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FORMATION OF THE SPECIALIST'S CROSS-CULTURAL LITERACY WITHIN UNIVERSITY EDUCATION

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Abstract: The article deals with the content of cross-cultural literacy. The study is dedicated to the formation of students' cross-cultural literacy in the learning process at the university. When studying ethnic identity, special attention was paid to examining the culture of one's own people and the culture of other ethnic groups. The basis of ethnic identity reflects the person's self-image and self-perception as representatives of a certain community. The formation of cross-cultural literacy is presented as a kind of semantic process, in which the educational space of the institution should be saturated with information and emotional elements of culture (at each lesson within any academic discipline, and within extracurricular activities as well).

Keywords: cross-cultural literacy, students, formation, learning process

1. Introduction

Modern education is characterized by the tendency for integration and universalization of social relations, which leads to the intensification of intercultural interaction between representatives of different cultural and national communities. Therefore, particular attention is given to the importance of achieving mutual understanding between representatives of different cultural and ethnic communities.

A significant contribution to the harmonization of multicultural society can be made through formation and development of cross-cultural literacy, favoring the development of participants' tolerance in the educational process and respect for the cultural diversity of our society. Cross-cultural literacy helps people to understand their own culture and the culture of other nations, to acquire skills of adequate assessment and understanding of individuals and culture as a whole. Education is designed to ensure the person's inclusion in culture through his/her introduction to national and foreign cultural values, i.e. the modern education is designed to enrich people with universal values.

In the multinational conditions of today's Russia, interpersonal relations take place in multi-ethnic, multicultural environment. Due to a person's learning, working and resting in a multicultural society, there is a need for communication between representatives of different cultural and national communities. As a result, the cross-cultural literacy of the individual is formed.

Domestic scientists note that there is a contradiction between the recognition of the tolerance importance, the ability to understand cultural values and the preservation of cultural identity. It is not always possible for participants of the educational process to overcome cultural stereotypes and treat their own culture and the culture of other people with equal respect.

For Russia, which is a multi-ethnic, multi-confessional state, the formation of civil identity, Patriotic education of citizens and the strengthening of the spiritual community of the peo-

ples of the Russian Federation are incredibly important (The decree of the President of the Russian Federation, 2012).

The love of neighbor and Homeland, compassion, awareness of spiritual unity with other people are mentioned as crucial in the works by M. M. Bakhtin, N. A. Berdyaev, S. K. Bondyрева, I. V. Dubrovina, I. A. Ilyin, J. A. Komensky, D. S. Likhachev, V. A. Sukhomlinsky, etc. Issues of identity are examined by J. B. Amirov, Yu. G. Volkova, O. V. Gukalenko, V. V. Kochetkova and others. Yu. N. Kulyutkin, V. I. Lyubimov, E. I. Ogarev and V. G. Onushkin consider cross-cultural literacy as a form of functional literacy.

The marked increase in the rate of growth of cultural and ethnic diversity in our country (the influx of migrants from other countries – above all, from the post-Soviet ones) and, on the other hand, the lack of targeted national policies that would ensure the peoples' integration, lead to significant social risks and the need for cross-cultural literacy of the population.

Cross-cultural literacy is an area of social reality aimed at the mutual penetration of cultures, the achievement of mutual understanding with the preservation and consideration of the national worldview, with simultaneous mutual enrichment in spiritual and socio-cultural terms.

A cross-culturally literate person is a person who is able to think globally, understand himself/herself and other people and treat different cultures with equal tact and benevolence.

2. Purpose

Purpose of the paper based on theoretical understanding and practical study, to develop recommendations for the formation of cross-cultural literacy specialist within university education.

3. Research Methods

The methodological basis is represented by system-activity, personality-oriented and competence-based approaches, along

with the theory of ethnic cultures, interethnic dialogue, the theory of cultures' dialogue in the multicultural space, the conventional interpretation of social experience and personal self-determination.

The theoretical basis is the works on the development of ethnic groups and their cultures (Yu. Bromley, F.V. Vavilin, L.N. Gumilev, N.I. Danilevsky, V.O. Klyuchevsky); texts on intercultural dialogue (A.I. Arnoldov, M. M. Bakhtin, N. Berdyaev, V.S. Bibler, S.I. Ikonnikov, etc.); provisions concerning multicultural education and the impact of culture on the individual's spiritual formation (S.I. Arkhangelsky, E.P. Belozertseva, V. S. Bibler, P.P. Blonsky, V.A. Ershov, S.Y. Kurganov, A.A. Leontyev, D.S. Likhachev); books and articles dedicated to ethnic features of Russian education and interethnic communication culture (G.N. Volkov, Z.T. Hasanov, I.V. Danilov, A.F. Dashdamirov, V.V. Prisak, A.E. Izmaylov, O.V. Lebedev).

4. Result/Findings

We detected and explained the following complex of the means promoting the formation of cross-cultural literacy: introduction of the system organization of the individual differentiated training, individually focused practice, application of interactive educational forms, including social and psychological trainings which assume dialogue and personal equal communication; involvement of students in research work on issues concerning the development of cross-cultural literacy.

The teacher must have cross-cultural literacy in order to be able to communicate with students of different nationalities, to have a positive attitude to another culture and the acceptance of other cultures in order to eliminate intercultural differences, to form a creative environment of mutual respect, the desire to preserve the diversity of cultures. This makes it possible to consider cross-cultural literacy not only as an understanding of a different culture, but also as the acquisition of knowledge that plays an important role in the regulation of communication and behavior.

This underlies the creation of pedagogical technology for the formation of cross-cultural literacy, which includes the following stages:

- * analysis of scientific and pedagogical literature (didactic, methodical) and cross-cultural literacy practices;
- * selection of cross-cultural educational material;
 - reflection on future specialists' experience in cross-cultural literacy;
- * comparative analysis and systematization of cultural-specific information essential for the formation of cross-cultural literacy, in order to integrate the content of educational and non-educational processes;
- * identification of principles and factors contributing to the optimal dynamics of cross-cultural literacy;
- * evaluation of the effectiveness of forming a creative respect-based environment as the preservation of cultural diversity.

The main task of the specialist is to learn to appreciate the originality, uniqueness of cultural manifestations. To do this, one should not only be crossculturally literate. A person should productively interact with representatives of his/her own culture and other cultures. Considering the formation of cross-cultural literacy as a kind of semantic process, the educational space of the institution should be saturated with information and emotional elements of culture (at each lesson within any academic discipline, and within extracurricular activities as well).

It is necessary to begin the formation of cross-cultural literacy with understanding of their culture, their people, their moral and spiritual values.

Thus, the learning process must be based on the following principles:

- * socio-cultural correspondence as the construction of future specialist's training according to his/her nature;
- * developing-educational training as a mastery of knowledge and methods of activity, regulating the ways of interaction;

- * favorable climate and positive motivation for learning;
- * activity and consciousness of students;
- * combination of individual and collective forms of education (Buryanov, S. A., 2017: 39-46).

The created multicultural conditions provide young people with cross-cultural literacy as readiness for intercultural dialogue, as the ability to understand the value of cultural diversity.

Experimental study of the formation of cross-cultural literacy was carried out in the Institute of Foreign Languages of Peoples' Friendship University of Russia (IFL PFUR). The total sample size was 100 students. Besides, the study involved 5 University teachers (from 42 to 69 years old), who made up an expert group.

With the aim of identifying the future specialists' cross-cultural literacy, the following methods were used: the questionnaire "Ethnic identity" (K. A. Nalchadzhyan), the questionnaire "Types of ethnic identity" (G. U. Soldatova, S. V. Ryzhova) and the author's questionnaire.

To determine the formation of the students' cross-cultural literacy, it is important to identify their ethnic identity. Creating their own culture, each nation creates a kind of "picture of the world", which contains the whole set of ideas about the ethnic community, about their own and other ethnic groups. The basis of this ethnic consciousness, reflecting the perception and representation of individuals about themselves as representatives of a certain ethnic community, is ethnic identity. V. I. Kozlov defines ethnic identity as a sense of belonging to a particular ethnic group, which is expressed in the definition of a person belonging to a particular ethnic group (Kozlov, V.I. 1994).

At the initial stage of the experiment with students studying in the direction of "Psychological and pedagogical education", a conversation was held on the topic "formation of cross-cultural literacy in the learning process." Students were asked questions: "What do you mean by the concept of "cross-cultural literacy"?", "Should all teachers be cross-culturally literate?", "What do you

mean by the formation of cross-cultural literacy in the learning process?”.

The following answers were received: “respect for other nations”, “Transfer of positive experience of communication culture”, “Respect for other peoples’ traditions”, “Teachers’ interaction with children of different cultures”, “Respect for any nationality”, “Ability to use knowledge about other nationalities”, “Interaction between cultures”, “Our country is multinational, and we should all be able to communicate with each other”, “To express respect for others”, “To take into account the traditions of other nations, to respect their culture”, “To communicate positively with representatives of different nationalities”, “Formation of tolerant attitude to representatives of other cultures”, “Knowledge of customs and culture of one’s own and other peoples”, “Formation of tolerant attitude among the younger generation”, “Formation of respectful attitude among the younger generation regardless of nationality”, “To form tolerance, develop friendly relations between different nations”, “Formation of tolerant behavior and ability to communicate with people of any nationality”, “to form free interethnic communication”, “Knowledge of customs and culture of one’s own and other peoples”, “Formation of tolerant attitude among the younger generation”, “Nurturing of respectful attitude among the younger generation regardless of nationality”, “To form tolerance, develop friendly relations between different nations”, “Formation of tolerant behavior and ability to communicate with people of any nationality”, “To form free interethnic communication”, “The need to form tolerance”, “Acquaintance of children with traditions and life of other peoples”, “The attitude of the person to other peoples”, “Nurturing of a single culture”, “Cross-cultural literacy is the ability of interethnic communication”, “Knowledge of another people’s culture and taking it into account during communication between ethnic groups”, “Avoiding disrespectful relations between peoples”, “The need for proper perception of different cultures”, “Nurturing of proper communication between people of

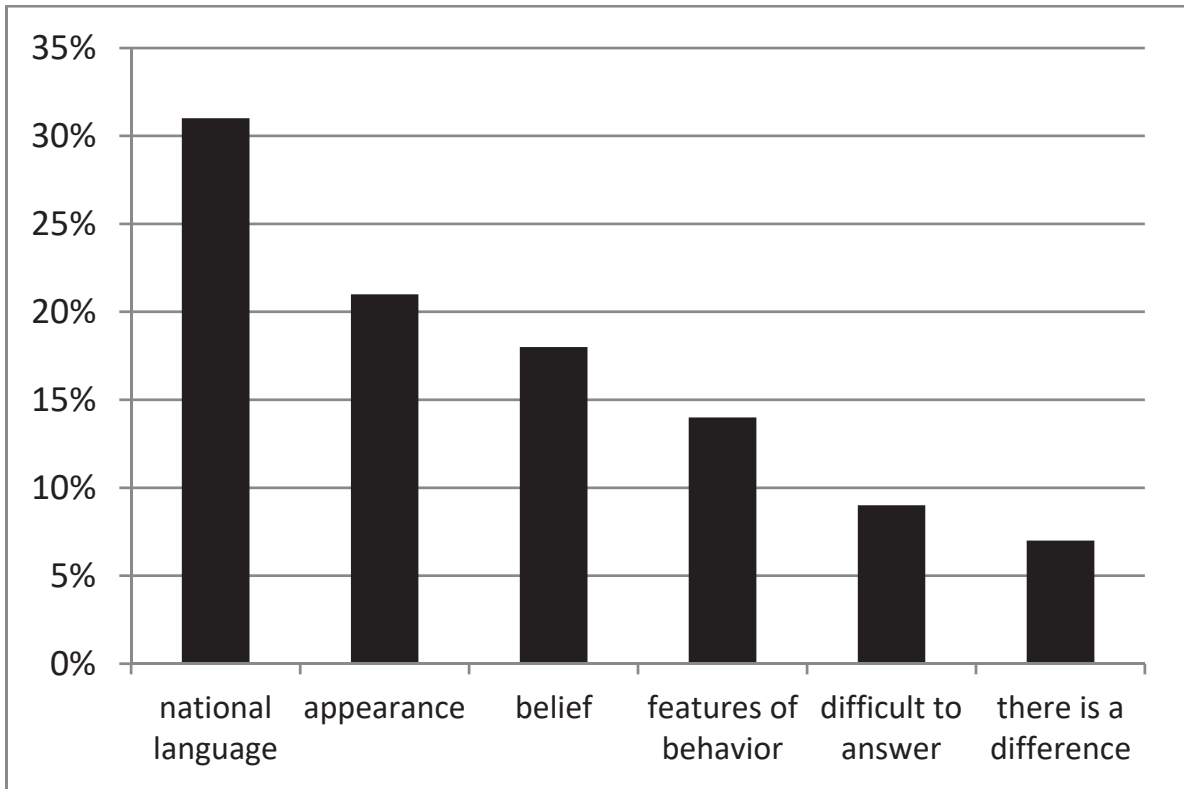
different nationalities”, etc. However, there were such answers: “I do not understand this term”, “Teachers have too much work to do all that”, “Visitors should know the culture of our country, not vice versa”.

A careful analysis of the responses given by students studying at IFL RUDN, led us to the following conclusions: the students’ answers are complete, showing the understanding of such concepts as “tolerance” and “cross-cultural literacy” (some understand the essence of the term intuitively, but there are those who have a fairly clear idea of the content as a whole).

The survey included such questions as “What language do you consider to be your native language?”, “Do you know the culture of your people?”, “Do you like the traditions of your people?”, “Do you know the stories and legends of your people?”, “Do you know the music, songs and dances of your people?”, “Do you follow folk traditions?”, “Can you distinguish representatives of one nationality from those of another one?”, “Does it annoy you when people of the same nationality speak a language you don’t understand?”, “Would you like to understand the culture of another nation?”, “Do you have difficulties in communication with people of different nationalities?”, etc.

The students were asked about their opinion on the difference between representatives of two nationalities. 34% of students note that this difference consists in their national languages, 21% pay attention to appearance, 18% consider religious affiliation and 14% indicate behavior as the main factor. However, some students found it difficult to answer (9%), and there were students who said that there is no difference (7%).

The answers showed that most respondents see the difference between representatives of two nationalities in their national language (34%). Students who answered that there is no difference between nationalities (7%) think philosophically: there are good and bad people among all nationalities.



Rice. 1. Difference between representatives of two nationalities

Cross-cultural literacy cannot be formed without understanding one's own ethnic culture, which, in its turn, actualizes the task of creating conditions for its study. At the same time, it is important to note that the experience of mastering one's own ethnic culture, as well as the experience of improving personal cross-cultural qualities, enables a person to comprehend another ethnic culture. There is no doubt that the formation of ethnic identity creates prerequisites for the adequate perception of the cultural diversity of modern society. However, within the pedagogical process aimed at the formation of students' cross-cultural literacy, it should be understood that the experience of understanding their own ethnic identity can be not only a condition, but also a barrier in building inter-ethnic relations. A certain obstacle to intercultural communication may be the thoughtless acceptance of other cultural traditions and values without a deep understanding of their features (consideration of European values as universal, non-critical introduction of Western views into the Russian educational space, etc.).)

We may conclude that the understanding of ethno-cultural identity, without which the formation of cross-cultural literacy is not possible, can have a number of negative consequences. This fact actualizes the importance of specially organized pedagogical conditions for the successful formation of cross-cultural literacy. Therefore, within the educational process aimed at the development of the teacher's cross-cultural literacy, one of the primary tasks to be solved at the initial stage is the creation of pedagogical conditions for understanding one's own ethnic identity. When solving the problem of ethnic identity actualization, particular attention should be given to the study of culture, history of their own people and the culture of other ethnic groups. The basis of ethnic identity, reflecting the person's self-image and self-perception (as that of an individual representing a certain community) is ethnic identity. The possibility of comparative analysis of one's own ethnic culture with other cultures intensifies the processes of understanding the ethnic identity, determined by an ethnic group's positive, neutral and negative characteristics.

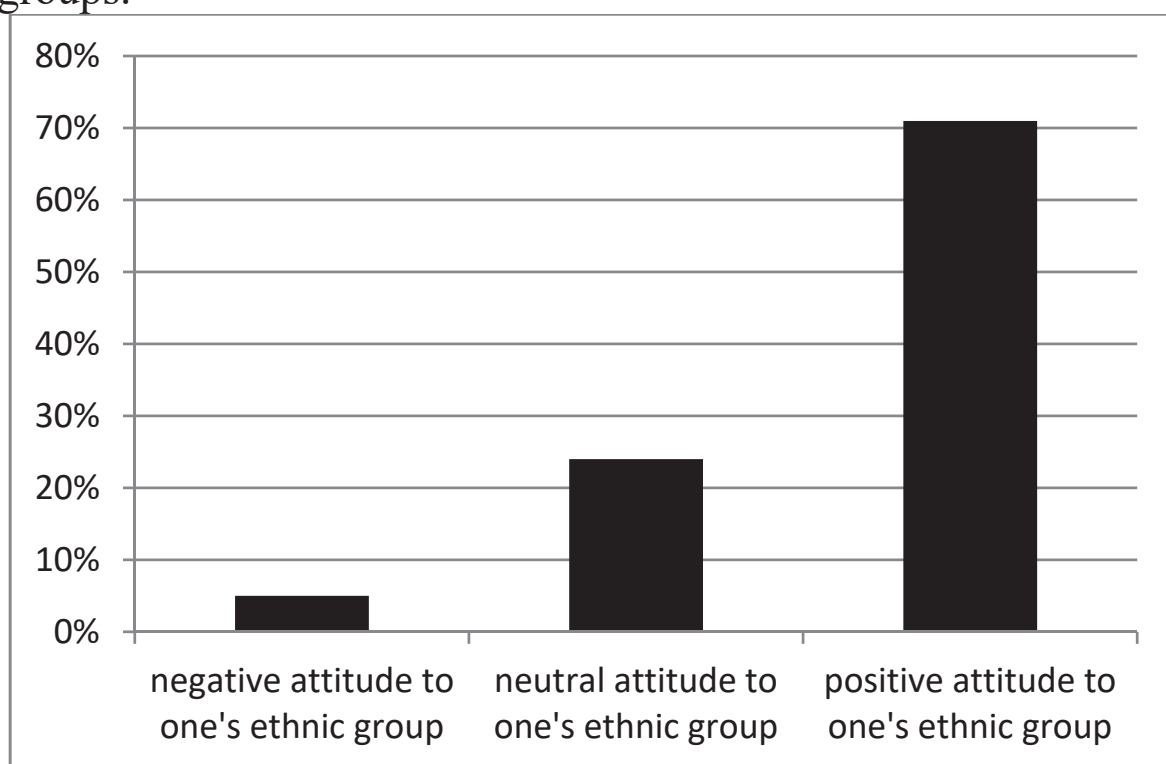
So 5% of students who participated in the survey noted a negative attitude to their ethnic group, 24% – a neutral attitude to their ethnic group and 71% – a positive attitude to their ethnic group.

One of the most important characteristics of oneself as “ideal”, “typical” representative of one's nationality, or “typical” representative of another nationality is ethnic identity, which can be assessed by means of the questionnaire “Types of ethnic identity” (Soldatova G. U., Ryzhova S. V.).

This method allows diagnosing ethnic consciousness and its transformation in the conditions of interethnic tension.

One of the indicators of ethnic identity transformation is the increase in ethnic intolerance. Tolerance / intolerance is the main problem of interethnic relations in the conditions of growing tension between nations. The degree of ethnic tolerance of the Respondent is assessed through the following criteria: the level of “negativism” towards their own and other ethnic groups, the

threshold of emotional response to the non-ethnic environment, the severity of aggressive and hostile reactions against other groups.



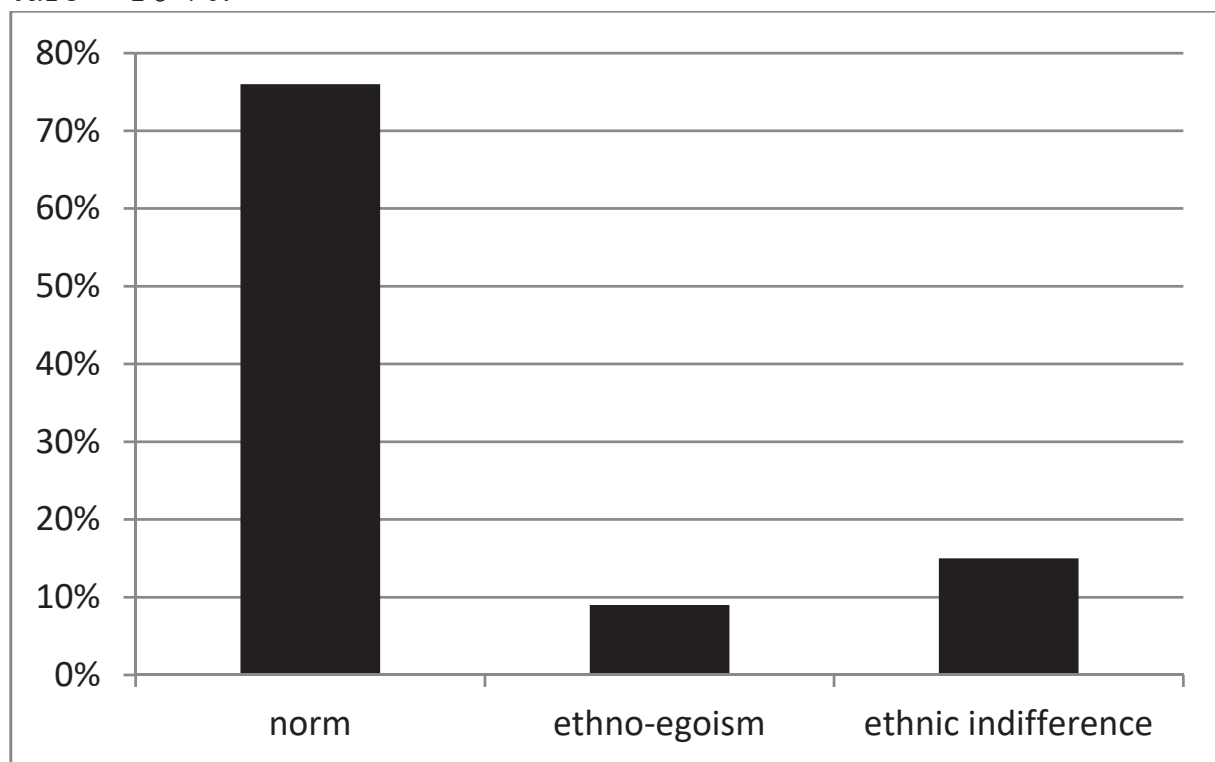
Rice. 2. Ethnic identity

Based on this questionnaire, the type of tolerance among future specialists was identified. So positive ethnic identity is marked in 76% of students; expressed ethno-egoism, as a harmless form, but assuming tension and irritation in communication with representatives of other ethnic groups, as the emergence of a discriminatory form of interethnic relations – in 9%; and the low level of orientation, i.e. separation from their own ethnic group and the search for socio-psychological niches not by ethnic criterion – in 15%.

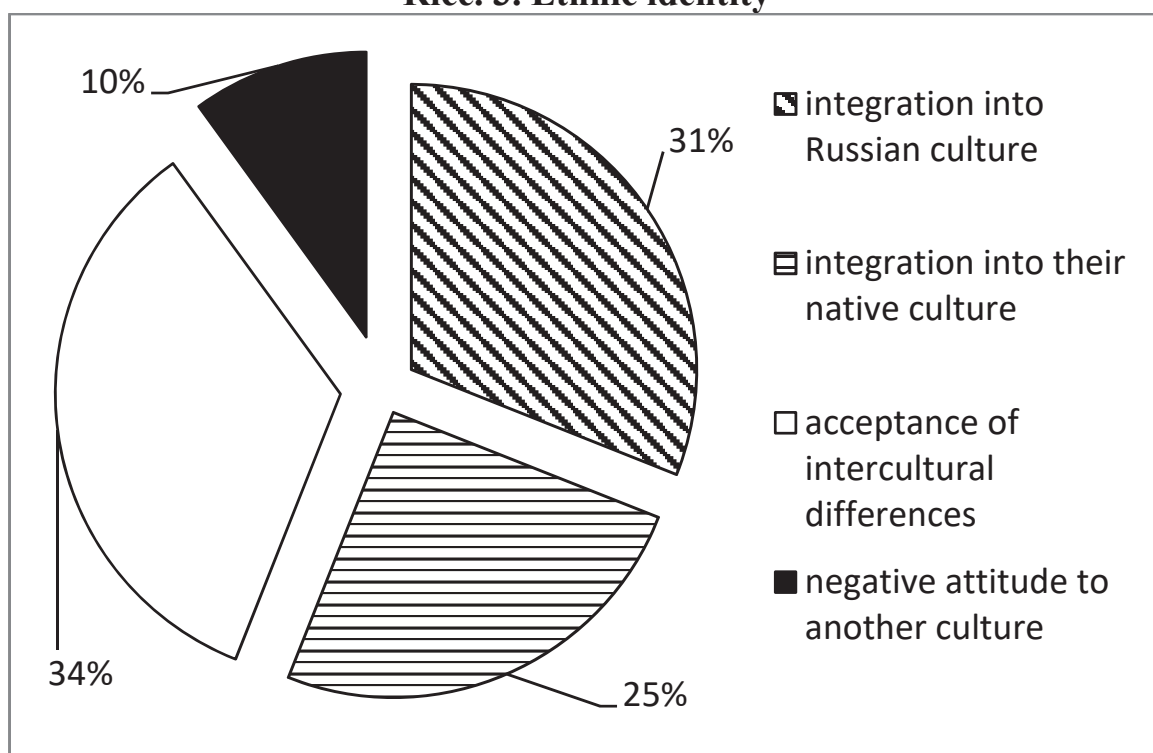
Based on the organized observation, we witnessed certain behavioral situations when students showed themselves as members of a multinational team.

The author's questionnaire revealed the students' attitude to their own and other cultures: integration into Russian culture – 31 %; integration into their native culture – 25 %; acceptance of

intercultural differences – 34 %; negative attitude to another culture – 10 %.



Rice. 3. Ethnic identity



Rice. 4. Perception of intercultural differences
Therefore, it is necessary to train future specialists

to consider:

- students' traditions and culture;
- the education which they received;

to create

- the conditions for successful adaptation of future specialists in the educational environment of the University;

to form and develop

- the culture of interethnic communication for successful integration into society.

The results suggest the need for work in the field of cross-cultural literacy.

Based on the analysis of the results, the programme "Cross-cultural literacy of future specialists" (72 hours) was developed. The content of the programme includes a special course on "Cross-cultural literacy in multicultural education". These are lectures and interactive classes (for example, "National values"). The programme also includes training "cross-cultural dialogue".

In the content block, future specialists receive knowledge in the field of cross-cultural education. The course topics are focused on the study of specific material in the field of cross-cultural education.

5. Conclusion

According to the results of the experimental work, we defined and justified a set of tools that contribute to the implementation of conditions for the development of cross-cultural literacy: introduction of the system organization of the individual differentiated training, individually focused practice, application of interactive educational forms, including social and psychological trainings which assume dialogue and personal equal communication; involvement of students in research work on issues concerning the development of cross-cultural literacy.

The first stage of educational activity includes the involvement of first-year students in the educational space of the Univer-

sity. The second stage is the creation of student scientific communities, and the third stage is the scientific and practical activity, i.e. the acquisition of professional competencies.

Extra-curricular educational activities include:

- * visiting thematic exhibitions in Moscow museums: “The House-Museum named after A. S. Pushkin”, “The House-Museum named after M. Yu. Lermontov”, “Multi-faced Russia (Russia through the eyes of the photographer)” (photo exhibition of students, etc.);

- * work of creative groups on the topics: “Modern education of the student”, “International relations in modern education”, etc.;

- * participation in international and all-Russian scientific conferences on education and cross-cultural literacy;

- * participation in creative competitions: all-Russian competition “Pearl of Russia”; “My Motherland”, “Multinational people of Russia”, “Train of Friendship”, “National sports games”, “National dishes”, etc.

Thus, the effectiveness of forming cross-cultural literacy is determined by the creation of psychological and pedagogical conditions that allow the subjects of the educational process to improve their abilities in accordance with the required level of modern education. Implementation of cross-cultural literacy is possible if its formation is considered as a dynamic educational process carried out in a multicultural educational environment of the University.

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LINGUOCULTUROLOGY AND INFORMATION FACILITATORS IN THE CONTEXT OF EDUCATIONAL INFORMATION GLOBALIZATION

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Abstract: This publication focuses on the methods of working with francophone digital educational resources. It shows the methodical concept of the master's-level course and reviews some electronic authentic sources as well as interrelation and interdependence of linguodidactics, linguoculturology, computer science and foreign language teaching methods.

Keywords: digital educational resources, professional competences, informational facilitators, electronic resources of translator, foreign language hypertext, digitalization of education, socio-cultural communication

1. Introduction

In the era of globalization, communication processes play a key role, and the global Internet is considered in this paradigm as one of the most promising tools for interculturalism, cooperation and information sharing. Well-organized work with foreign language information facilitators allows to learn about world civilization, to develop communication plan with native speakers – representatives of today’s culture of the country where the target