



Multifaceted Communication Competency Advancement in International Students: Fixed Nature of Cultural Model

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ARTICLE INFORMATION

Original Research Paper

Doi:

Received January, 2019

Accepted May, 2019

Keywords:

Multifaceted communication competency international student, the fixed nature, monitoring, algorithm.

ABSTRACT

The investigation affirms the hypothetical and down to earth significance of academic substantiation of social paradigms as a perpetual condition for the improvement of culturally diverse connection skills of a global understudy in the instructive space of the College. It is demonstrated that the cutting edge image of the world, changing affected by worldwide relocation forms, from new positions uncovers the highlights of this issue in secondary school, requiring fast, innovative and compelling arrangements from all subjects of the instructive space. Over the span of the investigation, the significance of reexamining the instructive states of the procedure of global understudies preparing and their reorientation from the data and psychological bases to the hypothetical and efficient reason for the execution of culturally diverse collaboration abilities in uncommonly composed states of the instructive space of the College is resolved. Based on the got outcomes, the benefits of character decided, prototype lattices of culturally diverse communication of a global understudy in the instructive space of the College are characterized: self-ruling, restorative collaboration and merging conduct are resolved. The elements of lattices' advancement is described by signs of individual mimicry's structures, between coordination of universal understudies with instructors, individual understudies to solidifying conduct, joined by the development of grids of social originals. The



networks in this procedure are the consequence of the complexation of social and worth parameters of the instructive space and the examples of social paradigms of a worldwide understudy going into collaboration with it. In such manner, this article sets up the highlights of hypothetical and deliberate way to deal with the projection of significant worth images of social prime examples of a worldwide understudy on the improvement of diverse association abilities in the instructive space of the College.

Introduction

1.1. Relevance of the Research

The modern picture of the world, dynamically changing under the influence of globalization, has affected not only the forms of cultures, but also the types of their perception and interpretation by student Youth. As a result, global homogenization, interpreted by them as the unification of the material sphere of cultures, revealed differences both in the historical dynamics of values and in their hierarchical structure and caused a crisis in their understanding. It is proved that the predominance of the globalization type of culture, as a multi-culture, becomes for the student's personality, to a greater extent, an internal expression of territorial changes. Under these conditions, the appeal to the cultural archetype as a way of preserving one's own belonging to the unique national culture of the native society is a natural response of the student to global challenges. It is proved that these trends indicate, the strengthening of the role of the archetype as a permanent (ever – ending) symbol (image) of national culture in the trans-territorial communication and in the process of formation of a new cultural landscape on the one hand (Mamonova, 2013) on the other hand, determine the behavior of international student in cross-cultural interaction in educational space of the University, providing him/her with all necessary resources for comfortable learning (Vdovushkina, 2009; Galsanova, 2011; Koshetarova, 2010). The established trends are present at all levels of the educational process and are manifested as an indispensable condition for the success of international students in the assimilation of the current and future educational goals and objectives, for the effectiveness of the personal and professional development (Giddens, 2004; Crane, 2002; Madsen, 1993; Robertson, 2002). In the course of the study, the importance of rethinking the pedagogical conditions of international students' training process and their reorientation from the information and cognitive bases to the theoretical and methodical basis for the implementation of cross-cultural interaction competencies in specially organized conditions of the University educational space is determined. On the basis of the obtained results, the advantages of personality-determined, archetypal matrices of cross-cultural interaction of an international student in the educational space of the University are determined:

- Autonomous interaction. It manifests itself in the form of personal mimicry, adjusting to the conditions of a new society. Students are involved in the processes of communication and behavior, according to the existing standards in the University. At the same time, they preserve their own cultural identity and demonstrate the rejection of the values of the new environment. There is no cross-cultural interaction between students who come into contact. International students remain isolated from the influence of the dominant society;
- Correctional interaction. There is a gradual awareness process of the inappropriateness of demonstrative behavior and the values' rejection of the educational space and the new society, the



understanding of such behavior as a sign of bad manners. At this stage, there are changes in socio-cultural patterns of student behavior. There is a *corridor* for dialogue of cultures in cross-cultural interaction and mutual coordination of international students with teachers and fellow students;

– consolidating behavior. This is the origin of the matrix-the result of the complexation of cultural and value parameters of the educational space and the patterns of cultural archetypes of an international student entering into interaction with it. The matrix contributes to the development of cultural identification of students with new values based on the preservation of their own ethnic and cultural identity. As a result, the basic values of the student's personality change. In the process of borrowing the values of the new environment, the structure of archetypal value matrices is modified. Without violating the integrity of cultural belonging, the new symbols allow reaching the level of cross-cultural interaction based on universal values. At the same time, students rely on the competence of self-identification with the values of the educational space as a micromodel of a new culture; their consciousness opens to new meanings and values of the surrounding space (Galsanova, 2011).

In this regard, the priority attention in this article is given to the establishment of theoretical and methodical approach to the projection of cultural archetypes' value symbols of an international student on the development of cross-cultural interaction competencies in the educational space of the University. The article reveals the structure and content of the concept of cultural archetype's *permanent nature* of a foreign student; the structure and content of cross-cultural interaction competences of an international student in the educational space of the University are defined. On the basis of the research results the pedagogical algorithm of projecting the value symbols of cultural archetype on the development of cross-cultural interaction competences of an international student is substantiated and its effectiveness is proved with the help of motivational, cognitive, operational, personal criteria.

1.2. Analysis of the Literature

Scientific – methodical ideas and insights of philosophers, sociologists, psychologists, educators, Methodists (Allakhverdov & Allakhverdov, 2014; Bolshakova, 2010; Vdovushkina, 2009; Galsanova, 2011; Zabayako, 1998; Koshetarova, 2010; Crane, 2002; Madsen, 1993; Robertson, 2002), devoted to the development of General cultural competence of international students in educational space of the University, constitute the methodological basis of this study. Of particular importance for the study of the problem of research are the works of K.G. Jung (2004), thanks to his theory of the collective unconscious, the concept of archetype is actively used in modern research. K.G Jung (2004) stressed that the term *collective* indicates the *universal nature* of this layer of the unconscious in the psyche of the individual, the identity of this layer in all people. Archetypes as *collective patterns* in Jung's theory are endowed with specific properties: non-representability, as the ability to form the possibility of representation, which is given a priori; affectivity of nature: since affective situations are typical, resulting in the formation of the same archetypes; ambivalence nature, because they are derivatives of the dual nature of the human psyche (fear and awe, horror and delight – feelings experienced in connection with archetypal images); archetypes are not relics of the past, they play a regulatory role, perform compensatory functions, enable adaptive instinctive actions' performance. In his research, Jung K. defined the role of archetypes in determining the fate of not only an individual, but also entire societies and States. In his opinion, all the most powerful ideas and representations of humanity can be



reduced to archetypes (Jung, 2004). The polystylism of cultural forms, values, norms, behavioral imperatives, manners of goal-setting presuppose the emergence of an intercultural neutral space that removes the contradictions of interacting cultures, expands the diversity of cultural styles and ways of their presentation and interpretation. According to Jung K., cultural archetype is a step into the past, a return to the archaic qualities of spirituality, but the strengthening of the archetypal can be a projection into the future too, providing individuals with opportunities for adaptation to foreign cultural external zones. In the psychological and pedagogical literature the leading idea of priority of creating safe educational space of higher education institution for development of cross-cultural interaction competences of the international student is traced. Many researchers (Vadutova, Kabanova & Shkatova, 2010; Gladush, Trofimova & Filippov, 2008; Dementieva, 2008; Domorovskaya, 2007; Savchenko, 2010) on the basis of the results obtained note the changes of adaptability in different ethnic groups of students depending on the level of formation of cross-cultural interaction competences in educational space of the University. To date, the study of a foreign student's adaptation, due to the cross-cultural interaction of the value symbols, of the national culture's images as a leading strategy for improving the educational space, have special significance (Gladush, Trofimova & Filippov, 2008; Crane, 2002; Robertson, 2002; Fursa, 2012). In recent years, in pedagogical studies devoted to the problems of cross-cultural interaction of an international student in the educational space of the University, much attention is paid to the cultural models of archetypes, the methods of their organization and application are proposed, the advantages of use are identified, the requirements for design are determined (Galsanova, 2011; Kolcheva, 2015; Zabiyaiko, 1998). In the course of the study, despite the extensive bibliography, the presence of productive areas and approaches to the development of intercultural interaction competences of an international student in the educational space of the University is established; the questions of creating new forms and models, new resources of implementation remain open. The leading role in this process is played by models of cultural archetypes of the student, the permanent values of which are the matrix of available experience, the use of which depends on the process of intercultural communication. In this regard, the need to determine the theoretical and methodical approach to the projection of the archetype's value symbols on the development of cross-cultural interaction competences of an international student in the educational space of the University is still relevant. The solution to this problem determines the purpose of the study.

Results

2.1. Discursive Content of the Notion Permanent Nature of Cultural Archetype

It is established that cultural archetypes are more ready-made, historically formed representative cultural forms, symbols, models that allow explaining the available experience of a person; it is the ability to form the possibility of representation, which is given a priori. K. Jung's statement, comparing the archetype with the axial system of the crystal, reshaping the crystal in solution, acting as a field distributing the particles of matter, became popular. Actually it just needs to be distinguished from the image, as a synonym of which Jung used the terms *archetype* and *elementary image* (Jung, 2004). It is proved that initially the concept of cultural archetype in scientific research is used as a methodological approach in the study of art, as the main situation, character or image, constantly present in human life, because a person cannot live without archetypes, as without nature, and the human community does



not live without rites and traditions. In modern literary studies there is an understanding of archetype as a universal plot or prototype, fixed by myth and passed from it to literature and other types of professional art. Since literary experts themselves mark the second nature of literary archetypes in culture, other researchers define the archetype as the main force, character or image that is present in the life of a person constantly (Bolshakova, 2010). According to the definition of A.Yu. Bolshakova (2010), cultural archetypes are: 1) the most stable in historical changes and determining the structure worldview of the individual, nation, people, meta concepts of culture; 2) the invariant core of human mentality, changing in accordance with the specific historical situation, in the resistance to it and in adapting to it. Considering the archetype as a meta concept of culture, it is possible to establish its properties:

- invariance of the archetype. It suggests a mental expansion of the primary model, which determines the variability of its incarnations in culture and peculiar evolution;
- Convolution. The original form of the archetype's existence as a cultural symbol to keep in minimized form extensive and significant texts. Every cultural archetype has this property;
- Binary nature of the structure. It forms antinomy archetypal models (dying/rebirth, good/evil, etc.). This feature of the archetype is based on the psychological views of K. Jung, who discovered the ambivalent nature of the archetype of the collective unconscious;
- There are passive and actual layers in the structure of cultural archetype. Actual one differs by historicity, national color, as it is determined by the cultural context. Passive acts as an invariant kernel, forming a *through* image-type (Bolshakov, 2010). In the science of the XX century the concept of archetype became widespread and interdisciplinary due to extraordinary geopolitical and migration processes. K. Jung noted that the archetype is stable and has the ability to repeat throughout history wherever fantasy freely operates. Archetypes, preserved in the form of collective unconscious inherent in each individual, are the result of centuries of our ancestors' experience. They are inherited in the same way as the structure of the body is inherited. Archetypes define the identity of the General structure and sequence of images that pop up in the mind in the awakening of creative activity, so spiritual life bears the imprint of the archetypal nature. K. Jung, exaggerating the role of archetypes, saw them as a formative beginning, present in the psyche of each person. He was convinced that archetypes structure the understanding of the world, of themselves and other people; they manifest themselves with special clarity in mythical narratives, fairy tales, dreams, as well as in some mental disorders. The set of archetypes is limited; they are the basis of creativity and contribute to the inner unity of human culture, make possible the relationship of different eras of development and mutual understanding of people.

Archetypes in this sense are hypothetical; represent a kind of model that allows explaining the available experience. Within each ethnic group archetypes acquire their own form (archetypal ones are and the cross, and mandala). Archetypal ones are *eternal images* (Christ, the Virgin Mary, Muhammad, and homeland, Life, Good and Evil). Each nation, refracting the archetype through its lifestyle and the picture of the world, gives birth to the most characteristic of their spirit images and ideals. The ethno cultural archetypes are represented by the historical and socio-cultural experience of the people and their spiritual orientations. It is proved that the use of the established characteristics in the creation of cultural archetypes' semantic constructs of an international student as a set of symbols, images and



ideas that exist in the realities of culture and are expressed in value matrices, is applicable in determining the behavior of the student in the everyday situation of a particular cultural environment, and in extraordinary situations.

2.2. The Structure and Content of Cross-Cultural Interaction Competence Package of an International Student

The dominant characteristics of cross-cultural interaction competences of an international student, based on the symbols and ideals of the archetype, as a permanent condition for the preservation of national identity and identity of the culture of the individual, are: motivation for their assimilation, as a willingness to use; possession of the necessary knowledge; experience of application in standard and extreme conditions as an activity-based aspect; value attitude to the object of the application; emotional regulation of the process and the result of the application. The established characteristics have a supra-professional character and are present in any activity, but in relation to the development of cross-cultural interaction competencies, they show specificity due to the values of cultural archetypes and the implementation of the principles of cross-cultural communication, self-organization and self-transformation. In this innovative process the competencies of inter - cultural communication, value-semantic orientation, self-improvement, social interaction are applied. It is determined that the structure of intercultural interaction competences is differentiated on the same grounds as the values of cultural archetypes on the key ones (they are implemented on a universal, common for all archetypal models the content of values), cross-cultural (they are implemented on the content of cultural values, universal for the set of archetypes), cultural (they are formed within the boundaries of a particular cultural archetype). The established differentiation determines the composition, structure and content of cross-cultural interaction competences inherent in a particular archetype:

- Personal competence, are focused on the person as a personality, the subject of activity, communication: competence of value-semantic orientation; competence of civic consciousness; competence of integration (structuring of knowledge, expansion, increment of accumulated knowledge); competence of self-improvement, self-organization, self-development, personal and subject reflexing;
- Communicative competence related to human and social sphere interaction: competence of social interaction; social mobility; competence of communication (oral, written): construction and perception of the text, cross-cultural communication, interaction with others;
- Personality - activity-based competency: the competency of the educational - cognitive activity; the competency of the operational - practical activities; competency of information technology; adaptation competency; remedial competencies.

The structure and content of the competencies established and conditionally grouped in the course of this research possess the properties of meta-subject, interdisciplinary and subject character. Meta-subject level involves social and professional knowledge, skills and personality traits of an international student - future specialist, which have a universal character. The interdisciplinary level is based on interdisciplinary communication, modeling solutions that require collective interaction, the development of competencies for the rapid assimilation of non-core disciplines. The subject level is



mediated by the content of the studied disciplines and at the same time the content of competences mediates and modifies the cultural values of educational knowledge.

Designing the competences of cross-cultural interaction of an international student, based on the symbols and ideals of the archetype, as a permanent condition for the preservation of national identity and identity of the culture of the individual, requires a well-thought-out structure, determining the objectives, determining the relevance of the study for all participants, the social significance of the relevant methods, including experimental work, methods of processing the results. These competencies are fully subordinated to the logic of development of cross-cultural interaction competences and have a structure, approximate or completely coinciding with the values of cultural archetypes.

2.3. Pedagogical Algorithm of Projecting the Value Symbols of Cultural Archetype on the Development of Student Cross-Cultural Competencies

It is established that the development of cross-cultural competence of an international student, based on the values of the cultural archetype, is a pedagogical system based on a variety of interrelated elements: goals and objectives, laws and principles, content, organizational forms, methods and tools, technologies, criteria of readiness of the system to implement the process of development of competencies and indicators of readiness of an international student to specific types of interaction in the educational space of the University. The algorithm for the development of cross-cultural competencies on the symbols and ideas of the cultural archetype based on the relationship between motivational, cognitive, operational and personal levels is justified (Vdovushkina, 2009; Zimnyaya, 2003; Kolcheva, 2015; Khutorskoy, 2003).

The *motivational level* assumes the primary formation of the international student's motives that cause activity and determine its *direction* - interests, motives, abilities, needs, views, positions, attitudes.

The *cognitive level* involves the acquisition by the person of knowledge, the development of intellectual abilities and abilities to apply the knowledge in practice.

The *operational level* is focused on the formation in international student of the necessary package of competencies.

The *personal level* is based on the formation of personally significant competencies necessary for the realization of the values of cultural archetype in cross-cultural interaction in the educational space of the University.

The experimental verification of the established approaches shows that the scientifically grounded implementation of the algorithm for cross-cultural competences development based on the symbols and ideas of cultural archetype is effective if the basic archetypal matrices are used in the creation of semantic constructs of student's behavior in the educational space of the University:

- at the motivational level - as appropriate motives, needs and goals of cross-cultural interaction; understanding of the personal and social significance of the results of activities for him/herself and ethno-cultural society; world views on the personal responsibility of activities; intentions and attitudes to educational activities; social preferences and expectations of the future professional activity; the position of a person of national culture in relation to him/herself (recognition of him/herself as a person of national culture, the desire for self-development and self-improvement as a future professional);



- at the cognitive level-as a reflection: 1) completeness, depth, stability and systematized nature of knowledge about the socio-economic and socio-political situation in their own country, in the host country, in the professional sphere, awareness of its specifics and the main development trends, the tasks set by their own state to each citizen; 2) requirements of this type of labor activity to the personality of the future specialist; 3) formation of special knowledge about the features of professional activity: corporate culture; psychology of interaction with fellow students, about human values, professional and ethical standards and rules of communication and behavior; abilities and readiness for further self-education in cross-cultural interaction;
- at the operational level - as the formation of competencies: 1) *General professional* (to define strategic goals of activity and to organize their realization; to analyze efficiency of the carried-out activity; to distribute functional powers and responsibility; to develop system of the current and operational control; to operate collective and to activate participants in the course of the solution of objectives; possession of methods and receptions of forecasting of changes in the processes occurring in external and internal environments); 2) *special* (to use knowledge of *cognitive* processes' mechanisms in activities, for example, to improve the simulacrum of PR campaigns and advertising; to apply business communication *skills* in professional activities; to find optimal strategies of behavior in conflict situations; to apply the skills of effective *goal-setting* in the planning of activities; to highlight the main patterns of behavior in the planning, organization, motivation, control);
- at the personal level - as a willingness to implement: 1) moral qualities (diligence, perseverance, organization, discipline, responsibility, commitment, independence, inner freedom and self-esteem, self-discipline); 2) Professionally significant skills (commitment and ambition, determination, courage, swiftness, energy and perseverance, intuition, endurance and *self-control*, ability and willingness to risk); corporate skills (*communication skills*, culture of interaction with colleagues, clients, investors, team building culture).

Variants of behavior of the international student in extraordinary situations of cross-cultural interaction competencies realization corresponding to values of cultural archetype are proved.

Option 1. Familiarity with the environment:

- Difficulties of language communication;
- Climatic surprises;
- Problems with the wardrobe;
- Problems with transport;
- Change of hour rhythms.

Option 2. Analysis of educational space:

- Social and living conditions;
- Psychological climate in the interethnic study group;
- Communication with representatives of other countries and daily training activities;
- Attitude to group norms, goals and values;



– Development of behavioral tactics corresponding to the group requirements and expectations.

Option 3. Analysis of living conditions:

- Adaptation to campus life;
- Adaptation to the norms of behavior in society, in the study group;
- Adaptation to the requirements of educational activities;
- Difficulties of getting used to another way of life;
- Difficulties of getting used to another climate;
- Difficulty getting used to a different kitchen
- Difficulties in relationships with others;
- Difficulties with the absence of relatives.

Option 4. Identifying opportunities for cross-cultural interaction.

Option 5. Identification of personal and socio-cultural barriers.

Option 6. Determination of priority personal qualities necessary for cross-cultural interaction with others:

- forecasting the goals of cross-cultural interaction;
- Definition of socially significant competencies;
- Status in the study group, by place of residence;
- The commitment and level of ambition.

Option 7. Formation of optimistic expectations.

Option 8. Determination of the directions of search for new opportunities in cross-cultural interaction in the educational space of the University.

Option 9. Correction of cross-cultural interaction competencies.

Option 10. Creation of new symbols of cultural archetypes based on the integration of national value matrices with values of other cultures.

Option 11. Search for new opportunities.

Conclusion

The study confirms the theoretical and practical importance of pedagogical substantiation of cultural archetypes as a permanent condition for the development of cross-cultural interaction competences of an international student in the educational space of the University. It is proved that the modern picture of the world, changing under the influence of global migration processes, from new positions reveals the features of this problem in high school, requiring rapid, creative and effective solutions from all subjects of the educational space. In the course of the study, the importance of rethinking the pedagogical conditions of the process of international students training and their reorientation from the information and cognitive bases to the theoretical and methodical basis for the implementation of cross-cultural interaction competencies in specially organized conditions of the educational space of the University is determined. On the basis of the obtained results, the advantages of personality-determined, archetypal matrices of cross-cultural interaction of an international student in the educational space of the University are defined: autonomous, corrective interaction and consolidating behavior are determined. The dynamics of matrices' development is characterized by



manifestations of personal mimicry's forms, inter-coordination of international students with teachers, fellow students to consolidating behavior, accompanied by the emergence of matrices of cultural archetypes. The matrices in this process are the result of the complexation of cultural and value parameters of the educational space and the patterns of cultural archetypes of an international student entering into interaction with it. In this regard, this article establishes the features of theoretical and methodical approach to the projection of value symbols of cultural archetypes of an international student on the development of cross-cultural interaction competencies in the educational space of the University. The article reveals the structure and content of the concept of *permanent cultural archetype* of an international student; the structure and content of the competencies of cross-cultural interaction of a student in the educational space of the University are defined. Based on the results of the study, the pedagogical algorithm for projecting the value symbols of cultural archetype on the development of cross-cultural interaction competences of an international student is substantiated and its effectiveness is proved with the help of motivational, cognitive, operational and personal criteria. This problem as a research area is not limited to the solution of the goals and objectives. The substantiation of the model of integration of the traditional educational process's cultural archetypes with the matrices of the cultural archetype's values of the innovative (virtual) educational process is important for the formation of the personality of an international student.

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