

Development of Cultural Competences of Students of Higher Educational Organizations

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Abstract

This article identifies the priorities for the systemic reform of the higher education system in the Republic of Uzbekistan, qualitatively the process of training independent-minded, modern-minded and highly moral-minded, independent-minded, highly spiritual personnel to raise it to a new level, modernize higher education, develop the activities of higher education institutions, the social sphere based on advanced educational technologies, the development of cultural competencies of students of higher education institutions.

Keywords: *competence, pedagogy, methodology, innovation, cultural competence, new pedagogical technology.*

Introduction. The problems of modern society are increasingly posing before each person the task of self-determination, the development of their active life position, moral choice. Determination of one's own value orientations, attitudes towards one's traditions and culture, past and future - all this becomes not an abstract theory, but an urgent need of today, the survival of all mankind depends on it. A new type of culture is needed, focused on the person, on the humane values of society. A new education is needed that preserves all the best of the accumulated traditions and creates adequate principles for the entry of the young generation into a new era.[1]

Modernization is a social and cultural process that includes work to create a new system of values and new models of education. Modern information civilization forms a new system of values. At the center of it, as noted, is a freely self-fulfilling individual, capable of a flexible change in the ways and forms of life. An analysis of published materials on the problem of modernization shows that competencies and competencies are considered as the basis for a new structure of values for updating the content of education.[8]

Restructuring the structure and content of higher education, new requirements for the educational level of specialists and their competitiveness in free employment, dictated by the conditions of modern society, determine the need for high-quality training of cultural specialists. In the age of globalization, the fundamental cultural foundations of the functioning of society and self-determination of the individual are being eroded. As a result, the penetration of destructive cults and asocial values is increasing. In this regard, strengthening the spiritual immunity of the younger generation, building up the cultural and moral layer of society are the undoubted priorities of the educational and social policy of modern Uzbekistan. And at the forefront of this work today should be graduates of universities of culture and arts, conducting pedagogical activities, who, in the essence of their work, are called upon to preserve and develop the culture of society, to form the spiritual, moral, and creative potential of the younger generation by means of their art.[6]

Literature review. In domestic pedagogy and psychology, the definition and composition of these units of education renewal are contained in the works of V.I.Baidenko, V.A.Bolotova, G.A.Vorobyova, I.A.Zimney, G.I. Ibragimova, V.A.Kalney, A.M.Novikova, D.Mamontova, G.V.Selevko, V.V.Serikova, A.V.Khutorsky, S.E.Shishov and others. The competence approach is also clearly indicated in the works of Russian psychologists P.Y.Galperin, V. V.Davydov, V.D.Shadrikov, I.S.Yakimanskaya. Orientation towards the development of generalized knowledge, skills and methods of activity was the leading one in their work. The work of foreign researchers is also enlightened by the issues of commanding a competency-based approach to education.

The conceptual apparatus that characterizes the meaning of the competence-based approach in education has not yet been established. However, some significant features of this approach can be identified. The competence-based approach is a set of general principles for determining the goals of education, selecting the content of education, organizing the educational process and evaluating educational results. Competences were classified by many researchers A.V.Khutorskoy, M.Choshanov, S.E.Shishov and others.[4]

The essence of the concept of "value orientations", their place in the structure of personality, functions, age characteristics, mechanisms of formation in the learning process are developed within the framework of the axiological approach in the philosophical one (A.G.Zdravomyslov, D.A.Leontiev, V.P.Tugarinov, V.A.Yadov and others), psychological (L.I.Bozhovich, I.V.Dubrovina, L.R.Yarullina, and others), pedagogical (M.G.Kazakina, A.V.Kiryakova, T.N.Malkovskaya and others) literature. Many researchers have identified approaches to the selection of values in a holistic educational process (V.A.Karakovsky, R.M.Rogova) and the content of education (I.K.Zhuravlev, I.Y.Zorina, I.Y.Lerner, etc.). In the analyzed literature (O.S.Bogdanova, A.A.Gorbatkov, B.Dodonov, I.V.Dubrovina, M.G.Kazakina, N.A.Kirilova, A.V.Kiryakova, T.N.Malkovskaya, Y.R.Saarniit and others) presents a description of the stages.[3]

The sustainable development of the Uzbek society in the face of new challenges of our time requires a cultural worker to have a high degree of education, possession of fundamental knowledge and a wide range of skills in organizing a cultural and developing environment for the life of children. Obviously, the system of training in the universities of must meet the highest educational standards, be universal in nature, ensure the formation of key competencies of a specialist as the basis of his professional skills and personal growth.

The issues of competent training of a worker are actively considered in modern pedagogical research. In particular, they note the need to improve the general educational and pedagogical components of training as a guarantee of successful activity (L.F.Afonchenko, V.A.Bolotov, V.V.Bolochagina, V.M.Gaponenko, I.A.Zimnyaya, D.A.Ivanov, T.E.Manger, N.A. Parshikov, I.V.Prokofieva, T.I.Reizenkind, A.P.Tryapitsyna, T.A.Nadakhovskaya, I.D.Frumin and etc.).

Today, a new paradigm of merging education and culture is being established. She believes that the future specialist is formed not so much by consuming the values of culture, but by learning the ability and ability to translate these values in future work. At the same time, the process of transferring cultural values is possible through educational activities (A.I.Arnoldov, E.V.Bondarevskaya, B.C.Bibler, G.Kh.Wright, I.M.Ilyinsky, V.A.Slastenin, V.A.Sitarov, V.V.Serikov, Y.V.Senko, N.F.Talyzina, A.V.Khutorskoy, E.I.Shiyanov and others). According to this paradigm, the cultural competencies of a specialist are presented as his educational competencies, expressed in the ability of the subject to constant growth, cognition and self-development through the knowledge and skills formed by him to learn himself and teach others. It

is obvious that in this ability lies the key to achieving the professionalism and skill of a cultural worker who, by creating himself, shapes others.[9]

Research Methodology. A set of research methods was used to solve the set tasks and test the initial assumptions. Theoretical methods: complex theoretical analysis, categorical synthesis, modeling. Empirical methods: observational (participant observation), diagnostic (testing), survey, questionnaire, interactive (collective-group, search methods), praximetric method (study of documentation and performance results), formative experiment, peer review method. Methods of mathematical statistics: comparative analysis of data, percentage ratio, analysis of the significance of differences.[7]

Analysis and results. An analysis of the literature on the problem of the competency-based approach in education showed that among all the proposed classifications of key competencies, there is no mention of such competence that would consider changes in a person's personality in the process of creating not only cultural products, but also changing oneself as a product of culture. Cultural creativity defines a range of special competencies that express a person's readiness to navigate in the space of culture in terms of mastering and creating its values.

Culture has a number of inherent functions, the main of which is human-creative. The culture of a given era includes both results and methods of activity, not only creative, but also reproductive, culture is not only the production of things and ideas in their isolation from man, it is the production in the process of creativity of man himself in all its richness and versatility his social connections and relations, in the whole integrity of his social being.[5]

Creativity is a way of developing culture, and every culture is a way of creative self-realization of a person. Because of this, the comprehension of other cultures enriches us not only with new knowledge, but also with new creative experience. The versatility of aspects of human creativity results in cultural diversity and the cultural process unfolds in time and space as a unity of diversity.

The analysis of the theory and practice on the problem revealed the following contradictions between meyaad:

- the need of students for creative self-realization and the limited conditions of the education system;
- the growing role of the development of students' competencies and competencies, and the lack of pedagogical research on the conditions under which the development of key competencies of students takes place;
- Existing classifications of key competencies of students and the lack of competencies in them with a transpersonal level, focused on cultural creativity.

The foregoing made it possible to formulate the research problem: what are the conditions for the development of students' cultural-creative competencies?

Meanwhile, many workers who are engaged in pedagogical work lose the ability to learn over the years. As a result, their professional experience oscillates, does not meet the requirements of the time and they cannot serve as an attractive cultural example for the younger generation. The reason for this may be not only low motivation for self-change, but also the insufficient educational potential of their professional training. In addition, the orientation of the pedagogical activity of future workers, assuming the one-sided nature of the changes expected from students, leaves them in a static position of "eternal" competencies. As a result, professional and personal growth is

conserved for many workers; they cannot conduct a full-fledged dialogue with the younger generation.[10]

There is a certain contradiction in the activities of a worker, which lies in the fact that, while dealing with the values of culture as eternal values, he cannot fully translate them on the basis of eternal competencies. This requires competencies of a different order, thanks to which a specialist can constantly replenish his knowledge, improve his skills and abilities. This circumstance is explained by the fact that only a specialist who constantly improves his level of training, increases his educational potential can perceive the experience of culture and convey it in his work. In this regard, for universities of culture and arts, the task is to form dynamic competencies that meet the task of constant personal growth of a specialist and his self-realization in culture. It is, therefore, about the development of educational competencies.

At the same time, an analysis of the current practice of professional training in universities reveals a number of the following contradictions:

- ✓ between the universal nature of culture and the highly specialized dominant training of workers in the field of cultural education;
- ✓ between the creative nature, the formative purpose of the activity of a worker of culture and the performing and reproductive orientation of professional training;
- ✓ between the need for intensive familiarization with the values of the culture of the younger generation and the readiness of future cultural workers to conduct educational and pedagogical activities in the children's environment.[10]

Thus, the existing contradictions in the practice of professional training of specialists in the field of education indicate the need to expand the range of their educational opportunities and abilities, which explains the choice of this research topic.[1]

Conclusion/Recommendations. The research problem is formulated as follows: what are the conditions for the formation of educational competencies necessary for the successful professional and personal development of students of the university?

The solution of the problem posed determines the purpose of the study.

The object of the research is the educational process in the university of culture and arts.

The subject of the research is educational competencies in the system of professional training of students of the university.

The idea and organization of the study implied the following hypothesis: the formation of educational competencies of students of the university will be successful if:

- the integration of knowledge and experience of educational work, as well as the readiness of students for future creative and pedagogical activities, are the basis for the concept of educational competencies;
- cognitive and communicative spheres, the sphere of creativity and the sphere of aesthetic growth of students are components of educational competencies;
- the educational environment of the university is aimed at the development of the student as a subject of knowledge and his professional and personal development;
- the pedagogical technologies used in the educational process take into account the individual psychological characteristics of students.

In accordance with the problem, purpose, object and subject of the study, the following tasks were set.[9]

1. To study the state of the problem of the development of educational competencies of the individual on the basis of the established psychological and pedagogical scientific approaches.
2. To reveal the concept of educational competencies as a target category for training specialists in a higher education institution to determine their functions, composition and development criteria.
3. Develop a model for ensuring educational competencies in the preparation of students of the university.
4. To identify the pedagogical conditions for the development of educational competencies of students of universities.

The value system is an ideal purposeful and self-organizing system. Understanding the mechanism of functioning of the system is connected with the explanation of two interrelated processes: information exchange (with the environment and within the system) and management (purposeful impact of the external environment and self-government of the system). A larger system in relation to values is culture. Values are the core of culture, its backbone factor. All human culture is nothing but realized values. However, the relationship between value systems and culture is dual or mutual. A person who is the subject of a value relationship is genetically linked to culture.

The value orientations of education are also divided by levels: universal, national, regional, group, individual.[4]

At the universal level, the value orientations of education are expressed in the desire for the survival of mankind, the creation of a single universal educational space, for greater mutual understanding and integrity of the human community.

At the national level - in the preservation of the ethnos, the transmission of the national cultural tradition, the construction of a nationwide educational space, and the maintenance of a high level of national security.[2]

At the regional level - in the reproduction of the human region type, the preservation of the cultural specificity of the region, the construction of a regional educational space. At the group level - in meeting the needs for professional and general cultural development, creating opportunities for continuous education and self-education. At the individual level - in the formation of a person capable of conscious self-development, being the subject of nature, culture, the creator of himself. Values are realized in the value-oriented activity, the process of formation of values in the structure of the subject. Examples of value-oriented activities that contribute to the development of student value orientations are teaching and research activities, participation in educational projects and the performance of creative tasks.

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