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CROSS-CULTURAL AND COMPETENCY-BASED APPROACHES IN THE EDUCATIONAL ENVIRONMENT: INTEGRATION ISSUES

Abstract

The multicultural educational environment as a way to enrich individuals during the learning process, fosters an understanding of values and an engagement with national culture, language, history, traditions, and customs of both one's own and other peoples.

The value-based interpretation of history and culture, along with the native language and national idea, as well as a tolerant perception of representatives from other nations, are essential components of an individual's national self-consciousness. This understanding is also critical for ensuring state security and building national unity. At the heart of attaining these major goals is the professional development of future educators who will exemplify a positive level of national self-consciousness.

In this context, contemporary educational trends necessitate the exploration of new resources for cultivating the national self-consciousness of future educators. Within the educational environment of a pedagogical university, we argue that the aim of such a strategy should be the integration of cross-cultural and competency-based approaches. The holistic pedagogical process in this research is considered within the framework of multiculturalism as a cross-cultural competency-oriented environment.

This article analyzes the components of cross-cultural and competency-based approaches in the formation of the national self-consciousness of future educators and examines pathways for developing national self-consciousness as a professional competence. A cross-cultural competency-oriented environment creates the conditions for the development of national self-consciousness as a professional competence, alongside cross-cultural literacy, intercultural competence, and competencies in the field of multiculturalism.

Keywords: cross-cultural competence-oriented environment, national self-consciousness of future teachers, professional competence.

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БІЛІМ БЕРУ ОРТАСЫНДАҒЫ КРОСС-МӘДЕНИ ЖӘНЕ ҚҰЗЫРЕТТІЛІК ТӘСІЛДЕРІ: ИНТЕГРАЦИЯ МӘСЕЛЕСІ

Аңдатпа

Көпмәдениетті білім беру кеңістігі тұлғаны оқу іс-әрекеті үдерісінде құндылықтарды ұғынуға, тілге, тарихқа, ұлттық мәдениетке баулуға, өзінің және басқа халықтың салт-дәстүрі менәдет-ғұрпын тануға әсер етеді. Ана тілді, тарихты, мәдениетқұндылықтарын, ұлттық идеяны ұғыну, басқа ұлт өкілдерін қабылдаудағы толеранттылық тұлғаның ұлттық өзіндік сананың құрамдас бөлігі ретінде әртүрлі ұлттарды біріктіру мен мемлекеттің ұлттық қауіпсіздігін қамтамасыз етуде маңызды. Бұл ұлттық өзіндік сананың деңгейінің жағымды тасымалдаушысы ретінде болашақ педагогтарды кәсіби даярлау үрдісінің басым міндеттеріне қол жеткізуге негізделген.

Осы орайда, қазіргі заманауи білім беру тенденциялары болашақ педагогтарда ұлттық өзіндік сананы қалыптастыру үшін жаңа ресурстар іздеу туралы мәселенің қажеттілігі қойылады. Біздің көзқарасымыз бойынша, педагогикалық университеттің білім беру ортасының контекстінде мұндай стратегияның мақсаты кроссмәдени және құзыреттілікке негізделген тәсілдеменің интеграциясы. Біртұтас педагогикалық үрдіс контекстіндегі зерттеу көпмәдениеттілік шеңберіндегі кросс-мәдени құзыреттілікке бағдарланған орта ретінде сипатталады.

Мақалада ұлттық өзіндік сананы дамыту жолдары ретіндегі кәсіби құзыреттілік сипатында қарастырылған, сонымен қатар болашақ педагогтардың ұлттық өзіндік санасын қалыптастыруда кроссмәдени және құзыреттілікке

негізделген тәсілдеме туралы мәселеге талдау жасалған. Кәсіби құзыреттілік, кросс-мәдени сауаттылық, ұлттаралық құзыреттілік, көпмәдениетті аймақтағы құзыреттілікүлттық өзіндік сананы дамыту жағдайына арналған кросс-мәдени құзыреттілікке бағдарланған ортаны құрайды.

Түйін сөздер: кросс-мәдени құзыретті-бағдарланған орта, болашақ педагогтың ұлттық өзіндік санасы, кәсіби құзыреттілік.

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КРОСС-КУЛЬТУРНЫЙ И КОМПЕТЕНТНОСТНЫЙ ПОДХОДЫ В ОБРАЗОВАТЕЛЬНОЙ СРЕДЕ: ПРОБЛЕМЫ ИНТЕГРАЦИИ

Аннотация

Поликультурное образовательное пространство как обогащение личности в процессе учебной деятельности, способствует осмыслению ценностей, приобщению к национальной культуре, языку, истории, традициям и обычаям своего и других народов. Ценностное осмысление истории и культуры, родного языка, осмысление национальной идеи, толерантное восприятие представителей других наций как составляющие национального самосознания личности имеет огромное значение для обеспечения национальной безопасности государства и объединения нации. В основе достижения приоритетных задач лежит процесс профессиональной подготовки будущего педагога как носителя позитивного уровня национального самосознания.

В связи с этим, современные образовательные тенденции необходимо ставят вопрос о поиске новых ресурсов для формирования национального самосознания будущего педагога. В контексте образовательной среды педагогического университета целью такой стратегии на наш взгляд должна быть интеграция кросс-культурного и компетентностного подходов. Целостный педагогический процесс в контексте исследования рассматривается в рамках поликультурности как кросс-культурная компетентностно-ориентированная среда.

В статье анализируются составляющие кросс-культурного и компетентностного подходов в формировании национального самосознания будущих педагогов, рассматриваются пути развития национального самосознания как профессиональной компетентности. Кросс-культурная компетентностно-ориентированная среда создает условия для развития национального самосознания как профессиональной компетентности, кросс-культурной грамотности, межкультурной компетенции, компетенций в области поликультурности.

Ключевые слова: кросс-культурная компетентностно-ориентированная среда, национальное самосознание будущего педагога, профессиональная компетентность.

Introduction. The continuous expansion of research into the key aspects of the educational environment is based on an understanding of the nature and transformations in education, reflecting changes in social and cultural life. The multicultural reality of the educational space is characterized by a multidimensional and complex interaction among representatives of various cultures, who strive to maintain their ethnic distinctiveness while also embracing the cultural differences of other ethnic communities.

Within the framework of state educational policy, particular attention is given to the formation of national self-consciousness. The core regulatory documents highlight the necessity of fostering civic, ethnic, and universal identities, as well as Kazakh patriotism, tolerance, and multiculturalism among the youth.

The socio-philosophical aspect of national self-consciousness occupies a central position in the research of scholars such as Yu.V.Bromley, N.D.Jandildin, A.K.Uledov, and A.K.Kalmyrzaev. The problem of national self-consciousness has also been examined in psychological studies by V.Yu.Khotinets, G.U.Soldatov, Yu.V.Arutyunyan, and O.B.Mukhametberdiyev.

The investigation of the phenomenon of national self-consciousness as a pedagogical phenomenon is framed within the context of national culture, traditions, customs, language, and history, as well as tolerance and interethnic communication.

Researchers such as K.B.Zharikbayev, S.K.Kaliyev, S.A.Uzakbaeva, and K.Zh.Kozhakmetova consider national self-consciousness as the goal of ethnopedagogical education. The pedagogical aspect of the issue is reflected in the works of Sh.M.Mukhtarova, L.A.Alshevskaya, F.U.Bazayeva, and N.D.Burayev.

According to the scholar Zh.Zh. Nauryzbay, ethnic identity encompasses ethnic self-consciousness, uniqueness, national character, and a sense of belonging to a particular ethnic group, along with the distinctions from the "Others"[1]. Sh.M.Mukhtarova has explored the mechanism for forming the national self-consciousness of students according to the dispositional theory of personality proposed by V.A.Yadov.

The researcher has identified criteria for analyzing the pedagogical process aimed at revealing its quantitative and qualitative indicators in the formation of students' national self-consciousness: the targeted nature of the pedagogical process in fostering national self-consciousness among students; the presence of national-cultural elements in the content of pedagogical disciplines and extracurricular educational activities, along with their qualitative and quantitative characteristics; and the level of preparation of educators for instilling national self-consciousness in students [2,p. 55].

Numerous scientific discussions have centered on the age-related characteristics and dynamics of national self-consciousness formation, primarily addressing the issue within a socio-philosophical context. It is well-known that the period of adolescence marks the concluding stage in the formation of national self-consciousness, despite its dynamism and variability, and is often represented through everyday knowledge framed in the antithesis of "We" versus "They." Youth, as the most vulnerable segment of society, may be susceptible to surges in interethnic conflicts and nationalist sentiments.

The degree of national self-consciousness among future educators, as a facet of their professional competence, enhances the development of open-mindedness, intercultural sensitivity, and readiness for intercultural interaction among students, without sacrificing their ethnocultural identity.

However, there is a lack of research examining the professional underpinnings of this phenomenon. The question of how the national self-consciousness of future educators, as carriers of a positive level of national self-consciousness, is formed, along with the social, cultural, and specifically organized psychological-pedagogical conditions within the educational environment, remains underexplored.

The aim of this research is to theoretically conceptualize and practically develop a model for the formation of national self-consciousness among future educators in a cross-cultural competence-oriented environment.

Basic provisions. The formation of national self-consciousness among youth, a tolerant perception of representatives from other ethnic communities, and the development of skills for constructive intercultural dialogue are critically influenced by the professionalism and competence of educators.

The integration of competence-based and cross-cultural approaches within the educational environment creates conditions:

- the formation of national self-awareness among future educators as a professional competency;
- the development of cross-cultural competence and intercultural sensitivity; and a tolerant perception of cultural diversity, values, and meanings by participants in the educational process.

Students acquire skills in adapting to cultural differences and texts; the ability to engage in constructive dialogue with representatives of other cultures; and skills in intercultural communication and sensitivity.

Materials and Methods. A comparative content analysis of academic journals and the results of expert evaluations allow us to conclude that numerous scientific discussions are focused on a natural and objective process: the rise of national self-awareness among individuals, which is driven by profound socio-economic changes in society.

In professional training programs for future educators, primary emphasis is placed on socio-ethical competencies. These include knowledge of the history, language, traditions, and culture of Kazakhstan's ethnic groups, as well as a tolerant attitude toward representatives of other ethnicities—characteristics that contribute to general cultural competencies. There is a pressing need to integrate these socio-ethical and general cultural competencies into the framework of professional competencies.

However, in the content of socio-humanitarian sciences, the pedagogical potential for fostering the components of national self-awareness (cognitive, motivational-emotional, and reflexive-behavioral) among future educators remains underutilized. Within the structure of national self-awareness for future educators, the reflexive-behavioral component, in our view, is particularly significant. It involves the ability to regulate one’s behavior as a representative of a specific ethnic community, engage in constructive dialogue with representatives of other cultures, and express one’s civic stance.

This reflexive-behavioral component, as a core criterion within the framework of national self-awareness, leads to constructive (or destructive) behavior in the context of ethno-interethnic interactions. Reflection, in all its forms, becomes fundamental at all levels of engagement between representatives of various cultural and ethnic groups.

An analysis of the compulsory educational components, including courses such as “Contemporary History of Kazakhstan,” “Philosophy,” “Foreign Language,” and the Social-Political Knowledge Module (Sociology, Political Science, Cultural Studies, Psychology), reveals that these subjects predominantly focus on developing the cognitive aspect of national self-awareness. In these courses, students explore themes such as the increase in centrifugal forces and the rise of national self-awareness in Kazakhstan, the preservation of historical memory as a foundation for personal self-awareness and the development of Kazakhstani identity, the essence of public consciousness modernization in 21st-century Kazakh society.

The result of engaging with this module is an enhanced awareness of national identity and individual worldview.

Thus, while these disciplines support the development of certain components (primarily cognitive) of individual national self-awareness, the fragmented approach to this phenomenon does not fully address the issue of cultivating national self-awareness in future educators. A comprehensive approach is required, involving the development of scientific and practical foundations for shaping national self-awareness among future educators.

Results and Discussion. The results of the study generally showed that the level of development of national self-awareness of future teachers is influenced as a necessary condition by targeted, comprehensive work on the formation of national self-awareness (differences between samples: language of education, specialty, region and country of residence are not statistically significant).

Table 1 presents the results of one of the methods of the control experiment Types of ethnic identity (G.U.Soldatova, S.V.Ryzhova).

Table 1 – Results of the methodology Types of ethnic identity (G.U.Soldatova, S.V.Ryzhova)

Educational program	Language of education	Dominant type	Range of interpretation	Sum	Count	%			
Preschool education	Kazakh language	Norm (positive ethnic identity)	High rate (17-20)	17	1	10,0			
				18	3	30,0			
				19	3	30,0			
				20	3	30,0			
		Range of interpretation	High rate (17-20)		10	100,0			
	Multilingual group	Norm (positive ethnic identity)	Increasedrate (13-16)	High rate (17-20)	15	1	8,3		
					17	1	8,3		
					18	4	33,3		
					19	6	50,0		
					12	100,0			
Pedagogy and methods of primary education	Multilingual group	Norm (positive ethnic identity)	Increasedrate (13-16)	15	1	8,3			
				16	2	16,7			
				18	3	25,0			
				19	6	50,0			
								12	100,0

	Russian language	Norm (positive ethnic identity)	Increasedrate (13-16)	14	1	20,0
				16	2	40,0
			High rate (17-20)			
				18	2	40,0
Teacher of English and German languages	Russian language	Norm (positive ethnic identity)	Increasedrate (13-16)	16	3	20,0
			High rate (17-20)	17	3	20,0
				19	4	26,7
			20	3	20,0	
		Ethnic Indifference	Increasedrate (13-16)	16	1	6,7
Ethno-egoism	Increasedrate (13-16)	14	1	6,7		
				15	100,0	
Physical education and sports activities in the field of education	Kazakh language	Norm (positive ethnic identity)	Increasedrate (13-16)	15	8	8,3
			High rate (17-20)	16	3	20,0
		Ethnic Indifference	Increasedrate (13-16)			
				14	5	6,7

A comparison of independent samples (language education) is presented in figure 1. The most pronounced type of identity is the “Norm” type, in the language groups “language education - kazakh” 82% and “Multilingual group” this type is expressed in 87% of respondents, in the language group “language education - russian” - in 79% of respondents.

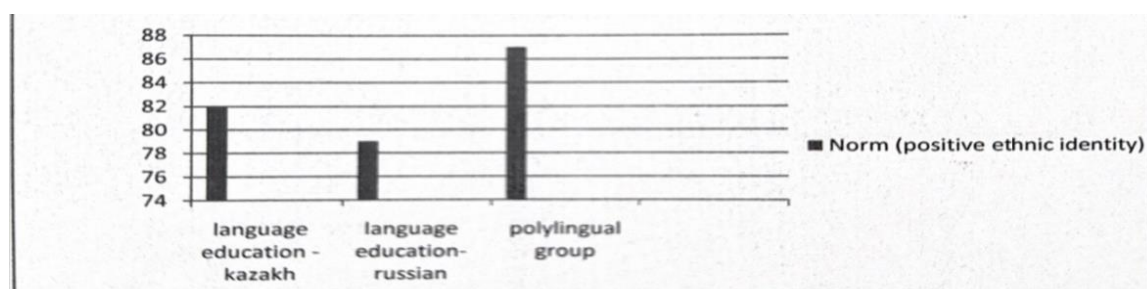


Figure 1 - Distribution of the predominant type of identity in each language group

National identity and ethnoidentity is what a person broadcasts to the world in an environment of multicultural interaction. They express the cultural self-worth of the individual as a carrier of a particular culture. National and ethnic cultural peculiarities are what a person, as their carrier, extrapolates to the multicultural world and how he/she identifies himself/herself [3, p.227].

The 21st Century Teacher Model highlights key competencies such as competitiveness, pragmatic competence, national identity competence, knowledge culture competence, and competencies in evolutionary thinking and openness of consciousness [4, p.7]. From the standpoint of pedagogical theory and practice, national identity competence and its development in the professional training of future educators are increasingly prioritized. A teacher’s national identity, regardless of the subject they teach, not only entails an awareness of belonging to a specific ethnic community but also competence in fostering students' national self-awareness.

A professional focus on preserving national identity and intercultural interaction among participants in the educational environment, founded on a modular-competency approach, will be effective when the following approaches are integrated:

1. Competency-Based Approach: Among various methodological approaches (axiological, personality-activity, ethnopedagogical), considering the characteristics of national self-awareness and the process of its development, the competency-based approach holds a central position. This approach

is founded on the idea of cultivating both general cultural and professional competencies in students. It transforms the educational process into an environment where students develop not only professional skills but also creative potential, striving for continuous improvement and enhancement of their skills.

Extensive research has been conducted on the concepts of "competence" and "competency" by scholars such as L.A.Petrovskaya, A.G.Bermus, I.A.Zimnaya, N.V.Kuzmina, L.M.Mitina, O.E.Lebedeva, A.V.Khutorsky, E.F.Zeer, John Raven, and others.

The formation of the professional competence of a future specialist is based on several key prerequisites. Firstly, an important factor is the updating and expansion of knowledge and skills in the relevant field. Secondly, the practical application of this knowledge through internships, workshops and real projects allows you to consolidate and improve professional skills. Thirdly, the development of soft skills, such as communication, leadership and adaptation to change, is an integral part of the formation of professional competence. Fourth, continuous training and self-development, awareness of the importance of lifelong learning, contribute to the formation of a highly qualified specialist. [5, p.161].

A.A.Verbitsky states, "One thing is certain: competencies are not reducible to specific knowledge, skills, and abilities shaped within individual disciplines in the curriculum of a school or university. They are characterized by cultural appropriateness, social relevance, systemic integration, situational adaptability, interdisciplinary relevance, integrative quality, transdisciplinary applicability, practical orientation, and motivational utility"[6, p.113].

Considering national self-awareness as a professional competency, we draw on the essence of professional competence, which includes the knowledge, skills, and abilities that enable an individual's effective professional activity, communication, and personal growth (comprising professional values, ideals, and awareness) (G.M.Kodjaspirova)[7].

Based on the requirements for educators to develop competencies that ensure their competitiveness in the labor market, we have formulated key competencies that collectively constitute national self-awareness as a professional competency.

Block 1: Competencies of Ethnic Identity (CEI) – represent a stable self-concept for future educators as members of a specific ethnic group, knowledge of ethnic culture, awareness of ethnic differences between their own and other groups, a tolerant perception of representatives of other nations, and a readiness for interethnic understanding and interaction. These competencies also include the willingness to engage in intercultural dialogue.

Block 2: Competencies of Civic Identity (CCI) – are reflected in the future educator's overall civic and legal culture, respect for national symbols and the state language, an active civic stance in the "citizen-state" system, civic responsibility, and a legal framework for exercising citizens' rights and fulfilling duties. These competencies encompass performing civic roles when interacting with others and authorities.

Block 3: Competencies of National Identity (CNI) – involve the future educator's understanding of their place and role within society, a sense of responsibility to the people and future generations, and a connection to their homeland—the Republic of Kazakhstan. This block includes knowledge of the state education policy strategy, the ability to engage in socially beneficial activities, and a readiness to achieve proficiency in three or more languages (Kazakh, Russian, and English).

Structuring national self-awareness as a professional competency defines the selection of technologies, methods, and tools within a competency-based approach that foster future educators' self-awareness as members of a specific ethnic group, awareness of ethnic culture and intergroup differences, and a solid civic and legal culture.

In national self-awareness as a professional competency, we emphasize the following qualities in future educators: openness of mind, intercultural sensitivity, and a readiness for intercultural interaction. Intercultural sensitivity and competence ensure psychological preparedness to understand ethnic stereotypes, cultural differences, and behavior models.

2. Cross-Cultural Approach. Pedagogical theory and practice increasingly utilize concepts such as "smart learning environment," "transcultural educational environment," "virtual educational

environment," "cross-cultural educational environment," "multicultural environment," and "information-competency environment."

According to Y.V.Taratukhina, a multicultural educational space essentially functions as an educational cross-culture: a space incorporating various heterogeneous informational and pedagogical environments that interact through educational communication and activities, with or without the characteristic of "diffusion." [8, p.376]. Educational communication in the process of intercultural interaction includes the methods and channels used for transmitting academic or sociocultural information.

The application of modern educational technologies in the field of philology within the informational and pedagogical environment has become increasingly relevant. The content of language-cycle curricula creates a sociocultural space where students acquire interpersonal and intercultural communication skills. According to B.S.Jumagulova and D.A.Aliyeva, in a multicultural classroom, using the Akelius application as a tool for effective foreign language communication helps educators create a comfortable environment that facilitates immersion into a new, primarily linguistic, environment. This approach includes students' understanding of the practical benefits of lessons (e.g., how to introduce themselves, initiate dialogue with peers, or be conversation initiators); creating an atmosphere of interest in learning a new language; and evaluating students' achievements and progress across all speech activities rather than strictly controlling [9, p.63].

In the context of our research, a particular interest lies in the definition of the environment as articulated by G.M.Rakisheva. According to Rakisheva, the transcultural educational environment serves as a psychological and pedagogical reality for the professional development of future educators. This environment operates in conditions where the student's identity is continuously positioned at the intersection of cultures and cultural texts. It facilitates the formation of their abilities in intercultural communication, readiness for change, and adaptability to integrate into new cultural contexts while synthesizing various thinking styles within their consciousness [10, p.63].

With the cross-cultural approach to education, we must consider the natural processes of personality formation and be guided by universal and national cultural values. Analyzing the content of professional education in the context of culture and human roles highlights the importance of incorporating key aspects of the cross-cultural approach.

The relevance of using a cross-cultural approach is determined by the level of preparation of future teachers, who are carriers of both national and professional culture. A professional educator acts as a guide into a world of values, cultural meanings, and cultural texts, introducing youth to humanity's heritage and achievements, which are essential parts of national culture. Modern education places the cultural paradigm at its center, enriching the culture-building aspect of education and integrating individuals into global culture through their own national culture.

Thus, the cross-cultural approach in the context of our research contributes to:

- The formation of national self-consciousness as a key component of the "I-concept," grounded in the interplay of culture and the personality of the future teacher.
- The professional orientation of future teachers as cultural bearers, embracing both national and universal perspectives.
- Educational engagement through exposure to national and universal values, history, culture, language, and traditions.
- The cultivation of participants in intercultural interactions through constructive dialogues between cultures.
- The achievement of the objectives and goals of multicultural education within a diverse educational landscape.

Thus, within the context of this study, the holistic pedagogical process is viewed through the lens of multiculturalism as a cross-cultural, competence-oriented environment. Such an environment serves as a platform for developing intercultural communication skills that encompass an understanding of cultural diversity, values, and meanings by participants in the educational process; it also fosters awareness that cultures interact and are enriched by influencing one another.

In a cross-cultural, competence-oriented environment, new skills and competencies gain relevance: social and emotional intelligence, digital competencies, adaptability, intercultural sensitivity, openness to new opportunities, resilience, self-organization, and a proactive mindset. On one hand, cultural universals—such as hospitality, respect, and reverence for the elderly, and kindness—are inherent in many cultures. On the other hand, at the intersection of cultures and cultural texts, ethnodifferentiating characteristics, including ethnic values, language, culture, national mentality, character, and temperament, come to the forefront.

During interethnic tensions or conflicts, these ethnodifferentiating characteristics may manifest in forms of discrimination. Developing an individual's national self-awareness within a cross-cultural, competence-oriented environment is a complex process fraught with various challenges. Differences in sociocultural orientations can provoke identity clashes and may spread negative attitudes from certain representatives of an ethnic community to the entire cultural group.

The aforementioned points underscore the importance of professionally preparing future teachers with multicultural competencies to work effectively in a multicultural educational space. The professional standard for "Teacher" defines the values of the teaching profession as “respect for the learner’s personality, their rights and freedoms; tolerance of others' beliefs, worldviews, and customs; openness to cultural diversity; flexibility, adaptability, and empathy; an understanding of personal, linguistic, and communicative values; skills in self-learning, analytical and critical thinking; communication and language skills; teamwork skills, and conflict resolution abilities” [11].

As noted by T.N.Oskolova, in a multicultural society—which itself does not inherently foster national unity or intercultural tolerance—it is necessary to purposefully apply pedagogical principles, approaches, methods, and technologies to achieve national goals related to forming students' national identity [12, p.15].

In our view, understanding and recognizing cultural diversity, as well as the readiness for constructive dialogue, begins with intercultural sensitivity. The process of adapting to the "Other" is more comfortable and successful due to the ability to empathize with representatives of other cultures. Among the diverse models of intercultural communication, M.Bennett's model of intercultural sensitivity development stands out. According to the sociologist's research, the development of intercultural sensitivity is represented as a vector moving from ethnocentric stages (denial, defense, minimization) to ethnorelativistic stages (acceptance, adaptation, integration)[13, p.182]. A successful adaptation to cultural differences is preceded by ethnocentricity, provided that the communication participants are willing to engage in dialogue. Cognitive awareness and understanding of cultural values and norms are key to resolving issues in intercultural interaction (Lutz, Sarah A, 2017) [14, p.7].

The development of national self-awareness in future educators within a cross-cultural, competence-oriented environment is supported by the content of social and humanitarian sciences, activities of the Youth Committee, volunteer movements, integration of the ethnocultural component into professionally-oriented disciplines, and training programs aimed at enhancing intercultural sensitivity. These training programs hold significant potential for fostering intercultural sensitivity. The goal of such training is to cultivate the reflexive and behavioral components of national self-awareness among future educators, which include the ability to overcome ethnic stereotypes, engage in constructive dialogue with representatives of other cultures, develop intercultural communication skills, maintain a tolerant attitude toward individuals from other ethnic communities, embody the behaviors associated with one's own ethnicity, and adopt an active civic position within the framework of the “citizen-state” relationship, as well as civic responsibility. A high level of intercultural sensitivity helps to overcome ethnocentrism, which evaluates other cultures through the lens of one’s own ethnic values.

In a cross-cultural, competence-oriented environment, the interaction between the subjects of the antithesis “Us” and “Them” occurs through dialogue among representatives of diverse cultures. Cultural dialogue is a key aspect in light of the growing contradictions in today’s world. The successful professional training of future educators who can integrate the ideas and principles of dialogue and tolerant intercultural communication into the educational environment is unthinkable without the ability to establish constructive dialogue. The dialogue between cultures, as a fundamental form of intercultural

exchange and communication, influences the value-laden and meaningful sphere as well as personal identity. The principal distinction of cultural dialogue from other forms of communication lies in the fact that, during intercultural interactions, stabilization of interethnic relations occurs, resulting in a reduction of intercultural tension and the development of intercultural sensitivity.

Conclusions. The turbulent resurgence of ethnic and social phenomena, coupled with the intensification of ethnic, religious, and social conflicts, has necessitated a focused examination of the phenomenon of national self-awareness. Despite the significant role that professional training plays in the formation of a teacher's personality, educational programs and professional upbringing are insufficiently oriented toward cultivating the national self-awareness of future educators.

By the time young men and women enter higher education, the processes of identification—particularly concerning national identity—become prominent in their personal development, and this transformation heavily involves the educator. The implementation of tasks aimed at developing national self-awareness among students emphasizes the importance of a positive level of national self-awareness, particularly in the educator themselves. Only a teacher equipped with professional competencies in fostering students' national self-awareness can effectively address the challenges of cultivating a tolerant perception of representatives from different ethnic communities, enhancing intercultural sensitivity and competence, and respecting the culture and history of both their own and other nations.

When defining the components of a cross-cultural, competence-oriented environment, it is crucial to note that this involves, on one hand, the cross-cultural interactions of individuals and, on the other hand, the mastery of competencies that enable future educators to function effectively amidst a diversity of nationalities and cultures within the educational landscape. A cross-cultural, competence-oriented environment has the potential to develop skills for constructive intercultural dialogue and social-cultural adaptation among future educators, leading to a comprehensive formation of national self-awareness aligned with cognitive, motivational-emotional, and reflexive-behavioral components.

The creation of organizational and pedagogical conditions for forming the national self-awareness of future educators is significant in a multicultural space, which we view as a cross-cultural, competence-oriented environment. The issue of organizing this cross-cultural, competence-oriented environment, in the long term, entails the formulation and execution of a series of tasks aimed at enriching the content of professional training for future educators through integration.

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