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**CULTURAL STUDIES OF EDUCATION: INNOVATION OF A
COMPETENCE APPROACH OR PEDAGOGICAL MODELS**

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Abstract

The authors focused on resolving the contradictions between European trends, existing in the global educational space, and the need to preserve the originality of Russian pedagogy and culture. They realized the need to improve competitiveness, expand opportunities for professional self-realization, actualizing the importance of professional and cultural competence of university students, and insufficient elaboration of the theoretical foundations and practical mechanisms of its formation. Human perception of culture is a product of how much a person can identify himself, identify one's belonging to it, correlate with the cultural norms and values that have formed in him. The discussion field that arose at the junction of philosophy, culturology and pedagogy on the issue of the relationship between education and culture led to a new scientific direction – culturology of education. Its uniqueness lies in the fact that it is education, the center of which is a person who cognizes and creates culture through dialogical communication, exchange of meanings, creation of works of individual and collective creativity. The authors pointed out that such education supports the individuality, uniqueness of each child's personality, relying on its ability to self-change and cultural self-development”. The development of those abilities of the individual that are needed by himself and society, his inclusion in social activity, providing opportunities for effective self-education outside the institutionalized educational systems.

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Keywords: Competence-oriented education, competence-oriented approach, professional legal competence



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1. Introduction

The urgency of the problem is due to serious changes in the Russian system of education and it is associated with the descriptors of the Bologna system. This presupposes the integration of the individual into the system of world and national cultures, the advancement “from an educated person” to a “person of culture”. In the 21st century, a graduate of any university, in addition to high-quality professional training, requires a high level of general cultural competencies. They open the opportunity for organizing and participating in constructive, tolerant interaction among specialists of various profession (cultural, national, confessional, linguistic and other) statuses (Rjabysheva, 2014).

2. Problem Statement

The modern highly competitive labour market, the growing demands of enterprises of the agro-industrial complex are oriented towards the training of a specialist, who is a bearer of cultural norms, principles and values. Consequently, the specialist must possess professional and cultural competence that guarantees mobility and the success of self-realization in industrial, interpersonal, socio-cultural relations. That is why higher education, fulfilling a social order, should maximally intensify the process of forming this competence in future specialists (Korol'kova, 2008).

3. Research Questions

The authors focus on resolving the contradictions between European trends, existing in the global educational space, and the need to preserve the originality of Russian pedagogy and culture.

4. Purpose of the Study

Higher education in the Russian Federation is currently in a state of major substantive changes. Substantive ones reflect those conceptual changes that occur in understanding the essence of higher education, its significance, both in an individual-personal and global-social sense. The shift in the focus of public consciousness from material values to spiritual values, observed since the mid-1990s, to a certain extent contributed to the restoration of "mass demand for education and culture ..." (Rjabysheva, 2014, p. 68). This, in particular, was expressed in the rejection of an artificially simplified understanding of education as an analogue of education, and a return to its true meaning as a unique process of human personality formation.

5. Research Methods

The methodological basis for solving the problem of the formation of professional and cultural competence is the adoption of the binary unity of education and culture (V.I. Arnoldov, V.S. Bibler, P.G. Shchedrovitsky), return to the true meaning of education as a unique process of the formation of a human personality (N.A. Berdyaev, A.M. Novikov, A.Ya. Flier, A.N. Shimina) and rejection of an artificially

simplified understanding of education as an analogue of learning (V.A. Bolotov, O.S. Gazman, B.S.Gershunsky, N.N. Nikitina, D.V. Chernilevsky).

In the logic of these scientific developments, at the turn of the XX – XXI centuries in psychology (N.V. Basova, I.A. Zimnyaya, V.I. Slobodchikov, M.A. Kholodnaya), culturology of education (E.V. Bondarevskaya, I.E. Vidt, N.B. Krylova) and pedagogy of higher education (A.V. Korzhuev, V.A. Popkov, O.K. Filatov) the problem of competence as a criterion of education and personality formation began to be actively developed (V.A. Bolotov A.N. Dakhin, N.F. Talyzina). Systematics and substantive substantiation of various types of competencies continue (V.A. Adolf, V.R. Vesnin, S.A. Druzhilov, O.A. Kozyreva, N.V. Kuzmina, E.M. Nikitin, V.V. Serikov, V.M. Shepel, E.V. Shmakova), among the variety of which a promising area of both theoretical and practical studies is professional and cultural competence.

The theoretical basis of the research was made up of general theory of activity (L.S. Vygotsky, A.N. Leontiev, K.K. Platonov, G.I. Shchukina, et al.); theory of higher professional education (N.M. Borytko, N.V. Kuzmina, V.G. Ryndak, N.M. Yakovleva, et al.); philosophical theory of education as the most important socio-cultural phenomenon (V.S. Bibler, S.I. Gessen, T.S. Georgieva, M.K. Mamardashvili, P.G. Shchedrovitsky, et al.). These also include theoretical developments in line with the cultural aspects of the professional competence of a future specialist (A.L. Andreev, I.A. Golovanova, I.K. Drakina, Yu.M. Zhukov, V.Ya. Makashov, I.L. Perestoronina, M.S. Safina et al.); basic theoretical and practical provisions for the development and use of modeling in the educational process (A.N. Dakhin, V.P. Bespalko, V.N. Vvedensky, P.I. Pidkasty, A.V. Khutorskoy, et al.).

6. Findings

Education in the modern situation is thought not only as the acquisition of the necessary professional knowledge and skills that guarantee the demand in the labor market, but also as a way of personal and cultural self-development. It is no coincidence that education and culture today are considered as a binary, indissoluble phenomenon, which is confirmed by philosophical, cultural and pedagogical research itself, in which the essence of a person's educational process is determined by his micro- and macrocosm, historical and philosophical development of society and it is directly related to its cultural foundations and norms.

Education in the modern socio-cultural situation appears as a special sphere of promoting cultural development and self-development of an individual through their (education and culture) correlation. “Culture is a condition for education, education is a condition for culture ... Education is a relatively independent mechanism for launching new forms of culture and vice versa: culture is a relatively independent mechanism for launching new forms of education” (Savel'eva, 2012, p. 86).

Without going into the deep processes of correlation and semantics of the concepts of "culture" and "education", we should note that their relationship is manifested and realized, first of all, through a person. This can be traced by referring, among other things, to their definition.

Thus, “education” is viewed as the process of broadcasting cultural patterns of behavior and activity, established forms of social life. Spiritual in a person self-manifests due to his “growing into culture, and education accelerates this process in the course of development and formation of a man as a person, subject and individuality” (Sypacheva, 2015, p. 81).

According to numerous studies, culture is nothing more than “a historically determined level of development of society, creative forces and abilities of a person, expressed in the types and forms of organization of life and activities of people, in their relationships, as well as in the material and spiritual values that they create” (Tihonov, 2013, pp. 127–129).

Indeed, human perception of culture is a product of how much he can identify himself, identify belonging to it, correlate with the cultural norms and values that have formed in him.

Culture cannot be imposed from the outside, it becomes a personal property of a man, a part of his spiritual world, when it is meaningfully and emotionally interiorized, and then prepared for exteriorization. The latter is associated with such a phenomenon as interpretation, when any cultural artifact acquires a unique sound in accordance with the person who perceives it. To a certain extent, of course, it can have a generally accepted semantic sound, as a reflection of various kinds of traditions. However, at the same time, the canons in perception are relative, and inevitably undergo rethinking, new interpretation, including depending on the level of education of a particular person.

It is no coincidence that most researchers of educational problems agree that the goal of modern education is the development of those abilities of the man that are needed by himself and society; his inclusion in social and valuable activity; providing opportunities for effective self-education (in particular, professional development) outside the institutionalized educational systems.

6.1. Component composition of professional competence

Thus, the discussion field that arose at the junction of philosophy, culturology and pedagogy on the issue of the relationship between education and culture led to a new scientific direction – culturology of education. Its uniqueness lies in the fact that “it is education, the epicenter of which there is a person who creates culture through dialogical communication, exchange of meanings, creation of works of individual and collective creativity. Education ensures the personal and semantic development of students, supports the individuality, uniqueness of each child's personality, relying on its ability to self-change and cultural self-development (Minina, 2010).

As the analysis of studies has shown, the culturological approach presupposes the consideration of the phenomenon of "culture" as the main one in understanding and explaining a person, his consciousness and life. It is interpreted as the process of a person's entry into culture, assimilation and acceptance of its values and the formation on this basis of their own cultural traditions. At the same time, this approach changes the idea of the fundamental values of education as extremely significant, expands its cultural foundations towards filling them with moral, spiritual, ethical norms of cultural activity.

The system of higher education should be aimed at forming a personality with global thinking in all the multifaceted completeness of intellectual, cultural, psychological and social development.

At the same time, the quality of a university graduate is determined not only by professional training, but also knowledge in the field of history, philosophy, cultural studies ..., ability for reflection and creativity in culturally irregular conditions in conjunction with the ideas of different cultures” (Makarova, 2016, pp. 128–129).

The analysis of the research made it possible to systematize the characteristics of the culturological approach, which are significant in the aspect of higher education:

- vision of education as a cultural phenomenon;
- cultural conformity as the most important condition for the development of education and at the same time a means of realizing the idea of its humanization;
- the goal of higher education is an intellectual – a person of culture;
- the appeal of education to people through culture;
- recognition of culture as a decisive factor in the development of professional and personal qualities, etc. (Kuzibeckij, 2013).

Emphasizing the demand for a culturological approach in higher education, it should be noted that “culturological education is education, the center of which is a person who knows and creates culture through the exchange of spiritual values and personal meanings, creation of works of individual and collective creativity” (Tihonov, 2013, pp. 127–129).

At the same time, a “work” is a product not only of art, but also of any other sphere of professional activity.

The culturological approach focuses on the formation of the professional culture of the future specialist, which provides:

- forming one's own system of professional values, acquiring a personal meaning of professional work;
- mastering culturally appropriate methods and technologies of professional activity;
- building a system of interpersonal and business relations in the labor process, corresponding to the norms of the culture of communication;
- development of the need for general cultural development, professional and personal improvement;
- personal contribution to the development of the professional culture of society in the process of creative activity (Kozhevnikov, 2009).

Consequently, the culturological approach allows us to emphasize the accents in education in general and, in particular, in higher education.

A culturological approach involves the inclusion in the context of the content of higher education, culture in its various manifestations. We should pay attention to the fact that the culturological approach organically interacts with another approach, which is the theoretical basis of this research – competence-oriented. This can also be traced through the definition of “culture of a personality” as a set of social competences; political and social competences related to the ability to take responsibility, to resolve conflicts in a non-violent way (Ilyazova, 2011).

Education in the modern socio-cultural situation appears as a special sphere of promoting cultural development and self-development of the individual through their interrelation. “Culture is a condition for education, education is a condition for culture. ... Education is a relatively independent mechanism for launching new forms of culture and vice versa: culture is a relatively independent mechanism for launching new forms of education” (Bajdenko, 2004, pp. 3–13).

7. Conclusion

Thus, “education” is viewed as the process of broadcasting cultural patterns of behavior and activity, established forms of social life. The spiritual in a person self-manifests due to his "growing" into culture, and education accelerates this process in the course of development and formation of a man as a person, subject and individuality. (Bajdenko, 2006, p. 34)

According to numerous studies, culture is nothing more than “a historically determined level of development of society, creative forces and abilities of a person, expressed in the types and forms of organization of life and activities of people, in their relationships, as well as in the material and spiritual values they create ... they distinguish between material and spiritual culture” (R Education: a hidden treasure, 1997, par. 1).

Indeed, human perception of culture is a product of how much he can identify himself, identify belonging to it, correlate with the cultural norms and values that have formed in him.

Culture cannot be imposed from the outside, it becomes a personal property, part of his spiritual world, when it is meaningfully and emotionally interiorized, and then prepared for exteriorization (Ganieva, 2012). The latter is associated with such a phenomenon as interpretation, when any cultural artifact acquires a unique sound in accordance with the person who perceives it. To a certain extent, of course, it can have a generally accepted semantic sound, as a reflection of various kinds of traditions. However, at the same time, the canons in perception are always very relative in nature, and are inevitably subjected to rethinking, a new interpretation, including depending on the level of education of a particular person.

It is no coincidence that most researchers of educational problems agree that the goal of modern education is “... The development of those abilities of the individual that are needed by himself and society; his inclusion in social activity; providing opportunities for effective self-education (in particular, advanced training) outside the institutionalized educational systems (Bogoljubov & Minin, 2000, p. 196).

Thus, the discussion field that arose at the junction of philosophy, cultural studies and pedagogy led to the birth of a new scientific direction – culturology of education. Its uniqueness lies in the fact that “it is education, the epicenter of which is a person who cognizes and creates culture through dialogical communication, exchange of meanings, creation of works of individual and collective creativity; education. This ensures the personal and semantic development of students, supports the individuality, uniqueness of each child's personality, basing on its ability to self-change and cultural self-development” (Shimko et al., 2020).

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