

THEORETICAL ASPECTS OF COMMON CULTURAL COMPETENCE FORMATION OF STUDENTS TRAINED IN THE POLYCULTURAL ENVIRONMENT

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ABSTRACT

Article is devoted to the theoretical judgment of necessity of common cultural competence formation of students who are studying in the polycultural environment. The special attention addresses on the problems arising in multinational regions of Russia. The importance of polycultural education development in Russia, namely formations of the competent person of the student is revealed and proved in this article.

Keywords: polycultural education, common cultural competence, competence-based approach in education.

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One of the actual problems in the modern society is a problem of mutual influence of various cultures, preservations of language and cultural variety of nations of the world, and interaction between representatives of various ethnic communities.

The major institute of the society, directed on preservation and development of national cultures and languages, is the education system. To provide the civil peace and social stability, to create a favorable mode of socialization of new generations especially important at the present stage of the Russian modernization which occurs in the conditions of increasing variability of the modern world. Therefore development of system of polycultural education is an integral part of the general strategy of cultural development.

The theoretical comprehension of the history of polycultural education development in either aspects reflected in works of scholars and pedagogues: in aspect of popular parenting (P. Kapterev, L. Tolstoy, K. Ushinsky, etc.); international education (N. Krupskaya, A. Makarenko, V. Sukhomlinsky); polycultural parenting and education (Y. Arutiunyan, A. Dzhurinsky, N. Lebedeva, R. Lucier, V. Makaev, Z. Malkova, I. Sinagatullin, L. Suprunova, J. Freser, M. Hint, etc.); polycultural environment (V. Borisenkov, O. Gukalenko, A. Danilyuk, V. Gurov, A. Shabaladas); ethnopedagogics as a basis of polycultural education (V. Afanasyev, G. Volkov, A. Grigoryeva, A. Semenova, etc.); history of development of popular education in Republic of Sakha (Yakutia) (V. Afanasyev, F. Gabysheva, D. Danilov, E. Zhirkov, E. Mikhaylova, N. Neustroyev, etc.).

Undoubtedly, polycultural education will help to overcome the arising contradiction between providing the widest potential opportunities for intercultural exchange and threat of a separation from national roots. In this connection there is a necessity of education of the tolerant person which appreciates not only native, but also culture of other people, and is ready to dialogue in the modern world. So, L. Suprunova define a main purpose of polycultural education as «formation of the person which capable to active and effective ability to live in the multinational and polycultural environment, which possess developed feeling of understanding and respect of other cultures, and abilities to live in peace and the consent with people of different nationalities, races and beliefs» (Suprunova, 2000:75).

There is a difficult process of interosculation, an interlacing of ethnic groups in the conditions of globalization that puts forward before teachers of the higher school a problem of realization of polycultural education, formation of experience of cooperation with people of different nationalities at them. It is a question of complex training of the person in the course of its formation as high-grade member of a

society. The similar complex of regular knowledge and representations, skills, traditions and valuable orientations can be named as system of cultural competence of the person.

The idea of the competence approach has appeared on a new coil of a pedagogical science as a result of situation studying on a modern labor market. Requirements of employers are formulated now not so much in system of "knowledge" of workers, as in terms of "ways of activity". Hence it follows that the competence approach is an attempt to result education, including the high one, in conformity with requirements of a labor market. The conceptual apparatus characterizing sense of the competence approach in education, has not settled yet. Nevertheless, it is possible to allocate some essential features of this approach which is given by O.Lebedev: «Competence approach is a set of the general principles of definition of the purposes of education, selection of the contents of education, the organization of educational process, and an evaluation of educational results» (Lebedev, 2004:10).

For today the question of the competence approach in education is widely considered in works of such researchers in the department of pedagogics as: I. Zimniaya, O. Lebedev, A. Andreev, I. Falina, A. Hutorskoy, O. Shilova, A. Novikov, V. Baydenko.

Foreign researches on the given problem represent considerable interest and useful material (D. Raven, T Hoffman, M. Linard, D.Mc.Clelland, B. Mansfield, etc.) which authors assume to consider competence as internal motivation of the individual to qualitative realization of the professional work, presence of professional values and the relation to profession as value. The competent expert is capable to be beyond a subject of the profession, it possesses a certain creative potential of self-development.

Federal state educational standards of the higher vocational education (FSES HVE) also designed on a basis of the competence approach.

In new educational standards the special role is given to the common cultural competence in concrete directions of vocational training. Common cultural competence is obligatory for all directions.

In the researches devoted to a problem of studying of common cultural competence, various approaches to definition of its essence are allocated.

From the point of view of S. Trojanskaya, common cultural competence is integrative ability of the trainee person, caused by experience of cultural space development; training, breeding and maturity level; focused on use of cultural standards as criteria of an estimation at the solving of informative, world outlook, vital, professional character problems (Trojanskaya, 2008 : 20).

O. Gusevskaya defines common cultural competence as readiness of pupils to harmonious occurrence in cultural space of mankind, to the dialogue form of contact with people; as communicative, aesthetic and ethical culture of the graduate (Gusevskaya, 2009:131).

There is no common opinion of question of common cultural competence structure and usage of its components capacity too. Scholars also allocate such components of common cultural competence, as cognitive, informational, operationally-pragmatist, creative, axiological, motivational-valuable, and emotional.

Thus, S. Trojanskaya represents structure of common cultural competence as set of cognitive, value-orientation, and communicatively-pragmatist components (Trojanskaya, 2008:20). M. Sinyakova adheres to the same classification (Sinyakova, 2010:28). At the heart of their understanding of structure of common cultural competence the different aspects of culture reflected in its numerous definitions lie.

The problem of development of polycultural formation is actual for all regions and territories of Russia. Republic of Sakha (Yakutia) is one of multinational Russian regions where everyone lives in the polycultural environment of various cultures and languages. The main problem for Republic of Sakha (Yakutia) is a formation of knowledge of own people culture, a comprehension of spiritual and a material world variety, a recognition and understanding of other people cultural values, an ability to live and communicate in the polyethnic country.

Modern philosophers also focus their attention that there is a shift on valuable orientation. Professor V. Davidovich marked: «Yes, the knowledge is necessary. Life is impossible without reliable knowledge, but it is necessary to make there a reservation that not everything, not about all, and not always is necessary to know. However, besides knowledge the values structuring and hierarchizing our knowledge and the purposes are absolutely necessary. Without valuable ranking knowledge sometimes lead to disastrous consequences. All history is corroboration to it» (Davidovich, 2003:6).

Practice testifies that immaturity of basic values and common cultural competence is inhibiting a personal growth of students and influences efficiency of the whole educational process. It was found out that many students of republic have no representation about variety of cultures and their interrelation, the positive relation to cultural distinctions; they are not tolerant to people of other nationalities.

In our opinion, effective formation of common cultural competence of students in educational process of high school is promoted by pedagogical conditions: positive motivation of students to highly intellectual work; student participation in selection of the content, methods, and forms of organizing process; stage-by-stage realization of "dialogue of cultures" ideas by means of inclusion of students in intercultural communications. Common cultural competence of the student is the important personal-professional characteristic. Also one of the main ways of formation of the common cultural competence is corresponding studying of either subjects. Polyculturalism ideologists believe that presence of a polycultural component in subjects allows to solve a double problem: to stimulate interest of pupils, and then students to a new knowledge and to offer simultaneously the various points of view on world around. Leaders thus have bilingual and multilingual training (native language, language of dominating ethnos, foreign languages). In this connection the special attention is given to a cultural urological orientation of education.

In September, 2013 poll of students, bachelors of 1 course of philological faculty of North-Eastern Federal University of M.K. Ammosov has been conducted. Students was offered the «Me and Another» questionnaire. This questionnaire considers three criteria: informative, emotional, and behavioral.

Results of this poll have even more underlined an urgency of formation of the common cultural competence. The majority of students doesn't know about cultural variety of the world, do not understand meaning of «spiritual life of a society», do not know history of the country. Therefore, search of new pedagogical conditions of formation of the polycultural person is necessary. Interest to polycultural education is caused by expansion of the international cooperation. Acquaintance to other culture promotes development of spirit of solidarity and mutual understanding for the sake of the peace and preservation of cultural identity of the various people.

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