

**DINÂMICA DA FORMAÇÃO DA COMPETÊNCIA INTERCULTURAL PROFISSIONAL DE PROFESSORES ENTRE ESTUDANTES ESTRANGEIROS****DYNAMICS OF FORMATION OF FUTURE TEACHERS' PROFESSIONAL INTERCULTURAL COMPETENCE AMONG FOREIGN STUDENTS****ДИНАМИКА ФОРМИРОВАНИЯ ПРОФЕССИОНАЛЬНОЙ МЕЖКУЛЬТУРНОЙ КОМПЕТЕНТНОСТИ ИНОСТРАННЫХ СТУДЕНТОВ-БУДУЩИХ УЧИТЕЛЕЙ**AKHTARIEVA, Raziya F.<sup>1\*</sup>; IBRAGIMOVA, Elmira R.<sup>2</sup>; PUCHININA, Olga P.<sup>3</sup>;<sup>1</sup> Elabuga Institute of Kazan Federal University, Department of Pedagogy, Kazan – Russian Federation<sup>2</sup> Elabuga Institute of Kazan Federal University, Department of Russian Language and Literature, Kazan – Russian Federation<sup>3</sup> Elabuga Institute of Kazan Federal University, Department of English Philology and Cross Cultural Communications, Kazan – Russian Federation

\* Correspondence author  
e-mail: raziya-a@yandex.ru

Received 29 August 2019; received in revised form 20 October 2019; accepted 25 October 2019

**RESUMO**

Na ciência russa, o interesse permanece na formação da competência intercultural dos estudantes. Os processos intensivos de migração que ocorrem no mundo levam à interação social de representantes de diferentes comunidades e nações. A relevância deste estudo esta baseada no fato de que a competência profissional intercultural é considerada uma condição necessária para os processos de aculturação dos estudantes estrangeiros no ambiente educacional multiétnico da universidade. A necessidade de aumentar a competitividade das universidades russas no campo dos serviços educacionais internacionais determina a necessidade de criar condições adequadas nas instituições de ensino russas para o pleno desenvolvimento da personalidade dos estudantes estrangeiros como profissionais num determinado campo de atividade de acordo com a ordem social entre os estados. O artigo apresenta os resultados do estudo da dinâmica da formação da competência intercultural profissional de futuros professores entre estudantes estrangeiros que vivem na Rússia de 0 a 5 anos. Foram realizados diagnósticos do nível geral de tolerância dos estudantes pesquisados, tipos de identidade étnica, identidade étnica positiva. As atitudes em relação às estratégias de aculturação também foram investigadas. O estudo realizado com base nos resultados de uma pesquisa escrita revelou o grau de formação dessa competência entre os entrevistados.

**Palavras-chave:** *tolerância, competência intercultural, identidade étnica, aculturação, adaptação sociocultural.*

**ABSTRACT**

Russian science remains interested in the formation of the intercultural competence of students. Intensive migration processes taking place in the world lead to the social interaction of representatives of different communities and nations. The relevance of this study lies in the fact that it considers the professional intercultural competence as a necessary condition of acculturation processes among foreign students in polyethnic educational environment of the university. The need to increase competitiveness of Russian higher education institutions in the area of international educational services necessitates creation of appropriate conditions in Russian educational institutions for the full development of a personality of a foreign student as a professional in a particular field of activity in accordance with the social order between the states. The article presents the results of studying the dynamics of formation of future teachers' professional intercultural competence among foreign students living in Russia from 0 to 5 years. The authors carried out diagnostics of the general level of tolerance among the interviewed students, types of ethnic identity, and positive ethnic identity. The attitudes towards acculturation strategies were also investigated. The study based on the results of a written survey revealed the degree of formation of this competence among the respondents.

**Keywords:** *tolerance, intercultural competence, ethnic identity, acculturation, sociocultural adaptation.*

## АННОТАЦИЯ

В российской науке сохраняется интерес к вопросам формирования межкультурной компетентности учащейся молодежи. Интенсивные миграционные процессы, происходящие в мире, приводят к социальному взаимодействию представителей разных общин и наций. Актуальность данного исследования состоит в том, что рассмотрена профессиональная межкультурная компетентность как необходимое условие аккультурационных процессов у студентов-инофонов в полиэтнической образовательной среде вуза. Необходимость повышения конкурентоспособности российских вузов в сфере международных образовательных услуг диктует потребность в создании соответствующих условий в российских образовательных учреждениях для полноценного развития личности иностранного студента как профессионала, в той или иной сфере деятельности в соответствии с социальным заказом между государствами. В статье представлены результаты изучения динамики формирования профессиональной межкультурной компетентности иностранных студентов-будущих учителей со стажем проживания в России от 0 до 5 лет. Авторами проводится: диагностика общего уровня толерантности опрошенных студентов, типов этнической идентичности, позитивной этнической идентичности; а также исследуются установки на стратегии аккультурации. Проведенное авторами исследование по результатам письменного опроса позволяет выявить степень формирования у респондентов данной компетенции.

**Ключевые слова:** *толерантность, межкультурная компетентность, этническая идентичность, аккультурация, социокультурная адаптация.*

## 1. INTRODUCTION

The socio-cultural conditions in which modern society lives, allow us to say that in any team: in the classroom, in a student group, in an enterprise or the office – there cannot be people who think alike, look at life the same way, belong to the same nation and profess the same faith, etc. Intensive migration processes taking place in the world, lead to the social interaction of representatives of different communities and nations. The problem of intercultural communication is also relevant to modern Tatarstan due to its multi-ethnic composition and multi-confessionalism. The transformation of Russian society forms the need to analyze the social and cultural background of intercultural communication, as well as trends in its dynamics (Lukiyanova *et al.*, 2018a).

Education of foreign students is a matter of prestige of the country, so it is dealt with by the experts. The governments of all countries strive to create good conditions for the education of young people from abroad, considering the prestige of education in the world ranking. It is noteworthy that in Russia, the same as in the US, the educational system does not divide students into 'we' and 'they'. Russia strives to ensure that its universities in the rankings are on a par with the best educational institutions in the UK, USA, France, Germany, etc. And it succeeds (Training of foreign students in Russia, 2019).

In a ranking of countries with the best

system of higher education 2016, British company QS has indicated the US and the UK among the leaders, as it is easy to guess. The top 5 also included Germany, Australia, and Canada, slightly inferior to them were France and the Netherlands. Foreign experts placed Russia on the 26th place out of 50 (the rating is closed by the UAE, Estonia, and Pakistan). In general, this result can be called quite good for our country, because this issue is not engaged in the country for a long time. These results became possible due to the high quality of education in Russian universities, which determines the growth of the number of foreign students from year to year. The government pays special attention to this issue, because the more there are students from other countries, the higher the University is evaluated according to the criteria of international rankings — QS or Times Higher Education (Lukiyanova *et al.*, 2018b).

As for the universities themselves, for them, the admission of foreigners is not only a matter of prestige but also an opportunity to receive additional income. By the way, the cost of education for citizens of other countries in the Russian universities, as a rule, does not differ from the fee for education for the Russians (most programs are taught in Russian, and English-speaking ones are more expensive). The number of foreign students in Russia is expected to triple by 2025. The number of visitors is growing not only from Africa and the Arab countries but also from the European Union. A large proportion of

students come from the CIS and countries of the former socialist camp. If until recently Moscow was the most popular city among foreigners, many foreign students tried to study at its universities, now the educational institutions of other Russian cities are in demand. A worthy place in the list is occupied by Kazan: nowadays, quite a number of different scientific and educational organizations is concentrated in the capital of Tatarstan. There are more than 30 universities, including one Federal University and two national research universities. Besides, the Kazan scientific center includes 4 research institutes. Finally, the republic has its own Academy of Sciences with 6 research institutes. A special place in the list of universities of the Republic of Tatarstan is taken by the Kazan Federal University, a university that has the status of federal since 2010 but as a university, it has a 215-year history. Today, after the merger of several universities under the auspices of the Federal University, over 600 educational programs are implemented in the KFU, more than 44.000 students, including more than 6.000 foreign students, which is about 14% of the total number of students studying at the Kazan Federal University (Akhmetshin *et al.*, 2019).

According to the 'Russian education' portal, most often foreign students choose natural sciences, medicine, philology, as well as programs related to culture and art. The most popular sector universities, which train specialists in economics and management, finance and management, civil service (foreigners studying in 179 of them), automotive, energy, technology, and industrial universities (99), humanitarian-social (112) and classical universities (95) and educational institutions, which have the specialization of 'Culture and Art' (72). Most often, the citizens of other countries choose undergraduate (59.5 thousand people), the next is specialist (43.2 thousand people), and the last one is the master's degree (10.99 thousand people). In our study, we examined the dynamics of the formation of future teachers' professional intercultural competence among foreign students, that is, the students who are trained in the field of 'Pedagogical Education', which specializes the Elabuga Institute of Kazan Federal University (Bocheliuk *et al.*, 2019).

The relevance of this study lies in the fact that the authors have considered professional intercultural competence as a necessary condition of acculturation processes among foreign students in the polyethnic educational environment of the university. It is desirable to lay

the foundation for the formation of the future specialists' competence of professional intercultural interaction as early as at school – both in the educational and extracurricular activities – to develop at the university in the process of classroom and extracurricular activities (Volchik and Maslyukova, 2019).

Since 2014, the number of foreign students in the Elabuga Institute of the KFU has been growing every year. So, if the number of foreign students in 2014 reached only 40 people, at present, there are more than 900 foreigners. The increase in their number requires certain knowledge, skills to successfully regulate the functioning of a multinational team.

## 2. LITERATURE REVIEW

Currently, the problem of formation of intercultural competence is particularly relevant for the graduates specializing in the language profiles of the pedagogical studies. This is because although the students have a fairly high level of foreign language communicative competence very often, they do not possess the necessary amount of knowledge of the intercultural character and intercultural communication skills. All this leads to a misunderstanding at the level of cultural meanings and images, as well as cultural shock.

The problem has become the subject of numerous studies for more than 30 years, among both foreign and Russian scientists such as S. Ter-Minasova, G. Andreeva, N. Gromova, N. Garskova, I. Khaleeva, V. Safonov, V. Furmanova, G. Elizarova, T. Dmitrenko, A. Leont'ev, I. Bim, R. Milrud and R. Maximov, P. Sysoev, V. Oshchepkova, Samovar L. A., Porter R. E., McDaniel E. R., Roy, C. S., Byram M., Neuner G., D. Buttjes, etc. (Andreeva, 2009; Gromova, 2010; Khaleeva, 2000; Safonova, 2014; Furman, 2009; Elizarova, 2005; Dmitrenko, 2009; Leontyev, 2008; Bim, 2007; Galskova, 2004; Milrud and Maksimova, 2017; Sysoev, 2004; Oshchepkova, 2004; Samovar *et al.*, 2013; Neuner, 2012; Buttjes, 2000; Byram, 2004).

Foreign researchers define this concept in different ways. Thus, according to Brian Spitzberg (2000), it reflects the relevance and effectiveness of behavior in a particular situation of communication. According to Larry Samovar and Richard Porter, intercultural competence is the degree of efficiency and productivity of contact with the representatives of other cultures. By this term K. Knapp means "the ability to

achieve an equally successful understanding of other cultures and communication communities, as well as the representatives of their culture” (Soldatova, 2006), i.e., intercultural competence, in his opinion, is the ability to reach an understanding of one's own and someone else's culture. This scientist focuses on the behavioral aspect of dealing with the representatives of another culture. J. Lehtonen (Lehtonen, 2003) believes that for successful communication in another culture, a foreigner needs to know not only the language but also the country's history, society, art, economy, or he/she must possess comprehensive knowledge about the culture of the country. H. Spencer-Oatey, P. Franklin (Spencer-Oatey and Franklin, 2009) believe that this is “the ability to recognize, respect, appreciate and productively use both in relation to themselves and to others – cultural conditions, determinants of perception, decision-making, feelings and actions in order to create conditions for mutual adaptation and development of synergetic forms of cooperation, living together, tolerance to existing differences, effective orientation concerning the peculiarities of interpretation and formation of the world” (Solodukhin, 2009). At the same time, this competence assumes that a person should possess the ability to “form shared meanings and experiences on the basis of mastering knowledge about the uniqueness of the language, values and norms, experiences and behavioral algorithms of each other” (Solodukhin, 2009). Professor Michael Byram of the English University of Durham (Byram, 2004) is also actively engaged in the problems of intercultural communication. Its model is the basis for many foreign studies. According to the scientist, intercultural communication consists of the following five components: relations, knowledge, skills of interpretation and correlation, skills of discovery and interaction, critical awareness of culture or political education. Representatives of different cultures, who have formed intercultural competence, should be open to each other, curious, ready to abandon prejudices about native and foreign culture; know about social groups, their activities in their own and foreign countries, about the general processes of personal and social interaction; they must be able to interpret a document or an event of a foreign culture, explain it and compare it with the phenomena of their culture; be able to acquire new knowledge about culture, the ability to operate with knowledge, skills in the conditions of communication and interaction in real time. S. Markova notes that in the process of

acculturation, each person simultaneously solves two major problems: he/she seeks to preserve his/her cultural identity and is included in another culture. First, there is acculturation shock, which is replaced by one of the solutions to this problem and gives four main strategies of acculturation: assimilation, integration, separation, and marginalization (Markova, 2015).

Most of the Russian scientists such as N. Guez, G. Elizarova, T. Larina, I. Solovyev, V. Furmanova, N. Vasiliev (Ghez *et al.*, 1982; Elizarova, 2005; Larina, 2005; Solovieva, 2013; Furmanova, 2009) agree that intercultural competence is an ability that allows an individual to realize him/herself within the framework of intercultural communication. Thus, N. Vasilyeva believes that an intercultural competence includes “the knowledge of life habits, mores, customs, attitudes of this society, forming individual and group attitudes; individual motivations, forms of behavior, non-verbal components (gestures, facial expressions), national and cultural traditions, and value systems” (Vasilyeva, 2017). According to N. Galskova, intercultural communication is an indicator of completeness of a person's ability to participate effectively in intercultural communication. E. Kuznetsova expresses the idea of “ethno-pedagogical readiness, defining it as the result of a process of ethno-pedagogical training, and an integrative quality of personality”. This quality of personality is represented as a set of motivational-value, cognitive, emotional-volitional, and activity-creative components aimed at the implementation of educational activities in the multi-ethnic region (Kuznetsova, 2001). The prevalence of ethnopedagogy in the educational process, according to T. Pochtareva should be considered “as one of the tools for constructing ethnic and broad-based education leading to the mastery of the learning values of the national and world culture” (Pochtareva, 2007).

### 3. MATERIALS AND METHODS

The article presents the results of a study on the formation of intercultural competence, which was attended by foreign 1-5-year students of the Elabuga Institute of the Kazan Federal University. The total sample size was 169 people. The ethnic composition of the sample as a whole – Turkmen respondents, more precisely, students from Turkmenistan. According to the objectives of our study, they were divided into two groups. Group A included students studying at non-linguistic faculties (Mathematics and Natural

Sciences, Psychology and Pedagogy, Engineering and Technology, Economics and Management, Law), and Group B included the students of the Faculty of Philology and History and the Faculty of Foreign Languages.

It should be noted that in the process of learning, the respondents from Group A study such subjects as 'Ethnology', 'Sociology', while the students of the Engineering-Technological Faculty, studying at the profiles of the Decorative Art and Design and Technology and Supplementary Education, have the opportunity to attend classes on such subjects as 'Decoration Items and Interior Design', 'Cooking', 'Design-School Education', 'Culture of the Houses, Arts and crafts', 'Fundamentals of Applied and Decorative Arts', 'Modern Decorative Art', 'Creation of Art Objects', 'Technology of Creation of Authors' Dolls' where they get closer acquainted with national culture of the people living in the territory of the Republic of Tatarstan. The main tasks of the technology of folk arts and decorative-applied art are as follows: the introduction of not only Russian but also foreign students to the multinational culture, aesthetic education of the individual, the development of artistic taste and acquaintance with the deep sense of popular commercial art and decorative-applied arts, which is the wise ideas and moral precepts of the people (Wati *et al.*, 2019).

The students who form the basis of Group B learn the language and culture of other countries. Foreign students of the Faculty of Philology and History study in-depth Russian and English languages, while the students of the Faculty of Foreign Languages learn English, German and Chinese languages. In the process of learning, they also become acquainted with the culture and traditions of the country of the studied language and the multinational Republic of Tatarstan, and also establish cross-cultural contacts in the process through various practices and training, while participating in international conferences (Todorov *et al.*, 2018).

In the study, the indicators of intercultural competence were the expression of ethnic identity (person's awareness of his/her belonging to a certain ethnic group); the level of ethnic tolerance (the ability of a person to show tolerance for unfamiliar lifestyle of representatives of other ethnic communities, their behavior, national traditions, customs, feelings, opinions, ideas, beliefs, etc.); as well as the establishing of intercultural interaction.

We studied foreign students-respondents'

behavioral attitudes to different socio-ethnic groups by using the scales of acculturation strategy authored by John Berry. Besides, we applied the express-survey 'Tolerance Index' (Soldatova and Shaigerova, 2003), the methodical development of G. Soldatova and S. Ryzhova, 'Types of Ethnic Identity', which allows diagnosing ethnic identity and its transformation in the context of ethnic tensions.

K. Knapp proposed a model of intercultural competence, which he defined as "the ability to achieve an equally successful understanding of both representatives of other cultures and communication communities, as well as the representatives of their culture", and identified the following features of this ability:

- understanding based on communicative activities and behaviors from culturally determined cognitive schemes;
- knowledge models and communication actions, interpreting them in their own and studied culture and language;
- willingness to accept the intercultural context of communication;
- understanding based on communicative activities and behaviors from culturally determined cognitive schemes;
- knowledge of a variety of communication behaviors in intercultural interaction;
- general knowledge of the relationship between culture and communication, including the dependence of the way of thinking and behavior on the culture-specific characteristics of thinking, as well as the differences between cultures determined by these characteristics;
- a set of strategies to stabilize the interaction, i.e., to solve the frictions and problems arising in the process of communication (Knapp and Knapp-Pot-thoff, 1990).

In 'Cross-Cultural Psychology. Research and Application', Berry D. V., Portinga A. H., Sigall M. H. suggest that "cultural contacts in the socio-political context of the group influence the culture and behavior of the individual. They are carried out along with the contacts between populations, which are the result of historical and contemporary events such as colonial expansion, international trade, invasions, and migration. These contacts lead to another acculturation procedural variable involving the mutual influence of the contacting groups" (Berry *et al.*, 2007, Matsumoto, 2003). The acculturation strategies identified by J. Berry are as follows: assimilation

(a variant of acculturation in which a person fully accepts the values and norms of a particular culture, abandoning its rules and values); integration (identification with the old culture and the new one); separation (the denial of a foreign culture while maintaining the identification with their culture. In this case, the representatives of the non-dominant group prefer a greater or lesser degree of isolation from the dominant culture); marginalization (option of acculturation, manifested in the loss of identity with their own culture and the lack of identification with the culture of the majority. This situation arises from the inability to maintain one's own identity (usually due to some external reasons) and the lack of interest in obtaining a new identity (perhaps due to discrimination or segregation on the part of this culture) – allowed to investigate acculturation expectations (Berry *et al.*, 2016). In the analysis of the scales, we calculated the percentage of positive answers ('agree') to the relevant group of questions.

#### 4. RESULTS AND DISCUSSION:

After the implementation of the methods, quantitative results of the qualitative indicators were obtained. The high level of tolerance of the foreign students surveyed is shown by the results of the 'Tolerance Index' express questionnaire – more than 80 points (Figure1).

The methodical development of G. U. Soldatova and S. V. Ryzhova 'Types of Ethnic Identity' (Soldatova and Ryzhova, 2011) allowed diagnosing the ethnic identity and its transformation in the conditions of interethnic tension. The diagnostic results are presented in Table 1.

The results of the survey presented in Figure 1 clearly show that the dynamics of tolerance in Groups A and B are not the same. The overall level of the students' tolerance in the 1<sup>st</sup> and 2<sup>nd</sup> years from both groups is approximately the same (85 and 86 points, respectively). But from the 2<sup>nd</sup> year, in Group A there is a decrease in this level to 82 points. The overall level of tolerance in Group A to the end of university education is reduced. In Group B, the maximum level of tolerance reaches the beginning of the 4<sup>th</sup> year, and in the 5<sup>th</sup> year, these indicators remain at the same level. The questionnaire by G. Soldatova and S. Ryzhova (2011) 'Types of Ethnic Identity', consisting of two scales that are relevant to hypo-identity (ethnic nihilism and ethnic indifference), the scale of norm, that is, increased positive ethnic identity,

and three scales corresponding to the transformation of identity by type of hyper-identity (ethnic egoism, ethnic isolationism, and ethnic fanaticism), allowed the study to conclude that most of the foreign students showed 'normal' results; among 64.3% of Group A students the scale 'Norm' prevails, among the students of Group B this number was higher – 71%. The results on the other scales are also almost the same. Thus, among the surveyed students of both groups, the second most frequent, after the 'Norm', was the scale of 'Ethnic Difference' (18% and 19%, respectively), the third in Group A – 'Ethnic Egoism' (12%), in Group B – 'Ethnic Nihilism' (5.8%). According to the 'Ethnic Nihilism' scale, Group A respondents scored fewer points (5% and 5.8%, respectively) compared to the second group. At the same time, the students of Group B have a scale of 'Ethnic Egoism' in the frequency of choice inferior to the first group (12% and 4%, respectively). On the scale of 'Ethnic Isolationism' and 'Ethnic Fanaticism', we found a very low degree of intensity of these types of identity (ethnic isolationism – 0.5% and 0.2%, respectively; ethnic fanaticism 0.2% and 0%, respectively). This result suggests that this part of foreign students retains the right of self-determination on the ethnic grounds, which remains important in the process of self-assessment (Mathis, 2003).

Thus, the students of the language faculties: the Faculty of Philology and History and the Faculty of Foreign Languages have a high level of ethnic identity indicators. They combine a positive attitude to their ethnic group and to other ethnic groups, to establishing intercultural contacts, and are committed to such transformation as hypo-identity, the erosion of ethnic identity. The indifference to the ethnic criterion in the context of globalization is natural in the modern world for most spheres of interaction. It can lead to the devaluation of the values of their culture and the loss of its uniqueness (Sugandini *et al.*, 2019).

The students of non-linguistic faculties showed a slightly different level of ethnic identity. The transformation of the ethnic consciousness of most respondents in this group has the type of hyper-identity. It is expressed in the forms of ethnic egoism and ethnic fanaticism that can manifest itself in the contempt of members of other nationalities and cultures, the exaggeration of the importance of their own culture against others, and the sense of the people' superiority. As for the foreign students studying at the EI of the CFU, ethnic fanaticism is not the predominant

type of ethnic identity in any foreign student groups. These types are mainly expressed in a harmless form at the verbal level. This is manifested in the division of people based on the formula 'my people – not my people'.

The most pronounced type is positive ethnic identity (norm) (Table 2) predominates in 100% of the subjects. In its structure, the positive image of own ethnic group is correlated with the positive value attitude to other ethnic groups. Ethnic identity, according to the 'norm' type is characterized by high tolerance and readiness for interethnic contacts. It is a condition of peaceful intercultural interaction in the multi-ethnic educational environment of the university. As can be seen from the results of the survey presented in Table 2, the maximum values on this scale are observed among the foreign students studying at the faculties of Philology and History and Foreign Languages (Group B). If in the first year the indicator has minimal values, then from the second year the dynamics is increasing. It reaches the maximum values to the fourth-rate (17.20). At this level, it lasts until graduation (17.52). In Group A, the range of values on this scale also varies slightly (from 15.43 to 12.16); first in the downward direction (at the 1<sup>st</sup> and 2<sup>nd</sup> years), and then, at senior courses, this indicator begins to rise.

As can be seen from the results presented in Table 3, in the conditions of intercultural interaction for the surveyed students of Group B the first place was taken by the integration strategy. Yet the indicators on the scale of 'integration' are declining every year. If students in the first year of study gave preference to this strategy (77.27%), by the fifth year of study, this figure decreased by 54.05%. The second most frequent strategy for Group B respondents is assimilation and separation (24.14% and 22.74%, respectively, for the sample as a whole). It should be noted that the indicators on a scale of 'assimilation' in different courses changed (14.18% to 24.14%), indicators on a scale of 'separation' are uneven: if in the first year 4% the respondents gave preference to this strategy, then in the second year the indices increased to 13.80%, while in the third, on the contrary, decreased by almost half (8.96%). Interestingly, in the fourth year, there is a sharp jump in the direction of increasing this figure to 22.74%. Positive responses on the scale of 'marginalization' were recorded in 6.81% of the students in this group. It should be noted that the strategy of marginalization is preferable for the first-year students compared to the separation

strategy (4.55%). Most Group A respondents, as well as Group B respondents, chose the integration strategy (75.01%). The next most frequent acculturation strategies are separation (22.01%), and assimilation (19.76%).

Thus, the study allows us to draw the following conclusions. During the entire period of study, the subjects recorded a high level of general tolerance, the ethnic identity of the type 'norm' (positive ethnic identity), the predominance of establishing 'integration' as a strategy of acculturation. The dynamics of the foreign students' intercultural competence indicators from the language and non-language faculties (Group B and Group A) are different, and at different stages of training, it is abrupt. Comparative analysis showed that in quantitative terms, the positivity of the dynamics of the structural components of intercultural competence is demonstrated in Group B. In our opinion, the content of the education that students learn based on the specifics of the faculty plays an important role here. The curriculum at the language faculties includes disciplines, the development of which allows the student to master the cultural wealth of the country of the studied language. The cultural environment of the city where the higher educational institution is located is of great importance in the formation of professional intercultural competence of future teachers among the foreign students.

In our case, it is the city of Elabuga, which has a thousand-year history, rich cultural heritage of which is vividly represented in the Elabuga State Historical, Architectural, and Art Museum and Reserve. Foreign students have an opportunity to participate in a variety of cultural events held by this institution in conjunction with the Elabuga Institute. After all, learning a foreign language involves familiarizing with the language consciousness of the people whose language is being studied. The main components of this content are spheres, topics, situations of communication, philological and regional knowledge, language skills, speech, educational and compensatory skills.

Country knowledge is considered by modern science as a component of cultural studies and, accordingly, socio-cultural competence. Regarding the training of future teachers, the introduction to professional background knowledge, i.e., the knowledge of social groups, is a must to study profile for successful professional communication in the target language. Various extracurricular activities are held in the Elabuga Institute for formation of

professional intercultural competence, thus contributing to integration process: national holidays ('Christmas', 'National Christmas Tree', 'Navruz', 'Sabantuy', 'Day of Slavic Written Language', and 'Mother Language Day'), projects devoted to the memorable dates of historical significance ('Victory in the War', 'Immortal Regiment', the conference days of the institute), the anniversaries of outstanding figures of culture, literature, science and folk heroes (Stakheev Readings, Makhmutov Readings, Khlebnikov Readings, and Creative Works by Rasil Valeev), open lectures (Open lecture for the students on 'The Moral lessons of creative works by L. Tolstoy' in the framework of the year devoted to L. Tolstoy in 2018), festivals (Festival of Peoples' Friendship), competitions (competition of readers dedicated to the Mother Language Day, creative competition 'Каурый каләм', the contest of photos 'A Day in the EI CFU'), meetings of the literary club 'Planet Writer' (in the framework of the year devoted to L. Tolstoy), the cinema club meetings ('Poetry Meeting' in the framework of the annual international poetry festival 'Ladomir', literary drawing room 'The Link of Times' (meeting with a member of the Russian Union of Writers Tatiana Rolich)), 'Dedication to Profession' for the students of the 1<sup>st</sup> year, 'Start' students teaching school, participation in the 'Total Dictation' test etc. The University successfully uses the adaptive potential of social and cultural activities of students, which is concluded in the following:

- creation and translation of cultural samples that contribute to the formation of personality and its social adaptation in the university environment;
- maintaining the traditions and continuity of generations, ensuring the evolutionary transition of the individual from one stage of socialization to another;
- optimization of the process of the individual's norms and values correlation with the norm and values of the society, and the development of personal worldview;
- filling the free time of the students with developmental, personality shaping content;
- ensuring social and cultural integration, communication, freedom in the choice of leisure activities, and development of the motivational and emotional sphere of personality;
- formation, development, and satisfaction of personal needs in self-realization, self-education, creativity, group support, reference, and identity;

- development of adaptive abilities of the person at its entry into various microenvironments.

- ensuring the social mobility of the individual (Osipenkova, 2007).

All the above listed performs the following educational tasks: the education of the students' universal, civil-patriotic and national feelings of consciousness and behavior in high school. They are aimed at the formation among the foreign students of not only the ideas about the culture and traditions of different nationalities, but also at the formation of their ability to comply with universal norms of morality and behavior, the willingness to correctly perceive national values, and their desire to enrich themselves with the knowledge of these values.

## 5. CONCLUSIONS:

Based on the study, it can be assumed that the dynamics of intercultural competence of future teachers among foreign students is manifested in the following. First-year students of all faculties get acquainted with the specifics of the learning process in the Russian university, immersed in the process of obtaining new knowledge, thus manifesting the cognitive component of intercultural competence. This stage (otherwise called the 'honeymoon', the entry-stage) is characterized by high rates of intercultural competence.

The second-year students begin and continue the stage of 'cultural shock'. During this period, foreign students begin to comprehend the knowledge received in the educational and extracurricular time, not only their attitude to the specificity of the studied material is formed, but also the contradictions are revealed, that is, the emotional component of intercultural competence is manifested. At this stage, there is a slight decrease in the intercultural competence; foreign students of the third year of study move to the stage of immersion. In this period, the motivational-value component of intercultural competence is manifested, because namely starting from the third year a student has the opportunity to put the previously obtained ethnocultural knowledge on practice, that is, they can work on projects, do an internship, to practice, for example, in a summer camp, or participate in conferences, etc. If the student has successfully passed the first two stages, then there is strengthening and growth of positive dynamics of the professional intercultural competence indicators. Otherwise, the reduction



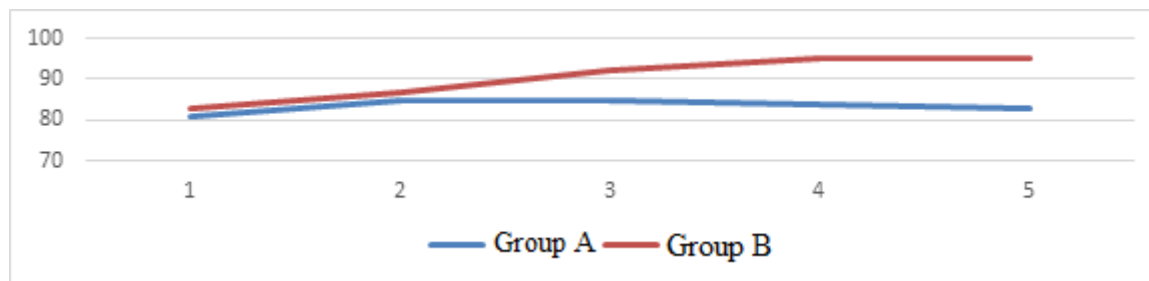
of these indicators is possible.

The stage of stabilization or adaptation is typical for senior students (fourth and fifth year of study). During this period, the acquired knowledge, skills, and ethnocultural character continue to be implemented in practice (industrial (pedagogical), pre-diploma practice, projects, and final qualifying works). This is how the behavioral component of intercultural competence is manifested. The result of this stage is the consolidation of the dynamics of the intercultural competence indicators of the previous stage, and the stage of immersion. The results allow us to justify the need to develop a system of measures aimed at the formation of positive ethnic identity of future teachers among foreign students.

## 6. REFERENCES:

1. Akhmetshin, E.M., Pavlyuk, A.V., Ling, V.V., Mikhailova, M.V., Shichiyakh, R.A., Kozachek, A.V. *Journal of Entrepreneurship Education*, **2019**, 22, 1-12.
2. Andreeva, G.M. *Social psychology today: searches and reflections (collection)*, Moscow: MPSI, **2009**.
3. Berry, D.V., Purtinga, A.Kh., Seagall, M.H. *Cross-cultural psychology. Research and application*. Kharkov: Gumanitarnyy tsentr, **2007**.
4. Berry, D.V., Purtinga, A.Kh., Sigall, M.Kh., Dassin, P.R. *Foreign students in Russia: who comes to the country and why*, **2016**, <https://www.uceba.ru/article/2895> accessed January 2019.
5. Bim, I.L. *Competences in education: design experience*, Moscow: Nauchno-vnedrencheskoye predpriyatiye "INEK", **2007**.
6. Bocheliuk, V., Panov, M., Nechyporenko, V., Pozdniakova-Kyrbiatieva, E. *Astra Salvensis*, **2019**, 7(13), 275-288
7. Buttjes, D. *Landeskundliches Lernen im Fremdsprachenunterricht*, Paderborn: Schöningh, **2000**.
8. Byram, M. *Sprogforum*, **2004**, 6(18), 8-13.
9. Dmitrenko, T.A. *Methods of teaching English at a university*, Moscow: MELI, **2009**.
10. Elizarova, G.V. *Culture and foreign language teaching*, St. Petersburg: KARO, **2005**.
11. Furmanova, V.P. *Intercultural communication in the theory and practice of teaching foreign languages at a university*, Saransk: Mordovian State University named after N.P. Ogarev, **2009**.
12. Galskova, N.D. *Foreign Languages at School*, **2004**, 1, 3-8.
13. Ghez, N.I., Lyakhovitsky, M.V., Mirolyubov, A.A., Folomkina, S.K., Shatilov, S.F. *Methods of teaching foreign languages in high school*, Moscow: Vysshaya shkola, **1982**.
14. Gromova, N.M. *Business communication in a foreign language: teaching methodology*, Moscow: Magistr, **2010**.
15. Khaleeva, I.I. *Proceedings of the Russian Academy of Education*, **2000**, 1, 20-29.
16. Knapp, K., Knapp-Pot-thoff, A. *Zeitschrift fur Fremdsprachenforschung*, **1990**, 1, 62-93.
17. Kuznetsova, E.V. *Ethnopedagogical preparation of pedagogical students for work in a multi-ethnic region*, Astrakhan: Astrakhan State Pedagogical University, **2001**.
18. Larina, T.V. *Foreign Languages in High School*, **2005**, 3, 47-51
19. Lehtonen, J. Globalization, National Cultures, and the Paradox of Intercultural Competence, **2003**. <http://viesti.jyu.fi/laitos/lehtonen/globalization.html>, accessed September 2019.
20. Leontyev, A.A. *Psychology of communication*, Moscow: Smysl; Izdatelskiy tsentr "Akademiya", **2008**.
21. Lukyanova, M.N., Zayarnaya, I.A., Kadyrov, M.A. *Public Policy and Administration*, **2018a**, 17(4), 586-599
22. Lukyanova, M.N., Akulich, O.V., Shvarova, E.V., Kadyrov, M.A., Titova, E.V., Hasanov, S.L. *Journal of Applied Economic Sciences*, **2018b**, 13(4), 906-922.
23. Markova, S.D. *Modern Research and Innovation*, **2015**, 12. <http://web.snauka.ru/issues/2015/12/60006>, accessed September 2019.
24. Mathis, V.I. *Pedagogy of interethnic communication*, Barnaul: Altai State

- Pedagogical University, **2003**.
25. Matsumoto, D. *Psychology and culture*. St. Petersburg: Piter, **2003**.
  26. Milrud, R.P., Maksimova, I.R. *Foreign Languages at School*, **2017**, 7, 2-11.
  27. Neuner, G. *The Role of Sociocultural Competence in Foreign Language Teaching and Learning*. Strasbourg: Council of Europe/Council for Cultural Cooperation, **2012**.
  28. Oshchepkova, V.V. *Language and culture of Great Britain, USA, Canada, Australia, New Zealand*, Moscow: Glossa Press Publishing House, **2004**.
  29. Osipenkova, N.A. *Socio-cultural activity as a factor in the social adaptation of students*. St. Petersburg: St. Petersburg Humanitarian University of Trade Unions, **2007**.
  30. Pochtareva, T.V. *Formation of ethnocultural competence of students in a multi-ethnic educational environment*, Stavropol: Stavropol State University, **2007**.
  31. Safonova, V.V. *Co-study of languages and cultures in the mirror of world trends in the development of modern language education*, **2014**. <https://cyberleninka.ru/article/n/soizucheniye-yazykov-i-kultur-v-zerkale-mirovyh-tendentsiy-razvitiya-sovremennogo-yazykovogo-obrazovaniya>, accessed September 2019.
  32. Samovar, L.A., Porter, R.E., McDaniel, E.R., Roy, C.S. *Communication Between Cultures*, Wadsworth: Cengage Learning, **2013**.
  33. Soldatova, G.U. *Over the barriers: man, text, communication*, Moscow: Smysl, **2006**.
  34. Soldatova, G.U., Ryzhova, S.V. Types of ethnic identity, **2011**. <https://bitly.su/C6iL>, accessed September 2019.
  35. Soldatova, G.U., Shaigerova, L.A. *Workshop on psychodiagnostics and the study of personality tolerance*, Moscow: Moscow State University, **2003**.
  36. Solodukhin, V.I. *Integration of the activities of socio-cultural institutions in the formation of specialists of ethnocultural associations: a system-structural approach*, Moscow: FGOUVPO "Moscow State University of Culture and Arts", **2009**.
  37. Solovieva, E.N. The role of intercultural communication in modern education, **2013**. <https://cyberleninka.ru/article/n/rol-mezhkulturnoy-kommunikatsii-v-sovremennom-obrazovanii>, accessed September 2019.
  38. Spencer-Oatey, H., Franklin, P. *Intercultural interaction: a multidisciplinary approach to intercultural communication*, New York: Palgrave Macmillan, **2009**.
  39. Spitzberg, B. *A model of intercultural communication competence*, Belmont: Wadsworth, **2000**.
  40. Sugandini, D., Susilowati, Ch., Pambudi, A., Aw, S., Muafi, Siswoyo, M. *Entrepreneurship and Sustainability Issues*, **2019**, 7(1), 413-424. [http://doi.org/10.9770/jesi.2019.7.1\(29\)](http://doi.org/10.9770/jesi.2019.7.1(29)).
  41. Sysoev, P.V. *The concept of multicultural language education*, Moscow: Moscow State University named after M.V. Lomonosov, **2004**.
  42. Todorov, G.N., Kalinina, A.V., Rybakova, A.I. *Entrepreneurship and Sustainability Issues*, **2018**, 5(4), 992-1007. [http://doi.org/10.9770/jesi.2018.5.4\(20\)](http://doi.org/10.9770/jesi.2018.5.4(20)).
  43. Vasilyeva, N.N. Intercultural competence. Strategies and techniques for achieving it, **2017**. [https://www.researchgate.net/publication/318252107\\_Mezkulturnaa\\_kompetentnost\\_kak\\_neobhodimaa\\_sostavlausaa\\_professionalnoj\\_podgotovki\\_uristov](https://www.researchgate.net/publication/318252107_Mezkulturnaa_kompetentnost_kak_neobhodimaa_sostavlausaa_professionalnoj_podgotovki_uristov), accessed September 2019.
  44. Volchik, V., Maslyukova, E. *Entrepreneurship and Sustainability Issues*, **2019**, 6(4), 2095-2109. [http://doi.org/10.9770/jesi.2019.6.4\(38\)](http://doi.org/10.9770/jesi.2019.6.4(38)).
  45. Wati, L.N., Primiana, H.I., Pirzada, K., Sudarsono, R. *Entrepreneurship and Sustainability Issues*, **2019**, 7(1): 52-68. [http://doi.org/10.9770/jesi.2019.7.1\(5\)](http://doi.org/10.9770/jesi.2019.7.1(5)).



**Figure 1.** Express Diagnostics 'Tolerance Index' (Diagnostics of the General Level of Tolerance of the Surveyed Students)

**Table 1.** Types of Ethnic Identity Diagnostics' Results (%) ('Types of Ethnic Identity' (G.U. Soldatova, S.V. Ryzhova))

	Ethnic Nihilism	Ethnic Indifference	Norm	Ethnic Egoism	Ethnic Isolationism	Ethnic Fanaticism
Group A	5	18	64.3	12	0.5	0.2
Group B	5.8	19	71	4	0,2	0

**Table 2.** The Results of the Diagnosis of Ethnic Identity by Type 'Norm' (Positive Ethnic Identity) ('Types of Ethnic Identity' (G. Soldatova, S. V. Ryzhova))

	1 year	2 year	3 year	4 year	5 year
Group A	15.10	12.16	12.44	13.74	15.43
Group B	13.22	17.44	18.68	17.20	17.52

**Table 3.** Attitudes to Acculturation Strategies

Groups	Separation					Marginalization					Integration					Assimilation				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Group A	7.35	10.87	13.37	13.5	22.01	5.32	8.87	9.5	13.63	6.13	75.01	66.55	61.78	55.28	52.10	12.32	13.71	15.22	17.59	19.76
Group B	4	13.80	8.96	22.74	12.05	4.55	3.5	10.75	2.7	9.76	77.27	67.31	64.21	54.55	54.05	14.18	15.39	16.08	20.01	24.14