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## **ASSESSMENT OF STUDENTS' INTERCULTURAL COMMUNICATIVE COMPETENCE BASED ON THE IDI (THE INTERCULTURAL DEVELOPMENT INVENTORY)**

This article is devoted to the assessment of the intercultural communicative competence of students in the context of multilingualism. The relevance of the research is due to integrative processes that create a holistic scientific and educational space in our country, as well as form the need for versatile and educated professionals who are able to participate in intercultural communication. For effective communication of representatives of various cultures, there is a need for the formation of intercultural communicative competence of modern students of our country.

The purpose of this article is the scientific substantiation and development of the assessment of intercultural communicative competence of students based on the questionnaire of intercultural development. The analysis of scientific and methodological sources on the subject under study is carried out, the scientific works of famous domestic and foreign scientists are considered. To obtain effective results of the study, the following research methods were identified: methods of theoretical general scientific information collection, synthesis, logical analysis, induction, deduction, positions of scientific objectivity and systematization; as well as empirical methods of cognition (experiment and description). The article considers the use of questionnaires, which is an important component of intercultural communicative learning, the practical significance of the research is contained in the fact that the material of this article can be used by teachers of higher educational institutions of the Republic of Kazakhstan for a more effective assessment of the intercultural communicative competence of students; also, this material may be of interest to students who study the areas of training "Intercultural communication", "Basic foreign language in the context of intercultural communication" in preparation for practical classes and seminars.

**Key words:** foreign culture, language competence, intercultural competence, intercultural development continuum, social diversity.

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### **Студенттердің мәдениетаралық коммуникативтік құзыреттілігін IDI мәдениетаралық даму сауалнамасы негізінде бағалау**

Аталмыш мақала көптілділік жағдайында студенттердің мәдениетаралық коммуникативтік құзыреттілігін бағалауға арналған. Зерттеудің өзектілігі біздің елімізде тұтас ғылыми және білім беру кеңістігін құратын, сондай-ақ мәдениетаралық қарым-қатынасқа қатыса алатын жан-жақты және білімді мамандарға қажеттілікті қалыптастыратын интеграциялық процестерге байланысты. Мәдениеттердің барлық түрлерінің өкілдерімен тиімді қарым-қатынас жасау үшін біздің еліміздің қазіргі студенттерінің мәдениетаралық коммуникативтік құзыреттілігін қалыптастыру қажеттілігі туындайды.

Бұл мақаланың мақсаты мәдениетаралық даму сауалнамасы негізінде студенттердің мәдениетаралық коммуникативтік құзыреттілігін бағалауды ғылыми негіздеу және әзірлеу болып табылады. Зерттелетін тақырып бойынша ғылыми-әдістемелік дереккөздерге талдау жасалды, белгілі отандық және шетелдік ғалымдардың ғылыми жұмыстары қаралды. Зерттеудің нәтижелі қорытындыларын алу үшін келесі ғылыми-зерттеу әдістері анықталды: теориялық жалпы ғылыми ақпарат жинау әдістері, талдау, синтез, логикалық талдау, индукция, дедукция, ғылыми объективтілік және жүйелеу; сондай-ақ танымның эмпирикалық әдістері (эксперимент және сипаттама). Мақалада мәдениетаралық коммуникативтік оқытудың маңызды құрамдас бөлігі болып табылатын сауалнамаларды қолдану қарастырылған, жүргізілетін зерттеудің практикалық маңыздылығы осы мақаланың материалын студенттердің мәдениетаралық коммуникативтік құзыреттілігін неғұрлым тиімді бағалау үшін Қазақстан Республикасының

жоғары оқу орындарының педагогтері пайдалана алатындығында; сондай-ақ, бұл материал практикалық сабақтар мен семинарларға дайындық кезінде “Мәдениетаралық қарым-қатынас”, “Мәдениетаралық қарым-қатынас мәнмәтініндегі базалық шетел тілі” дайындық бағыттарын зерттейтін студенттерді қызықтыруы мүмкін.

**Түйін сөздер:** шетел мәдениеті, тілдік құзыреттілік, мәдениетаралық құзыреттілік, мәдениетаралық даму континуумы, әлеуметтік әртүрлілік.

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### **Оценивание межкультурной коммуникативной компетентности студентов на основе опросника межкультурного развития IDI**

Данная статья посвящена оценке межкультурной коммуникативной компетентности студентов в условиях полиязычия. Актуальность исследования обусловлена интегративными процессами, которые создают целостное научное и образовательное пространство в нашей стране, а также формируют надобность в разносторонних и образованных профессионалах, которые способны принимать участие в межкультурном общении. Для результативного общения представителей всевозможных культур существует потребность в формировании межкультурной коммуникативной компетентности современных студентов нашей страны.

Целью данной статьи является научное обоснование и разработка оценивания межкультурной коммуникативной компетентности студентов на основе опросника межкультурного развития. Выполнен анализ научно-методических источников по исследуемой тематике, рассмотрены научные работы известных отечественных и зарубежных учёных. Для получения результативных итогов исследования были определены следующие научно-исследовательские методы: методы теоретического общенаучного сбора информации, синтез, логический анализ, индукция, дедукция, позиции научной объективности и систематизации; а также эмпирические методы познания (эксперимент и описание). В статье рассмотрено применение опросников, что является важной составляющей межкультурного коммуникативного обучения, практическая значимость проводимого исследования содержится в том, что материал данной статьи, может быть использован педагогами высших учебных заведений Республики Казахстан для более эффективного оценивания межкультурной коммуникативной компетентности студентов; также данный материал может представить интерес для студентов, которые изучают направления подготовки “Межкультурная коммуникация”, “Базовый иностранный язык в контексте межкультурной коммуникации” при подготовке к практическим занятиям и семинарским занятиям.

**Ключевые слова:** иностранная культура, языковая компетентность, межкультурная компетентность, континуум межкультурного развития, социальное разнообразие.

## **Introduction**

Communication is the most important concept describing the existence of a person. Perhaps it is the diversity of communicative actions and roles in a person's life that has determined the special significance of this phenomenon. Since the communicative activity of human interaction has its own characteristics, communication is an interdependent process, which is not a simple transfer of information, but at least an active exchange of information. In parallel, joint communication functions are being developed, partners can communicate with each other. The root of the word “communication” in Latin is *communicare*, which means to share, or to make common (Weekley, 1967: 338). Communication is defined as the process

of understanding and sharing meaning (Pearson & Nelson, 2000: 6).

The relevance of this research is due to the integration processes that create a holistic scientific and educational space in our country, as well as form the need for versatile and educated professionals who are able to participate in intercultural communication. The increased polyethnicity and multiculturalism of the world, mutual understanding between people and representatives of different cultures comes to the fore in modern society. In response to this public order, many educational organizations create programs and courses aimed at training students who are able to ensure intercultural interaction and mutual understanding, overcome cultural barriers and effectively resolve intercultural conflicts.

Intercultural competence is the knowledge and ability to successfully participate in a multicultural dialogue. Researchers working on issues of intercultural competence have not yet come to a consensus on the nature and aspects of this phenomenon (Deardorff, 2006: 241). Today, there are several tools for measuring cross-cultural competence with an emphasis on various factors, such as cross-cultural sensitivity, human awareness, cultural empathy, emotional stability, resilience and more (A. Kuzmichenko, H. Lukianets, D. Imamyartha, A. Loch).

Communicative competence reveals itself as the ability of a person to adequately respond to various non-standard situations that arise in the process of communicating with other people. Communicative competence is an integral stock of information about the real world and about oneself, a set of social and interactive skills, the ability to adapt to any circumstances. The measure of the development of communicative competence is the consequence of interaction and the achievement of important personal goals. Competence in intercultural communication is manifested by a positive attitude, tolerance, trust, knowledge of the principles and rules about it. As our analysis of the scientific literature on this subject has shown that the conceptual aspects of intercultural communicative competence, its structure and components remain insufficiently studied.

### Literature review

Training of specialists with intercultural competence is becoming an urgent task in modern linguistics and educational practice. Numerous studies of domestic and foreign scientists have been devoted to this task. The issues of the training of intercultural sphere in the historical perspective, the study of the structure and components of intercultural communicative competence are actively investigated.

The basis of the literary review on this subject in research work are the fundamental, scientific domestic and foreign works of the following scientists: Bennett (1986, 1993, 2004), Vande Berg et. al (2004), Paige et al. (2004), Engle and Engle (2004), Hammer (2007, 2012), Deardorff (2006), King & Baxter Magolda (2005), Davidson (2015), Jankowski (2019), Ayapova (2021).

American linguist Davidson emphasizes the importance and *role of language* in the following way “among intercultural competencies, *language*

plays a critical role, central to the perception and interpretation of external reality, the construction and transfer of meaning and the projections of self” (Davidson, 2016: 156).

The following American linguists state that “intercultural competence comprises both internal (cognitive and attitudinal) and interactional components for an adaptable and nuanced ethno-relative capacity to interpret contexts and function effectively across cultural divides” (King & Baxter Magolda, 2005: 571).

Teaching intercultural communication skills means obtaining declarative knowledge and a deep understanding of one's own and foreign culture (linguistics, literature, architecture, mythology, folklore). Intercultural skills are divided into general communication skills and cultural-specific skills, also differ from each other. However, only knowledge of the peculiarities of culture is not enough for civilized interaction with representatives of other peoples and cultures (Markova, 2021: 36).

The structure and formation of competence of intercultural communication consists of the following components (Jankowski, 2019: 75): deep knowledge/understanding of one's own and foreign cultures; tolerance and interest in communicating with people, maintaining personal identity and resistance to the influences of other cultures; sensitivity towards society; trust in people, absence of prejudice; compliance with culturally acceptable norms of interaction.

The basis of language competence is the exact preference of language means corresponding to communicative situations, the ability to use previous communication experience in new situations. The concept of language competence in intercultural communication is an unstable concept, since all sorts of different parameters are used *to assess the language skills* of representatives of different cultures. Assessment of the level of competence depends on the goals of communication and on the level of language proficiency of the interlocuter (Ayapova, 2021: 4509).

Intercultural competence is the ability to go beyond the language of one's own culture and acquire the qualities of a cultural interlocuter without losing one's own cultural identity (Vande Berg, 2004: 101). Intercultural competence has a complex structure and is very difficult to combine with communicative competence in a foreign language (Paige, 2004: 253).

The formation of intercultural competence occurs not only in the intellectual and cognitive

sphere, but also affects many mental and emotional processes (Medina-Lopez-Portillo, 2004: 179). This scenario determines the complexity of the tasks aimed at studying and developing this type of skills. Therefore, it can be assumed that intercultural communication in a foreign language best meets the needs of the current state of social development if it is determined by the intercultural competence of the individual (Rexeisen, 2008: 20).

The concept of competence cannot exist outside of communication processes. It is in specific communicative situations that the level of language proficiency and any other type of competence is revealed. An acceptable level of intercultural competence is usually considered as a linguistic "symbiosis" of communicative and cultural competence, which allows adequate communication in a certain social or ethnic group of people (Lukianets, 2020: 77). The purpose of this article is the scientific substantiation and development of the assessment of intercultural communicative competence of students based on the questionnaire of intercultural development.

### Materials and methods

The study will first report and provide statistical comparisons of *pre and post-program IDI scores* of 2nd year students studying foreign languages at Al-Farabi Kazakh National University.

In this study, *the following research methods* were chosen, such as: theoretical methods of general scientific information collection, synthesis, logical analysis, induction, deduction, positions of scientific objectivity and systematization; as well as methods of empirical cognition (experiment and description). The analysis of scientific and methodological sources on the subject under study is carried out, the scientific works of famous domestic and foreign scientists are considered. The list of analyzed concepts included "intercultural development", "competence", "questionnaire of intercultural development IDI (Intercultural Development Inventory)", "communicative competence", "language competence", etc., the essence and specifics of all these definitions are revealed. These methods of theoretical analysis allow us to determine intercultural competence as a special characteristic of a person formed on the integration of the acquired content of communicative, linguistic, socio-cultural and professional competencies, which manifest itself in readiness to solve problems on issues of intercultural communication and tolerance to foreign language culture.

It should also be noted that one of the methods of empirical cognition the so-called *method of experiment* was used. The experiment occupies one of the leading places among scientific methods of cognition and often implements the function of the criterion of the truth of scientific knowledge as a whole. The strategy of the experiment contains a purposeful and structured observation of the selected phenomenon or object in the pre-designated conditions of the entire study. In the linguistic branch, the method of experiment provides for the general interaction of the researcher and the respondents, focused on the implementation of previously developed experimental tasks.

*The IDI (Intercultural Development Inventory)* is a questionnaire of 50 items, the answers to which determine a person's position in the environment of "denial – polarization (protection or reversion) – minimization – acceptance – adaptation" (Hammer & Bennett, 2002). The IDI is available *commercially* and is used widely in government, corporations, non-profit organizations and higher education today. Among the relatively small number of available assessment instruments for evaluating the development of intercultural competencies, the IDI is widely used among universities, study abroad researchers and the US government. Also, more than 60 publications and over 80 PhD dissertations have been completed using the IDI. The study with the use of IDI is conducted in Kazakhstan at the faculty of philology at Al-Farabi Kazakh National University for the first time. Students of the 2nd year in the specialty "Foreign language: two foreign languages" took part in the number of ( $N=56$ ) people.

### Results and discussion

Recently, the international community has been striving for closer cooperation between countries in various fields, and education is no exception. Many researchers ambiguously interpret the structure of intercultural communicative competence. The processes of globalization require the creation of competitive and well-trained specialists who are able to effectively participate in business, socio-cultural and everyday communication with colleagues from other countries (Loch, 2020: 1125).

The main task of modern education is the development of intercultural communicative competence of students when learning a foreign language. Education promotes the development of students' thinking, which allows them to solve a

number of specific practical tasks of intercultural communicative competence: to understand the psychological content of human behavior, factors and other external phenomena; to predict possible forms of human behavior; to use reasonable and appropriate means of communication about specific situations; to think independently; understand the reasons of your behavior. Communicative training means the acquisition of skills and competencies for the correct use of a foreign language in a specific communicative situation.

Access to skills is related to student's perception of learning and comprehensive training not only as a specialist or as a professional in your field, but also as a person, as a member of society and the individual as a whole. Students of linguistic directions should have intercultural skills in order to achieve productive intercultural communication based on their linguistic and psychological characteristics. This ability is not synonymous with the communicative competence of a native speaker and may be unique for intercultural communication (Kononenko, 2021): a linguistic personality who has mastered the characteristics of different cultures and aspects of their cultural coexistence through the study of a particular language.

In a normal state of interpersonal communication, there is always a risk of misunderstandings, but their probability and complexity decrease because the participants belong to the same culture. They have common norms and values, common rules of behavior, they understand the context of communication well. In cross-cultural communication, misunderstanding of the interlocutor is much more common, since the relations between communication intermediaries and cultures often do not coincide, which is why misunderstandings occur. This creates negative emotions and feelings towards the interlocutor and the general culture they reflect, disrupting the entire communication process.

The scientific solution to the problem of intercultural communicative uncertainty in communication was achieved thanks to the *uncertainty reduction theory*. The initiator of this theory was C. Berger, who believed that the use of special methods makes it possible to improve and transform the communication process for partners in intercultural communication. All these methods involve changing the expectations of each individual in relation to the culture they had to be faced. The starting point of the researcher's idea is that people want to know exactly what to expect when interacting with another person. Ambiguity is inherent in all

cross-cultural communication, but it is only one part of the problem and has been a subject of discussion for decades. Individual speakers have very different thresholds for tolerating ambiguity. Expectation, trust, saving face, managing meeting, identity competence – all part of the meaning of negotiations and managing “difference” (Kuzmichenko, 2022: 589).

Today there is a major difference between the intercultural communication and communication at the level of individuals and social groups belonging to the same culture. When learning foreign languages, it is important to take into account any cultural manifestations of native speakers of a particular language. Therefore, effective preparation of intercultural communicative competence in teaching a foreign language is provided by various teaching methods, as well as the peculiarities of its structure and the formation of specific principles. The standard for the study of world languages usually includes *an intercultural component*, but it is not tested and taught enough. Therefore, we believe that this conducted research is relevant because it is aimed at assessing the intercultural communicative competence of language students in our country.

Intercultural communicative competence is considered in a broad context as a person's ability to function effectively in communication and diverse cultural traditions and this competence is called culture-general competence. The importance of solving specific professional tasks in a multicultural environment is obvious. In addition, a high level of intercultural skills will allow using cultural diversity as an important resource. Therefore, the question of assessing intercultural communicative competence among university students of the Republic of Kazakhstan is extremely important both for research and for the practice of modern linguistics in communication issues. The theoretical understanding of intercultural communicative competence is extremely diverse: there are more than 30 models and 300 constructions of its components. There are tools for measuring intercultural communicative competence. Different authors have observed a different number of proven methods of external and internal reliability of assessing intercultural communicative competence.

Today, several main areas of research in intercultural communicative competence have been formed (Ismailov, 2021):

1. The study of *folklore* of representatives of foreign cultures and its descriptive nature. Its function is to identify, describe and interpret

everyday human behavior, propagate causes and solve cultural problems.

2. *Cultural anthropology*, which regulates and evaluates the diversity of cultural activities of social groups. The methodological basis of this area is that the social diversity of society creates its own model and regulates behavior in all groups.

The formation of intercultural communicative competence includes many positive philological and pedagogical aspects of education and training of modern students of our country. Firstly, the education of patriotic feelings is an important pedagogical moment, because people begin to better understand the meaning of their culture and better understands others. Secondly, modern youth sometimes may not respect their homeland, national culture and consider Western culture to be the standard of perfection (Lavrushina, 2021: 86-87). Therefore, new pedagogical technologies, modern advanced methods and training of foreign language teachers are of great importance for teaching a foreign language at a university. The effectiveness of the methods of modern education used is an indicator of the quality of an educational institution and will allow it to successfully solve the tasks of higher professional education for the training of a new generation of specialists.

Members of multi-ethnic communities (Andrianova, 2020: 829-833) should understand and realize the benefits of cultural diversity. Among such a variety there is: increasing the adaptability of society; the presence of healthy competition necessary for a dynamically developing society; a variety of options for choosing different life paths. The more diverse the culture, the more likely it is that at least one alternative communication will be optimal in a changing environment. Thus, the preservation of cultural diversity becomes a condition for the survival of humanity as a whole in the face of increasing environmental, climatic and geopolitical threats.

For effective intercultural communication, the following conditions are necessary (Zakirova, 2020: 1-3): the desire to convey a message and the desire to learn about a foreign culture. The ability to psychologically accurately assess the current situation and react accordingly is a consequence of the habit of observing and paying special attention to the situation, especially to the factors that matter when choosing the right style, methods and manner of communication with the interlocutor. On personal experience, you can develop appropriate ways of style of communication, all this leads to the desired

goals and results of communication with minimal time and effort. It is important to pay close attention to people who can communicate, learn from their examples and "experiment" more often, master new methods and ways of communication that they borrow from others. In addition, the training of intercultural communicative competence includes the opportunity to choose the right style and to experiment using various tools and methods, as well as there is an assessment of their effectiveness, the ability to compare expected communicative goals (Gong, 2021).

Researchers of the Institute of Intercultural Communication have developed the "*IDI (Intercultural Development Inventory)*", which provides an opportunity to assess the training and qualifications of a person that will be appropriate for the diversity of cultures (Hammer & Bennett, 1998). Researchers describe the IDI as a reliable and valid method of assessing intercultural communicative competence. According to modern researchers, the IDI has direct applications in the field of international relations. There is a point of view that the IDI allows effective interaction at a large-scale level, *preserving and honoring all cultural differences*. The theoretical basis of this judgment is the concept of the so-called *intercultural sensitivity* (Bennett, 1993: 21-71).

From the majority of characteristics and signs of cultural differences, ten dimensions of cultural values are distinguished, an accurate assessment of which will allow to qualitatively increase the effectiveness of interaction with others (Kovaleva, 2020: 15-24): a sense of one's own space; ways of communication; clothing and appearance; food and eating habits; the value of time; personal relationships; norms and values; worldview; training; professional habits and skills.

*The Intercultural Development Continuum (IDC)*, which is the basis of the Intercultural Development Inventory, provides an opportunity to assess the capabilities of groups or specific people to perceive cultural differences that are based on culturally holistic parameters. IDI is a 50-item questionnaire, available online and in a paper-and-pencil format that can be completed in 15-20 minutes. Several *open contextual questions* are attached to the IDI, which are answered by the survey participants. The result of processing all the obtained data makes it possible to obtain a personal or group graph of the collective state of respondents in the Intercultural Development Continuum. This continuum reveals a characteristic orientation

in relation to cultural differences, ranging from *monocultural to multicultural positions* of the system (Hammer, 2012: 115-136).

The Intercultural Development Continuum outlines the totality (knowledge, attitudes and skills) or orientations towards differences and commonality of cultural processes that are located along the continuum from the most monocultural mentalities of *denial* and *polarization* through a transitional orientation of *minimization* to intercultural mentalities of *acceptance* and *adaptation*. This continuum is formed from the

*model of developing intercultural sensitivity*, and was originally proposed by the American linguist, specialist in intercultural communication M. Bennett (Bennett, 1993: 21-71). There are five main orientations of the continuum of intercultural development (*Figure 1*), which recreate a predefined set of considerations and experiences that are associated with cultural diversity. Bennett states that like language proficiency, intercultural competencies appear to develop along a continuum and over a lifetime of learning and intercultural experience (Bennett, 1993: 21-71).



Figure 1 – IDC scores

Next, we consider the well-established orientations of the Intercultural Development Continuum, which include: *denial*, *polarization*, *minimization*, *acceptance* and *adaptation*.

1. *Denial*. Negative thinking recreates a narrower ability to comprehend and respond appropriately to differences in cultural values, attitudes, perceptions, emotional reactions and behavior in general. Denial consists of a lack of interest in other cultures. People with this orientation very often do not perceive the cultural difference in perception and behavior. Negative orientation is characteristic of people who have a narrow experience of communicating with other cultural representatives and therefore intend to live according to well-known stereotypes and generalizations about any cultural concepts. When *denial* is present in the organizations, cultural diversity often feels *ignored* (Hammer, 2012: 115-136).

2. *Polarization*. Polarization is an evaluative thinking that analyzes cultural differences from the point of view of “*us versus them*”. Polarization can take the form of a so-called *defense* (“One individual's cultural practice is superior to other cultural practices”) or a *reverse* position (“Other cultures are better than mine”). Within the framework of defense, cultural differences are often analyzed as awakening discrepancies and threatening personal behavior. Reversivity is a mentality that values and can even idealize other cultural practices. When

*polarization* takes place in an organization, cultural diversity usually feels *uncomfortable* (Hammer, 2012: 115-136).

3. *Minimization*. Minimization is a transitional mindset and it emphasizes common features, both human similarities (his/her most important needs) and universalism (common values and principles), which can mask a more perfect understanding of the differences of cultural representatives. When *minimization* is present in organizations, cultural diversity often feels *unheard* (Hammer, 2012: 115-136).

4. *Acceptance*. Acceptance is a concept denoting intercultural or global thinking. By focusing on acceptance, people recognize and cherish patterns of cultural difference in their own as well as other cultures. People with an acceptance orientation are not fully able to adequately adapt to all cultural differences and may also be challenged in making ethical or moral decisions within various cultural groups. When *acceptance* is present in organizations, cultural diversity feels *understandable* (Hammer, 2012: 115-136).

5. *Adaptation*. This orientation makes it possible to identify deep cultural ties between different communities, using an expanded repertoire of cultural frameworks and practices to overcome cultural communities and differences. When *adaptive thinking* is present in society, cultural

diversity feels *valuable and involved* (Hammer, 2012: 115-136).

As mentioned earlier, this study was conducted on the basis of Al-Farabi Kazakh National

University. 2nd year students of the Faculty of Philology in the specialty “Foreign language: two foreign languages” took part in the number of ( $N=56$ ) people (Figure 2).

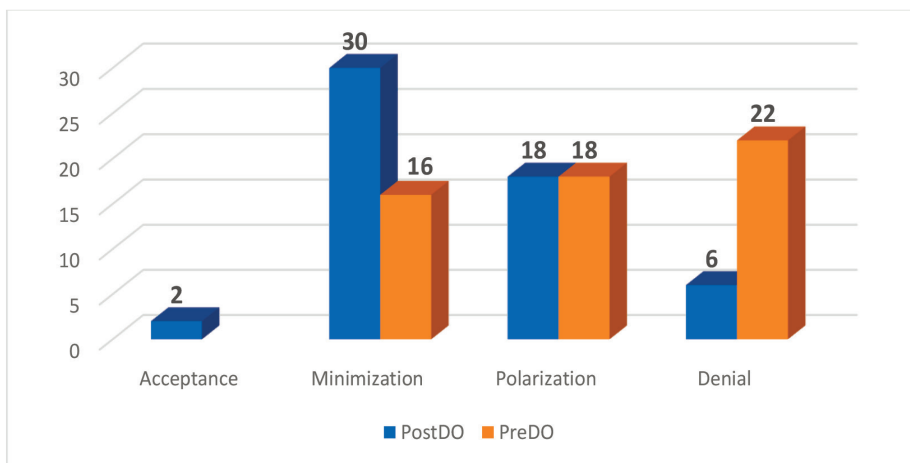


Figure 2 – Results of Pre-Post IDI of Al-Farabi Kazakh National University

The obtained results by the IDI conducted during the semester, *Pre* and *Post* a group of students on the basis of an academic discipline “*Basic foreign language in the context of intercultural communication*” allows us to draw the following conclusions. It was found that most of the students in the group demonstrated a fairly *low percentage* of maximum responses at the “*Acceptance*” orientation, which is characterized by conscious ideas about differences in attitudes, views of people in national differences. This is due to the low

number of foreign citizens living and studying in the region. The indicators for the number of students at the “*Polarization*” and “*Denial*” orientations at *pre* questionnaire in the group were *relatively low*. The answers to this set of survey questions confirmed that the students taking part in the experiment do not feel threatened when communicating with representatives of other cultures and nationalities, in turn, they do not allow themselves negative behavior and attitudes towards representatives of other cultures.

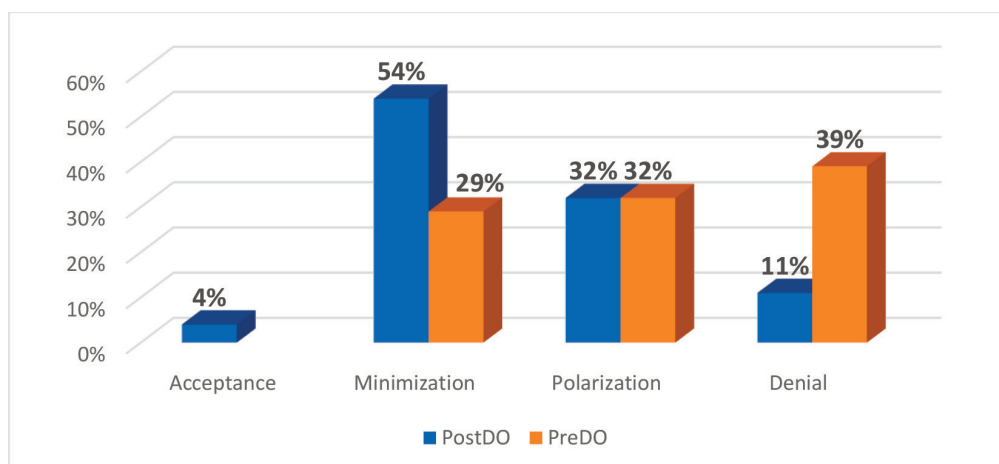


Figure 3 – Results of Pre-Post IDI of Al-Farabi Kazakh National University (percentage of student responses)



The indicators of the “*Minimization*” orientation turned out to be *quite high*. Thus, more than half of the students in the study group confirmed during the survey that they do not attach importance to any obvious cultural differences. Moreover, it is worth noting, according to the students in the group, there are more similarities than differences between representatives of different nationalities. All these data indicate that students do not realize how much the process of communication in society is due to cultural differences (*Figure 3*). Still, it is worth noting, given the lack of experience of active and long-term intercultural interaction among the majority of students surveyed, that the willingness to change their behavior taking into account changes in the cultural context is *currently more of a theoretical component than a practical one*.

### Conclusion

The present analysis has demonstrated that 2nd year students ( $N=56$ ) from the language specialty

of Al-Farabi Kazakh National University at the “*Minimization*” orientation, which is a *transitional mindset* along the continuum to the intercultural mindsets.

According to the conducted research, the authors came to the *following conclusions* that students need to acquire the right communication skills and also *real experience* in the field of intercultural communication. During the study, it was found that there is a *positive effect* of the above-mentioned academic discipline on the level of intercultural development of students. It should be stated that intercultural growth is an iterative process, non-linear and cumulative in nature. The results of this study are likely to be of interest to the field of applied linguistics. Intercultural competence is a central element of interpersonal skills and an indispensable condition for a generation ready to live responsibly in today's rapidly changing and highly interconnected world.

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