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CROSS-CULTURAL COMPETENCE AS ONE OF THE COMPONENTS OF THE COMMUNICATIVE CULTURE OF STUDENTS IN A POLYETHNIC EDUCATIONAL ENVIRONMENT

Abstract

This article addresses the issue of the relevance of cross-cultural competence in modern Kazakhstan characterized by multi-ethnicity.

The article gives the concept of cross-cultural communication, reveals its main characteristic features. Cross-cultural competence is considered as one of the conditions for achieving effective communication. The non-verbal communication is an important element of communication in a cross-cultural field.

The main structural elements and, accordingly, the main ways of forming cross-cultural competence are identified, these are the development of such qualities as empathy and tolerance, carried out through learning the different cultures; accumulation of communicative experience in a cross-cultural environment, in the field of the cross-cultural contacts.

Key words: *interaction of cultures, cross-cultural communications, cross-cultural competence, multi-ethnic environment.*

1 Introduction

In modern Kazakhstan, which is on its way of entering the global educational and scientific environment, the processes of cross-cultural interaction, communication and interpenetration are constantly taking place in the cultural level of interpersonal communication, marriage and family relations, educational institutions, social and economic contacts. Future subjects of professional activity are growing and developing in student groups during their educational process at institutes and universities. Exactly at this period students not only develop their professional competencies, but also they form the concept of the cross-cultural communication in the framework of a multi-ethnic educational environment to form their communicative culture skills.

2 Materials and methods

The main method used in the study was the analysis of literary sources. The subject of analysis was the modern scientific psychological and pedagogical literature of foreign, Russian and Kazakhstani authors, devoted to relevant issues of cross-cultural competence as one of the components of the communicative culture of students in a multi-ethnic educational environment. Questionnaire and observation methods were also used.

Appeal to the cultures of other nations was called the «interaction of cultures» or «inter-cultural communication». The leaders of various organizations, as well as teachers in the role of the organizers of the educational process, are increasingly concerned about the insufficient level of

communication among participants in the level of the cross-cultural competence. The issue of cross-cultural competence and cross-cultural technologies in various fields of human life is urgently raised. Therefore, the formation of this competence becomes a necessary element in the development of students' communicative culture in the process of professional training at a university.

American scientists G. Treiger and E. Hall, who investigated cross-cultural communication as one of the areas of human activity in their work «Culture and Communication. Analysis Model» (1954) [1], studied the problem of «intercultural (cross-cultural, interethnic) communication or «intercultural interaction». They considered it as the main tool for adapting a person to the world around him. J. Condon and J. Faty in the «Introduction to Intercultural Communication» [2] continued further development of the theoretical foundations of intercultural communication. In the second half of the twentieth century, cross-cultural research began to be carried out in various fields of the humanities. Initially, it was ethnology and sociocultural anthropology, then communicativistics, linguoculturology, ethnopsychology. It is important to supplement this list with such practice-oriented sciences as ethnopedagogy and cross-cultural management.

The concept of «cross-cultural» is derived from the English word «cross» [3], and «culture», which has the same meaning in all languages. Thus, literally, this term can be identified as «intersection of cultures». Accordingly, cross-cultural communication is the communication at the junction or intersection of different cultures.

Based on the analysis of scientific literature, it is understood that cross-cultural communication is the interpersonal communication in a special context, when one participant discovers his own cultural difference from another. In turn, cross-cultural competence is determined by the ability and quality of the communicants to carry out the process of interaction in a multi-ethnic environment. As noted by A.P. Sadokhin, intercultural competence «is formed as a result of the process of intercultural communication, which in turn is caused by the intense interaction of cultures generated by the process of globalization» [4].

Thus, in a practical aspect cross-cultural competence is associated with the concept of communication efficiency, which in this case depends on an understanding of the cultural characteristics of representatives of different countries, ethnic groups and peoples.

3, 4 Results and discussion

Communication efficiency is a complex and multifaceted concept in which its multiple components such as the degree of understanding achieved must be taken into account in the process of evaluating the result obtained during the communicative activity. The criteria for effective communication are reliability, objectivity, timeliness, targeting, accessibility (transparency), and feedback.

A number of scientists adhere to the interpretation of intercultural communication as a process of «communication of people belonging to the different cultures, including professional ones» [5]. In the process of intercultural communication and joint activities in a student group, vectors of cross-cultural compatibility (or incompatibility) arise as a result of the influence of national status, sociocultural situation, emotional preferences, values, characteristics of intercultural relations, etc.

Developing the problems of communication in an ethnocultural environment, L.F. Gaysina offers the definition of a multi-ethnic environment as «the coexistence and interaction in a particular social space of diverse and equal cultures, implying also a positive attitude of individuals towards this diversity» [6]. Thus, the problem of the formation of cross-cultural competence as one of the components of the communicative culture of students in a multi-ethnic educational environment is being updated.

Exploring the specific aspects of the formation of cross-cultural competence, we define its main features. Firstly, empathy and tolerance underlie any effective intercultural communication. Secondly, the presence of knowledge about another culture that helps to interpret correctly the communicative behavior of representatives of another culture. Thirdly, readiness for the process of cross-cultural communication relying on the accumulated communicative experience in the field of cross-cultural contacts.

Cross-cultural competence is in demand in a wide range of human activities (teaching in a multiethnic educational environment, work in multinational organizations, in the tourism industry, any other international activity). According to T.V. Yurieva, cross-cultural competence must be formed with various types of specialization in the process of professional training of students at a university [7].

The structure of cross-cultural communicative competence includes cognitive, motivational, behavioral aspects. Intercultural interaction is realized due to the integrative skills of a communicative culture that subjects of intercultural communication possess. However, the optimality and fruitfulness of intercultural interaction is achieved only having the skills of a communicative culture and operating the appropriate categories, representatives of different cultures are able to overcome various socio-communicative barriers arising due to insufficiently good command of the communication language or incomplete knowledge of cultural norms and rules.

Researchers of cross-cultural communications have identified ways of building the intercultural competency:

- Development of the ability to reflect one's own and foreign culture, which initially «prepares» a benevolent attitude to the manifestations of a foreign culture;
- Replenishment of knowledge about the corresponding culture for a deep understanding of diachronic and synchronous relations between one's own culture and another's;
- The acquisition of knowledge about the conditions of socialization and inculturation in one's own and foreign culture, about social stratification, sociocultural forms of interaction accepted in both cultures [8].

According to the results of the survey, the respondents named another necessary element: it is the practical component i.e. the formation of a real experience of communication with representatives of different cultures.

Cross-cultural communicative competence is a complex multicomponent phenomenon that allows the subject of intercultural interaction to constantly improve one's communicative skills and abilities based on a more complete understanding of the behavior of the communication partner. Therefore, according to L.V. Kovtun, a broader interpretation of the concept of intercultural communication, not only as interethnic or international, but also as communication between people belonging to different cultural or subcultural groups, allows us to consider intercultural competence as a means of optimizing relations between representatives of different generations, denominations or political parties [9].

Based on the analysis of scientific papers, we came to the conclusion that education is the sphere of multi-ethnic dialogue, the formation of cross-cultural competence, as one of the parts of the student's communicative culture.

Basing on the purpose of the present research, we need to find out what factors assist during the communication process, and what hinders and impedes the communication of representatives of different cultures.

There are two main levels in communication: verbal that is the priority being given to and non-verbal. However, according to the results of studies, it was found that in the process of human interaction from 60 to 80% of communication load is carried out using non-verbal means [10].

Practice shows that ignorance of the language of a communication partner is the most serious barrier to its implementation. E. M. Vereshchagin and V.G. Kostomarov note «even knowing the same language, people cannot always understand each other correctly, and the reason is often precisely the divergence of cultures» [11].

According to A.S. Smagina, knowledge of the cultural context will help to avoid a number of mistakes leading to a decrease in the effectiveness of cross-cultural communication. This context is determined by at the amount of factors that exist outside the field of language and exist in every culture, these are values, religious, ethnic, geographical and economic components, demographic and gender characteristics, social status of participants [12].

Non-verbal communication includes poses, gestures, forms of various kinds of greetings, rituals. Paraverbal communication comprises facial expressions and body movements (kinesics) of a person, permitted by culture, the degree of manifestation of emotions, rules of behavior in certain situations. It is important to note that the impossibility of verbal communication at the proper level leads to an even greater need for non-verbal communication (it seems that the easiest way to explain everything is «on fingers»). Nevertheless, there are also specific problems of understanding in the process communicating without words.

Thus, intercultural differences can be interpreted as differences between verbal and non-verbal codes in a specific context of communication. Each culture has its own multicode system, the decoding of which depends on the cross-cultural competence of the communicants. This process is also influenced by the personal qualities of the participants in communication, such as age, gender, profession, social status, tolerance, and personal experience.

In the process of targeted observation, we concluded that if age, gender, social status are the independent parameters in the pedagogical situation for correction or gaining cross-cultural competence, then the quality of tolerance and the presence of communicative culture skills are those positions that can be affected by a teacher in a multi-ethnic educational environment. In particular, tolerance is developed on the basis of knowledge of other cultures, the experience of cross-cultural communication can be gained during interactive classes of students.

Teaching with the use of interactive methods in the context of the formation of cross-cultural communicative competence is most justified, since such training is aimed at simultaneously solving several problems:

- Communicative, educational, learning communication skills;
- Concrete-cognitive, considering a specific educational situation;
- Socially oriented, forming and developing adequate socialization of a person outside the framework of the educational situation [13].

Among the interactive methods, we single out some, which, in our opinion, are most effective in the practice of developing cross-cultural competence as a component of the students' communicative culture in a multi-ethnic educational environment.

One such teaching method is discussion. The motivation for it may be a problematic issue that is interesting to each student. For example, in the framework of the «Pedagogy» course, study of topics can anticipate students' discussion in pairs or small groups of quotes and statements of famous teachers – representatives of a particular ethnic group living in the Republic of Kazakhstan. This method contributes to the development of cross-cultural communication skills, as students learn the rules of speech etiquette, learn to choose the correct form for designing their arguments and ideas, moreover get acquainted with the cultural characteristics of another ethnic group.

An effective teaching method in teaching practice is the method of collective analysis of situations (case method). Unlike the problematic method, the case method is focused not only on the formulation, but also on the solution of the problem, since the basis of the cases is made up of real-life instances; it is a rich material that allows students to combine knowledge of cultural, communicative features of the people of Kazakhstan with practical experience in using knowledge gained.

Our use in the practice of teaching game-based teaching methods undoubtedly contributes to the development of cross-cultural communication skills by creating specific situations of intercultural communication in the educational process. The rules of courtesy, knowledge of the features of verbal and non-verbal behavior of various peoples dictate certain forms of behavior conducting business games. Students' knowledge of the formulas of speech etiquette, the ability to correctly determine the non-verbal specifics of behavior, as well as the ability to determine differences in intercultural communication, to identify the cause of their occurrence, the ability to eliminate such differences contributes to successful professionally oriented communication in a multi-ethnic environment.

The choice of interactive teaching methods as a means of creating cross-cultural communicative competence of students is dictated by the characteristics of the interaction nature between students and the teacher.

5 Conclusions

Thus, the successful professional activity of any specialist in a dialogue of cultures depends on the ability of understanding existing cultural differences, and on communicative skills in the process of interaction in a multi-ethnic environment. Training to achieve the effectiveness of communication results in the presence of factors of cross-cultural differences is a complex pedagogical task that requires further reflection and solution.

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КӨП ЭТНОСТЫҚ БІЛІМ БЕРУ ОРТАСЫНДА СТУДЕНТТЕРДІҢ КОММУНИКАТИВТІК МӘДЕНИЕТІН ҚҰРАУШЫЛАРЫНЫҢ БІРІ КРОССМӘДЕНИЕТТІ ҚҰЗЫРЕТТІЛІК

Осы мақалада көп этникалылығымен сипатталатын заманауи Қазақстанда кроссмәдениетті құзыреттіліктің өзектілігі мәселесі көтеріліп отыр.

Мақалада кроссмәдениетті коммуникация түсінігі беріліп, оның негізгі сипаттары ашылуда. Кроссмәдениетті көрінісі байланыстың тиімділігіне жету шарттарының бірі ретінде қарастырылып отыр. Кроссмәдениетті өрісте коммуникацияның маңызды элементі бейсезімдік байланыс болып белгіленді.

Негізгі құрылымдық элементтер және оларға сәйкес, кроссмәдениетті құзыреттілікті қалыптастырудың негізгі жолдары белгіленді, бұл: түрлі мәдениеттер туралы білімі арқылы жүзеге асырылатын эмпатия және толеранттылық секілді қасиеттерін машықтау; кроссмәдениетті ортада, кроссмәдениетті байланыстар саласында байланыстық тәжірибесін жинақтау.

Кілт сөздер: мәдениеттердің өзара әрекеті, кроссмәдениетті коммуникация, кроссмәдениетті құзыреттілік, байланыстың тиімділігі, көп этностық орта.

КИМ, Н.П., КИМ, Л.М., КИМ, Т.В.

КРОСС-КУЛЬТУРНАЯ КОМПЕТЕНЦИЯ КАК ОДНА ИЗ СОСТАВЛЯЮЩИХ КОММУНИКАТИВНОЙ КУЛЬТУРЫ СТУДЕНТОВ В ПОЛИЭТНИЧЕСКОЙ ОБРАЗОВАТЕЛЬНОЙ СРЕДЕ

В настоящей статье рассматривается проблема актуальности кросс-культурной компетенции в современном Казахстане, характеризующемся полиэтничностью.

В статье даётся понятие кросс-культурной коммуникации, раскрываются основные ее характерные особенности. Кросс-культурная компетенция рассматривается как одно из условий достижения эффективности коммуникации как таковой. Важным элементом коммуникации в кросс-культурном поле является невербальная коммуникация.

Обозначены основные структурные элементы и, соответственно им, основные пути формирования кросс-культурной компетентности, это: выработка таких качеств, как эмпатия и толерантность, осуществляемые через знание о различных культурах; накопление коммуникативного опыта в кросс-культурной среде, в сфере кросс-культурных контактов.

Ключевые слова: взаимодействие культур, кросс-культурные коммуникации, кросс-культурная компетенция, полиэтничная среда.

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