to another culture. Such deixis can include: the difference in cultural scenarios, the inadequacy of a set of operations performed with a cultural artifact, the inadequacy of the cultural meaning of utterances, the discrepancy between the value orientations of communicants, differences in the nature of different peoples, the national specifics of behavior and etc. The ability to communicate clearly and choose direct speech acts; Direct speech acts clarify the intended meaning the speaker has behind making exact utterance. The communication is seen as direct speech acts when there is a direct relation between the structure and function of language. They are orders, requests, and promises. For example, you may ask directly Do you wear a hat? Or wear a hat!

Every language has its own rules and regulations, how, when, and to what extent speaker impose to conversational partner. According to Sally, who is the author of methodological books about teaching mentions the fact to bear the culture in mind when the time comes to plan a lesson. Do students share the same language and cultural background, or are there any specific cultural or linguistic features to take into account. If we identified students background knowledge, we need to consider the material, and use of discourse both inside and outside classroom. The main aim in teacher's mind lies to keep control over classroom by escaping troubled dialogs. In foreign language classroom the power of interaction can be uneven. Everybody may think for successful communication greater knowledge of grammar and vocabulary is enough. But it is due to the mastery of discourse and communication strategies. Some students know how to get teacher's attention, some of them remain silent or making others talk, or by skillful use of short and long turns.

The next hurdle in discourse is social distance. The study uses a comprehensive methodological paradigm that focuses on the integration of knowledge from various fields of science and combines many principles and methods in its structure. In our opinion, an integrated approach promotes a more objective study of such a multilateral object as intercultural global discourse. This paradigm includes many principles and methods. The main principles are:

- competency-based, focusing on the acquisition of knowledge about intercultural communication;
- the principle of consciousness aimed at mastering knowledge and developing the skills of communicants in the process of mastering a second language and culture (the formation of a secondary consciousness, adaptation of personalities in an intercultural environment, development of communication skills and adaptation to a partner, study of communication conditions, etc.);
- a pragmatic principle that promotes the acquisition of knowledge about the speech act, the formation of ideas about the strategy of positive politeness, cooperation and consent;
- a linguistic-cultural principle that focuses on the study of the culture and language of another communicant (cultural standards and scenarios, rites, traditions, customs, rituals, norms and values of another culture);
- the anthropocentric principle, which provides for the development of a person's personal abilities, his intellect, the formation of the ability to make contact with other people, and show a friendly attitude to "strangers";
- the synergetic principle gives an idea of communicants of intercultural communication as self-organizing personalities, open to new knowledge, new sociocultural experience;
- the dialogue principle is aimed at dialogizing the intercultural interaction of individuals when communicants enter into a multi-stage cultural dialogue with representatives of other linguistic and cultural communities [20-22].

Among the methods used in the research process, we highlight the following:

1. Modeling method. It is based on the method of thinking by graphic analogy. In this case, we try to present as a diagram a set of conflicting intercultural situations, during which there are discrepancies in the behavior of communicants according to certain parameters (hospitality, value orientations of peoples in relation to any artifact; attitude to work), attitude to other ethnic groups (ethnic prejudice, ethnocentrism), inadequacy of language codes). In the course of the study, a situational-parametric model was applied.

2. The method of coping behavior, aimed at studying the behavior of communicants in a situation of intercultural communication, when under stress and cultural shock caused by the need to adapt to a new culture, communicants use various behavioral strategies tested during the acquisition of intercultural communication experience. Coping behavior or coping behavior is understood as social behavior or a set of conscious adaptive actions (cognitive, affective, behavioral) that help a person cope with internal stress and discomfort in ways that are adequate to personal characteristics in the situation.

3. The method of using tests for describing types of behavior in conflict situations. In the process of research, this technique was improved by us and adapted to intercultural communication.

4. The frame structure. According to M. Minsky, a frame is a mental image of a stereotypical situation. C.B. Cazden [6] refers the frame to conceptual structures, which include structures of stereotypical knowledge, including mandatory and optional components and their main

characteristics. A frame as a format of knowledge, according to C.B. Cazden [6] combines several interconnected concepts, several interconnected concepts based on their subordination. The frame structure has special features. Its first sign is a connection with a certain stereotypical situation. The second sign is structuredness, combining basic and additional knowledge about the situation into one mental image. Therefore, the content of the frame consists of a set of mandatory (terminal) and additional features (nodes or slots). In the article, the choice of the frame-structure model is justified by the need to describe the main (terminal) and additional (slots) about the strategies and tactics of adapting communicants to a different culture.

In our opinion, attention should be paid to two more parameters – non-conflict and acclivity. The conflict-free parameter contributes to the leveling of the communicants' behavior, since inadequate behavior and competence of multicultural and multilingual communicants can also provoke a breakdown in intercultural communication. To describe such a parameter, it seems necessary to identify types of cultural conflicts and develop strategies to prevent cultural conflicts that arise due to the influence of various factors, such as: 1) the fragmentation of local cultures due to the inability to recognize cultural differences, their culturological deixis. These include: 1) the inadequacy of the “way of life” of different people; 2) contradictions in the value models of cultures; 3) differences in cultural scenarios of cultural components, (ignorance of the customs, rites, rituals, traditions of different people); 4) inadequacy of cultural meanings by linguistic culture, actualizing connotative and symbolic meanings; 5) differences in the behavior of communicants; 6) inadequacy of mentalities of different nations; 7) the inadequacy of the manner of observing interpersonal territory. A contrastive and comparative analysis of situations that are relevant under the influence of these factors allows us to point out several reasons for the emergence of such factors as: 1) lack of knowledge of the standards of culture of other people (customs, traditions, rituals, rites, their cultural scenarios of the lifestyle of another people).

According L.B. Erstein [23] knowledge of the lifestyle of another people seems necessary, because “culture is not only a collection of works of art created by the people, but includes something completely different: encyclopedic information (very diverse), manner (good or bad) to dress, to laugh, to treat old people and children, to defend oneself, to pray, to drink and eat, to make a bed, to declare love, to marry, to change, to insult someone”. Thus, ignorance of the lifestyle of the Russian and Kazakh people, prone to manifesting wide hospitality, undoubtedly leads to conflicts. Russians and Kazakhs have a wide hospitality, which is an indicator of their mentality, “an extremely wide system of thinking and behavior, as vast as the land of Kazakhs, as a way of perceiving reality, defined by a set of cognitive stereotypes of the nation”. The wide hospitality of these peoples is reflected in their proverbs and conversations: қонақ келсе ет пісер ет піспесе бет пісер (If a guest arrives, then the meat is cooked, if there is no meat, then the owner can be lost face; қонақ келсе –құт, қарақшы кельсе – жұт (If a guest arrives, he brings grace to the house, if a robber arrives, he brings ruin to the house;

құтты қонақ келсе, қой егіз табады (If a good guest arrives, the sheep brings twins). All that is in stoves on the table swords; Kazakhs, on the contrary, respect the guest with folk literature name Қыдыр ата and believe that each guest brings the benefit of income, for guest Kazakhs Doors are always wide open, while the representatives of Western culture did not go to visit without notice.

The British, judging by their proverbs, are not distinguished by excessive hospitality: As welcome as water in one's shoes; The best fish smells when they are day's old and others. Germans are not peculiar to hospitality either. N. Haddad, analyzing the knowledge behind the word “come in”, notes that spontaneous visits are not typical for Germans. On average, the Germans do not have frequent visits, an unexpected visit often offers a drink, but an invitation to the table (to eat) is unlikely to follow. Such a different attitude to the custom of hospitality leads to collisions in the communication process: communicant No. 1: dear Mr. Smith! We agreed that you will visit my house and be my guest. I cut a ram and I want to treat you with a beshbarmak and bring you a ram's head. Each guest brings grace to the home. Communicant No. 2: Thank you, although I did not want to bother you, you insisted. But the lamb's head! I didn't eat such a dish. They usually treat us with a lamb saddle! [10].

Batyrov: We have the head and saddle lamb (jambas) served together. You must carve the head of the ram and distribute the ears, eyes, part of the tongue, accompanying the knife-legs to be the right eye of the owner, listen to good news about him, be eloquent. You will eat the brains of a ram. Mr. Smith: I never ate offal! I refuse to go on a visit. Fire me from all this. What a wild custom and barbarism. In the following context, the threat of disruption of intercultural communication is created in the following cases: 1) “detection of contradictions in the value models of one's own and another's culture; 2) conflicts of interpretations and associative representations” [6]. The contradictions in the value models of culture arise as a result of the inadequacy of the value orientations of various peoples in relation to any artifact of culture, for example, the “house” of the British is a fortress that protects its inhabitants. This is their personal territory. It is inviolable, while the house of Russians and Kazakhs is always open for guests.

Communicant No. 1 (Mr. Sidorov): Hey, wife! The guest has come to us. All that is in the oven on the table!

Communicant No. 2 (Mr. Bullock): what are you talking, Mr. Sidorov! How can you invite a guest home without even warning the hostess? We do not approve spontaneous visits. The British say: my house is my castle, i.e. no one enters the house without the invitation and approval of the owners.

Mr. Bullock: we have a different way; we have been living next to the Kazakhs for many years. They are always happy, as we are guests. They also have a proverb: қонағы бар үй қоқырсып тұрады, қонағы жоқ үй бозымсып тұрады. (In the house where the guest is, the hearth burns brightly, in the house without guests it is barely warm). We also say that every house is held by the owner. The owner is hospitable, the doors of the house are also wide open. In the process of studying the macro-discourse structure, a modeling method was used that answers the questions

“what is this?”, “What varieties of this phenomenon exist?” And “what language methods express this phenomenon?”.

J.D. Hess [18], modeling the structure of the discourse, answered the question “what is this?”, speaking about discourse as a macrostructure, from macro positions deduced from the propositions present in it, and also background knowledge in the world of the discourse that perceives the discourse. Scientists, in addition to the macrostructure, also distinguish superstructures that facilitate the process of production and perception of the text. In the model of discourse proposed by Gomez Rodriguez [24] discourse is understood as a communicative event. Two levels are distinguished in it: the deep level at which the “mentality” is located and the superficial level, the linguistic expression of this mentality.

K.M. Zeichner [4] proposes to focus attention on cognitive structures in the mind and on the functioning of linguistic units in the processes of real communication in the process of modeling discourse. As part of its macro-sign discourse, the world of discourse stands out – the cognitive structure of its representation and the sociocultural context, as well as the text as a form of explication of mental representations. According to her scientist, “the world of discourse forms models of mental and verbal-symbolic interpretations of the experience of organizations of communicative practices implemented in private discursive formats”.

But our view, we should talk about a multicultural person who is in the course of intercultural communication, is predisposed to a different culture, masters a second language, knows the culture standards of another people, assimilates the mechanisms of multiculturalism and has a “secondary linguistic consciousness”, that is consciousness is common with partner consciousness. D. Nault [25] urgently drew attention to the need for partners to master the community of linguistic consciousnesses, for “the community of linguistic consciousnesses is a necessary prerequisite for verbal communication; incomplete community is the main reason for communicative conflicts – conflicts of misunderstanding between partners”. Linguistic consciousness is understood as a language-mediated image of the world of a particular culture, i.e. general secondary linguistic consciousness means a community of knowledge and skills of communicants about objects of surrounding reality.

The secondary linguistic consciousness of the communicants is formed in the process of mastering the second language, when, during the assimilation of the signs of another language, the individual masters the culture of this people, because the culture of the native speaker is also behind each other language. The communicant should not only master the bodies of signs, but also associate with them the mental images of culture associated with these signs. For the formation of a multicultural cultural personality, the following strategy should be used: a strategy for the formation of mechanisms of multilingualism and multiculturalism, a strategy for identifying a multicultural person with members of another linguistic and cultural community by language and culture, and a strategy for constructing a secondary discourse.

Our proposed model of global intercultural discourse proceeds from understanding it as a linguo-cognitive scenario of a set of successfully realized communicative events – the interactions of communicants in a sociocultural context (intercultural communication), in which their discursive behavior determined by mental sociocultural and pragmatic factors is actualized. This global scenario includes four parts: 1) participants in intercultural interaction as individuals, demonstrating their discursive behavior; 2) secondary discourse as a product of the speech-cognitive activity of multicultural personalities – text space in a second language; 3) the general cultural and cognitive space of discourse shared by communicants (knowledge base, skills, keywords); in the process of communication between members of one linguocultural community, this base provides mutual understanding between partners, an adequate understanding of social meanings (social meaning) of communicative and cultural meanings; 4) sociocultural context (situational, stratification and cultural variables that determine discourse).

Secondary discourse is considered as a transformed form of objectified activity of communicants in a second language, which incorporates the properties of a discursive personality – a multilingual and sociocultural individual. The main features of such a discourse are: processuality, dynamic, informational content, intertextuality, structurality. The dynamism of such a discourse is expressed in the ability of a multicultural person to switch from one language to another, generate his own discourse in a second language and improve it, making it expressive and intelligible, convincing. For this, a multicultural person not only appropriately applies the knowledge of the language units of the second language according to the situation, but also updates the system of concepts of the secondary language picture of the world, figurative means, various associations associated with symbols, linguoculturals functioning in the figurative culture system of another people, as part of the discourse [17; 26-27].

As part of the discourse, a multicultural person realizes his intention, personal meanings, embedded in the words and phrases of his statement in order to influence the addressee. To this end, the communicant draws quotes and other texts from other authors into his text, commenting on them, expressing his assessment and his attitude to them. Intertextual texts, echoing the author’s text, help the author to clarify his intention to the reader, in which case the text of a multicultural personality appears as a “co-existence”, i.e. coexistence, interaction of many meanings, intentions, intertexts”. Such a discourse is dynamic, has signs of processuality, since their communicants invest in the textual meanings of the system depending on the “environment” (historical era, social conditions, individual psychological state). The discourses of communicants of intercultural communication are characterized as open systems, so we should talk about a textual environment in which the content is revealed in the interaction of discourses of communicants. In this case, the discourse is attracted not by a communicative event, but by their whole complex.

In the course of mastering the second language and culture of another people, the communicant, based on knowledge of the linguistic pictures of the world of two or

more people, forms for himself a common cultural and cognitive space. S.C. Shneider and J. Barsoux [28] speaking about the national cultural space, G. Ladson-Billing [29] characterize it as a space that includes all existing and potentially possible ideas about cultural phenomena among members of the national cultural community. Such a space exists both in the virtual (in the consciousness of members of ethnic communities) as a set of mental representations, and in real form, becoming “tangible” in a collision with carriers of a different culture. The national cultural space, acting as a form of the existence of culture in the consciousness of a person or a collective, is correlated with a cognitive space that includes an obligatory minimum of knowledge, a set of nationally determined and minimized representations.

In the secondary consciousness of a participant in intercultural communication, bi-culture is constructed – a cognitive space that arises as a result of biculturalism as the penetration of features of one culture into another. In order to satisfy the communicative expectation of the interlocutor, to participate in the sociocultural context of the situation, a communicative poling should not only learn the knowledge acquired during socialization within the framework of his society, i.e. “General, situationally new”, but should also rely on the knowledge that makes up the general cognitive tool of participants in this interaction (situationally related knowledge), as well as participants in many interactions made in the process intercultural communication, in the process of cognitive processing of someone else’s, the individual must perceive his associative halo, i.e. “The image of consciousness associated with the word”. According to V.-R. Dennice [30], the name of the word (body of the sign) acts as a cultural framework superimposed on the individual experience of each person and socialized within the framework of a certain culture, therefore the name of the subject contributes to assigning a certain meaning to it, and attributing a certain meaning helps to understand its inclusion in its consciousness. In addition, in cognitive processing, the individual must have an idea not only of the objective meaning of the perceived word, but also of subjective and cultural meanings (subjective, personal, connotative, symbolic). We understand personal meaning as a special relation of the speaker to the subject of thought, passed through a system of motives and goals of his activity.

In the process of comprehending the meaning and meanings of someone else’s word, the communicant uses such cognitive word processing strategies as secondary conceptualization of a word in another language, categorization, interpretation. In this case, we are talking about a second understanding of knowledge or a word that has undergone conceptualization in the native language. With secondary conceptualization, polilinguals comprehends a “foreign” word in the course of familiarization with it as a concept of a foreign language picture of the world, makes its layer-by-layer analysis, focusing on its conceptual (comprehends the word of a foreign language), meaningful (gets acquainted with the paradigmatic and syntagmatic series of another word), figurative (reveals its figurative meanings), cultural-mental (finds out its symbolic meanings, as well as the mental representations of the people associated with the

word, the value orientations of the ethnoses), nominative (defines the associative and nominative fields of the concept, gets acquainted with adverbs, phraseological units associated with this word) meaning.

The cognitive strategy of interpreting someone else’s word is used by the subject for a subjective understanding of the “someone else’s” word, classification and categorization of its expression of its evaluative attitude. The interpretation is considered by C.B. Cazden [6] as a cognitive and linguistic activity aimed at subjective understanding and explanation by a person of the world and himself in this world, as well as a subjective representation of the world, which interprets the activity in the choice (selection) of a communicant of phenomena, objects, their signs, their classification, describing assessment words. In the process of interpretation, the subject of communication expresses its positive or negative emotions, which is reflected in the connotations. The connotative meanings of a word are considered as “complementary” (modal, evaluative and emotionally expressive) elements of lexical meanings. In the speech of subjects – members of various linguistic and cultural communities, these designations are inadequate. Negative designations are expressed in such words as: frog-eater (the one who eats frogs), black sheep (looks like black sheep), lame duck (lame duck), bag (small stock speculator), rat (traitor), piskin bas (boiled head); positive: die rat – with enthusiasm a working person, kozy (lamb’s young), bota (camel’s young), etc.

In the semantic structure of someone else’s word, symbolic meanings can also be actualized, for example, a spider (spider, a symbol of wealth in English culture), a goose is also associated with wealth (the goose that lays the golden eggs). General knowledge is the product of cognitive processing of them in another language, when an individual in the process of accumulating sociocultural experience in a second language and compiling a thesaurus in another language correlates new words with those in his thesaurus in his native language, reveals their similarities and differences, groups and categorizes them. But at the same time, attention should be paid to the difficulties of cognitive processing of a “foreign word”, which consists, firstly, in the fact that the categorization of a foreign word cannot be immediately distributed among its usual categories. Perceiving “alien” words, knowledge through the prism of ethnocentrism, the individual evaluates and assimilates them through the prism of his culture. G-M. Chen and W.J. Starosta [3] point to the following barriers that hinder the positive perception of someone else’s word: 1) the subconscious expectation of similarities, not differences between cultures (assuming similarity instead of difference); 2) ethnocentrism (ethnocentrism (stereotypes) and others.

Cognitive processing of the “alien” word, cultural knowledge, giving an idea of the artifacts of another people, is carried out in the process of mastering the individual’s skills in using this knowledge in his discursive activity. Skills are understood as the ability for automated action. In this case, discursive skills are considered as the ability to master the words of another language by familiarizing with its semantic structure, paradigmatic and syntagmatic relations of words, perceiving it as a cognitive sign and format of knowledge (concept). An individual’s

communicative skills are manifested in the accumulation of communicative experience of using a word in a discussion in accordance with the situation. Cultural and cognitive skills of the subject are realized in the process of getting acquainted with the cognitive scenarios of using the word, applying certain knowledge in an intercultural situation, fixing the incongruity of one's own and another's culture in the event of the appearance of gaps and gaps in the cognitive-semantic picture of the world. Their elimination requires knowledge of the skill of using compensation strategies and filling in the gaps.

Knowledge is considered as "the basic form of cognitive organization of the results of the reflection of objective properties and signs of reality in people's minds". Scientists distinguish and classify various types of knowledge. Among them, acceptable for a communicant are primarily those that contribute to successful communication, mutual understanding, achievement of speech intentions of communicants [31].

Therefore, in the general cultural and cognitive space of the subjects of intercultural communication, they primarily use: 1) cultural knowledge, i.e. knowledge of the names of artifacts of another culture obtained in the process of inculturation and socialization of the individual. These include: the value of culture (norms, traditions, rites, rituals, stereotypes); linguistic culture, understood as a complex inter-level unit, representing the unity of linguistic and extralinguistic content. These include realities, lacunae, symbols, stereotypes, phraseological units, paremiological units, for example: Kimiz, shıbat, aksakal, s ukele, kalach, pool, Easter, Big Ben, fay-o-klok, Shrovetide, ladies day, toybasta,  adyr t yni and etc.; background knowledge, defined as regional, regional geographic, significant for the ethnic group, sociocultural information, for example, snowstorm, snowstorm, blizzard, tetek, boran, Arystandy – Karabas (wind, lion's mane), canyons, etc. ; folk knowledge – understood as empirical knowledge accumulated by an ethnos in the process of observing nature, human behavior and transmitted verbally (mythological traditions, legends, knowledge about patterns of behavior transmitted in traditional stereotypes); 2) bilingual knowledge, i.e. knowledge of the communication language system (phonetics, lexical-semantic system, grammar); forms of its existence (literary language, dialects, slang, argo), its differentiated use in accordance with situational and stratification variables; 3) pragmatic knowledge conducive to the implementation of intercultural communication and speech acts, principles and postulates of communication, maximum cooperation, courtesy, conflict avoidance strategies, etc.

Emotional intelligence is understood by Daniel Goleman as "the ability to be aware of one's emotions and the emotions of others". Such intelligence can also be considered as the ability to understand and manage one's own emotions, contribute to constructive stress relief, effective communication and empathy with others. The formation of the emotional intelligence of communicants in a situation of intercultural communication is due to the need to teach his empathy as emotional empathy for another person, when an individual develops the ability to empathize with another, to experience feelings experienced by others. The communicative emotional

intelligence is formed in the process of applying the strategy of emotional perception, when the individual perceives the "other" positively, sympathizes and empathizes with him. To develop such an empathic perception, one should use the psycho-cognitive strategies of "admitting another", when the first communicant, admitting the "other", displays an affective attitude towards him, expressing his deep emotional feelings for the other during which he seeks to be tolerant, compromise with him and avoid conflicts. To this end, the communicator performs a number of operations: the operation of adapting to the "other" by understanding its behavior. At the same time, he is trying to put himself in the place of the "other"; 2) the operation of empathic perception, i.e. manifestation of emotional empathy for the "other"; 3) the operation of a compromise with the "other", taking into account his interests; 4) a cooperation operation when speech intentions aimed at reaching agreement are expressed in the discourses of the communicants [32]. The empathy strategy is manifested in the following situation.

An analysis of the textual environment shows that in the first case (situations, etc.) the law of interaction between a person and the environment is violated, since the first communicant shows a manifestation of aggressive, alcohol-damaging behavior. The communicant behaves like an aggressor; he also expresses ethnic prejudice, insulting the Uzbek. Thus, the first communicant creates an unfavorable environment, and the target is under stress.

In the second intercultural situation, the second communicant also experiences severe psychological stress and shock due to the emotional experience of the heard objective information. The word in this case can also "kill" a person. In the country of the first communicant, it is not customary to speak directly about the diagnosis. Only relatives are notified of the diagnosis. And in Germany, the diagnosis is not hidden from the patient. And the patient who still has not lost hope from such an objective diagnosis is lost, he may have severe emotional stress that affects his health. The reason for creating such an unfavorable environment is cultural dissonance, when differences in understanding of medical duty in different countries are observed. To denote the acting force of the enemy, expressed by negative speech means in linguoecology, there is the term "nucleogeny".

The ecological principle of unification is used in a situation of dialogue interaction of communicants in a text information environment. In order for this environment to be a favorable communicant, it is necessary to comply with the law of association. And only in this case, communicants who are harmoniously "living" in the context of universal dialogism can create a favorable environment. The main discursive strategies of communicants will be the following: a strategy of cooperation, a strategy of politeness and preservation of a positive image – a communicative image, a strategy of using tools and cognitive emotional modality. The cooperation strategy helps ensure the completeness, clarity and accessibility of information, cf.:

Communicant 1: Tell me, how do I get to the supermarket?

Communicant 2: Now, go straight to the tram line. Turn there, then go and go straight all the time until you see a store.

In this situation, the goal of the communicative act is achieved, this act is successful, it gives the second communicant complete and accessible information. There is an association of communicants, there is no opposition. The politeness strategy is aimed at maintaining a communicative image of partners. The politeness strategy is based on the principle of politeness developed by D. Leach. In the process of applying this strategy, communicants show generosity in relation to the interlocutor, tactful, modest. For example:

Situation No. 1: Communicant 1: I am so sorry to cry that I did not win the competition. After all, I trained like that. Communicant 2: I beg you, do not be discouraged, still take revenge.

Situation No. 2: Communicant 1: You deserve this award because you work so hard. Communicant 2: What are you, I did not expect to receive it. After all, I have few scientific papers. Communicant 3: But your work discusses modern problems of science.

In situation No. 1, a maxim of courtesy is observed, since the communicants behave tactfully. The interests of the interlocutor are not infringed, the area of personal

interests is not violated. In the second situation, the second interlocutor does not agree with excessive praise in his address, does not accept them in his address. There is observance of the maxim of modesty.

Respondents were invited to answer the questions by Qualtrics survey via mail or whatsapp mobile application. Who were willing to participate in survey completed either on paper or via Qualtrics? As a result, they were informed about questionnaire in advance. They were eager to participate in the study. According to interview with rural and urban respondent of questionnaire the great perception of cultural competence showed respondents who were from urban location. Respondents who spent most of his time in rural area were less competent. The first survey which I conducted was centered on the measurement of the pre-service teacher's cross-cultural competence. Also, it identifies student's habits, beliefs and their attitudes towards their mates from different culture. The survey took place on September 7, 2019 at university ENU (Table 1).

Table 1. Case Processing Summary

		N	%
Cases	Valid	15	51.7
	Excluded	14	48.3
	Total	29	100

Note: a Listwise deletion based on all variables in the procedure.

As you can see Case Processing Summary we had 15 valid cases, 14 were excluded, so that means average of them had meaningful values that were used in the estimation of the reliability coefficient here (Table 2).

Table 2. Item Statistics

		Mean	Std. Deviation	N
1	The way we do in my culture is better than the way people do things in other culture	3.4667	0.74322	15
2	What people in other cultures believe is as valuable as what people in my culture believe	2.4667	0.83381	15
3	When I meet people different from me, I compare how my cultural identify is similar to theirs	2.4	0.50709	15
4	The world would be better if most cultures did things the same way	3	0.75593	15
5	I am very likely to go to an event at university that features the music, dance, and art of another culture.	1.6	0.50709	15
6	Classroom activities that involve interaction with people from other cultures help a person develop cultural competence	1.4	0.50709	15
7	I tend to observe people different from me and reflect on how they make me feel.	2.5333	0.5164	15
8	I think of myself as a culturally competent person	2.6667	0.89974	15
9	Being around people from other cultures makes me uncomfortable	4.4	0.50709	15
10	I like to tell people from other cultures about my own culture	2.2667	1.16292	15
11	When I talk to a person who does speak my language well, I change how I speak so they can better understand me	2.0667	0.45774	15
12	People in my culture have better values than people in other cultures	3.1333	0.63994	15
13	I enjoy talking with people from different cultures	1.4667	0.63994	15
14	It is fair to allow students from different cultures to complete assignments in different ways	2.6	0.50709	15
15	If I am around people of other cultures, I try to behave like they do.	2.6	0.63246	15
16	I find it difficult to discuss subjects with people who have an opinion different than I do	3.5333	1.18723	15
17	I like to try foods from other cultures.	1.6	0.63246	15
18	we learn a lot from interacting with people who are different from us	2.1333	0.74322	15

19	It is important for teachers to understand various cultures in order for them to be effective educators.	1.4667	0.5164	15
20	I always know what to say when interacting with people from different cultures	2.5333	0.63994	15
21	I find it very hard to talk in front of people from different cultures	3.4	0.73679	15
22	I respect the way people from different cultures behave	1.4667	0.74322	15

This table gives the means and standard deviations for each of our items or questions on the Questionnaire for Cross-cultural competence. And this can be useful, you can see which question people tended to answer the highest on that was question X with 4.4 average score, and the lowest was question x with a score or value of 1.4. So, these are the means once again, the average of all 29 people. And then we have our standard deviations as well and we can see which item were the respondents most variable on, where they were the most spread out on as measured by the standard deviation. And you can see here that question x with a 4.4 produced the most variability in the respondents, followed by a question x.

In order to answer the research question which was to identify the challenge of ICC. There were conducted likert scale questionnaire. Statistical calculations were performed by means of SPSS 19.0. the written likert scale questionnaire is based on the instrument developed by Chen, G and Starosta, W and his instrument aimed to measure respondent's intercultural sensitivity. The original work slightly adapted because of the aim of the study.

When analyzing students' answers to the Intercultural Sensitivity Survey notable and outstanding results were recognized. The arithmetic means across the survey which gives large and small values shows that high score was seen

in question number 1, 4, 9,12 and 16. The way of doing things in respondent's culture is better than the way people do things in another culture. It is recognizable that they do not tolerate other cultural believes. Furthermore, they confess that they feel themselves uncomfortable when they are surrounded by other cultures. We can see here that there is a hidden reason of being uncomfortable. As well as, they have difficulties to discuss subjects with people who have different opinion than they are. Moreover, they wish that different cultures did things in the same way. They realize that they would not have issues with other cultures when everyone is similar. However, the real life dictates its rules. Another important result that it is worth to be shown is mean for lower score which are questions number 5, 6, 13, 17, 19 and 22. The significant result was found when respondents answered when they are not likely to go on events that feature music, dance and art of another culture. They are not aware that certain classroom activities help them to overcome difficulties in interaction with different cultures. They are not likely to talk with representatives of another culture, to taste food of other cultures and respect them. Another response that identifies their unawareness of affective teaching when you have cultural knowledge (Table 3).

Table 3. Item-Total Statistics

		Scale means if item deleted	Scale variance if item deleted	Corrected item-total correlation	Cronbach's alpha if item deleted
	The way we do in my culture is better than the way people do things in other culture	50.7333	24.21	0.779	0.593
	What people in other cultures believe is as valuable as what people in my culture believe	51.7333	22.781	0.877	0.571
	When I meet people different from me, I compare how my cultural identify is similar to theirs	51.8	25.743	0.866	0.608
	The world would be better if most cultures did things the same way	51.2	24.029	0.79	0.59
	I am very likely to go to an event at university that features the music, dance, and art of another culture.	52.6	26.114	0.788	0.614
	Classroom activities that involve interaction with people from other cultures help a person develop cultural competence	52.8	25.743	0.866	0.608
	I tend to observe people different from me and reflect on how they make me feel.	51.6667	25.667	0.865	0.607
	I think of myself as a culturally competent person	51.5333	39.124	-0.842	0.774
	Being around people from other cultures makes me uncomfortable	49.8	35.314	-0.849	0.728
0	I like to tell people from other cultures about my own culture	51.9333	42.21	-0.867	0.808
1	When I talk to a person who does speak my language well, I change how I speak so they can better understand me	52.1333	27.124	0.655	0.629

2	People in my culture have better values than people in other cultures	51.0667	25.352	0.729	0.607
3	I enjoy talking with people from different cultures	52.7333	24.352	0.902	0.589
4	It is fair to allow students from different cultures to complete assignments in different ways	51.6	26.114	0.788	0.614
5	If I am around people of other cultures, I try to behave like they do.	51.6	25.971	0.634	0.618
6	I find it difficult to discuss subjects with people who have an opinion different than I do	50.6667	39.667	-0.71	0.794
7	I like to try foods from other cultures.	52.6	24.257	0.931	0.587
8	We learn a lot from interacting with people who are different from us	52.0667	37.924	-0.876	0.758
9	It is important for teachers to understand various cultures in order for them to be effective educators.	52.7333	25.638	0.871	0.607
0	I always know what to say when interacting with people from different cultures	51.6667	25.238	0.748	0.605
1	I find it very hard to talk in front of people from different cultures	50.8	23.457	0.905	0.578
2	I respect the way people from different cultures behave	52.7333	24.21	0.779	0.593

As you can see last column here, this is one way to do Cronbach's alpha if item deleted. And this shows us, Cronbach's Alpha if Item Deleted, it shows us what the alpha would have been if the item was not included in the scale. So, in research and it's not hurting the scale at all. And you don't really want to throw out items when you're

using established scales typically but you're in the process of creating a scale and you saw one of these values drop it was much lower than the others, say number two was 0.587 and this scale is brand-new it was just used in the research you're working on (Table 4).

Table 4. Scale Statistics

Mean	Variance	Std. Deviation	N of Items
54.2	30.457	5.5188	22

That's the possible scale range where a 5 as a review would be where somebody answered a 1 or strongly disagree, or strongly agree. Their score would be 110. So, these are total scores here in this table. This is what is referring to. So, the average, as given by the mean, score

on this scale was 54.2. And the variance was 30.457 with a standard deviation of 5.5188. At once again the standard deviation is the square root of the variance. And this mean here can be found by adding all these individual item means together (Table 5).

Table 5. Correlation

		It is important for teachers to understand various cultures in order for them to be effective educators.	Classroom activities that involve interaction with people from other cultures help a person develop cultural competence	People in my culture have better values than people in other cultures	It is fair to allow students from different cultures to complete assignments in different ways	I always know what to say when interacting with people from different cultures
It is important for teachers to understand various cultures in order for them to be effective educators.	Pearson Correlation	1	.948**	.805**	.857**	.766**
	Sig. (2-tailed)		0	0	0	0
	N	26	25	25	25	25

Classroom activities that involve interaction with people from other cultures help a person develop cultural competence	Pearson Correlation	.948**	1	.814**	.868**	.790**
	Sig. (2-tailed)	0		0	0	0
	N	25	26	26	25	26
People in my culture have better values than people in other cultures	Pearson Correlation	.805**	.814**	1	.842**	.880**
	Sig. (2-tailed)	0	0		0	0
	N	25	26	26	25	26
It is fair to allow students from different cultures to complete assignments in different ways	Pearson Correlation	.857**	.868**	.842**	1	.871**
	Sig. (2-tailed)	0	0	0		0
	N	25	25	25	25	25
I always know what to say when interacting with people from different cultures	Pearson Correlation	.766**	.790**	.880**	.871**	1
	Sig. (2-tailed)	0	0	0	0	
	N	25	26	26	25	26

Note: ** Correlation is significant at the 0.01 level (2-tailed).

As you see, number of correlation and then as you see generally positively correlated point in all grids. Next one is a significance and because these all come from the same personality factor you actually expect them and to be significantly correlated and in fact, all of these scales are

just meaning that in general term and individual question level there's a high correlation. This is pretty good means that really do hang together (Figure 1, 2).

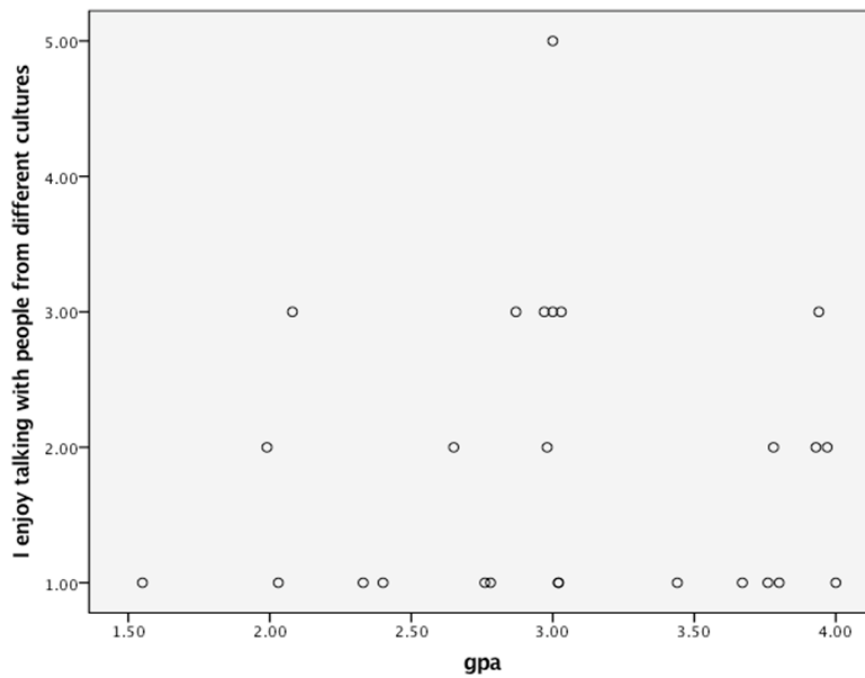


Figure 1. I enjoy talking with people from different countries

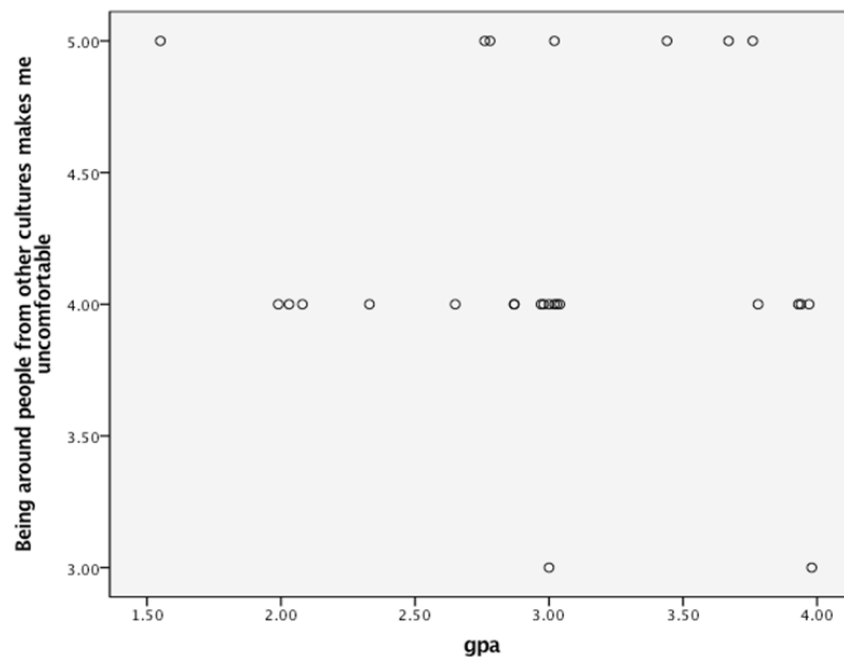


Figure 2. Being around people from other cultures makes me uncomfortable

Conclusions

Forming of cross-cultural communicative competence in future teacher is a challenging work, which needs to inform them about other cultures, traditions, different forms of communication styles and thinking. This is the one of the main reasons why cross-cultural competence is used and promoted widely. Moreover, it is held by many researchers to be more effective than the conscious study of the subject program. In particular, cross-cultural competence has been shown to be highly successful way of understanding, conforming and deepening knowledge of worldview of every individual. When teacher candidate or any member of education field is culturally competent can make fair judgments one's cultural assumptions, prejudices, values,

and beliefs. When person is able to view the world through another person's eyes or understand that other people may perceive the world through different perspectives. Culturally competent professional veers away from ethnocentric attitude, shows increased flexibility and openness, and exercises non-judgmental viewpoints. For sure it helps to block occurrence of cultural conflict and ensure friendly environment where it is practiced and necessary. Furthermore, would help remove barriers and current one-size-fits-all approach.

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Conflict of Interest

None.

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Формування крос-культурної компетентності майбутніх учителів у контексті глобального дискурсу

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Анотація

Актуальність. Багато вчителів висловлюють своє роздратування з приводу того, що в класі учні набагато більш різноманітні, ніж раніше, в мовному, соціальному та культурному плані. У цій ситуації будь-яка спроба зібрати їх в одному місці є складним завданням для вчителів будь-якого предмета.

Мета. Навчання всіх дітей потребує компетентності в декількох сферах, включаючи крос-культурну компетентність. Як рішення, культурна компетентність вчителів довела свою цінність для дослідження цієї сфери.

Методологія. Методом дослідження є змішаний метод дослідження. Для проведення дослідження використано метод опитування за шкалою Лайкерта, напівструктуровані відкриті запитання, спостереження та інтерв'ю. Наступні дослідницькі питання задають напрямок дослідження.

Результати/Висновки. На сьогоднішній день крос-культурна компетентність практикується в будь-якій сфері, в тому числі і в освіті. Основною причиною цього явища є свідчення глобалізаційних процесів у суспільстві. Інтенсифікація процесу глобалізації, стирання кордонів між країнами та розвиток туризму вимагають підготовки студентів з новими, ніж раніше, навичками, такими як крос-культурна комунікативна компетентність. Знання та володіння іноземною мовою вже не є достатнім. Ми повинні взаємодіяти і взаємодіяти з представниками різних культур під час викладання, навчання або роботи. Коли викладач заходить в аудиторію, там знаходяться студенти з різних культур. Для того, щоб задовольнити потреби студентів і бути успішним у навчанні, викладач повинен впоратися з труднощами, які виникають через фонову інформацію студентів.

Ключові слова: глобальний дискурс; крос-культурна компетентність; викладачі; міжкультурна комунікація.