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The study and formation of intercultural competence of future teachers of English

This article is devoted to the research and development of intercultural competence of future teachers of English. The definitions of the concepts of «competence», «intercultural competence», developed by recognized Western scholars and experts are given, also the research, structure and model of intercultural competence by foreign, Russian and Kazakh scientists are presented. The topicality of the theme is due to the definition of research problems and the formation of intercultural competence of future teachers of English in higher education with the purpose of preparing a competitive, professional, competent specialist, who is able to store national values and heritage.

Key words: innovative knowledge, communication, culture, ability, intercultural communication, competence, skills, intercultural competence, globalization, professional competence.

The president of our country N. Nazarbayev in his lecture «To the economic knowledge through innovation and education» says: «The main goal of our Kazakhstan in entering to 50 competitive countries in the world is to bring up a high qualified educated person who will easily master the scientific technology, manage himself and will be able to use his theoretical knowledge in practice. In the concept of education formation till 2015 year of the Republic of Kazakhstan the main aim of the competent education is characterized as «...the formation of an individual who is able to develop himself, on the basis of deep knowledge freely carry out himself and is able to solve the problems and take right decisions» [1].

The development of the modern information society is unthinkable without globalization, integration, innovation and ever-increasing intercultural interaction. These processes relate to all spheres of human life-consumer, cultural, scientific, political, economic, etc. Throughout our lives we are faced with different cultures, they could be neighbors, colleagues or acquaintances.

However, contact with them can be difficult because of the differences in the perception of the world, cultural differences, language barriers. This situation requires the development of tolerance and empathy, the ability to adapt quickly and have the flexibility of thinking, in order to successfully build communication and effective interaction. All this can be a general term «intercultural competence».

The desire to understand the definition of intercultural competence has led us to the following questions: What is the place of intercultural competence among other professional competences? How is it determined? And what is?

The process of globalization, developing at the moment, leads to increase interaction of different countries, peoples and their cultures. Influence comes true through cultural exchanges and direct contacts between public institutions, social groups, social movements, through scientific cooperation, trade, tourism, etc. the communication with foreigners is becoming a reality, and the collision with the representatives of other culture is a part of our daily life. Increasingly, schools will exchange students and school children, teachers organize joint projects and internships abroad, participating thus in intercultural communication and dialogue of cultures.

An achievement of mutual understanding in the process of intercultural communication promotes intercultural competence. Intercultural competence is the ability to carry out communication in a foreign language, taking into account cultural differences and stereotypes of thinking.

The study of the problems of intercultural communication assumes the acquaintance with the following phenomena and concepts: the principles of communication, the main functions of culture, the influence of culture on perception and communication in its various areas and species, parameters to describe the influence of culture on human activity and the development of society [2].

The topicality of this study is that the focus of formation of intercultural competence problem is in the high school that fully corresponds to the new federal state educational standards which are currently in the effect in all high schools of the country.

The subject of the research is intercultural communication and intercultural competence, as well as the formation of intercultural competence in the conditions of high school. The study of the problems of intercultural communication assumes the acquaintance with the following phenomena and concepts: the principles of communication, the main functions of culture, the influence of culture on perception and communication in its various areas and species, parameters to describe the influence of culture on human activity and the development of society.

The formation of intercultural competences should be considered in connection with the development of students' ability to participate in the dialogue of cultures on the basis of mutual respect principles, tolerance to cultural differences and cultural barriers overcoming. Intercultural learning is aimed at developing students' ability to intercultural communication and promotes awareness of the students' belonging to a particular ethnic group, as well as familiarization with the traditions and cultural differences of other cultures.

The analysis of scientific and pedagogical literature allows us to judge that the various aspects of intercultural competence of trainees personality were studied and presented in the theoretical writings (A.V. Annenkova, V.G. Apal'kov, K.E. Bezukladnikov, R.R. Bikiteeva, G.V. Elizarova, O. Leontovich, A.U. Muratov, O.G. Oberemko, L.P. Pavlova, M.V. Plekhanova, I.L. Pluzhnik, A.P. Sadokhin, Y.A. Sinitsina, E.R. Khakimov, A. Artamonova, A.E. Fantini, G. Ellis, E. Jung, T. Nakayama, T.B. Rogers, Y. Sarkees, G. Triandis and others).

The concepts of foreign researchers, revealing the specificity of the process of intercultural competence formation (M. Bennet, G. Chen, D.K. Deardorff, K. Knapp, J.M. Knight, C. Kramsch, A. Moosmüller, and others). A positive attitude towards cultural differences studied L.I. Korneeva, E.I. Passov, V.V. Safonova, A.N. Utekhina, B. Coltrane, C.K. Kikoski, E. Peterson and others, the skills of interpersonal interaction within the native and foreign culture N.D. Galskova, N.I. Gezz, G.S. Denisov, M.R. Radovel, P.V. Sysoev, J. Barkman, D. Carbaugh, K. Cushner, G. Fischer.

Based on the analysis of sources on the problem under consideration, it can be argued that intercultural competence has an important place in the structure of the core competencies. V.V. Safonova defines intercultural competence as part of communicative competence of linguistic identity [3].

Our world today is exposed by constant changes, including globalization, the acceleration of the development of society, the transition to a postindustrial, information society, a dramatic expansion of intercultural interaction, the emergence and growth of global issues, the role of human capital. In this regard, the world needs a society which will be able not only to sustain this pace of development, but also tirelessly to set ourselves and to solve new tasks. Education plays a crucial role in shaping the society to a new level. Goals, paradigms, methods that were relevant ten years ago, must give place to new goals, paradigms and methods. If previously the result of the study was the student, who possesses all the knowledge, abilities and skills he had learned from his teachers, but today the result of learning is a person competent in the specific area of expertise.

A modern man, who speaks foreign languages, is involved in the process of communication with other people who are the representatives of their cultures. In this regard, studying a foreign language is required not only to have a rich vocabulary and pronunciation in a decent, well-known foreign language grammar, but also to form an intercultural competence. This competence involves achieving a level of proficiency that will, firstly, to respond flexibly to all kinds of unexpected twists and turns in the course of the conversation; secondly, to determine the adequate line of verbal behavior; thirdly, correctly select the specific means of a vast arsenal and, finally, fourth, to use these funds according to the proposed situation.

The formation of intercultural competence suggests the interaction of two cultures in several ways: an acquaintance with the culture of the target language with the help of foreign language and acquiring the model of a native speaker behavior of foreign language culture; the influence of a foreign language and foreign language culture on the development of the native language and model of behavior within the native culture; personal development under the influence of two cultures.

It is necessary to consider, how the formation of intercultural competence of students comes true taking into account the adopted directions.

Intercultural competence, according to N.D. Gal'skova, N.I. Gezz, there is the ability that allows the individual to realize himself in the dialogue of cultures, i.e. in terms of intercultural communication. Its formation is carried out in relation to the development of foreign language code and in the development of cultural experience, in which you can isolate the relationship of man to himself, to the world, as well as the experience of creative activity [4]. K. Knapp defines intercultural competence from the point of view of the linguistic approach as the ability to understand people of other cultures, as representatives of their own culture.

Also there is no consensus about the concept of intercultural competence among the scientists. The definition given in the textbook of A.P. Sadokhin is often used in domestic science: Intercultural competence is a complex of knowledge and skills that allow the individual in the process of intercultural communication to adequately assess the communicative situation effectively use verbal and nonverbal means, to put into practice the communicative intention and check up the results of communication with feedback [5].

S.I. Garaeva, exploring the characteristics of the formation of intercultural competence of students of non-linguistic universities by means of modern information and communication technologies, suggests that intercultural competence is the possession by students of a specific body of knowledge about the culture of the target language, ensuring cultural interaction [6].

In the process of mastering a foreign language, the students learn the material that illustrates the operation of the language in a natural environment, verbal and non verbal behavior of native speakers in different communication situations and reveals the peculiarities of behaviors associated with folk customs, traditions, social structure of the society, ethnic belonging. First of all, it comes with using authentic materials (original texts, audio recording, video films), which are the regulations in terms of language processing and contains country information.

It is important to know the national and cultural features of the behavior of an alien in order to avoid possible conflicts in international communication. Thus, learning a foreign language, the student must not only learn its lexical, grammatical and syntactic features, but also learn adequately to the situation react to the replicas of native speakers, appropriately use facial expressions and gestures, use the formula of speech etiquette and know the cultural and historical features of the country of learning language.

A.P. Sadokhin believes that intercultural competence means to understand, to appreciate and respect the contributing factors of culture and influence the perception, thought, review, and act as their own and other people, and, on this basis, the ability to build up a new scheme. This is evident in intercultural understanding, in communicative and behavioral adaptation to the behavior of representatives of other cultures, and to build new patterns of behavior based on the values and norms of different cultures [5].

It is necessary to connect their own and others' cultural identity and in the result of exchange of good examples of action and schemes of decision to go to a new synthesis of actions. According to A. P. Sadokhin [5; 78], intercultural competence implies the ability to exist and to effectively carry out professional activity in multicultural world.

S.I. Garaeva proposes to combine «competence» and «competency» in the concept of «intercultural competence», defining it as difficult personal education, including knowledge of native and foreign culture, ability and skills of practical application of their knowledge, as well as a set of personality traits that contribute to the implementation of these knowledge, skills, and, finally, the practical experience of their use in the course of interaction with representatives of other cultures [6].

Realization of intercultural communication supposes readiness of a man not only to accept the representative of another culture with all his national and mental features but also the ability to change. Studying a foreign language in all its variety, students run into the language and cultural phenomena and compare them with such in the mother tongue. So, for example, learning the lexical and grammatical system of a foreign language, students must turn to the knowledge gained in the classroom of the Kazakh language to highlight the similarities and differences in the field of linguistic phenomena and their use. The study of foreign language culture also leads the student to the need of turning to the cultural and historical facts of his country. Thus, learning a foreign language and participating in intercultural communication, the student deeply comprehends his native language and culture.

Solovova E.N. in her definition of intercultural competence uses the same key words (knowledge, skills, personality). Let's consider what foreign scientists had meant by intercultural competence. According to Solovova E.N., intercultural competence suggests that a specialist should have a complex of social skills and abilities with which he can successfully communicate with partners from other cultures, both in domestic and in a professional context [7].

On the company's website Kwintessential, there are some definitions developed by recognized Western scholars and experts:

– «This simple definition, however, implies the ability to effectively and appropriately interact with members of another linguistic culture with their features» (Dr Alvino E. Fantini) [8].

– «The knowledge of others; knowledge of self; skills to interpret and communication; skills of finding and/or interaction; evaluation of «other» values, beliefs, and behavior; and the relativization of himself» (Dr Darla Deardorff) [9].

– «In order to survive in today's complicated world, people need to understand different culture. Understanding another culture helps people to adapt to an unfamiliar environment in which they occur, to live and work with other people, who are representatives of different cultures. Adaptation and a positive attitude towards to different culture encourages people to play an active role in diverse societies. Thus, the acquisition of intercultural competence, which is the ability to change their knowledge, attitudes and behaviour in such a way as to be open and flexible to other cultures, has become a critical issue for people trying to survive in the globalized society of the 21st century» (G. Fisher) [10].

The formation of intercultural competence also involves the acquisition of the following skills: see in the representative of other culture not only what makes us different, but also what unites; change the valuation as a result of understanding of other cultures; refuse stereo types; use knowledge of a foreign culture for a deeper knowledge of our own.

Intercultural competence is formed in the process of learning foreign language communication, taking into account cultural and mental differences of native speaker and is a prerequisite for a successful dialogue between cultures.

Many authors engaged in research in this field, consider not so much intercultural competence as intercultural competence and a number of similarities with her competences (intercultural, ethno-cultural, multicultural, and others)

R.R. Bikiteeva, defining intercultural competence, adds motives and values to the knowledge and skills and emphasizes its developmental function [11]. A.E. Fantini defines an intercultural competence as «a stable capacity for effective and adequate communication with representatives of other cultures» [8].

A.P. Sadokhin using knowledge, skills and abilities in the definition of intercultural competences, puts on the first place «the ability and willingness to dialogue of cultures» on its base [5]. So S.I. Garaeva defines «ethnic and cultural competence» as a personality trait, mentioning again the knowledge, skills and abilities, promoting inter-ethnic understanding and collaboration [6].

L.Y. Danilov, defining multicultural competence approaches to intercultural competence of R.R. Bikiteeva [11]. D.K. Deardorff, M.R. Radovel and M.M. Volmer, unanimously describe «multicultural social competence as the ability to understand people of different cultures and interact with them [9].

Part of the research aimed at studying patterns of intercultural competence. In the study of O.V. Vassil'kova [12], the intercultural competence is understood as a complex category, which structure consists of linguistic, cognitive, and affective components when defining the role of linguistic governing the use of text as a unit of communication in general and intercultural dialogue, in particular. Intercultural competence is formed in the process of mastering a special kind of communication — intercultural communication.

According to A. Schmid [8] intercultural competence is: 1) a fundamental acceptance of people who are different from others outside their own culture; 2) the ability to interact with them in a truly constructive manner that is free from negative attitudes (e.g., prejudice, indifference, aggression and so on); 3) the ability to create a synthesis, something that is not «my» or «your», but true, that would not be possible, if we had not combined our different views and approaches.

Since the 1990s attempts to create models of intercultural competence (scientists Byram, Milhouse, Prechtel, Lund, Kim, Bradford and others) have been made. Most models contain three components: knowledge (knowledge), skills (skills) and attitudes/installation (attitudes). Spitzberg and Changnon identified several types of models:

– the composite model of intercultural competence (compositional models) reflect the estimated components of intercultural competence, establishing relationships between them. The significance of these models is that they have identified a number of possible related to intercultural competence traits, characteristics and skills;

– the oriented interaction model of intercultural competence (co-orientational models) reflect the achievement of intercultural competence in the interaction process;

– the process model of intercultural competence development (developmental models) — reflect the important role of time in intercultural interaction, highlighting leading to intercultural competence stage;

– the adaptive model of intercultural competence (adaptational models) reflect several parts of intercultural interaction and emphasize the interdependence and mutual adaptation of all parts; the model of intercultural competence, reflecting a causal relationship and the process (causal process models);

– reflect the specificity of relations between the components of intercultural competence. Due to the fact that these models give a clear structure to intercultural competence, they are used in the testing and as-

assessment of intercultural competence. Spitzberg and Changnon considered a number of models of intercultural competence, for the first time with schematic images [13].

Let's review some types of models observed by Russian researchers. Sheina I.M. proposed the structure of intercultural communicative competence in her thesis, based on the stages of cognitive-communicative activity of a participant in a communicative act. There are 4 groups of personal property included in the intercultural communicative competence (defined as a citation in the form as stated by the author in Intercultural communication as a manifestation of linguistic and cultural experience [14].

The personal position:

1. The ability to recognize the objectivity of the differences in the paintings of the world in different people.

2. Willingness to the fact that the differences in estimates, opinions, attitudes will occur more often than the similarities.

3. Recognition of the uniqueness of each culture.

4. Respect their own identity and the recognition of the right to identity for others.

5. Low degree of anxiety in an ambiguous situation.

6. Internal locus of control.

7. Willingness not to exaggerate the negative aspects of the behavior of the interlocutor.

The skills associated with the recovery and the message of information:

1. The ability to take information from different channels: verbal, non-verbal, contextual.

2. The desire and ability to openly and, as far as possible, to accurately communicate information about themselves and the ability to promote to the same interlocutor.

The skills associated with the analysis and evaluation of information:

1. The ability to avoid hard valuation characteristics.

2. The ability to determine the needs and desires of the interlocutor.

3. The ability to direct attention to himself and others.

4. The ability to take into account the reaction of the interlocutor.

5. The ability to adequately assess the impact of personal characteristics and situational factors on the behavior of the interlocutor.

6. The willingness to find rational explanations for the behavior of the interlocutor.

The communicative and behavioral strategies

1. The ability to solve problems associated with joint activities, and to build a relationship with someone.

2. The ability to exercise self-observation and self-control.

3. The ability to modify their behavior to achieve the goal of a communicative act.

4. The ability to adapt in an ambiguous situation.

5. The ability to manage communicative interaction (to talk, to emphasize respect for the interlocutor, etc).

Sheina I.M. indicates that these abilities and skills are formed and can be purchased in the learning process. In the formation of intercultural communicative competence it is necessary to consider the dynamics of its development: knowledge -> skills -> experience (participation in activities) -> interpretation of the experience -> modification of knowledge and skills.

The Model of A.S.Kupovskaya

Kupovskaya A.S. uses the term ethno-cultural competence, wanting to emphasize the ethno-cultural component of the process of intercultural communication and to narrow the concept of «culture». However, she acknowledges that in the West, the term «intercultural competence» is more spreaded and the description of the structure of this competence is based on studies of intercultural competence [15].

In our opinion, the concept of «intercultural competence» is connected with this concept of «interaction». In education intercultural communication is a way of understanding the world picture. The most adequate concept picture of the world seems to be defining it as the original global image of the world, the underlying worldview of the person representing the essential properties of the world in the understanding of its carriers and which is the result of all spiritual activity of man. Picture of the world is dualistic in nature. It exists as nonsubjective element of consciousness and life of human activity, as well as objectified «traces», which appeared in the result of human activity. «Prints» picture of the world can be found in language, gestures, religious and secular art and music, rituals, things, etiquette, gestures, modes, ways of farming, tech-

nology, things, built with the «logic» glove world, fleshed out and embodied in various social and cultural patterns of conduct of men and so on.

In other words, on the one hand, the picture of the world explicit images of the world, associated with human activity, and on the other — is the process of creating images of the world, carried out during a special reflection of a systematic nature. It should be noted that individual picture of the world combines in itself the unity of «personal» and «folk». Because the picture of the world of different people have a common core, which is essentially a «people», they are commensurable quantities.

Thus, the analysis of various sources shows that intercultural competence is treated in research in different ways. Some researchers consider it as the ability of people of different sex and age peacefully and without mutual discrimination to exist in the same society, and others as the ability to participate in alien to this culture, others as identity, uniting knowledge and patterns of behavior, which are based on the principles of diversity of thought and awareness of cultural processes. In this regard, G. Fisher [10] defines intercultural competence as a certain quality of personality, based on a sober awareness of world history and readiness for action.

An awareness of possible problems in intercultural communication of the representatives of different cultures, understanding the values and generally accepted norms of behavior are quite significant factors in learning a foreign language. And when students are prepared to solve them properly, they can avoid misunderstandings, inappropriate perception of behavior and potential conflicts that may arise due to improper use of language, an erroneous interpretation of the interlocutor's reaction and assessment of the situation. A student's ability to refraction of cultural values in his behavior contributes to the establishment of it as a good specialist in cooperation with the representatives of world community.

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Болашақ ағылшын тілі мұғалімдерінің мәдениетаралық құзырлылықтарын зерттеу және қалыптастыру

Мақала болашақ ағылшын тілі мұғалімдерінің мәдениетаралық құзырлылықтарын зерттеу мен қалыптастыру мәселелеріне арналған. «Құзырлылық», «мәдениетаралық құзырлылық» ұғымдарына шетел ғалымдары мен сарапшылары өңдеген анықтамалар келтірілді, сонымен қатар мәдениетаралық құзырлылық ұғымын, құрылымын және модельдерін зерттеген шетел, ресей және отандық ғалымдардың еңбектері қарастырылды. Тақырыптың өзектілігін бүгінгі қоғам талабына сай бәсекеге қабілетті, ұлттық құндылықтыр мен мұраларымызды сақтай білетін, ұлттық ерекшелігімізді айқындай білетін, кәсіби, құзырлы маман даярлау мақсатында жоғары оқу орындарында болашақ ағылшын тілі мұғалімдерінің мәдениетаралық құзырлылықтарын зерттеу мен қалыптастыру мәселелері айқындайды.

П.А.Кудабеева, К.М.Беркімбаев

Исследование и формирование межкультурной компетенции будущих учителей английского языка

Статья посвящена исследованию и формированию межкультурной компетенции будущих учителей английского языка. Приводятся определения понятиям «компетенция», «межкультурная компетенция», разработанные признанными западными учеными и экспертами, а также рассматриваются исследования, структура и модели межкультурной компетенции зарубежными, российскими и отечественными учеными. Актуальность темы обуславливается определением проблем исследования и формирования межкультурной компетенции будущих учителей английского языка в высших учебных заведениях с целью подготовки конкурентоспособного, профессионального, компетентного специалиста, способного хранить национальные ценности и наследие.

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