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Рассмотрены проблемы образования, динамики и прочности, материаловедения, нанотехнологий, экономики и управления.

Для научных и инженерных работников, специализирующихся в области изучения этих проблем.

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Розглянуті проблеми освіти, динаміки і міцності, матеріалознавства,  
нанотехнологій, економіки та управління.

Для науковців та інженерних працівників, які спеціалізуються в  
області вивчення цих проблем.

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## THEORETICAL APPROACHES TO THE CONCEPT OF MULTICULTURAL COMPETENCE

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Multicultural education is a relatively new area of the pedagogical knowledge, but more and more scientists devote their research on the problems of multiculturalism. Sufficient theoretical material is currently accumulated in order to consider systematically this aspect of pedagogical science. Today, the multicultural direction in education is the most relevant and in a great demand. This is due to processes of formation and development of a civil democratic society in Ukraine and incompatible with chauvinism, racism, ethical selfishness and at the same time open to other countries, people and culture. Multicultural aspects of higher education are reflected in the newest humanistic pedagogical concepts developed by representatives of national didactics in the context of democratization of Ukrainian society.

Bearing in mind that multiculturalism is a phenomenon of socio-cultural and pedagogical sphere it is important to identify the origin of its development within the framework of modern scientific knowledge. In order to examine in more detail the essence and content of this concepts, we need to turn to such an all-inclusive concept as culture. Disclosure of the nature of the relationship between education and culture, their impact on the development and formation of personality devoted a lot of research, Carried

out by Ukrainian and foreign scientists. Philosophical understanding of formation of a multicultural educational space and understanding of the foundations and problems of intercultural interaction are the sphere of scientific investigation of such researchers as A. Toynbee, N. A. Danilevskiy, V. I. Slobodchikov, A. N. Dzhurinskyi E. F. Tarasov, A. P. Markov, E. I. Passov, L. P. Buieva and others.

The concept of culture is so broad and meaningful that practically every researcher from different fields of science can find out in it its own special meaning. According to M. Agar, culture is a “conceptual monster”, basic, fundamental and exclusive, important phenomenon that no one can understand [1, p. 17]. There are a lot of definitions of this concept, but none of them is understood by the scientific community as the only true one, exhaustive and unambiguous. This is due to the very nature of the given concept, its complex character, and involvement with many Fields of science. In the framework of this study, we do not aim to analyze the whole theoretical layer associated with the interpretation of the phenomenon of culture; however for revealing the theoretical foundations of multicultural training for students it is necessary to address the main approaches to the definition of this concept. First of all, we will be interested in the way of development of foreign culture through the study of a foreign language, because this is the main tool in the process of obtaining education by foreign students in the Ukrainian university.

Among the basic approaches to understanding and defining culture the most important for the essence of our study are the social, cognitive and semiotic approaches [1, p. 22]. The essence of the social approach (Vereshchahin, Kostomarov, Winter, Bodencko, Krivchenko, Morozova) is in this understanding of the phenomenon of culture, in which this phenomenon is separated from nature, from biological and physiological, does not confine itself to an individual, but characterizes a group of people connected with communication. In the spotlight of the social approach is the fact that people are not born with a certain culture, but acquire it in the course of communication, based on Social activities. One of the most important components of this activity is a speech activity, during which the individual acquired language, which is a component of culture, and through its access to its other components.

Cognitive approach (V. Hudynaf, A. Wallace and their supporters) considers culture as knowledge and cognition. This phenomenon can be understood, therefore, in terms of knowledge of the world, that is, terms of thinking realities, structures and processes. So, for example, knowledge of culture is treated similarly to the knowledge of the language, and it should be done in search of “cultural grammars” – the rules that describe and explain the interaction of cultural components. Semiotic approach is (K. Levi-

Strauss, K. Pribram, K. Hirtz and his school). Understanding of culture in this approach is based on view of it as a system of signs representing the world, which then can be used as a means of communication. Within the framework of this concept, all manifestations and products of culture, including material, are acts of communication, because they have meaning and are created with the purpose of its transfer. When people are involved in the same activity, they not only reproduce reflected by their own consciousness, world outlook, but also create it. The listed approaches to understanding the phenomenon of culture are interesting because they provide opportunities for understanding the interaction in communicative space of representatives of different cultures, speakers of different languages and consequently pictures of the world.

A great interest for understanding the role of multicultural education in the formation of personality is represented by the ideas of P.F. Kaptieriev on the relationship of national and universal in pedagogy. To features of pedagogical process, conditioned by national values, P.F. Kaptieriev attributed language, religion and life. He called for the development of children sense of belonging to the whole of mankind: “how much it is possible to reduce in schools, the idea that the native people is the only bearer of the true culture, while the other nations must be given official information” [2; p. 421]. Cultural and historical theory of development of behavior and psyche by Vygotskiy gives a lot to understand the idea of multiculturalism. According to this theory, the sources and determinants of mental development lie in the historically developing culture. Considering the development of the psyche as mediated process, the scientist believed that the mediation is appropriation (mastering) of cultural and historical experience, and that any function in cultural development of the individual appears on the scene twice, in two plans, First in the social, then psychological, in the beginning between people – as the category of interpsychic, then within the individual – as a category of intrapsychic. The transition from the outside into the interior transforms the process itself, changes its structure and functions. Behind all higher functions, their Relations genetically are social relations, real relationships [3, p. 145].

Having examined the research of scientists devoted to problems of multiculturalism, we came to the conclusion that in modern humanities there are two main approaches to understanding this problem. The first is based on the idea of the dialogue essence of culture; therefore, it is indicated as an interactive one. The essence of the dialog approach is the treatment of multicultural education as a way of involving students in planetary consciousness, allowing successfully and productively interacting.

There is no single approach to the definition of the concept of multicultural competence. As well as multicultural education, this concept

has synonyms in the scientific literature. Among them: intercultural competence (Bystray E.B.); culture of interethnic communication (Konovalova R.A.); intercultural communicative competence (Pluzhnik I.L.); linguistic and sociocultural competence (Shikhanyan N.B.); transcultural communicative skills (Konovalova R.A.), etc. The diversity of opinions and approaches to the definition of this concept extends to its filling. So, in the description of the elements, constituting the construct of multicultural competence, scientists hold different points of view. We think it advisable to consider the main ones. Most foreign researchers extrapolate the problem of the essence of multicultural competence in the plane of communication. Representatives of various cultures engaged in economics, business, Trade, as well as various industrial activities. For example, B. Ruben, an American scientist, uses in his works the term “intercultural communicative competence”, thereby making emphasis on the importance of communicative abilities of individuals entering into intercultural interaction [4, p. 15]. American researchers A. Todd and M. Lanigan represent intercultural competence as the sum of knowledge, abilities and motivation of communication partners, emphasizing the interactive dimension of this competence. Another Western scientist, P. Pedersen, leans toward a larger significance of the psychological aspect, highlighting the abilities of participant’s communication to perceive each other [4, p. 17].

Considering the problem of defining the structure of a multicultural competence of domestic scientists, it should be noted that different researchers as part of its elements called knowledge, abilities, skills, abilities, motives, values, beliefs, experience, personal quality, etc. Moreover, some focus on importance as integral, personal quality of a person, others - on description of components of its activities, which allow him to cope successfully with the solution of problems.

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