интеллект, психофизиология и психосоматика. Одухотворение должно иметь деятельностный характер и отвечать возрастным возможностям педагогических работников и учащихся, что придает им дополнительные групповые и индивидуальные особенности. На основе данной классификации может быть предложена определенная программа одухотворения личности педагогов, учащихся и условий их учебно-воспитательной деятельности.

Ключевые слова: содержание и процесс одухотворения, его виды; классификация по измерениям, подструктурам, компонентам деятельности, уровням возрастного развития; программа одухотворения.

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PEDAGOGICAL TECHNOLOGIES OF UNIVERSITY INTERNATIONAL STUDENTS' CROSS-CULTURAL COMPETENCE FORMATION ON THE BASIS OF AXIOLOGICAL PRINCIPLES

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The article highlights pedagogical technology of foreign university students' intercultural competence formation on axiological basis. Stages of intercultural competence are presented according to selected components: valuable and cognitive, valuable, motivational and affective, valuable and active.

Key words: Educational technology, intercultural competence, traditional methods, active methods.

General overview on a problem and its connection with important scientific and practical tasks. Planetary transformation of the world actualizes the problem of education of cross-cultural-oriented individual, able to live in a changing world, which leads to the necessity to consider the problem of formation of cross-cultural competence on a new theoretical and methodological level. Since Ukrainian education is currently obtaining the status of multicultural Megapolis, there is a need of forming foreign university students' cross-cultural competence. To achieve this, we require new teaching technologies, adequate for today's needs because, as it is correctly noted by E. Toffler "we are not able to cram the nascent tomorrow's world into the categories adopted yesterday." [8, p. 14].

The analysis of recent research and publications which initiate the solution of the problem and which the author bases himself on. Problems of cross-cultural communication and cross-cultural competence are described in the works of T. Astafurova, I. Bahov, M. Kipnis, I. Mjazova, E. Passov, I. Pluzhnik, S. Ter-Minasova, O. Sadohin, V. Safonova, Choi Su Yong, N. Yakunina and others. Philosophical and cultural aspects of the studied phenomenon were revealed in the works of M. Bahtin, M. Berdyaev, V. Bibler, A. Huseynov, V. Evtukh, V. Lektorskyi, M. Mamardashvili, D. Matsumoto, M. Soboleva and others. Pedagogical and psychological general aspects of the problem were described in the works of T. Antonenko, L. Vygotskyi, D. Leontiev, A. Maslow, L. Rubinshtein, G. Shevchenko and others.

Emphasizing the unsolved aspects of the problem, which the article is dedicated to. Numerous scientific works were dedicated to the study of cross-cultural competence as a pedagogical phenomenon. The science deeply enough highlights the problem of forming cross-cultural competence within students-linguists (I. Pluzhnik, I. Bahov, I. Perehodko), future foreign language teachers(G. Elizarov, T. Kolodko, S. Radul, V. Safonova), students of higher economic education institutions (O. Frolova, O. Zelikovskaya, T. Kobin), outlined the general mechanisms of cross-cultural competence formation (R. Bikityeyeva, V. Narolina, A. Sadohin, N. Yankina), but a number of topical issues related to educational technologies of university international students cross-cultural competence formation on the basis of axiological approach are still not revealed. The article is relevant due to the necessity of formation of foreign university students' cross-cultural competence and the lack of appropriate scientific and methodological instruments.

The aim of the article is to highlight pedagogical technologies of university international students' cross-cultural competence formation on the basis of axiological principles.

The presentation of the basic material with full justification of obtained results. We will take teaching technology as "a set of psychological and pedagogical facilities, which define special selection and

arrangement of forms, methods, techniques and educational means" (B. Lihachov). [2, p. 104] In other words, pedagogical technologies are the appropriately selected organizational and methodological set of instruments, which allows to realize the objectives and content of pedagogical process.

We conditionally correlated the defined components of cross-cultural competence (value cognitive, value-motivational-affective and value active) [7] with their formation stages. At *the value cognitive stage* we focused on students' gaining knowledge and information about the values of difference cultures and cross-cultural differences. The goal of *value-motivational-affective stage* was the international students' reflection of their attitude to the representatives of other cultures aimed to develop the value-motivational and psychological mechanisms of self-improvement. *Value active stage* was oriented towards the formation of students' practical abilities and skills that were to increase the cross-cultural communication effectiveness.

The main form of chosen pedagogical technologies in teaching and educational activity was a dialogue. Dialogue is exactly that very optimum in the sphere of cross-cultural communication that is able to provide accumulation of individual axiological potential. In our study it penetrates every stage of students' cross-cultural competence development and is being not just a method, but also a means of mutual understanding , cultivating other person values, forming a new type of thinking, forming tolerance and as values, meanings, feelings exchange process, and also as a passionarity factor and as a formula of acquiring the truth. [6] We share the point of view of N. Yankina, that "during the teaching dialogue, the educational axiological field of cross-cultural dialogue is being created and it is interacting with the axiological core of student's personality." [9, p. 276].

The basis of methodology formation was our developed course "Teaching culture to university international students" for third and fourth year international students, which fully correlates with defined stages and aims to implement the stated psychological and pedagogical conditions. The program is an educational and methodological complex, including the following sections: theoretical, theoretical and practical, practical and supplementary. *Theoretical section* represents the issues that deal with theoretical and methodological foundations of cross-cultural competence. *Theoretical and practical section* mostly focuses on value aspect of cross-cultural competence, getting students familiar with culture values of China, Africa, India, Middle East, Central Asia and Ukraine. *Practical section* is aimed at international students acquiring and mastering culture and values by means of art of artistic expression of poets and writers from different

cultures. And the last section – *supplementary* – is oriented towards acquiring communicative behavior samples of various cultures' representatives, gaining the experience of relationships with people from other cultures.

At the first and second stages of university international students' cross-cultural competence formation, as techniques of didactic cultural development and students' value-motivational sphere, we have chosen both traditional methods: lectures, discussions, ethical conversations, audio courses, narrations of teacher and witnesses, representatives of various cultures about history, geography, state system, customs and traditions, values of people, watching and discussing video materials and others, and also active methods: Guided reading, Jigsaw Learning, mini-lectures, Selective listening, insert method, alternative comparison, interview, brainstorming, synectics, role play and functional play. At Ukrainian/Russian language classes, while working with authentic texts, we always kept in mind that we were in the process of forming international students cultural competence–secondary linguistic identity, therefore we have constantly drawn our students' attention on semantization of culture-specific and background vocabulary, which required specific explanation and comments. In particular, we were actively using the axiological potential of proverbs, sayings, aphorisms, phraseological units. We have referred not only to Ukrainian and Russian folk genre pieces, but also Turkmen, Uzbek, Chinese, Arab, Indian, Nigerian ones, which gave an opportunity to find common and different in the meanings and values of people of various cultures.

At Ukrainian/Russian language classes, we often used *Guided reading*, which contributed to students' focusing on particular information. Thus, foreign students were to find the examples of cultural value semantics vocabulary, which characterizes the typical African, Arab, Chinese, Hindu, etc., and then we conducted the analysis to what extent was that characteristic stereotyped. One of such assignments was also to find different traditions, customs, and rules of etiquette typical of a particular nation. *Jigsaw reading* consisted of each group of students reading a certain text about one of the countries, which university international students came from. After finishing reading, they were filling the table with culturological data. Afterwards the group composition changed and students, interviewing each other, were filling the table till the very end. Then everybody answered the teacher's questions, summarizing the gained information of country-specific character. We often suggested the students to listen to *the mini-lecture* in small portions. The background and culture-specific vocabulary of value semantics was written on the table. The students listened to small

fragments and then rendered their content, using previously practiced keywords. Nearly every student was able to speak on the discussed topic. *Selective listening* proved to be effective in our work: during listening comprehension special pauses were made for foreign students could remember particular country-specific information or put down some words or sentences. The group was then divided into three subgroups, each responsible for a certain text portion (beginning, climax, ending). Later the whole text was read without pauses. After listening to it, the students rendered the whole text in chain. This method proved to be effective as the cultural value vocabulary was practiced. *The insert method* – text marking technique – was also used at classes. Students marked off with a tick what they knew/did not know from the information given in the text. This technique helped to develop the ability to compare, detailize and establish correlations. Many times we also used *the alternative comparison method*, where students identified themselves with a particular nation and became aware of its national characteristics. Comparison of facts, events, people behavior in different countries was carried out. It is important to emphasize that a comparative approach was only of analytical and not evaluative character. We also often used *the method of interviewing*. We suggested students to interview a country's prominent figure on moral and ethical issue. The leader thoroughly prepared for the interview, collected information, which helped to establish effective communication with the interlocutor. A version of *role play game* which also contributed to the development of cross-cultural competence was a game "Outstanding people of the Universe." During the game, students themselves chose the celebrity role, about whom they were telling from the first person, without mentioning the name. All other participants asked questions, which the "celebrity" answered rather evasively and at large. If someone guessed, he wrote his guess on the paper and handled it to the teacher. When several correct answers were given, the game was over – and the name of the student who guessed the celebrity first was announced. While using *the brainstorming method*, we suggested the students topics for discussion "If I was the president of the Global Village, how would I have changed the world" and "International symposium on the issue of cross-cultural dialogue was to be held soon. Write your speech for it." The method was to generate students' ideas. The group of "critics" worked in parallel and all students' statements were carefully recorded. During information critical analysis process, the selection of essential propositions was held. The final decision was a "product" of either one of the brainstorming participants, who got the highest mark at analytical stage or was the synthesis of rational kernels, found in various proposals. The aim of successfully used *synectics method* was to connect heterogeneous. The goal

of the group work was a collective creation of new "products" out of mutual exclusive, opposite proposals. Specially trained students – "synectors" organized the process of opposite views. Each statement was presented as two "extremes" that symbolized polar variants of problem solution. Then during discussion the extremes were rejected and general satisfying solution was made. The topics suggested for discussion were the following: "The problem of cross-cultural conflict is coming to a head- your first steps concerning this matter", "Dialogue of cultures – a path to salvation?", "We are all different but equal." *Functional games on the board* also became popular among students. The required attribute for this didactic game was a board, on which we placed a city plan in order to travel to the city most interesting and popular places of cultural significance. For the game dice and chips were required. We marked all the route steps with corresponding figures and connected them with a solid line. Several students participated in the game. Each of them took turns in throwing the dice, which showed the number of steps or stops to be made to reach the appointed place. Participants of the game moved the chip and told everything they knew about the city sight they reached. If the participant could not answer, he skipped his turn or returned back. The one who reached the last stop first was the winner. Thus, at this approach, the students not only passively assimilated information about other cultures values but also actively participated in the acculturation process, being developed as the subject of the dialogue of cultures.

On the second stage of experimental work we applied to pedagogical technologies grouped under the title of "Student portfolio". Student portfolio is known to be a tool for reflection student's personal activity. But we also focused on the reflection of teaching activity, so, in the pedagogical process not only students but also teachers ran a portfolio. All teachers have lessons plans , of course, but they usually lack the value component of cross-cultural communication, which is why they are not able to replace teacher's "Portfolio", which reflects all the stages of teacher's subjective position actualization- reflection, goal-setting, planning and implementation. Thus, at all the stages, from reflection to goal implementation, we considered the necessity to guide foreign students' towards the values of cross-cultural communication. So, each time planning our classes, we were trying to think carefully over, what axiological practice could contribute to pursuit of activity and whether all pointed out conditions of cross-cultural competence were carried out. The material for reflection consisted not only of our records but also students' "Portfolio".

We worked out the table which allowed us to analyze our work.

T a b l e   1   C o n t i n u a t i o n

1	2	3	4
Emotional factors	The psychological climate in class; tolerance, empathy, ability to control emotions; aiming for perception of values.	1. Are there any difficulties in establishing and maintaining positive emotional background of the activity? 2. Can we call students' attitudes tolerant, and empathetic? 3. Was there enough attention paid to the development of congruence of reflection? 4. Did I manage to aim students for success in cross-cultural dialogue?	It helps to create the atmosphere of emotional empathy and emotional resonance in the formation of cross-cultural competence.
Resource usage	Audio course, presentations, handouts, books, Internet resources and other equipment.	1. Is the use of these resources relevant to the topic of the class? 2. Do they affect the development of motivational sphere?	It stimulates the interest of students in values; it develops understanding of multiplicity of approaches and variability of methods of cultural activity.
Methodolo-gical techniques	The use of traditional and active methods.	1. Were the methods of imparting students to the cross-cultural communication values correctly chosen? 2. Did the methods of student's cross-cultural communication formation contribute to student's self-development in the dialogue of cultures?	It creates conditions for student's self-development in the dialogue of cultures.

T a b l e   1

'Portfolio' of the Teacher

The goals that I set before myself	Substantive aspects of my work	Examples of reflection	The impact of reflection on the axiological potential of the university international student
1	2	3	4
Manageabi-lity of teaching process	Classes organization; logical link formation between objectives and types of axiological activity, individual and group work of students management; ability to cope with unplanned situations.	1. Do activities meet the mentioned objectives? 2. Are the activities oriented on the values of dialogue of cultures? 3. Is the pace of activity acceptable for majority of students? 4. Am I able to cope with unexpected situations	It helps to make students' culture values orientation process more organized and consistent.
Value content of the actions	To orient students in phenomena of the other way of life, different hierarchy of values; to teach them master the culture of verbal and nonverbal communication, to carry on cross-cultural dialogue based on tolerance, empathy, to remove intercultural barriers.	1. To what extent are the presented in class materials rich in value and cultural information? 2. Has enough attention been paid to the rules and verbal and nonverbal behavior change? 3. Was it possible to prepare students to intercultural dialogue? 4. What was lacking in solving intercultural conflict?	It helps students to orient themselves freely in cross-cultural society, to make their activities conscious and to be guided in it by person-accepted values.
Interaction with students	Subject-subject relations between teacher and his students; behavior of students in a group; activity of students; interest in what is happening in class.	1. Do I devote equal attention to all students? 2. Are all students active? 3. How much did I manage to interest students in class? 4. Are students aimed for perception of values? 5. Do I take into account the specific characteristics of university international students?	It forms students' orientation on participation, cooperation and dialogue of cultures; it stimulates formation of the value attitude to the other.

Teaching activity reflection contributed more value comprehension, understanding all research work that led to positive changes in the formation of intercultural competence.

At the third stage, students were involved in verbal and nonverbal activities, which gave an opportunity to master the samples of communicative behavior of the representatives of different cultures, as well as to gain the experience of the relationships with people of other cultures. We used creative and value techniques (cross-cultural training, cross-cultural simulation, role-playing games), which met certain requirements: to be of a creative character, to be dialogic, directed towards free personality development.

Many experts defined training to be most effective in teaching cross-cultural competence. As a learning method, "training is a systematically carried out various exercise program in order to form and develop abilities and skills in a particular sphere of human activity." [5, p. 268] It was G. Triandis who introduced training into the cross-cultural communication; he believes that it is the training process that gets the students familiar with a different culture, imitating real situations and their analysis. [10] Cross-cultural training aims at practical mastering of values, norms, rules of another culture. Attributive, behavioral and situational training are the most important for cross-cultural competence formation, as the problems in communication with the representatives of other cultures mainly arise from misunderstanding of the reason of a particular behavior and its interpretation by the communicants. It a well-known truth that attributive training helps to more accurately predict the other culture partner's behavior and promotes assimilation of isomorphic attributes. The scientists O. Tatarko and N. Lebedeva [3] define as the heart of attributive training the so-called cultural assimilators, though, we do not consider this being an appropriate name, as, assimilation, being one of the acculturation forms, implies the rejection of its norms and values and complete acceptance of another culture. We did not find as many cultural assimilations, aimed at international students- the representatives of Chinese, Arab, African, Indian culture- as it was necessary for teaching effective interaction. Only in the book of S. Illyina, T. Gubanova "If your student is a foreigner" [1, p. 22–32] and in some article materials we found practical help in situational dialogues development. Work on this kind of dialogue was a system of meaningful situations for staging, accompanied by interpretation of the meaning of mimic and sign language means.

We turned to the training offered by psychologists A. Tatarko, N. Lebedeva, [3] culturologist O. Sadohin: "Introduction to cross-cultural interaction training", "Cross-cultural dialogue in games", "What is cross-cultural communication?", "Cross-cultural competence", "Cultural distance". The aim of the first training "Introduction to the cross-cultural interaction training" was introduction of group members to each other in a relaxed form (participants' self-presentation), overcoming communicative barriers, creating a favorable atmosphere within the group ("Acquaintance" exercise), forming interest and motivation to training participation. This stage was presented in the form of a conversation, during which the teacher briefly outlined the social and political situation (terrorist attacks, wars, developing cross-cultural contacts in today's world, the opportunity to get education abroad, etc.) and softly guided the students to the conclusion that each person needs cultural and tolerant behavior skills. This training also contributed to the formation of ethnocultural sensitivity ("The story on behalf of the national dish" exercise), training participants' awareness of cultural differences in communicative (non-verbal) behavior of people ("Airport acquaintance" exercise). The second training "Cross-cultural dialogue in games" was aimed directly at the development of constructive cross-cultural dialogue: awareness and assimilation of values, norms and rules of other culture on the cognitive level, to get into a different culture, forming the skills of conducting effective negotiations between various culture representatives, forming emotional empathy ("Dialogue of cultures" game).

The aim of the training "What is cross-cultural communication" ("Mirror" exercise) was not only to inform the participants about cross-cultural communication but also to motivate them to self-improvement and self-development. The training "Cross-cultural competence" had a special impression on students. During this training they were asked to identify 15 characteristics typical of cultural and competent personality. Then 5 qualities that scored the most points were chosen. Students came to the conclusion that the core of cultural competent personality were: knowledge of different cultures values, the ability to show empathy, kindness, tolerance, the ability to understand someone else's point of view and respect the traditions of other people. "Magic shop" exercise with a sense of humor was taken by students. The point of it was that the teacher acted as a seller and students bought the qualities they lacked for being cross-cultural competent personality. The Arabs were bargaining most of all as, like we know, Arabic culture cannot do without it. The meaning of the training "Cultural distance" was the following: the teacher made a report, which revealed the role of

values in the culture of every nation and emphasized the human values that helped to "build bridges between cultures". Then the students were given the same set of cards, on which various cultural values were written and they were suggested to put the row of cards on the table, where the most important statements were to be placed in the beginning of the row and less important – in the end. The positive thing about it was that in the beginning of the row the following statements were placed: "In his life a person should aspire to have clear conscience", "Religious person is more moral", "Everyone has his own truth but must also be tolerant of other truths", "He that gives to the poor shall not lack", "Love your neighbor as yourself."

The students' comments on the performed work were the following:

Mustafa A. (Iraq): "I used to think that all people were equal. But when I came to Ukraine, I realized that there were certain differences in behavior, language, culture. It became apparent to me that it was easier to set up communication if you are familiar with various cultures values."

Wen-Cyan (China): "During training it was very interesting to find out that Indian students do not shake hands to greet each other, but prefer to connect both palms as if giving lotus as a gift. In Africa, on the contrary, shaking hands is a very popular tradition but you should not squeeze your contact's hand too hard. Arab students when meeting are hugging and touching each other with one cheek and then with the other one, patting on the back and shoulder. If the Arabs have not seen each other for a long time, they greet each other with a triple kiss on both cheeks, hugging each other. Handshake and hug follow the Muslim greeting "as-salamy aleykum" (peace to you) and the answer "ua-aleykum assalam" (peace to you as well). I also realized that Arab tactile communication has its prohibitions: you must not touch your companion's head, as it is taken as an insult. For us, Chinese, by contrast, it is not typical to have any physical contact – hugging, kissing and touching. According to our culture, at meeting, we are not kissing, hugging each other in public."

David (Nigeria): "Training is a very effective method in teaching culture. I learned that according to Ukrainian, Turkmen, Uzbek and Chinese culture "to beckon with the hand" means "to ask someone to come closer." The difference is that according to the first, the hand is turned towards oneself and they beckon with the index finger, and with Chinese, the hand it turned away from the person and it is not acceptable for them to beckon with one finger. I also found out that when pointing at an object, person or direction, Ukrainian students and the students of neighboring countries use the head nod and Chinese students use the index finger or hand and very

often lips. On the whole, the Chinese gesture less and in a less active way in comparison with Ukrainians, Arabs and us, Nigerians."

Abdul A. (Sierra Leone): "It was always a problem for me to communicate with Arab students due to the misunderstanding of some moves, but at the class, I found out that , let's say, a gesture of picking right hand fingers "into the pinch" turning them up, according to their culture, means the teacher's request "not to hurry or to stop.""

Hudayberdy D. (Uzbekistan): "While staging the situation of negation, I have understood that the negation sign which in my culture and also in Ukrainian culture is denoted by shaking head from side to side is absolutely different from the Arabic: the Arabs put their head back, raising eyebrows and clicking their tongue."

Ahmed Sh. (Iraq): "At training it was important for me to realize that for various cultures it was typical to have different distance between people. Thus, for instance, the Chinese, the Indians are rather reserved and chary of feelings expression, that is why, when communicating with them, it is necessary to keep a larger distance than with the representatives of our and Ukrainian culture."

We have formed cross-cultural competence during both class and out-of-class activities. Out-of-class activity has great potential in establishing dialogue of cultures, as it possesses specific features, which contribute to this process: a wide range of active non-standard forms of working with students, taking into account interests, needs, value orientations of students, unlimited space for creative work, cooperation. Foreign students of International department of Volodymyr Dahl East Ukrainian National University took part in the following activities and projects:

➤ social project "Global Village", which consists not only of different culture festivals but also students' trainings for increasing the level of tolerance;

➤ charity events: "Friend's hand", "Donor's day" and others;

➤ creative work competition "You are needed the most where you are born" dedicated to life and creative activities of Volodymyr Dahl, whose name the University bears (won the competition);

➤ city and University national dishes contests "In a large and friendly family";

➤ annual contests dedicated to Mother tongue day;

➤ annual contests dedicated to Tolerance day;

➤ tolerance lessons "Tolerance – the path to peace", "Charity and kindness will save the world", "World without borders".

➢ activities, dedicated to the International Day of Peace: "Forgive – and you will find peace";

➢ creative meetings with poets, writers, composers, artists, veterans, public figures and other interesting personalities;

➢ foreign languages department club meetings "Discussion Club";

➢ international student conferences "Science looks ahead";

➢ "Student of the year", "Miss University" contests;

➢ international folk evenings (Ukrainian Christmas evenings, Easter holiday, Kurban Bayram holiday) using national folklore, national symbols and national cuisine.

Conclusions and recommendations for further research. Thus, the use of pedagogical creative and value techniques provided foreign students' mastering and appropriation of dialogue of culture values. Forming cross-cultural competence occurred gradually according to the defined Cross-cultural competence components on the basis of contrastive-comparative study of language, culture and values. We developed the students' ability to relate their culture and values with other ones, to find differences in views on life, perceptions, social norm systems, traditions, customs, rules of etiquette, and also to identify something that is common and has the most important meaning for all people and that unties all nations and cultures.

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ПЕДАГОГІЧНІ ТЕХНОЛОГІЇ ФОРМУВАННЯ В ІНОЗЕМНИХ СТУДЕНТІВ УНІВЕРСИТЕТУ МІЖКУЛЬТУРНОЇ КОМПЕТЕНТНОСТІ НА АКСІОЛОГІЧНИХ ЗАСАДАХ

І. О. Сафонова

У статті висвітлюються педагогічні технології формування в іноземних студентів університету міжкультурної компетентності на аксіологічних засадах. Представлені етапи формування за виділеними компонентами: ціннісно-когнітивним, ціннісно-мотиваційно-афективним та ціннісно-діяльнісним.

Ключові слова: *педагогічна технологія, міжкультурна компетентність, традиційні методи, активні методи.*

ПЕДАГОГИЧЕСКИЕ ТЕХНОЛОГИИ ФОРМИРОВАНИЯ У ИНОСТРАННЫХ СТУДЕНТОВ УНИВЕРСИТЕТА МЕЖКУЛЬТУРНОЙ КОМПЕТЕНТНОСТИ НА АКСИОЛОГИЧЕСКИХ ОСНОВАХ

И. А. Сафонова

В статье освещаются педагогические технологии формирования у иностранных студентов университета межкультурной компетентности на аксиологических принципах. Представлены этапы формирования согласно выделенным компонентам: ценностно-когнитивном, ценностно-мотивационно-аффективном и ценностно-деятельностном.

Ключевые слова: *педагогическая технология, межкультурная компетентность, традиционные методы, активные методы.*

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SPIRITUAL AND CULTURAL IMAGE OF THE HIGHER SCHOOL TEACHER IN THE TWENTY-FIRST CENTURY

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This article describes the features of the spiritual and cultural image of the higher school teacher in the XXI century. The article describes the feasibility of its elements.

Keywords: *Educator, pedagogy, spiritual and cultural image, spirituality, culture, higher education in the twenty-first century, creativity in pedagogics, innovation.*

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Problem in general and its connection with important scientific and practical tasks. The processes taking place in modern society pose new