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**IMAGE MAKING IN THE CROSSCULTURAL ASPECT
OF FOREIGN LANGUAGE LEARNING
IN THE HIGHER TECHNICAL EDUCATION**

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Image making in the crosscultural aspect of foreign language learning in the higher technical education [Электронный ресурс] = Имидж–проектирование в кросскультурном аспекте изучения иностранного языка в высшем техническом образовании : монография / Оксана Анатольевна Лукина, Елена Александровна Гасаненко ; ФГБОУ ВО «Магнитогорский государственный технический университет им. Г.И. Носова». – Электрон. текстовые дан. (0,84 Мб). – Магнитогорск : ФГБОУ ВО «МГТУ им. Г.И. Носова», 2021. – 1 электрон. опт. диск (CD-R). – Систем. требования : IBM PC, любой, более 1 GHz ; 512 Мб RAM ; 10 Мб HDD ; MS Windows XP и выше ; Adobe Reader 8.0 и выше ; CD/DVD-ROM дисковод ; мышь. – Загл. с титул. экрана.

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В данной монографии рассматриваются теоретические и практические аспекты организации учебно-познавательной деятельности обучающихся в языковом пространстве высшей технической школы с позиций современной педагогики и психологии.

Монография предназначена для научных педагогических работников сферы высшего профессионального образования, а также аспирантов и магистрантов.

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INTRODUCTION

Image making in foreign language learning: an appropriate response to needs.

The project "Russian Education 2020" notes that vocational education consists in the preparation of a qualified, competent, competitive and responsible employee capable of effective work in his specialty, ready for continuous professional growth, social and professional mobility. In the context of the implementation of the Federal State Educational Standard, the need for changes in the very content of the educational paradigm has emerged.

The choice of the topic of this monograph is due to the fact that at present, innovative processes in higher education, on the one hand, are considered a necessary and natural phenomenon, and on the other hand, there are problems in the implementation of the content of the educational paradigm that require deep analysis, evaluation of scientific approaches, practical methods. implementation and development of criteria for their validity. In this regard, the discussion and scientific understanding by the authors of Image making in the crosscultural aspect of foreign language learning in the higher technical allows us to speak about the relevance of this work.

The content of the monograph is presented in two sections:

1. "Image making cutting edge technologies in university education." Theoretical foundations of methodological approaches to the process of students' readiness modeling for image making. Students' readiness modeling for image making

2. "Cultural competence development of university students in foreign language studies". Students' cultural competence development in higher education as a subject of theoretical. Substantive features of university students' cultural competence development

In general, the sections presented in the monograph provide an opportunity to get an idea of the variety of aspects of development in domestic education at the present time, promising areas that will bring the educational system to a qualitatively new level, as well as technologies that require further analysis and reflection in pedagogy.

SECTION 1. IMAGE MAKING CUTTING EDGE TECHNOLOGIES IN UNIVERSITY EDUCATION

1.1. Theoretical foundations of methodological approaches to the process of students' readiness modeling for image making

To consider the process which is investigated, it is necessary to rely on the principles of the systemic, acmeological and reflexive approaches.

The main principles of the systematic approach are presented in the works of Yu. A. Konarzhevsky, N. V. Kuzmina, G. N. Serikov, V. A. Slastenin. This approach is considered in the works of such scientists as V.G. Afanasyev, A.N. Uemov, E.G. Yudin, etc. The systems approach is based on the study of objects as systems. This approach makes it possible to consider the object of research as a set of structural components, functional connections and relationships that determine a certain integrity, stability and its internal organization.

In our opinion, acmeological and reflexive approaches are most suitable for solving the problem. We chose the acmeological approach because we are talking about the formation of a professional image of a student of a technical university, and this is directly related to the professional improvement and development of a student of a technical university, with his activities in order to improve his professional skills, achieve a high level of professionalism. What is the subject of study of the science of acmeology [139].

This approach presented in the works of B.G. Ananyeva, A.A. Bodaleva, N.V. Kuzmina, A.K. Markova and others.

The acmeological approach is associated with the identification of objective and subjective conditions that allow a person to optimally take place as a professional. This approach allows us to consider the studied readiness to form a professional image through the prism of personality self-awareness in professional activity at different age stages of ontogenesis of a specialist's personal maturity: from vocational education to self-realization in professional activity.

In its research, acmeology implements general methodological (principles of development, determinism, humanism) and specifically methodological principles (subject, activity and life, modeling, optimality, potential and actual, operational and technological and the principle of feedback). According to the requirements of the acmeological approach, we have chosen the principle of feedback, vital activity, development and determinism as the basic principles for the development of readiness to form a professional image. These principles will be discussed in detail below.

As for the reflective approach, its application allows for the prompt correction of the educational process and the development of the ability to objectively assess the results of their activities, organize their work, find ways and understand the reasons for solving emerging problems [26].

The reflexive approach is realized through the understanding of one's own actions, the development of the ability to self-government. Based in our research on a reflexive approach, we adhere to the principle of the subjective activity of the

individual and the principle of the critical attitude of the individual to himself and his activities in the past, present and future.

Table 1

Characteristics of the systemic, acmeological and reflexive approaches

Approaches	Characteristic
The systematic approach	<p>The systematic approach in pedagogy should not be confused with the system of pedagogical sciences, each of which can be considered from the point of view of a systems approach. The system of pedagogical sciences is a combination of various branches of pedagogy, such as age, special, religious and others. Of course, they all constitute a single system, are closely interconnected, but each of them is not a constituent component, but an offshoot that has its own system close to fundamental science, but has specific features.</p> <p>The concept of "system" has become one of the key concepts in modern pedagogy. The most general basis for systemicity is the material unity of the world, the dialectical principles of interconnection and movement inherent in reality, which, however, are modified in various areas of reality and in each type of systems form their own specific form.</p>
The acmeological approach	<p>The acmeological approach is currently one of the most progressive and promising for modern education. "The essence of the acmeological approach lies in the implementation of a comprehensive study and restoration of the integrity of the subject, passing the stage of maturity, when his individual, personal and subject-activity characteristics are studied in unity, in all interconnections and mediations, in order to contribute to his achievement of the highest levels to rise everyone. "</p> <p>The acmeological approach to the content of education, the technologies of teaching and upbringing of students, the management of higher education makes it possible to transfer an educational institution from the mode of functioning to development, while the quality of education also significantly increases, since cognitive motives turn out to be systematizing for all subjects of education, learning becomes an internal need, and creative rethinking of reality becomes the leading one.</p>
The reflexive approach	<p>The reflexive approach turns the content of education into an activity content aimed at mastering by students the methods of learning activity behind each of the studied concepts, which, in turn, reveals one of the leading ideas of modern education - learning activities. It is this kind of training that not only makes the lessons interesting, and the assimilation of knowledge successful, but also helps students gain experience in choosing goals, future activities, independent organization of activities and communication, thanks to which it is easier for them to find their vocation in a timely manner and successfully realize themselves in life.</p> <p>Reflection is a fundamental element of the reflective approach. Let us emphasize that reflection is a mechanism by which the system creates conditions for self-realization. In our case, such a system is the educational process, where reflection, being both an activity and a</p>

Approaches	Characteristic
	conscious thought process, manifests itself as one of the most important mechanisms that ensures the implementation of such functions of consciousness as reflection, understanding, attitude, goal setting, planning, forecasting, management. In addition, reflection allows the student to self-determine in the educational and cognitive process. In case of difficulty, it involves the student's transition to the position of a new activity: to mentally analyze the previous activity, to realize and rethink its results, to develop a strategy for his new activity. At the same time, reflection is aimed both at comprehension and awareness of the student's personal position in the educational and cognitive process. It helps the student to understand their capabilities and abilities in the course of educational and cognitive activities, to assess the degree of formation and mastery of certain actions.

The central method in our study for the study and description of the subject under consideration, we chose the modeling method. We refer to this method as "a method of cognition, the highest form of generalization and more visual representation". To substantiate this choice, we consider it necessary to consider its essence and features of its use in the field of education [7].

In psychology, modeling is considered as the study of mental processes and states using real or ideal, primarily mathematical, models.

The authors of the Russian Pedagogical Encyclopedia define modeling as a method for studying objects on their models - analogs of a certain fragment of natural or social reality; construction and study of models of real-life objects and phenomena and constructed objects . A.Z. Zach defines the action of modeling as replacing the object under study with another, specially created for this. Yu.A. Konarzhevsky considers modeling as a method of indirect practical or theoretical operation of an object, in which not the object of interest to us is directly investigated, but an auxiliary system is used - a quasi-object, which is in a certain objective correspondence with the object being cognized, capable of replacing it with certain stages of study and giving information about the modeled object during its study.

In pedagogy, modeling issues appeared in the early 70s of the past and are covered in the works of S.I. Arkhangelsky, A.F. Zotova, Yu.A. Konarzhevsky, NV Kuzmina and others. In pedagogical science in recent years, the method of modeling has been widely used, the rationale for which is given in the works of V.G. Afanasyeva, V.A. Venikova, B.A. Glinsky, I.B. Novik, V.A. Shtoff and others.

Modeling allows you to penetrate deeper into the essence of the research object. The main advantage of modeling is the integrity of the presentation of information. A feature of modeling is that it is a method of indirect cognition using substitute objects.

Based on this, three elements are involved in the modeling process: the subject (researcher), the object of research and the model, which is the link between the cognizing subject and the cognized object. The main concept of the modeling method is a model, which is understood as a mentally imagined or materially realized system, which, by displaying or reproducing an object of research, is able to replace it so that its study provides new information about this object. The term "model" is widely used

in science today and sometimes refers to any knowledge and understanding of the world, although it is considered by scientists in different ways [141].

V.V. Davydov characterizes the model as a form of scientific abstraction, in which the selected essential relations of the object are fixed in the visually perceived and represented connections and relations of material and sign elements. This is a kind of unity of the individual and the general, in which the moments of a general, significant nature are highlighted.

A scientific model is a mentally presented or materially realized system that adequately reflects the subject of research and is able to replace it in such a way that the study of the model allows one to obtain new information about this object.

There are various classifications of models in the scientific literature. The model we have developed for the development of a student of a technical university for the formation of a professional image belongs to the group of models of the structural-functional type. This model is dynamic and open. According to this type of modeling, an object is considered as an integral system, which in the course of analysis is divided into composite subsystems, components and elements, the central element of which is the element of "function".

According to the stated goal of the study, the object of modeling is the formation of a professional image of a student of a technical university, and the subject is the development of a student's readiness of a technical university to form a professional image in a higher educational institution.

As part of our research, we distinguish three stages of modeling: the preparatory stage, the main stage (the stage of model presentation) and the corrective stage (the stage of checking its quality). The first stage is associated with the definition of the goal, object, methods and means of the process under consideration. The second stage involves the development and presentation of a model, as a result of the functioning of which a student of a technical university should form a professional image in the process of professional training. The third stage is experimental verification of the model and assessment of its effectiveness.

Before we start modeling the process of developing the readiness of students of a technical university to form a professional image, we will briefly consider the general characteristics of a person's readiness for a certain activity [116].

In dictionaries and reference books, the term "readiness" is interpreted as consent, a desire to do something and expresses completeness, the final result Explanatory dictionary of S.I. Ozhegova characterizes readiness as "a state in which everything is done, everything is ready for something."

In the general theoretical aspect, "readiness" is understood as a fundamental condition for the successful implementation of any activity. Willingness to perform a particular type of activity is considered as a condition for the successful performance of an activity, an essential sign of attitude, suitability for activity, a regulator of activity, the presence of certain abilities, as a complex a dynamic system, including the intellectual, motivational and volitional sides of the human psyche in their correlation with external conditions and future tasks, as a complex personal education, which includes a set of knowledge, abilities and skills, as well as professionally significant qualities.

In the psychological and pedagogical literature, readiness is considered in the context of various approaches. Today, modern psychology identifies two most important directions in understanding readiness: personal (V.A. Krutetsky, M.I. Dyachenko, V.A. Gasparyan, etc.) and functional. Proponents of the first approach understand the concept of "readiness" as a certain mental state and consider it as a set of personal qualities of a student, ensuring the performance of functions that are adequate to the needs of the corresponding activity.

Representatives of the functional approach consider readiness in connection with mental functions, the formation of which is necessary to achieve high performance results. This approach involves the study of readiness as a certain functional state, as a psychological condition for the success of the performance of an activity, selective activity, which tunes the organism of the personality as a whole to future activity. The functional approach considers readiness as a psychological attitude that functions against the background of the general activity of the organism, as a state that precedes behavior; as socially fixed attitudes that characterize the social behavior of an individual [109].

In our study, to analyze the readiness to form a professional image of a student of a technical university, we rely on the principles of the systemic, acmeological and reflexive approaches and interpret it as follows.

The readiness of a student of a technical university to form a professional image is his integrative quality, which he needs to create a certain image of himself as a professional in the process of professional interaction by purposefully modeling his appearance, communication models and demeanor based on the orientation of the future specialist to professional values and requirements to professional activity.

The image in our study is considered as an image formed in the mass consciousness that is created in the eyes of other people in the process of interaction and interpersonal communication with them. By the professional image of a student of a technical university, we mean the emotionally colored image of a technical specialist that has developed in the mass consciousness, which includes a visual image, natural, personal and professional qualities necessary in the profession. This is an image chosen in accordance with the skills and characteristics necessary for a particular technical profession [28].

Further, in our study, the components of the studied readiness and their content will be highlighted and considered. The meaningful plan of the readiness structure, according to the systematic approach, includes cognitive, motivational and activity components. Adhering to the principles of the systematic approach, in our study we identified the following components of the readiness of a student of a technical university to form a professional image: cognitive, motivational-value, operational, personal-professional and reflexive components, each of which performs its specific functions.

Table 2

Criteria and indicators of the level of readiness of a student of a technical university in the formation of a professional image

Criteria	Indicators
1. Informative	<ul style="list-style-type: none"> - mastering the basic concepts of the essence of the image, - the presence of ideas about the main components of the image, - knowledge about the techniques and methods of forming a professional image, - knowledge about the means, structure and functions of the professional image
2. Motivational	<ul style="list-style-type: none"> - motives prompting the formation of a professional image, - value attitudes towards professional activity, - cognitive interest in image formation
3. Operational	<ul style="list-style-type: none"> - skills and abilities in the field of forming a professional image, - communicative competence, - skills in the implementation of theoretical knowledge in practice
4. Personal	<ul style="list-style-type: none"> - empathy, - tolerance, - flexibility in behavior, - emotional restraint and stress resistance
5. Reflective	<ul style="list-style-type: none"> - self-observation skills, - skills of introspection, - skills of self-assessment of behavior and emotional behavior, - self-control skills

The cognitive component of readiness to form an image is associated with informational, orienting functions and with equipping students of a technical university with a system of basic knowledge about the essence of the image, about the techniques and methods of forming an image, about the means, structure and functions of a professional image.

The main functions of the motivational-value component are value-semantic and stimulating. This component of readiness is represented by a set of motives that induce the formation of a professional image, interests and value orientations towards the subject under study [67].

The operational component integrates a system of skills for the formation of a professional image. The component is aimed at the implementation of theoretical knowledge in practice and performs a presentation function in the process of forming a professional image.

Personal and professional is associated with the developmental function, reflects the presence of personal characteristics and qualities necessary for the development of readiness to form a professional image (empathy, tolerance, emotional restraint, etc.).

The reflexive component of readiness includes information about the independent educational and cognitive activity of students, the content of which is self-observation, introspection, self-assessment, self-control in the formation of one's own image, thereby performing a reflexive function, i.e. allows the student to reflect (be aware, understand) in relation to his future profession.

1.2. Students' readiness modeling for image making

Let's move on to describing the content of the model for the development of a student's readiness to form a professional image. Most of the authors distinguish target, content, organizational-activity and management components in the structure of models.

Adhering to this point of view, as the main components of the model we are considering, we single out the target component, the content-normative, organizational-methodological and performance-evaluative components [39].

In the target component, we consider such components as: social order, goal and tasks, the solution of which ensures the achievement of the goal. According to the principle of systems analysis, building a model begins with identifying and formulating its purpose. The purpose of this model is to develop the readiness of a student of a technical university to form a professional image. When characterizing the target component, it should be noted that society needs to train specialists who meet all the requirements of this professional activity. In modern conditions of teaching students of a technical university, they are required to have a certain set of professional qualities in order to create a successful professional activity. The social order is reflected in various regulatory documents of enterprises and technical organizations, such as:

- regulations on a young technical specialist;
- regulations on the procedure for attestation of management,
- engineering and technical workers and other specialists of enterprises and organizations of industry, construction, agriculture, transport and communications;
- the concept of advanced development of human resources;
- the main principles of the technical policy by industry; job descriptions.

Requirements for a technician in accordance with regulatory documents are discussed in Table 3.

Requirements for a technician

Requirements	Characteristics
- should be able to	analyze technological processes, evaluate the results of work at each stage, adapt to the conditions of a rapidly changing world
- must implement	planning and analyzing the results of professional activity
- should correct	their activities to achieve the best result
- should form	a stable system of emotional-value attitude towards the world, towards people
- consider oneself as a member of society	become capable of creatively realizing oneself in professional activities
- should have	high mental abilities, have an inquiring mind,
- it should be	reasonable, thoughtful analyst, an experimenter; emotionally stable, resistant to stress, sustained and calm.

Thus, the social order of this work is the training of professionals with all the necessary knowledge, skills and abilities in this field of activity that meet the needs of modern society.

To achieve this goal, we have identified the following tasks: the formation of a system of knowledge about the professional image of a student of a technical university. To form his image, a student of a technical university needs knowledge about this process, about the ways and methods of its formation. A student of a technical university must clearly understand what is meant and considered by the term "professional image" [142].

The next task is to develop motivational and value orientations, personal qualities of a student of a technical university as the basis of a professional image. And the last one is the development of skills and abilities for the formation of a professional image. The formed professional image implies the presence of the above qualities, which is why the tasks were formulated in this way.

The content-normative component of the developed by us model of the development of a student of a technical university for the formation of a professional image is represented by the following components: content elements and principles in the implementation of the process under study. The content elements of the developed model are the following programs. Within the framework of such disciplines as "Foreign language", "Business foreign language", "Scientific speech (rhetoric)", "Creative self-development of the personality of a professional", "Foreign language in professional activities" directions, where such concepts as "image" and "professional image" are revealed. Knowledge about the structural components of the image is given, its typology and functions are considered, the professional image is the most important construct in the value system of a future technical specialist.

The system of value orientations, in turn, is the most important characteristic of the personality of the subject, the prototype of the image. Discussions in the native and foreign languages on this topic give the student an opportunity not only to develop the

ability to reason logically, competently, clearly, and reasonably express their thoughts and actively perceive educational information, highlighting the main thing, but also to assess the degree of importance of having a professional image. In the course of such classes, students form a student's value attitude to their professional image [108].

Discussion as a way of consistently solving communicative problems makes a significant contribution to enhancing the mental activity of students and requires the manifestation of many qualities of communicants, especially when working with information. Practical exercises, in particular the practice of oral speech, are used to improve the communication skills of students of a technical university during a free exchange of opinions. During classes, students study the proposed material on the topic, after which students have the opportunity to freely express themselves on the problems that interest them. Practical lessons are focused on the practical application of theoretical knowledge by students of a technical university. Classes form the communicative ability of students to correctly formulate and ask questions. In the curriculum, a large number of hours are devoted to students' independent work.

Since within the framework of this discipline, the teacher has the opportunity to study together with the students only some theoretical issues of the process under study, we have developed a program for independent work of students of a technical university to master the methods and means of autodidactics of professional image design, aimed at developing the readiness of a student of a technical university to form professional image, which will provide the student of a technical university with the necessary skills and abilities to form a professional image, which in turn will lead to the development of a steady interest in the independent process of self-development of his personality [136].

In our opinion, mastering the teaching methods and means of autodidactics of professional image design when implementing a program for independent work, will enable the student to understand himself, assess his needs and gradually bring his individual system of attitudes into line with the main generally accepted values and enter it into the professional matrix. values., the implementation of which is aimed at the formation of knowledge about the techniques and methods of image formation. This program is focused on the independent work of students, using research and diagnostic methods. They are represented by a combination of methods such as: testing, questioning, polling, conversation, comparison, analysis, interpretation, forecasting, etc. This program is described in more detail in the organizational and methodological component.

The last element of the content-normative component of readiness is reflexive techniques for self-control and correction of the professional image forecast of a student of a technical university. These techniques imply a work plan with your image. Using such techniques, students can independently work on their image: carry out diagnostics, highlight mistakes made in the formation of the image, outline an action plan for their correction and development of skills in the formation of their professional image.

This program is more focused on the independent work of students, using research and diagnostic methods. They are represented by a set of methods such as: testing, questioning, polling, conversation, comparison, analysis, interpretation,

forecasting, etc. The use of these methods and tools will allow us to analyze the state of development of the student's readiness to form a professional image.

Let's move on to justifying the principles we have chosen. Let's give them a description [107].

According to the principle of development, acmeology takes into account the ratio of the actual and potential in the development of the process under study. It is aimed at revealing the hidden and unrealized personality traits.

The principle of determinism is associated with the requirement for a student of a technical university to independently determine and develop the degree of his social maturity, the degree of his competence, professionalism and the degree of independence, which will give him the opportunity to find his place and role in society.

The principle of life means such a requirement of the acmeological approach, which is associated with the construction of special life supports, life relationships and positions of a student of a technical university. The professional experience acquired by the student in professional training is one of the components of his life maturity and wisdom. The formed position of a student of a technical university allows him to understand the place, role and meaning of the purpose of his professional image.

The principle of feedback is that in the process of group interaction, a student, expressing himself, should not only receive the results of objectification in the process of professional training, but also perceive himself in a new quality: as a professional with an appropriate image.

The principle of reflection implies the presence of a conscious behavior of a student of a technical university in the formation of his professional image.

The organizational and methodological component of the model is represented by a complex of pedagogical conditions for the development of a technical student's readiness to form a professional image, stages, methods, means and forms of research used.

The introduction of the first condition "development of the student's focus on the analysis and awareness of the existing image and personal potential for building a professional image" is justified by the fact that without understanding the characteristics of his personality and future profession, it is impossible to successfully build his professional image [140].

The intensification of the analysis of the present image and the need to develop adequate ideas of students about professionally important qualities and features of future professional activity, which significantly affect the improvement of the educational activity of a student of a technical university, reflect the readiness to work in the specialty, which is reflected in the emerging image of the future professional.

Stimulating students to realize themselves in a professional perspective, contributes to the formation of a professional image, expands the boundaries of the personal potential of a student of a technical university. A student of a technical university must understand what and why he will do. What he will use for this, what means and methods, what principles he will be guided by in his work as a professional.

Highlighting the second pedagogical condition "mastering the teaching methods and means of professional image design in the implementation of an autodidactic program for independent work", we were guided by the merits and advantages of

independent work as a method of active learning aimed at developing knowledge, skills, skills and social attitudes necessary in our case, to develop the readiness of a student of a technical university to form a professional image.

The implementation of this pedagogical condition is aimed at developing a student's stable interest in the image-design process and the formation of the necessary skills, skills, and competencies for this. In our opinion, mastering the teaching aids of autodidactics in the implementation of the program of independent work, in our opinion, enables the student of a technical university in the process of independent studies to understand himself as a person and a professional, to assess his needs and capabilities, to bring his individual system of attitudes in line with values, and then her into a personal and professional image and the process of self-development [27].

The main mechanism for the implementation of the program: overcoming the student's inertia when entering a new level. We believe that the implementation of this program will give the student the opportunity to independently form an idea of the essence of a professional image, get acquainted with the structure and types of image, determine which image of oneself as a professional is desirable not only for the student's personality, but also for his professional environment, and understand the mechanisms of image design , master the methods and means of this process.

In the implementation of the third condition “students mastering reflexive techniques for self-control and correction of professional image forecast”, we built the work as follows. To develop the necessary skills and abilities, we used exercises aimed at self-awareness and receiving feedback in the formation of the professional image of a student of a technical university. In this case, students evaluate, using diagnostic methods, their skills, abilities, professional qualities and image in general. After that, students perform tasks that we have classified as follows [106].

We invite students to complete subject-cognitive, personally-meaningful and design tasks. As a result of completing subject-cognitive tasks, students understand the features of the professional image of a technical specialist by compiling a professiogram of the future profession and highlighting the main qualities and personality traits of a professional. In the process of personally significant tasks, students, according to the results of subject-cognitive tasks, from the set of qualities of a technical specialist established by them, note those that they themselves possess. This once again gives them the opportunity to realize and see their image at the moment.

Design assignments are final, since the work of students is aimed at completing their image, by drawing up a plan for the development of the necessary (missing, as it turned out earlier) professional qualities. We believe that reflexive teaching methods are essential for effective awareness and acceptance of oneself as a professional. These methods are based on a deep, high-quality, deliberate study of educational material.

In the implementation of this condition, game methods are used, in the process of which a lot of time is devoted to reflection, i.e., for example, understanding and controlling one's behavior, awareness and development of the ability to be aware of what is happening. In our opinion, reflection is one of the basic components of the readiness of a student of a technical university to form his professional image.

The productive-evaluative component of the model is represented by the result of modeling, criteria and indicators of readiness to form a professional image and levels of readiness.

Based on the identified indicators, taking into account the levels of educational activity identified by scientists and on the basis of the analysis of the experimental data we obtained, we distinguish three levels of development of a student of a technical university for the formation of a professional image: reproductive, adaptive and professional.

Table 4

Indicators of levels of readiness for the formation of a professional image

Levels	Indicators
1. Reproductive level	<p>Formation of an image by a model at the level of repetition or imitation.</p> <p>Lack of completeness of knowledge about the essence of professional image.</p> <p>Lack of knowledge about the structural components of the professional image, techniques and methods of its formation.</p> <p>Insufficient formation of conscious motives and attitudes towards the formation of their own image.</p> <p>Lack of awareness of the objective need to assimilate knowledge about the professional image.</p>
2. Adaptive level	<p>The presence of a certain stock of scientific knowledge and the foundations of the studied material.</p> <p>Lack of completeness of knowledge about the means, structure and functions of the professional image.</p> <p>Awareness of motives and attitudes towards the formation of their own image.</p> <p>Awareness of the essence and significance of the formation of a professional image.</p> <p>Ability to highlight key points in the material being studied.</p> <p>The student has sufficiently developed communication skills and abilities.</p>
3. Creative level	<p>Systematic knowledge of the basics of the studied material.</p> <p>Correct interpretation of the concept of "image" and "professional image".</p> <p>Possession of full knowledge of the techniques and methods of image formation.</p> <p>Awareness of the objective need to assimilate knowledge about the professional image.</p> <p>Possession of theoretical knowledge in the field of self-presentation, their successful application in practice.</p> <p>Fluency in basic skills in the formation of a professional image.</p>

Let's characterize these levels. The reproductive level of readiness of a student of a technical university to form a professional image is a possible acceptable level of a student, which allows him to form his image according to a model, using an already existing image. A student of a technical university is practically unaware of his knowledge of the means, structure and functions of the professional image. The reproductive level of the formation of the image testifies to the insufficient formation of the student's conscious motives and attitudes towards the formation of his own image [92].

The adaptive level of readiness of students of a technical university to form a professional image is already a higher level in comparison with the previous one. The student has a certain stock of scientific knowledge of the basics of the studied material. The student has some idea of the techniques and methods of image formation. This level of image formation speaks about the ability of the future specialist to realize and evaluate his appearance at the moment, to organize his actions in the formation of the image, to choose a suitable, already existing image. The adaptive level is distinguished by the students' awareness of the essence and importance of the formation of a professional image [145].

The professional level of readiness to form the image of a student of a technical university is characterized by the consistency of his knowledge of the basics of the studied material. The student correctly interprets the concepts of "image" and "professional image". He has a complete knowledge of the techniques and methods of image formation. In the process of forming his professional image, the student is guided by certain values and conscious attitudes towards the formation of a professional image. A student of a technical university is fluent in the skills of forming his professional image, is able to accurately select the necessary methods and means for this.

Under the result of our research, we consider the transition of students to a higher, in our case - professional, level of development of readiness to form a professional image.

SECTION 2. CULTURAL COMPETENCE DEVELOPMENT OF UNIVERSITY STUDENTS IN FOREIGN LANGUAGE STUDIES

2.1. Students' cultural competence development in higher education as a subject of theoretical research

The socio-economic transformations taking place in the country at the present stage are inextricably linked with the formation of a new educational paradigm, where cultural and humanistic values are the fundamental principles, where rationalism is replaced by cultural education. The formation of a personality culture in the context of modern reality is one of the social problems.

The problems of culture as a fundamental human form of activity are in the center of attention of the world community. Consequently, the importance of the humanities is growing, which, in turn, brings to the fore the problems of education, its content, methods and principles of organization. These include the problem of culturological competence of students. When forming a culturological model of education, the content of education begins to relate to all the meanings and meanings of culture at the level of its modern understanding.

We consider culture as a result of the historical development of society, as a special reality that students can discover, cognize and study, reveal its mechanisms and laws. Moreover, this process of cognition is necessary to increase the self-awareness of a future specialist in society, for a deeper understanding: what a person is, how a person is assessed in the modern world, how do some cultures differ from other cultures, what are the special meanings of art, science, religion, oral and written word. In the culturological paradigm of education, the spiritual world of a person in its totality is investigated, the place of the individual in socio-cultural processes is examined, spiritual culture is analyzed as a complex process of creating and mastering a cultural reality by a person. Such an educational model is aimed at discovering the mechanisms of human cultural improvement, real and concrete ways to achieve this goal.

The problem of culture from different positions was illuminated in their works by thinkers of all stages of historical development. I. Kant considered the "categorical imperative" - the universal moral law of cultural development. G. Hegel considered spiritual culture a step in the development of the absolute spirit. Russian philosophers V.S.Soloviev, N.A. Berdyaev, A.F. Losev, P.A. Florensky considered the issues of culture from religious-philosophical and idealistic positions. The approaches and theories of Western scientists are of great interest for study: V. Bund, Z. Freud, C. G. Jung, K. Horney, A. Bergson, A. Toynbee, O. Spengler, F. Grebner, L. Frobenius, R. Arag.

In methodological and theoretical terms, cultural issues were considered in the works of domestic authors: N.V. Goncharenko, P.S. Gurevich, N.S. Zlobin, S.N. Ikonnikova, E.V. Ilyenkov, E.S. Markaryan, V. M.Mezhuev, T.I.Oizerman, N.S.Kagan, V.S.Bibler and other [139].

One of the problems of modern education boils down to the multiple splitting of a single worldview and worldview. Differentiation of cultural spheres, separation

into separate fields of science, art, religion led to the emergence of many separate disciplines, directions, professions, special languages, social cells. If antiquity by knowledge meant the understanding of the "nature of things", without dividing "things" of natural and cultural origin, without opposing man and nature, science and art, faith and knowledge, then the modern world with the dominant idea of progress has abolished the idea of a single knowledge and divided knowledge into natural sciences and humanities. Education began to be understood not as the acquisition of universal knowledge, but as information and skills that form the basis of one of the many disciplines. In the studies of M.A. Danilov, B.P. Esipov, I.D. Zverev, M.N. Skatkin, intersubject connections act as a means of unity of the subject learning system [109].

Giving general education a systemic character, intersubject connections generalize knowledge and make the student's worldview and his personality integral. All the wealth and diversity of knowledge about nature, culture, society, man, available to mankind in the 21st century, cannot be put into curricula drawn up according to the above principle. Natural-scientific, socio-humanitarian and artistic-aesthetic knowledge necessary and sufficient for building the integrity of the picture of the world must be built into subject blocks that form a dynamic integrity.

Today we are witnessing the transformation of technogenic civilization, when the basis of the model of human existence begins to form the planetary principles of thinking, focused on interconnected policies in the field of culture, education, science and communication in order to ensure a balance between progress, intellectual development and moral improvement of mankind. At this stage, a more perfect culturological system of relationships is being formed, which makes it possible to use all the diverse experience of the world community. The new historical reality also puts forward a new approach to cultural communication - the exchange of spiritual values within certain frameworks and boundaries. Cultural ties between states and peoples have become extremely relevant. Their development has reached such scales that make it possible to recognize that the cultural communication of peoples has become an integral part of the life of the world community. Concepts of foreign researchers U. F. Mackey, F. N. Kummast, M. Shannon, K. A. Tail, G. Onk and the work of domestic scientists V. V. Safonova, E. I. Passov, A. A. Leontyev, E.M. Vereshchagin, V.G. Kostomarova prove that language is not only a means of communication, but also a means of introducing people to the cultural values of other peoples, a means of achieving knowledge and understanding of cultures[67].

Cultural communication is inextricably linked with culturological competence, the meaning of which lies in the creative assimilation and comprehension of everything valuable both in the culture of one's own people and in other cultures.

The analysis of scientific literature on the problem under study, the study of the level of formation of culturological competence of students showed that only an insignificant part of students owns a high level of culturological competence. Others are characterized by a low and medium level of this competence. Consequently, it is necessary to organize special work on the formation of cultural competence in the learning process, and specifically in the process of learning a foreign language in higher education.

The study of any problem related to the pedagogical process requires a detailed and thorough analysis of everything that has been done both in theory and in practice. The history of the school, according to D. Andreev, testifies to the fact that a change in the educational paradigm occurs at the time of epoch-making sociocultural shifts, stimulating and defining the formation of new qualities of social consciousness and practice, a new type of culture, scientific thinking and principles of management. At the same time, the intensity of sociocultural changes directly depends on how mobile and capable of reforming the education system in accordance with the changing ideas of the individual about education [139].

Each epoch carries its own model of the relationship between man and education.

Antiquity, with its ideal of harmony, tries to achieve it by creating an image of an integral closed Space, and education is nothing more than the formation of a harmoniously integral person in this ordered Space.

The Middle Ages came to the connection between man and education through the idea of an almighty and all meaningful God. The world breaks up into material and spiritual spheres, existing according to their separate laws, and education appears in the form of an "earthly school" and a "heavenly school".

Especially instructive for us is the situation of the Age of Enlightenment, when education is presented as a movement from the "darkness of ignorance" to the light of truth, an educated person is knowledgeable and ennobled by knowledge.

The 20th century and the beginning of the 21st century change the situation radically. The ideal of a closed cultural space commensurate with a person is crumbling. A person comes face to face with the uncertainty, chaos, and hostility of the world. "Knowledge" all the time does not help. A way out in a painful search was found; two educational programs appeared. According to one, the school should saturate the growing person with information about the world around him, on the other - to form his "inner world", discover the wealth of realities and teach the student's senses to absorb and experience this reality.

Today, a transition is being made from the reproductive model of education, which works for the reproduction and stability of existing social relations, to a productive, humanistic, culture-oriented school. The difference between the new educational paradigm and the educational one is in a fundamentally different dominant of content, in the understanding of a person as being in the process of becoming an integral being, where the goal of the school is to "nurture" a person capable of cultural creation, productive dialogue with nature and society[26].

The cultural-creative paradigm proceeds from the idea that the educational system is not only educational, but also reflects the space of culture, responding to its content and forms of its main substantive and structural parameters.

Under the conditions of such an educational paradigm, the very type of socialization of the individual is changing: the necessary measure of its freedom is achieved within the framework of specific sociocultural circumstances, real conditions are created for the humanization of social consciousness and practice, the formation of a new type of cultural and natural economic relations.

In other words, education forms the prerequisites for the necessary transition from a “culture of usefulness” to a “culture of dignity”.

This pedagogical research primarily covers the content component in the field of culturological education, directly language education, since, without updating the content of higher education, revising curricula, without integrating between areas of knowledge, today it is impossible to humanize and humanize educational process, to form the humanistic worldview of students. Humanistic thinking refers to both the intellectual and spiritual aspects of personality development.

In scientific works related to the issues of humanitarization of education, two directions for solving this problem have been identified: the first way was associated with the introduction of special humanitarian disciplines into the curriculum; the second direction consisted in changing the very approach to teaching disciplines and was designated as a "cultural approach". Many scientists have spoken about this approach. In particular, V.A. Slastenin put forward the thesis about the importance of a culturological approach to the formation of the entire content of education in general, since for him humanitarian culture “is an ordered set of universal ideas, value orientations and personality traits, universal methods of cognition and the humanistic technology of professional activity” [92].

But in essence, the solution to all of the above problems related to humanitarization is reduced to the pedagogical problem of the formation of cultural competence.

To reveal the content of the concept of "cultural competence", it is required to consider its two components: "competence" and "cultural".

Competence (translated from Latin competence - the right to judge; competere - fit, fit) is interpreted as:

a) a range of issues, phenomena in which a given person has authority, knowledge, experience;

b) the terms of reference of any body or official.

The Linguistic Encyclopedic Dictionary gives the following definitions: "a range of issues in which someone is well aware." The Philosophical Encyclopedic Dictionary speaks of "having sufficient knowledge about the subject." In immunology and embryology, the concept of "competence" is disclosed as "the ability to immunity."

The very definition of “competence” already contains the duality of this concept, which acts, on the one hand, as the “competence” of the subject, and on the other, as his awareness in a certain range of issues. It reflects both the quantity and quality of knowledge and skills of a person in a certain area of activity. For us, competence is important from the point of view of an individual's ability not only to navigate well in a certain world, to do something effectively, autonomously and creatively, but also to adequately respond to the emergence of various extraordinary situations in the process of activity [7].

Another component of the concept of "culturological competence" is culturological, a derivative of the word from "cultural studies".

Culturology is a dynamically developing science about the most general laws of the development of culture as a system with a complex internal structure that is in constant development and interconnection with other systems and society as a whole.

Born by new intellectual outlooks on the world, an increasing understanding of the value and significance of different cultures, their contacts with each other, culturology has taken a significant place in social science today, being a valuable intellectual contribution to human knowledge.

Culturology reveals many regularities that were previously unknown to science, for it contains knowledge enriched by culture, opens the way to information containing many precious spiritual riches. Its main leitmotif is in the theoretical disclosure and justification of the multifaceted processes of spiritual life. It can be considered a "theoretical analogue of living culture." It has every chance of becoming a basic fundamental scientific discipline. If we understand by philosophy "an explanation of life, then cultural studies is an explanation of culture." She demonstrates the ability to look at her from a rational, analytical standpoint. The subject of cultural studies is culture as an integral system: its definition and purpose, its origin, typology, relationship with nature, society and civilization. The scientific meaning of this science lies in the fact that it examines culture in its substantive depth and complexity, shows the richness of its internal content, highlights its levels, types, forms.

The focus of cultural studies is the plurality and diversity of cultures, their uniqueness and originality, originality and diversity. As a first approximation, we can define culturology as the science of the most general laws of the development of culture as a creative process for the creation, preservation and transmission of universal values; a science that studies the structure and characteristics of spiritual production, functioning and development of spiritual values.

Culturology is gaining leading importance for improving the system of modern education, as it translates cultural and especially moral values [108].

Based on the foregoing, we understand by "cultural competence" the formed personality quality, which allows the subject:

- a) feel like an object of the cultural and historical process;
- b) be well educated, have knowledge in various fields of science and art;
- c) understand the laws of the development of culture as a process for the creation, preservation and transmission of universal human values;
- d) understand the traditions, realities, customs, spiritual values not only of their own people, but also of other nations;
- e) be able to communicate in the modern world in terms of cultural components and images of different peoples.

A historiographic analysis of literary sources on the problem we are studying has shown that there are several approaches to the study of culture that have developed in modern science in various fields of knowledge.

In all textbooks and dictionaries, the concept of "culture" is traditionally related to the word "processing, cultivation", moreover, not only the soil, as it was initially assumed, even in ancient philosophy, but also the person himself. There are other versions of the origin of the word "culture": it is assumed that it arose from the word "cult". Gradually, this concept began to acquire a symbolic semantic connotation of

reverence and worship. The centuries-old history of mankind, its spiritual development convincingly prove that it was culture that was the guiding thread in the labyrinths of history. Where the blossoming oases of civilization were born, a unique culture certainly arose. And it is no coincidence that the largest empires collapsed precisely because of cultural crises.

Significant works in the field of philosophy on this issue belong to E.A. Baller, L.N. Kogan, V.S. Solovyov, A.Shveitzer and others, in the field of culturology - V.S.Bibler, V.E. Davidovich, E.S. Markaryan and others, in the field of pedagogy - N.V. Kuzmina, V.A.Slastenin, A.I.Sherbakov and others, in the field of psychology - B.G. Ananiev. B.F. Lomov, A.V. Petrovsky and others [27].

Analyzing the problem of the formation of culture, we are forced to turn to the sources of the theory of culture, to works that illuminate it as a phenomenon of social life. The first researcher to attempt a systematic substantiation of the general theory of culture was the famous American cultural anthropologist Leslie White (1900-1975). He called his theory culturology, and it was then that the term became widespread. The term "cultural studies", according to L. White, should express the relationship between the human body, on the one hand, and the extrasomatic tradition (culture), on the other (188). Paying attention to cultural development as a special process comparable to the normal maturation of an individual, philosophers considered various influences associated with the origin of cultural development and its course (N. Berdyaev, I. G. Gerder, Z. Freud, etc.). Philosophers of our time (D.Andreev, K.E. Razlogov, A.V. Prokhorov, E.V. Sokolov, etc.), continuing the traditions of their predecessors, investigate the problems of spiritual and material culture, supplement and expand the definition the term itself, summarizing the cases of everyday and scientific usage.

So, for example, in the study of E.V. Sokolov on culture and society, it is argued that spiritual culture is not a separate, self-existing part of culture, because it does not exist at all outside of spiritual life, apart from the conscious activity of people.

Many philosophical studies in the field of culture are devoted to certain aspects of culture. D.I.Prokhorov, K.E. Razlogov, V.D. Ruzin and others in their works trace the development of culture from its original type - the culture of personal contact - through books, television culture, video culture and their role in modern society to the youngest - the screen culture or the culture of the computer page. The variety of positions on cultural issues is so great that the very classification of interpretations of the concept of culture becomes an independent and very difficult task. The need for a systematic study of culture is emphasized both by specialists in the field of cultural history (M.P. Kim, B.I. Krasnobaev, etc.), and by philosophers who develop its general theory (M.S. Kagan, E.S. Markarian and others). As L.N. Kogan notes, a deep philosophical analysis of the category of culture in Russian literature began relatively recently, from the mid-60s, when an approach was proposed, according to which culture was considered as a combination of material and spiritual values, created by mankind (A.A. Zvorykin, G.P. Frantsev and others).

At the same time, culture was viewed as an expression of various aspects and spheres of public life. Later, from the bosom of traditional positions, by focusing on certain aspects of them, various approaches to culture began to emerge, which took

shape in two main concepts. One of them is the interpretation of culture as a creative activity. The second interprets culture as a way ("technology") of activity. At the same time, the emphasis is on the active side of human activity.

Moreover, this emphasis shifted, and in fact it was mainly about one of its varieties - creative activity, although the last category was interpreted far from unambiguously. Creativity is an essential, but not the only characteristic of culture. "Any activity of society," notes EV Sokolov, "practical and theoretical, material and spiritual, along with the creative aspect, includes the aspect of functioning and the aspect of assimilation of culture". In the philosophical literature, a serious attempt has been made to reveal the specifics of culture, using a functional approach and defining it as a way of human activity (V.E. Davidovich, Yu.A. Zhdanov, M.S. Kagan, E.S. Markaryan, etc.).

Within the framework of this approach, culture exists and develops as the most important way of functioning of society, as the main form of the implementation of specific human activities, the inclusion of people and their interaction with the outside world and their realization of their needs, interests and goals. From our point of view, with an active approach, attention is, as it were, transferred from the essence of the process to its mechanism. We believe that AF Losev reveals the essence of the phenomenon of culture more deeply: "Culture is the ultimate community of all the main layers of the historical process (economic, socio-political, practical-technical, scientific, artistic, moral, religious, national folk, household ...).

The type of culture is a system of mutual relations of all layers of the historical process of a given time and place. This system forms an indivisible integrity as a certain structure, which visually and sensually expresses its material and spiritual specifics, being the main method of explaining all layers of historical development - both in their theoretical opposition and in their consistent historical development.

In this interpretation, culture appears as a dynamic system with specific laws of motion. In addition, the value of this definition lies in the fact that it embodies the qualitative characteristic of culture. Other researchers also pointed to the "quality" of culture, noting that it is the realization of the essential forces of man. So, V.M. Mezhuiev considers culture as a measure, a degree of human development: "After all, only by culture can we judge who we are in this world, what are the boundaries and scales of our existence in it, what does it mean to be a human at all ". His opinion is shared by TI Oiserman: "... culture is what makes a person a person".

From our point of view, the humanistic-axiological approach to culture is the most valuable, since a person, creating culture, creates himself as a subject of the sociocultural process. So, for example, B. Pasternak understands culture as "a fruitful existence" and G.T. Florensky notes that "culture is an environment that grows and nourishes a personality". That is, culture is labor, and its acquisition is no less labor. In addition, she embodies the human spirit and is the keeper of universal human values. Thus, the phenomenon of culture is so complex that at this stage of its study, there are many approaches and interpretations that describe it in various aspects. The following conclusions are important for our study:

a) culture is not an independent social environment, but a cross-cutting characteristic of the entire social system, and in any social phenomenon there is its

specific cultural aspect; the essence of culture is manifested primarily in activity, and not in the totality of achievements and values accumulated by humanity in the process of historical development;

b) the main social function of culture is human creation, that is, the human personality is an absolute objective and subjective object of culture.

In connection with the objectives of our research, the analysis of the phenomenon of culture is associated with the concept of "cultural competence", that is, culture is considered as the basis for the formation of this competence. We consider this problem in our study within the framework of the value-activity approach. It allows us to make the subject of experimental study identifying the conditions for the formation of culturological competence in students, to formulate and test a hypothesis about the composition of activities leading to the formation of culturological competence. The value-based approach is the development of the main principles of the active theory of learning in relation to the problem of cultural competence of students to the level of the formed TM: they have a way of social orientation and the willingness to use it to regulate their attitude to behavioral (activity theory) and philosophical (value theory) approaches to studying our problem [34].

Heightened interest in value issues is the result of a deeper understanding of the nature of human cognition, its socio-cultural conditioning, and value. Penetration into the laws of cognition made it possible to discover the value component not only in various spheres of social life and culture, but also in the cognitive structures and worldview of a person. Hence the desire to clarify the socio-cultural status and specificity of the value component, the peculiarities of its interaction with the cognitive component of cognition, its role in the formation of objectively true knowledge about activity, including adequate sociological knowledge.

The value approach, according to P.V. Kopnin, "seeks both in the object itself and in its reflection in consciousness to focus on the human relationship, to evaluate everything from the point of view of the possibilities inherent in the object to satisfy the needs of people. He takes not knowledge in its pure form, but its embodiment in a material and spiritual culture capable of serving a person and his goals [36].

In psychological and pedagogical research, the value approach has been applied since the end of the 60s. There are four main options. They differ in the field of application, in the content and the method of experimental study of the problems of education, which the authors use to identify the mechanisms of assimilating social values and translating them into a personal plan. Currently, the value approach is used to study the process of formation of the scientific worldview and beliefs of students, the pedagogical aspect of certain problems of social psychology (A.I. Dontsov), socialization (D.V. Kiryakova), in order to systematically analyze the personality of the benka (NI Nepomnyashchaya), to study the assimilation of morality (LI Ruvinsky).

It is interesting to note that different variants of its application in psychological and pedagogical research arose independently, independently of each other. To date, a fairly wide range of experimental studies has been carried out within the framework of the value approach. We consider the ways and results of applying only one of the noted variants of the value approach, called by G.E. Zalessky value-active (9). For the

first time, he applied this approach when studying the conditions for the formation of a psychological mechanism in students for a scientific assessment of social phenomena. The peculiarity of assessment techniques, as it was established in a series of experiments he performed, is that they do not close on themselves, but serve to give students an appropriate attitude to socio-political phenomena and facts, to the assessment activity itself, to those knowledge and techniques. with which it is executed [32].

The construction of a method for the experimental study of the features of the evaluative attitude of students to the objects of cognitive activity, as well as the revealed possibility, through special training in the methods of scientific analysis of events and facts, to influence the formation of evaluative attitudes in them and served as the basis for the application of the value approach to the study of this problem.

The value-based approach to the problem of the formation of culturological competence in students is able to prove that for the formation of this competence, the organization of special activities is necessary, which would allow it to be considered as a value. For this it is necessary to consider the basic principles of the theory of activity. Activity is the basis of development. The concept of activity in a philosophical sense is human activity, which is a social form of the movement of matter, a way of existence and development of society and an individual person.

Any activity, as E.S. Markaryan writes, includes an end, a means, a process, a result. Activity is always conscious, it is emphasized in the philosophical dictionary. Recent studies, in particular, studies with the help of a suggestive methodology, indicate that in the process of activity, both conscious and unconscious components of the psyche can be widely used. K. Marx used the concept of "activity" to express the various attitudes of a person to the world, in the course of which his essence is formed, manifested and revealed, notes L.P. Buyeva. The study of pedagogical research has shown that the problem of activity, an active approach is reflected in the works of such scientists as B.G. Ananiev, L.P. Bueva, L.S. Vygotsky, I.S. Kon, M.S. Kagan, AN Leontiev, VN Myasishchev, KK Platonov, L.S. Rubinshtein, VN Tenishev, etc. At the end of the last century, VN Tenishev's book "Human Activity" was published. in our opinion, one of the first works of Russian philosophical thought. VN Tenishev included in the category of activities and properties of the organism, and the world around, and the history, and the way of life of the people, and relations between people, beliefs, knowledge, language, art, family, rapprochement of the sexes, education and training and a number of other functions. From our point of view, V.N. Tenishev correctly showed that activity is a way of existence and development of society and a person [106].

L.S. Vygotsky and S.L. Rubinshtein distinguish three main types of activity in ontogenesis: play, study, work (45; 134). This position was further developed by P. Ya. Galperin and N.F. Talyzina in the theory of the gradual formation of mental actions (46; 150). I.S. Kon, taking as a basis the classification of B.G. Ananyev - work, communication and cognition, considers these problems as sociocultural [50].

M.S. Kagan made a significant contribution to the study of the problem of human activity. His systematic analysis of human activity made it possible to identify such forms that are necessary for all pedagogical research, namely: cognitive, value-

orientational and communicative (67). A. N. Leontiev distinguishes two aspects in the activity: external and internal. At the same time, he notes the dependence of the formation of internal activity on the external plan and vice versa. "These mutual transitions form the most important movement of objective human activity. These transitions are possible because external and internal activities have a common structure" [31].

The cultural-creative school is focused on the formation - development of the personal world of the student by climbing from individual experience to the spiritual and practical experience of mankind (the principle of expanding ecumene) with the aim of educating a person of culture capable of self-determination and productive creative activity for the reproduction (creation) of cultural Wednesday. Unlike traditional educational institutions that fulfill a social order for a graduate, adapted to the ideological attitudes of the state, political group, to the needs of the market and production, the culture-creative school gives its graduate an understanding of the modern socio-cultural situation, forming the ability to adequately navigate in it, to act with dignity, making a conscious, free and responsible choice of one's life position and ways of self-realization. This is a fundamentally new concept of the content and structure of the educational process as a pedagogical way of understanding the world and domestic sociocultural space in its history and modernity.

The first position of the humanistic paradigm of education is the understanding of the student's personality as a bearer of a special cultural world (essentially different from the adult world), in which its own laws, values and subordination, its own language, meanings and symbols operate.

The second principled position of the new school is the understanding of the teacher as a carrier of pedagogical creativity. It is he who acts as the first subject of pedagogical practice, organizes the educational space of the school and develops in it himself, experiencing a sense of personal responsibility for the result of the work of the entire school, understands the place of his subject in achieving a common goal, consciously and freely chooses teaching methods, plans ascent pupil from ideas to concepts, to independent thinking and practice. In other words, we are talking about a change in the type of pedagogical thinking: from reproductive to productive, from performing to creative, from an attitude towards the transmission of knowledge to an independent, purposeful construction of an educational dialogue.

The third position of the new educational paradigm is the construction of the educational process in higher education as a model of the socio-cultural space where the formation of the personality takes place. The meaning of education is not in adaptation to society, but in the development of the ability to adequately understand it, critical assessment and conscious choice of the type of activity. It is in this orientation of education that the path to cultural, social life-creation lies [31].

This concept of the cultural school takes into account the productive ideas of V.S.Bibler - S.Yu. Kurganov ("school of dialogue of cultures"). This school is based on the ideas of MM Bakhtin "about culture as a dialogue"; ideas of "inner speech" LSVygotsky and the principles of the "philosophical logic of culture" VSBibler.

Let's consider some of the features of the organization of the content of training in the aspect of the studied paradigm.

1. Projection onto the entire learning process of the peculiarities of culture and thinking of eras: ancient thinking - eidetic (figurative); middle-age - communing thinking (part of it is thought of as belonging to the demiurge); new time - rationalistic thinking, reason - everything; modern era - relativism, lack of a unified picture of the world; the return of thinking to the original principles is characteristic.

2. Teaching is based on a cross-cutting dialogue between two main areas of the educational process: the speech element (and forms of organization) of speech and the historical sequence of the main forms of European (mainly) culture.

3. The sequence of classes corresponds to the sequence of the main historical cultures that replaced each other in European history - ancient, medieval, modern - how these cultures are reproduced in the problems of modern culture of the 21st century.

4. Learning in each educational cycle is based on an internal dialogue tied around the main points of surprise - the initial enigmas of being and thinking.

5. Teaching is not based on a textbook, but on the basis of indigenous, real texts of a given culture and texts that reproduce the thoughts of the main interlocutors of this culture. The results of the student's work, his communication with people of other cultures (ages) are realized in each educational cycle also in the form of author's student texts-works created in the internal dialogue ("ambivalence") of this culture and in intercultural dialogue ...

1. Communicative teaching of a foreign language culture (E.I. Passov), assumes that language not only acts as a means of communication, identification, socialization, but also a means of introducing the student to the cultural values of other peoples (116).

2. It is also important to note the fact that intercultural communication is not possible without certain cultural knowledge. The culturological orientation in the modern educational process is present not only in special courses, but also in classes in foreign languages. The culturological aspect in such classes is manifested when studying topics on regional studies, ecology, traditions in the countries of the target language, when reading original (authentic) texts, when holding events in a foreign language using national realities.

3. By the end of the 20th century, the concept of "planetary globalism" appears in the philosophy of education as one of the directions of updating the goals and content of education (F.N. Kumos, K.A. Tai, M. Shannon, G.Onk, V.V.Safonova). For general planetary globalism as a socio-pedagogical phenomenon, the following features are characteristic:

4. Focus on the relationship of culture, science, education and communication in order to ensure a balance between progress, intellectual development and moral improvement of mankind.

5. A global approach to the inclusion of an international aspect in all forms of education, involving the study of interdisciplinary topics that touch upon the global problems of humanity at the present stage of development and reveal the global interdependence between nations and peoples.

6. Interdisciplinary humanitarization of education for the purpose of value-orientational understanding of the experience of human civilization and the development of general planetary thinking.

7. Orientation towards the development of a culturally and spiritually rich personality as a prerequisite for the comprehensive development of society.

The "Europeanization" of the goals and content of education can be regarded as a special case of the manifestation of globalism in education within the framework of European civilization. They have a lot in common in terms of attitudes towards the multicultural education of young people. The emergence of "Europeanization" as a socio-pedagogical phenomenon was a logical consequence of the activities of the Council of Europe within the framework of the European Cultural Convention [36].

The "Europeanization" of the goals and content of educational systems means, according to V.V. Safonova, the following:

- a) an attitude towards preparing young people for life in a multilingual Europe with a rich cultural heritage;
- b) interdisciplinary integration in the formation of concepts of "European identity";
- c) acquaintance with the socio-cultural portrait of Europe;
- d) the combination of historical and cultural themes with cross-cultural accents in revealing the relationship between the planetary, common European and local elements in the development of civilization;
- e) the creation of didactic conditions for the individual to realize his belonging to the original European culture.

As noted in the works of M. Shennan (180), European educational programs should include a global aspect, with special attention paid to cultural studies. Speaking about the tasks of studying cultures at school, in our opinion, it is necessary:

- a) develop skills and abilities to distinguish different cultures from each other and appreciate their contribution to the development of humanity;
- b) teach understanding of the general and specific in cultures;
- c) stimulate the development of a positive attitude towards representatives of other cultures;
- d) develop cognitive and aesthetic skills through the use of geographical, historical, sociological information, fiction and works of art that clearly illustrate the achievements of other cultures.

2.2. Substantive features of university students' cultural competence development

The term "competence" is widely used nowadays when they speak or write about upbringing and learning.

We believe that competence is a general ability based on knowledge, experience, values, personality inclinations, which are acquired through training. Competence is not confined to either knowledge or skills separately.

In addition, one must distinguish between competence and skill. Skill is an action in a specific situation. This is a manifestation of competence or the ability of a more general preparedness for action. However, only skills are observable; competence, on the other hand, is a characteristic that can be derived from observing actions and skills.

Thus, skills are presented as competence in action. Competence is what gives rise to skill, action.

Competency can be seen as the ability to establish a connection between knowledge and a situation, or, more broadly, as the ability to find, discover a procedure (knowledge and action) suitable for a problem.

In any case, one should beware of overly cognitive, even instrumental, oversimplification of the concept of competence.

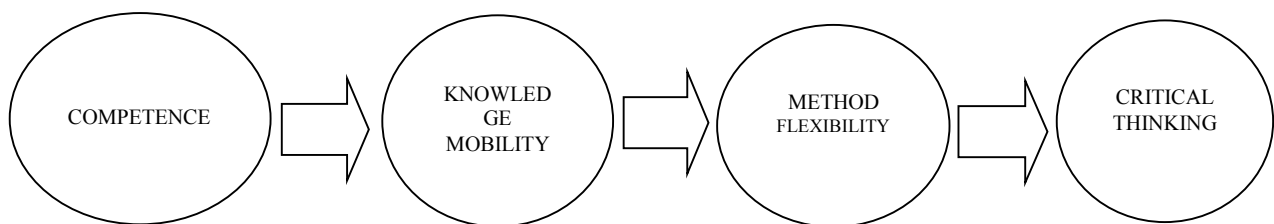
It should be noted that the term "competence" has a number of significant advantages:

1) in one word he expresses the meaning of the traditional triad of "knowledge, skills, skills" and serves as a link between its components. "Competence in a broad sense can be defined as in-depth knowledge of the subject or mastered skill "(162, p. 28);

2) competence is the ability to choose the most optimal among a variety of decisions, to reasonably refute false decisions, to question effective, but not effective decisions - in a word, to have critical thinking;

3) competence implies constant updating of knowledge, possession of new information for solving problems at a given time and in given conditions. In other words, by competence, following M. Choshanov, we mean the ability to actualize an activity (162);

4) competence includes both content (knowledge) and procedural (skill) components. In other words, a competent person should not only understand the essence of the problem, but also be able to solve it in practice, that is, have a method ("knowledge plus skill") of solution. Moreover, depending on the specific conditions for solving the problem, he can apply one or another method that is most suitable for these conditions. Method variability is the third important quality of competence, along with the mobility of knowledge and critical thinking. Let's represent the "formula of competence" in the form of scheme 1 (according to M.A. Choshanov).



This approach to the interpretation of the concept of competence differs from the existing concepts of competence in domestic and foreign literature.

Moving on to the analysis of the constituent elements of culturological competence, we, following M. Choshanov, distinguish the following categories of educational goals and types of questions and tasks.

According to the element of mobility, knowledge is mainly informational components: basic knowledge, memorization, recognition, reproduction, understanding, information search. This means that a student who owns mobile knowledge must first of all have well-formed basic knowledge and skills, memorize

and accurately reproduce educational information, highlight the main idea and understand the essence of the passed material, be able to clearly formulate definitions of concepts, rules, theorems, competently write down the basic formulas, and, finally, master the techniques of searching for educational and reference information and be able to work with educational literature [52].

Flexible possession of the method of educational and cognitive activity presupposes the formation of students' ability to apply the studied theoretical material in practice, to transfer knowledge not only within one discipline, but also to related subjects, to master the intellectual operations of analysis, comparison, synthesis, generalization, and also to choose the most rational method of wounding the problem under the given conditions.

The level of development of a student of critical thinking can be determined by how he is able to evaluate, find mistakes, criticize, control his educational and cognitive activity, make a forecast, give counter-arguments, etc.

Taking into account the socio-economic situation, the state of affairs in the development of the content of education, the formation of the education system in modern conditions, the most preferred competencies within the framework of the cultural approach for university students are, according to S.E. Shishov and V.A. Kalny, the following:

1. Political and social competences as the ability to take responsibility, to participate in joint decision-making, to regulate conflicts in a non-violent way, to participate in the functioning and improvement of democratic institutions.

2. Competences related to life in a multicultural society. In order to prevent the emergence of racism or xenophobia, the spread of a climate of intolerance, education should form intercultural competences, such as understanding differences, respect for each other, the ability to live with people of other cultures, languages and religions.

3. Competence related to the mastery of oral and written communication. This group of communication includes the possession of several languages, which is becoming increasingly important.

4. Competences associated with the emergence of the information society. Possession of new technologies, understanding of their application, their strength and weakness, the ability to have a critical attitude to information and advertising disseminated through the media.

5. Ability to learn throughout life as the basis for continuous training in professional life, as well as in personal and social life.

It has already been noted above that competence cannot be defined "through a certain amount of knowledge and skills, since circumstances play a significant role in its manifestation. Being competent means the ability to mobilize the knowledge and experience gained in a given situation. When discussing competence, attention is drawn to specific situations in which they are manifested. It makes sense to talk about competencies only when they are manifested in any situation; unmanifest competence, which remains in the series of potentials, is not competence, but at most a hidden opportunity [65].

Competence cannot be isolated from the specific conditions of its implementation. At the same time, it closely links the mobilization of knowledge, skills and behavioral

relationships, tuned to the conditions of specific activities. It is this all-encompassing and integrative character that makes it difficult to form a concept and thus gives competence a special appeal.

It makes sense to talk about preparing to become one day competent in any field only if the desired competence is already present to some extent. Competence develops enriched, strengthened, starting from the initial level.

Our observations, the materials of the ascertaining experiment have shown that it is precisely cultural competence that characterizes the process of self-development of a person's personality. This process, on the one hand, is based on the individual's ability to accumulate knowledge, as a result of which the level of accumulated knowledge increases, and on the other hand, on the ability to build relationships and make associations between different areas of knowledge [33].

Cultural competence is aimed at:

a) development of the student's worldview and preparing him for the perception of the history of mankind, his country and his people, awareness of himself as the bearer of national values, interdependence among themselves and all people of the planet in search of solutions to global problems;

b) the development of the communicative culture of schoolchildren, their spiritual potential, the planetary way of thinking in relation to civil human rights (including linguistic and cultural rights) and political freedoms, their awareness of peacekeeping duties and responsibility for their future, the future of their country;

c) teaching ethically acceptable and legally justified forms of self-expression in society;

d) teaching the ethics of discussion communication and the ethics of interaction with people holding different views and belonging to different religions;

e) development of the need for self-education.

The concept of competence is built in such a way that, on the one hand, it could assimilate new discoveries and developments concerning human cognition and practice, and on the other hand, it would make it possible to determine educational requirements for each type, profile, level of educational systems.

Considering the content characteristics of the formation of the cultural competence of students in the lyceum, we had to study a number of aspects of general cultural competence:

a) the semantic aspect is an adequate understanding of the situation in a more general cultural context, that is, in the context of existing cultural samples of understanding, attitude, assessment of this kind of situations;

b) the problematic and practical aspect is the adequacy of the recognition of the situation, the adequate setting and effective implementation of goals, tasks, norms in a given situation;

c) the communicative aspect is adequate communication in situations, taking into account the relevant cultural patterns of communication and interaction.

A person has general cultural competence if he adequately acts (in the three above-mentioned aspects) in situations that go beyond his professional sphere. In addition, if the problematic and practical aspect plays the leading role in

professional competence, then the semantic and communicative aspects play a leading role in the general cultural one [74].

In the field of general cultural competence, the main thing is to identify situations that require general cultural training. They can be distinguished and classified on different grounds: according to the relevant disciplines and areas of knowledge, according to the values involved, according to the social institutions that provide, etc.

From the point of view of education, it seems optimal to classify spheres according to the relative autonomy of groups of cultural samples in the broadest sense, significant for competence in each sphere. After all, the purpose of liberal arts education is precisely the reproduction and development of these groups of models for the formation of general cultural competence of students in the relevant areas [35].

Obviously, such a general principle does not allow for an unambiguous separation of the spheres, there are many options. As one of the possible, we will present the following variant of their division: ecological, social, humanitarian, aesthetic, interpersonal, economic competence.

The next most important dimension of the concept of general cultural competence is the role of different cultures, their relative weight and relationship in the formation of the content of education, in the development of specific curricula.

Between "own" and "foreign" culture, there should be a middle link - a wide cultural area, on the one hand, related to this culture, on the other hand, having established cross-cultural "bridges" connecting with other world cultures. For example, for the culture of an ethnos, such a middle link is the culture of a super-ethnos or the culture of a civilization, which has access to the cultures of other civilizations.

Therefore, the norm is a certain balance of one's own culture, "superculture" and other world cultures.

For Russian education, the balance of Russian culture, Western Christian (European and American) and individual cultures of other civilizations seems to be optimal [51].

One of the very important components of culturological competence, we believe, is the communicative competence of a person, which consists of the following abilities:

- a) give a socio-psychological forecast of the communicative situation in which to communicate;
- b) to program the communication process, relying on the originality of the communicative situation;
- c) "get used to" the socio-psychological atmosphere of the communicative situation;
- d) carry out social and psychological control of communication processes in a communicative situation.

The modern audience of communication is not a sum of listeners, it is a community of people, where everyone has a certain level:

- a) education (professional and personal preferences);

- b) informativeness (awareness of the current moment);
- c) personified TM (expression of personal opinion);

To effectively interact, a socio-psycho-logical forecast of a communicative situation is necessary, that is, the situation in which communication is to be organized as a system-integrating process, which has the following components:

- a) communicative and diagnostic;
- b) communicative-prognostic (assessment of the positive and negative aspects of the situation of the forthcoming communication);
- c) communicative programming (preparation of a communication program, development of texts for communication, choice of style, position and distance of communication);
- d) communicative-organizational (organization of attention, management of the communication process);
- e) communicative-executive (diagnosis of a communicative situation in which communication of a person develops, forecast of the development of this situation).

Each of these components requires a special analysis, we will focus on the communicative-executive part and consider it as a communicative performance skill of a person.

The communicative and performing skill of a person, as A.V. Petrovsky writes, is manifested as two interrelated and yet relatively independent skills:

- a) the ability to find a communicative structure adequate to the topic of communication, corresponding to the purpose of communication;
- b) the ability to realize the communicative intention directly in communication, that is, to demonstrate the communicative-performing communication technique.

In the communicative and performing skills of the individual, many of her skills are manifested, and above all the skills of emotional and psychological self-regulation.

Emotional and psychological self-regulation creates a mood for communication in appropriate situations (meetings, conversations, discussions, meetings, disputes).

Emotional and psychological self-regulation takes on the character of a holistic and complete act in unity with perceptual and expressive skills.

Personality's perceptual skills are manifested in the ability:

- a) manage your perception and organize it;
- b) correctly assess the social and psychological mood of communication partners;
- c) reveal the subtext of mimic movements, smile, glance, gesture;
- d) determine the tone of communication.

Expressive skills of communicative-performing activity are usually considered as a system of skills that create a unity of voice, facial, visual and motor physiological and psychological processes.

The connection of emotional and psychological self-regulation with expressiveness is an organic connection between the internal and external psychological. Even LS Vygotsky noted the desire "of any feeling to be embodied in well-known images corresponding to this feeling". It is this aspiration that provides external behavior, expressive actions of the individual in communication. These expressive personality skills are manifested as a culture of speech utterances, gestures

and plastics of poses, emotional and mimic accompaniment of an utterance, speech tone and speech loudness.

The communicative culture of a person does not arise from scratch, it is formed. But the basis of its formation is the experience of human communication.

The main sources of acquiring communicative competence, according to A.A. Leontiev, are:

- 1) socionormative experience of folk culture;
- 2) knowledge of the languages of communication used by folk culture;
- 3) experience of interpersonal communication;
- 4) experience of perception of art.

Socionormative experience is the basis of the cognitive component of the communicative competence of an individual as a subject of communication. Possession of the socionormative culture of communication also presupposes the mastery of the person with the signification culture of society[104].

Signification is a system of symbols and regulations for their use in communication. As a kind of sign, a symbol is used in different qualities: both as a way of organizing actions, and as a way of expressing an attitude towards a communication partner, and, of course, as a means of organizing the text of messages exchanged by participants in a communication. However, the role of signification, as rightly noted by the Bulgarian scientist A. Lilov, analyzing the ideas of Vygotsky, is much broader, the signification serves as a stimulant for the manifestation of the creative nature of a person. The mastery of the signification of society is the mastery of a system of incentives. In essence, V.S. Vygotsky understands signification as a regulatory principle of personality behavior in communication. Thus, knowledge of the signification of society is the mastery of the principles of regulation of communication.

Communication experience occupies a special place in the structure of a person's communicative competence. On the one hand, it is social and includes internalized norms and values of culture, on the other hand, it is individual, because it is based on individual communicative abilities and psychological events associated with communication in the life of the individual. In communication, a special role is played by mastering social roles: organizer, participant in communication, etc. And here the experience of art perception is very important. Art, as VA Kan-Kalik correctly writes, reproduces the most diverse models of human communication. Acquaintance with these models lays the foundation for the communicative erudition of a person. They represent a system of knowledge of the history and culture of human communication, at the same time presupposes the integration of all sources of a person's communicative competence. Having a certain level of communicative competence, a person enters into communication with a certain level of self-esteem and self-awareness. The personality becomes a personified subject of communication.

Thus, the logic of the analysis of the constituent components of the communicative competence of a person as a subject of communication brings it to three levels: socionormative, signification, actional. Taken together, the three above-mentioned levels characterize the degree of communicative competence of an individual as a subject of communication. Mastering communicative competence

presupposes mastering communication in the unity of all its functions: informational, regulatory, emotional-evaluative (value-orientational), etiquette [73].

During the implementation of these functions, certain communication tasks are solved and the basic communication skills are formed. Communicative competence is a complex and multi-component phenomenon and can be considered at different levels.

The next component of culturological competence is subject competence. We understand this competence as a set of general and special subject and interdisciplinary knowledge and skills that provide the possibility of successful not only educational, but also any other activity.

The component structure of this competence can be represented as a diagram.

The formation of educational competence goes through the stages of personal formation of education, focusing on the educational and vocationally-oriented competencies of students, which constitute his knowledge, skills and abilities, as well as existential competence, including individual characteristics, psycho-physical and intellectual features of the student [145].

As an example of the methodological implementation of the process of formation of culturological competence, let us give a fragment of our special course "Formation of culturological competence of high school students in English lessons." This fragment deals with the history and outstanding personalities of this country. In this totality, three main groups of problems can be distinguished:

1. What was the ideal of man and human life at certain boundaries of the history of this country, that is, the most general issues of worldview, human existence.

2. What are the values, lifestyle, traditions, customs, religion in a specific historical period.

3. How relationships in the family were built, conflicts were resolved, children were brought up; how people of another nation, culture, faith, other beliefs were treated (moral problems).

This block assumes the setting and implementation of two main educational goals. First, students must realize the relevance of the above questions and problems for people of past and present eras, as well as for themselves; secondly, the entire set of historical and cultural information should be presented as options, alternatives to answers to these questions, as principles, ideas and approaches for such answers. When these conditions are met, the world of culture becomes the context of personal life, personal existence [105].

So, each major studied historical and cultural epoch of Great Britain is considered through questions and answers to the main worldview, life-building, moral questions. The history of literature, morality, religion appears in the cultural enrichment of personal worldview, in the increase in the wealth of alternatives to personal worldview, life-building, moral self-determination.

Summarizing the information presented in this chapter of the monograph, let us draw some general conclusions.

- I. A retrospective analysis of numerous publications (monographs, teaching aids, deposited works, reprints, articles and abstracts of published journal articles) allows us to make an unambiguous conclusion that the problem of the formation of

culturological competence of high school students in the process All of the study of a foreign language is still not sufficiently developed. In the process of studying the content characteristics of the formation of culturological competence of students at the university, the structure of culturological competence is determined, the content characteristics of the formation of cultural competence, the component composition of communicative competence and the levels of communicative competence of students are considered.

2. In the process of analyzing the problem of cultural competence, we identified some specific features of the definition itself:

- firstly, the object of study of the humanities, which is a foreign language, are not natural phenomena, but cultural ones associated with man and society;
- secondly, knowledge of the humanities is of a reflective nature;
- thirdly, the humanities are characterized by the activity of the object of study in relation to the cognizing subject (V.L. Benin, 1998).

4. Considered from the perspective of a humanitarian approach, cultural competence assumes the following most important characteristics:

- 1) It is always subject-subject interaction;
- 2) The solution of productive tasks takes place in it (comprehension of new meanings and meanings);
- 3) It assumes a deep, intimate and personal level of relationships.

The noted characteristics can be considered as structural elements of cultural competence, which are closely intertwined with each other. But still, their leading component is the subject-subject interaction in the process of activity.

5. Summarizing the various approaches and content characteristics of the formation of culturological competence of students in higher education, we can say that competence is the knowledgeable perception of another as oneself, interpersonal dialogue at the "highest level"; moral communication of free individuals, built on a human relationship; appears as a measure of the realization of a person's potential; the basis for the formation of a general culture of the individual in specific types of educational and work activities.

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