Структура полікультурної компетентності фахових молодших бакалаврів у процесі гуманітарної підготовки в коледжі

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Анотація: Вступ. Люди завжди подорожували й подорожують зараз ще з більшою активністю, відвідуючи інші країни та взаємодіючи з їх громадянами. Цьому сприяють швидкий розвиток технологій, поява зручніших засобів зв'язку та економніших транспортних засобів. Відвідування різних країн та отримання інформації про життя інших народів, безперечно, розширює кругозір та дозволяє по-іншому подивитись на світ наповнений культурним розмаїттям та переосмислити своє буття у ньому. У цьому зв'язку дуже важливо знаходити порозуміння між представниками різних культур, які населяють ті чи інші території земної кулі, збагачуючи один одного та уникаючи конфліктів. Саме полікультурна компетентність допомагає забезпечити конструктивну комунікацію між представниками різних культур та носіями різних мов у багатоетнічному світовому суспільстві. Тому її формування є одним з основних

завдань сучасної освіти у сфері професійної підготовки майбутніх фахівців, у нашому дослідженні фахових молодших бакалаврів.

Мета статті – проаналізувати наукові розвідки, що стосуються визначення структури полікультурної компетентності як необхідної складової професійної компетентності майбутніх фахівців, виділити компонентний склад полікультурної компетентності фахових молодших бакалаврів у процесі гуманітарної підготовки в коледжі та охарактеризувати їх.

Методи. Під час нашого дослідження ми використовували такі теоретичні методи як аналіз та синтез спеціальної наукової літератури та метод порівняльного аналізу.

Результати. Полікультурна компетентність є необхідною складовою частиною професійної компетентності сучасного фахівця. Вона формується у процесі навчання і виховання та фахової підготовки.

Окреслена компетентність є складним особистісним утворенням, яка має свою структуру і непростий механізм формування. У запропонованій статті здійснений аналіз наукових публікацій, що стосуються визначення поняття полікультурна компетентність та її структури, визначені та охарактеризовані структурні компоненти полікультурної компетентності майбутніх фахівців – фахових молодших бакалаврів у процесі гуманітарної підготовки в коледжі.

Більшість науковців мають когнітивний, мотиваційно-ціннісний, та діяльнісний складові частини у структурі полікультурної компетентності. При цьому когнітивний компонент має на меті формування системи культурознавчих та мовних полікультурних знань, мотиваційно-ціннісний компонент відображає мотиви, цінності, інтереси, потреби, які регулюють життєдіяльність особистості в полікультурному суспільстві. Діяльнісний або діяльнісно-поведінковий компонент допомагає сформувати полікультурні навички та вміння дотримуватись певних поведінкових норм, які існують у полікультурному соціумі та отримати позитивний досвід співпраці з представниками інших

культур. Дослідники виділяють також особистісно-рефлексивний, афективний, аксіологічний, стратегічний, креативний та інші компоненти.

Висновки. Полікультурна компетентність фахових молодших бакалаврів – це комплексне, утворення, яке має інтегративну характеристику. Вона синтезує полікультурні знання, вміння та навички полікультурної взаємодії, які дуже важливі для життєдіяльності у сучасному багатокультурному просторі. Ця компетентність є необхідною складовою професійної компетентності фахівця і формується в процесі навчання, виховання та фахової підготовки.

Проаналізувавши наукові дослідження, що стосуються полікультурної компетентності та її структури, ми виділили такі структурні компоненти полікультурної компетентності майбутніх фахівців – фахових молодших бакалаврів як мотиваційно-аксіологічний, інформаційно-пізнавальний, поведінково-діяльнісний та особистісно-рефлексивний, які є взаємопов'язаними та взаємозалежними.

Перспективи подальших досліджень у цьому напрямку стосуватимуться визначення критеріїв та рівнів сформованості полікультурної компетентності.

Ключові слова: світовий простір, багатокультурний, різноманіття культур, конструктивно взаємодіяти, система полікультурних знань, компонентний склад.

The structure of multicultural competency of professional junior bachelors in the process of humanitarian training in college

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Abstract: Introduction. People have always traveled and are traveling even more actively now, visiting other countries and interacting with their citizens. This is facilitated by the rapid development of technology, the emergence of more convenient means of communication and more economical means of transport. Visiting different countries and obtaining information about the lives of other peoples undoubtedly broadens one's horizons and allows one to look at the world filled with cultural diversity in a different way and rethink one's existence in it. In this regard, it is very important to find understanding between representatives of different cultures who inhabit certain territories of the globe, enriching each other and avoiding conflicts. It is multicultural competency that helps to ensure constructive communication between representatives of different cultures and speakers of different languages in a multiethnic world society. Therefore, its formation is one of the main tasks of modern education in the field of professional training of future specialists, in our study of professional junior bachelors.

The objectives of the article are to analyze scientific research related to the definition of the structure of multicultural competency as a necessary component of the professional competency of future specialists, to identify the component composition of the multicultural competency of professional junior bachelors in the process of humanitarian training in a college and to characterize them.

Methods. During our study, we used such theoretical methods as the analysis and synthesis of special scientific literature and the method of comparative analysis.

Results. Multicultural competency is a necessary component of the professional competency of a modern specialist. It is formed in the process of education and upbringing and professional training.

The outlined competency is a complex personal formation that has its own structure and a complex mechanism of formation. The proposed article analyzes scientific publications related to the definition of the concept of multicultural competency and its structure, identifies and characterizes the structural components of the multicultural competency of future specialists - professional junior bachelors in the process of humanitarian training in a college.

Most scientists have cognitive, motivational-value, and activity components in the structure of multicultural competency. At the same time, the cognitive component aims to form a system of cultural and linguistic multicultural knowledge, the motivational-value component reflects the motives, values, interests, needs that regulate the life of an individual in a multicultural society. The activity or activity-behavioral component helps to form multicultural skills and the ability to adhere to certain behavioral norms that exist in a multicultural society and gain positive experience in cooperation with representatives of other cultures. Researchers also distinguish personal-reflective, affective, axiological, strategic, creative and other components.

Conclusions. The multicultural competency of professional junior bachelors is a complex structure that has an integrative characteristic. It synthesizes multicultural knowledge, skills and abilities of multicultural interaction, which are very important for the life in the modern multicultural space. This competency is a necessary component of the professional competency of a specialist and is formed in the process of education, upbringing and professional training.

Having analyzed scientific research related to multicultural competency and its structure, we have identified such structural components of multicultural competency of future specialists - professional junior bachelors as motivational-axiological, informational-cognitive, behavioral-activity and personal-reflective, which are interconnected and interdependent.

Prospects for further research in this direction will concern the definition of criteria and levels of formation of multicultural competency.

Keywords: world space, multicultural, diversity of cultures, constructive interaction, system of multicultural knowledge, component composition.

Problem statement. Since the modern world space is multicultural, which is characterized by active integrative processes, one of the main tasks of education today is the formation of a personality who is aware of his belonging to a certain culture and at the same time accepts the diversity of world cultures; having the desire and ability to interact constructively with their representatives.

An important guideline in the modern multi-ethnic world is the ability of representatives of different cultural communities to live and socialize with each other without conflict, therefore the formation of multicultural competency is one of the main tasks in the field of professional training of future specialists - professional junior bachelors, which the education system sets for itself today. O. Berezyuk believes that it consists in coordinating the influence of the ethnic environment on the younger generation by assimilating reliable scientific knowledge aimed at forming a positive attitude both towards his own ethnic group and towards representatives of other peoples and their cultures [1, p. 16]. V. Kremen noted that under the influence of European standards of education quality and modern trends of European integration, the development of the personality becomes an indicator of the level of progress of each country [2, p. 3].

Multicultural competency is a necessary component of the professional competency of a modern specialist. It is acquired and formed in the process of education and upbringing and professional training [3, p. 111]. The outlined competency has a complex structure and a complex mechanism of formation.

Despite a fairly large number of scientific studies, multicultural competency and its structure remain insufficiently studied and controversial.

Analysis of recent studies and publications. Multicultural competency as a personal formation that has a certain structure and characteristics was substantiated in the scientific works by I. Kushnir, L. Peretyaha, L. Cherednychenko and other researchers. The works of V. Kuzmenko, L. Goncharenko are also devoted to the issue of multicultural competency, who define it as the ability of an individual to live and act in a multicultural society [4, p. 91].

L. Vorotnyak defines multicultural competency as the ability of a person to integrate into another culture while maintaining a relationship with their native language, a culture that is based on a combination of personal qualities, synthesized knowledge, skills and abilities of positive interethnic and intercultural interaction, which ultimately contributes to the conflict-free identification of an individual in a multicultural society and its integration into the multicultural world space [5 p. 106]. Multicultural competence in the definition of O. Berezyuk is an integrative quality of a personality that is formed in the process of learning, and includes a system of multicultural knowledge, abilities, skills, interests, needs, motives, values, multicultural qualities, experience, social norms and rules of behavior necessary for everyday life and activity in a modern multicultural society, which is realized in the ability to effectively solve the tasks of social activity in the course of positive interaction with representatives of different cultures [1, p. 13, 14].

R. Agadullin, G. Bennett O. Dzhurynskyi, L. Goncharenko, O. Gurenko, T. Plachynda, J. Raven considered multicultural preparation for professional activity and effective communication in a multicultural environment to be important pedagogical tasks that should be solved, and highlighted certain aspects of it in their scientific research.

Some areas of research on multicultural competency have already been developed. Thus, in particular, the issues of forming multicultural competency of professional education applicants of various degrees and specialties were considered; the formation of multicultural competency of foreign students and also the formation

of multicultural competency in the process of studying humanitarian disciplines in educational institutions of various degrees and forms of accreditation.

The formation of multicultural competency in the process of studying humanitarian disciplines was studied by N. Bilotserkivska L. Dobrovolska, O. Kanyuk, A Kremenchuk, N. Lytvynenko, S. Muntyan, E. Palikhata, O. Semenog, O. Slonivska, A. Solodka, I. Tymchenko, S. Tsimbrylo and others.

Such researchers as Yu. Berezyuk, L. Dobrovolska, considered the formation of multicultural competency in the process of studying foreign languages. N. Lytvynenko, S. Muntyan, E. Palikhata studied the issue of forming the outlined competency in studying Ukrainian as a native language.

In general, when studying the formation of multicultural competency, there is a tendency: in the process of studying foreign languages, attention is paid to the linguistic aspects of multicultural competency, and in the process of studying the Ukrainian language, to the cultural aspects [6, p. 314/5].

Pedagogical technologies for the formation of multicultural competency and its components were the subject of scientific research made by Z. Bakum, O. Bernatska, T. N. Boyko, V. Borisenko, G. Bryl, L. Vorotnyak, A. Gadomska, Yu. Druz, O. Zagorodna, Ding Sin and other researchers.

But there is still not enough research on the formation of multicultural competency of professional junior bachelors in the process of humanitarian training in a college and its structure.

The training of a modern specialist should be carried out on the basis of a competency-based approach, which has become one of the main conceptual guidelines of today's education, training and upbringing of young specialists. Important competencies, the formation of which should be directed to the modern training of a professional junior bachelor, are determined by educational goals and values. In our study, we also used a personality-oriented approach, because in the process of professional training of a professional junior bachelor in general and the formation of

his (her) multicultural competency in particular, there is an orientation to his (her) personality as a subject, goal, result and the main criterion of the effectiveness and productivity of his preparation for life and activity in a multicultural world. This approach is the basis for the experimental verification of the model and will help outline the prospects of our further research, since it involves the recognition of a unique, intellectual personality that has been formed in the process of social development and is the bearer of a certain culture that possesses moral freedom.

The process of training and upbringing of a professional junior bachelor is considered by us as a special, culturally embedded means of operating with information, therefore we used a culturological approach, which assumes that culture is a meaningful component of education, as well as a source of knowledge about the surrounding world, nature, society, ways of human activity, its emotional-volitional and value-based attitude to those and that who and what surrounds it, to communication with other people in the national and international space.It is important to study the structure of multicultural competency which will help to form it in the education applicants.

N. Sas and Ya. Palhui [7], as well as T. Doronina and L. Kruglenko [8], in their works emphasize the importance of multiculturalism as a significant factor in the professional training of future specialists. The researchers highlight that multicultural competence is considered not only as a practical tool for effective interaction in a multicultural environment but also as a phenomenon that has a deep historical and pedagogical foundation and has evolved within educational traditions.

In the scientific studies by R. Borodko [9], D. Kovrei [10], V. Hlukhota [11], and O. Bida, V. Dziamko, and N. Marynets [12], a common focus is observed on the issue of developing multicultural competence as a component of the professional training of future specialists. The authors emphasize that multiculturalism serves as a factor in the personal growth of college students towards intercultural interaction. The researchers highlight that multicultural competence integrates a system of knowledge,

values, and skills that determine the ability of future professionals to carry out effective activities in a multicultural environment.

The studies of O. Khodakevych, Yu. Mendrukh and E. Ostapenko [13], V. Hlukhota [14], and S. Medynska [15] focus on the issue of multicultural competence in the context of integration into the European and global cultural and educational space. The authors consider it as an important factor in involving students in the European cultural community, analyze the experience of developing this competence in educational institutions of Europe and the USA, and outline the possibilities of its implementation in Ukraine.

Highlighting previously unresolved parts of the overall problem. A lot of researchers dealt with the pedagogical phenomenon of multicultural competency and studied its structural components paying attention to these or those aspects of it. We offered our own essential elements of the competency that we think are important to concentrate on as they will facilitate to better prepare education applicants to the life and activity in the multicultural world.

Formulation of the article's objectives and tasks. The objective of the article is to analyze scientific research related to the definition of the structure of multicultural competency as a necessary component of the professional competency of future specialists, to offer one's own identifscation of the component composition of professional junior bachelors' multicultural competency in the process of humanitarian training in a college and to characterize them.

Presentation of the main material. As it is known, the procedural component of the process of forming multicultural competency of professional junior bachelors involves the implementation of a phased methodology for forming the specified competency of future specialists in the process of humanitarian training in a college. The formation of the outlined competency occurs in stages and consists of preparatory, main and final corrective stages. In the previous article, we briefly characterized them. In the proposed article, we will consider the structural components of multicultural

competency of future specialists - professional junior bachelors.

Such researchers as S. Avkhutska, O. Berezyuk, L. Cherednychenko, I. Kushnir, S. Tsymbrylo and others define multicultural competency and structure this concept by components. One of the components of this competency they distinguish is cognitive, which involves the formation of a system of multicultural knowledge, which serves as an indicative basis for the activity of an individual in a multicultural society [16, p. 10]; "possession of certain knowledge about the culture, history, customs, traditions of the people (the state), the language of which is being studied (knowledge not only of one's own, but also of other cultures" [17, p. 76/6].

In the structure of multicultural competency, O. Berezyuk, in addition to the cognitive component, distinguishes the following components: motivational-value and activity and gives each structural component its characteristic, based on the idea of a competency approach in strengthening the personal orientation of education. Thus, the cognitive component assumes the formation of a system of multicultural knowledge, which serves as an indicative basis for the activity of an individual in a multicultural society. The motivational-value component is a system of motivational-value formations: motives, values, interests, needs, multicultural qualities, which regulate the daily life and activity of an individual in a multicultural society. The activity component reflects the formation of multicultural skills and abilities in observing social norms and rules of behavior in a multicultural society, the presence of experience of positive interaction with representatives of different cultures [16, p. 14].

L. Cherednychenko identifies the following components of multicultural competence: 1) motivational and value (awareness of the need to form multicultural competency, focus on successful interethnic interaction); 2) cognitive and operational (possession of multicultural knowledge, skills to use them in professional activities and skills of positive multicultural contact); 3) personal and reflective (the presence of such personal and professionally significant qualities that are associated with the features of intercultural communication - skills of cultural introspection, self-reflection during

communication, etc.) [19].

D. Popova identifies cognitive, motivational and axiological, activity, sociocultural and personal and reflective components of multicultural competency. The activity component is aimed at the formation of skills and abilities that allow intercultural communication, preventing intercultural conflicts and predicting the consequences of professional activity on multicultural principles. The sociocultural component contributes to the formation of sociocultural awareness and responsibility, tolerant attitude and correct behavior in the society with another culture. With the help of the personal-reflective component, the moral position of the future specialist is determined, a system of multicultural values, the ability to reflect on one's own activities and behavior, multicultural worldview and sociability are formed [20, p. 147].

Considering multicultural competency to be a complex personal formation, L. Peretyaha distinguishes cognitive, affective operational and behavioral elements in its structure. Thanks to the cognitive component, multicultural knowledge about the ethnocultural features of one's own and other cultures is obtained, and rules and norms of behavior in a different cultural environment are learned. The affective component of multicultural competency helps the formation of respect for manifestations of other cultures and a tolerant attitude towards representatives of different ethnocultural groups The operational component is aimed at achieving productive interethnic interaction and increasing multicultural knowledge [21].

The issue of forming multicultural competence of foreign students studying in Ukraine was studied by such researchers as I. Dyrda and I. Kushnir.

Thus, in particular, I. Dyrda in the structure of multicultural competence, in addition to the cognitive and axiological components, offers a motivational and value component, which helps to form a complex of students' motives for the development of multicultural competency, self-assessment of actions aimed at satisfying the needs in intercultural communication, and a behavioral and activity component, which

contributes to the formation of practical skills of foreign language communication and the ability to interact with representatives of other cultures, to self-analyze one's own behavior and activities [22, p. 461].

The scientist I. Kushnir. distinguishes 1) cognitive (possession of a certain system of knowledge about the history, traditions, culture of the foreign country whose language a person is studying); 2) axiological (knowledge of moral, ethical values, their connection with each other, taking into account social, cultural factors and perceptions of the foreign-speaking people); 3) creative (formation in the personality of a certain hierarchical value system of views and attitudes, which is based on respect and tolerance for representatives of other cultures); 4) practical (experience of intercultural dialogue and certain behavioral reactions that are formed in the process of multicultural communication) [17, p. 76, 77/4, 5].

Analyzing the specifics of the formation and structural organization of multicultural competency, researcher L. Stolyarchuk defines cognitive, affective (personal), strategic (behavioral), and axiological components. The cognitive component synthesizes knowledge about the cultural-historical, political, everyday specifics of representatives of other countries, norms and rules of intercultural communication for the implementation of productive interaction with carriers of other cultures. The affective (personal) component should be based on tolerance, empathy, civic and national consciousness to form the readiness and ability to positively perceive the way of life in another cultural society. The strategic (behavioral) component is aimed at forming the skills of respectful interaction with carriers of another culture in a multicultural environment, correct assessment and correction of one's own behavior and its consequences. Thanks to the axiological component, university students master the values of a multicultural society (justice, equality, freedom, humanism, goodness, conscience, etc. [23, p. 97].

Therefore, as we can see, all researchers distinguish cognitive as one of the main components of multicultural competency.

Such researchers as S. Avkhutska, O. Berezyuk, N. Velychko, L. Cherednychenko devoted their scientific works to multicultural competency and proposed its structural-component analysis, focusing on the training of future specialist-teachers.

All of the above scientists have cognitive, motivational-value, and activity components in the structure of multicultural competency. At the same time, the cognitive component aims to form a system of cultural and linguistic multicultural knowledge, the motivational-value component reflects the motives, values, interests, needs that regulate an individual's life in a multicultural society. The activity or activity-behavioral component helps to form multicultural skills and the ability to observe certain behavioral norms that exist in a multicultural society and to gain positive experience in cooperation with representatives of other cultures. S. Avkhutska, N. Velichko, L. Cherednichenko proposed a reflective component, the axiological component was proposed by S. Avkhutska. L. Cherednichenko and S. Avkhutska also have an affective component. M. Onyshchenko explains the presence of the last two components in the structural composition of multicultural competence by the difference in the profile training of the future specialist-teacher, his functional responsibilities (this concerns the training of future subject teachers, primary school teachers, etc.) and methodological approaches on which the research of scientists is based [18, p. 190/4].

Investigating the process of forming multicultural competency of future translators, M. Onyshchenko distinguishes in its structure cognitive-operational (a system of multicultural knowledge, skills and abilities on which professional translation activity is based, the ability to use them effectively); motivational-value (axiological) - a set of motivational-value formations (motivational orientation towards learning and cognition, effective future professional activity; mutual understanding, respect and tolerance in communication with representatives of other cultures) and personal-reflexive (self-awareness, adequate worldview, self-control of one's own

actions, self-assessment of professional knowledge regarding compliance with the requirements of translation activity, the desire for self-improvement).

We distinguish such structural components of multicultural competency of future specialists - professional junior bachelors as motivational-axiological, informational-cognitive, behavioral-activity and personal reflexive.

The motivational and axiological component of multicultural competency is a set of motives, values, beliefs and attitudes that encourage a person to positively interact with representatives of other cultures, as well as to respect and accept cultural diversity in the world. This includes awareness of the values of cultural diversity, interest and desire to get to know other cultures, readiness for multicultural dialogue. This component also includes certain value orientations that need to be formed in education-applicants - professional junior bachelors. They are based on respect for other cultures and non-acceptance of any forms of discrimination.

The motivational and axiological component of multicultural competency includes the following elements: 1) the value of cultural diversity as recognition of the fact that a society consisting of different cultures is richer and more dynamic and that each culture has its own uniqueness and value; 2) respect for other cultures, that is, the ability to understand the value of other cultures, even though they are different from one's own; 3) communicative intentions and needs, which include the readiness and desire to establish contacts with representatives of other cultures, as well as the desire to share one's own experience and learn about the experience of others; 4) tolerance and non-discrimination, which means the readiness to accept others, even if their views and values differ from one's own, here, of course, the perception of representatives of different cultural contexts occurs through critical thinking. Often, the phenomenon of culture shock is observed as a psychological disorientation and physical discomfort of an individual when encountering another cultural environment.

The process of entering and adapting to another cultural environment is accompanied by the need to make efforts to achieve psychological balance; feelings of

rejection, loss of usual social ties and status, powerlessness (due to the inability to interact effectively in a new cultural environment); violation of role expectations and self-identification; anxiety, which turns into resentment after the awareness of cultural differences [24].

But, since the adaptant has intentions to interact effectively with representatives of other cultures, such a valuable ability of a multicultural personality in today's diverse and interconnected world as cultural agility is manifested. It includes the awareness and skills necessary to interact with people of different backgrounds, beliefs and traditions, without imposing one's own cultural norms or prejudices. Unlike cultural competency, which focuses on understanding specific cultural features, cultural agility is more dynamic [16]. It is defined by empathy, openness to new things, adaptability, patience, observation, communicative skills, etc.; the need for self-development (future specialists should understand that multicultural dialogue and interaction contribute to the expansion of their worldview and cultural growth of the individual); research interest, which involves the search and pursuit of knowledge about other cultures, as well as the values, traditions and customs of representatives of these cultures; openness to new experience: readiness for change, perception of new ideas and perspectives that arise in the process of multicultural interaction.

It is important to equip students with appropriate multicultural knowledge, to form and develop in them the ability to adapt to a new cultural environment, that is, the ability to adapt to the conditions of life in a new country, having mastered its customs, traditions and norms of behavior. The formation of multicultural competency is the pedagogical condition that will make the adaptation process faster and more successful. For this, it is necessary to ensure interaction in a multicultural educational space and to cultivate tolerance towards representatives of other nationalities.

Sometimes certain social conditions can interfere with the process of optimal adaptation. A. Kambur speaks of the phenomenon of forced adaptation, which is formed as a result of the rejection of the legitimately dominant value-normative system

of society to which a person seeks to adapt. Forced adaptations are characterized by the use of protective, compensatory and deprivation practices, aimed at the self-preservation of the adaptant and associated with a mandatory change in the ways of interacting with the environment, but while maintaining the old, traditional goals and values in general [26, p. 10]. The adaptation process "can be carried out: a) by socially inadequate, undisguised opposition of the personal system of value orientations to the societal one; b) by mimicry, masking the personal normative-value system under the societal one, that is, by a hidden opposition of personal value orientations to societal ones" [26, p. 9]. It is worth noting that the "legitimate-dominant value-normative system of society", which A. Kambur speaks of, is a system of values and norms, not only approved by law, but also those that have roots in the culture of a certain society. That is, adaptation is influenced by the acceptance or rejection of cultural norms approved in an unusual society for the adaptant. Thus, there is a direct connection between the level of multicultural competency and the level of adaptability of an individual. The higher the level of formation of multicultural competency, the higher the level of adaptability of the individual to the new educational and socio-cultural environment are, the more painless the process of adopting a foreign culture will be [6, p. 9].

The formation of the motivational-axiological component occurs in the educational process by including multicultural topics in curricula, creating conditions for multicultural communication. using interactive teaching methods. In extracurricular activities it takes place with the help of organizing cultural events that contain multicultural content, exchanges and volunteer programs. In the family of an education applicant, multicultural competency should also be formed, if family values are based on respect for other cultures. It is also necessary to create a multicultural environment with appropriate humanistic values.

Thus, the motivational and axiological component of multicultural competency reflects the motivation and value orientations of the individual in the field of

multicultural interaction. It includes the desire and readiness to interact with representatives of other cultures, as well as the system of values that determines the attitude towards cultural diversity. An important condition for the formation of multicultural competence is the presence of a developed motivational and axiological component, which allows successful adaptation and interaction in the modern multicultural world. It provides not only knowledge about other cultures, but also readiness and desire to accept them and interact with them.

This component provides the basis for effective multicultural interaction, contributing to overcoming cultural barriers and prejudices, helps to build harmonious multicultural relations, develops the personality, making it more open and tolerant.

The presence of a motivational and axiological component is an extremely important condition for the formation of multicultural competency, because without positive motivation and formed value orientations, a person may have knowledge about other cultures, but not use them in practical interaction, which can lead to misunderstandings and conflicts.

The informational and cognitive component of multicultural competency

is determined by the level of formation of multicultural thinking of professional junior bachelors, their assimilation of a system of multicultural knowledge as a result of studying humanitarian and socially oriented disciplines, disciplines of the natural and mathematical cycle and self-education, as well as the ability to apply this knowledge in professional activities in particular and life activities in general. Since knowledge is a "form of spiritual assimilation of the results of cognition, the process of reflecting reality, characterized by the awareness of their truthfulness" [27, p. 198], cognition of the multicultural world and the place of one's own "I" in it is realized through the acquisition of experience in practical activities.

The basis of the motives of the cognitive activity of professional junior bachelors in the multiethnic world is their intellectual needs and interests. Interest, as is known, is a selective, emotionally colored aspiration of the individual to vitally important

objects for him (her), which is closely related to personal interest in them [2, p. 49]. As I. Syaska notes, interest is a determinant of the subjective aspirations of the individual to a certain type of activity on the one hand, and on the other hand, it determines the strength and direction of the cognitive needs of the individual on the basis of his (her) emotional and volitional manifestations [28, p. 157].

Indicators of the formation of the informational and cognitive component are the ability to analyze and synthesize information of multicultural content, to demonstrate creative cognitive activity regarding multicultural problems and to find ways to solve them based on the application of knowledge acquired in both the humanitarian and social and natural and mathematical fields. The use of multicultural knowledge acquired in the process of learning in practice makes it possible to form a positive attitude towards multicultural problems, the consequences of human activity in a multicultural world, to determine its effectiveness, compliance with certain moral norms and principles, as well as common sense. Thus, we can state that the informational and cognitive component of multicultural competency is inextricably linked with both the activity (active - [22, p. 79]) component of multicultural competency and the motivational one. And the integrating construct [28, p. 157]) of the structure of multicultural competency is the experience of professional activity in a multicultural world.

The behavioral and activity component of multicultural competency aims to form the ability to apply the obtained multicultural knowledge and acquired skills (communicative skills, mastery of the culture of speech, the ability to solve problems of multicultural interaction, knowledge of multicultural strategies), as well as experience of multicultural activity. It is characterized by the degree of mastery of the multicultural content of life and professional activity by the individual. As I. Dyrda points out, this component makes it possible to apply linguistic, speech and sociocultural knowledge, skills, and abilities in practice (to timely apply the necessary communication style in accordance with the social status of the person or a certain

situation; to establish and maintain intercultural contacts; to adapt to social conditions; to argue one's own position, etc.) [22, p. 80].

The ability to adjust one's own behavior and activities in the surrounding multicultural environment, to predict its consequences and to bear responsibility for them on the basis of self-reflection, self-regulation and the development of self-awareness is manifested in the formation of the reflective-evaluative component of ecological competency. An important factor in its development is the regulatory and ideological guidelines that guide the individual in evaluating his or her activities.

The personal-reflective component of multicultural competency involves a person's ability to self-knowledge, self-awareness of cultural identity (understanding one's own cultural characteristics, values, beliefs and their impact on the perception of other cultures), critical reflection of one's own behavior, thoughts and feelings in the context of multicultural interaction, self-analysis (the ability to be aware of one's own cultural roots, values, beliefs, as well as how these factors affect perception and interaction with other cultures) and reflection in the context of cultural diversity (includes understanding one's own cultural attitudes, prejudices and stereotypes, as well as the ability to critically evaluate them and change them if necessary; it is also the ability to see oneself through the eyes of other people, to be aware of one's prejudices and stereotypes, and to analyze how they affect relationships with representatives of other cultures and nations). In addition, the personal-reflective component involves the development of such a key component of multicultural competency as empathy, i.e. emotional sensitivity to cultural differences - the ability to recognize and adequately respond to emotions associated with cultural differences, the ability to understand and sympathize with representatives of other cultures, their views, feelings and experiences even if they differ from their own); the ability to adapt: the ability to change one's own behavior and approaches in response to cultural differences and the needs of other people; the ability to multicultural dialogue, interaction and cooperation, readiness for open communication with representatives of

different cultures; openness to new cultural experience - readiness to gain new knowledge about other cultures and readiness to change one's views.

The formation of the personal-reflective component of multicultural competence occurs through the introduction into the educational process curricula aimed at the development of multicultural competency, which should include elements of self-knowledge, reflection and empathy, involvement in multicultural education, conducting trainings and seminars on multicultural interaction), pedagogical practice (practical experience in a multicultural environment, for example, pedagogical practice in a multicultural group of education applicants contributes to the formation of reflective skills and empathy, involvement in exchange programs, volunteer projects, travel to other countries); work with a psychologist (a specialist can help in the awareness of one's own cultural characteristics, prejudices and stereotypes, as well as in the development of reflection and empathy skills); self-education (development of one's multicultural competency through independent study of other cultures, reading literature, studying the history and traditions of other peoples, watching films, programs on multicultural interaction and communication with representatives of different cultures).

The formation of the personal-reflective component is a continuous process that requires constant work on oneself. This is an important component of multicultural competency, because effective interaction in a multicultural environment helps to avoid misunderstandings and conflicts, promotes the establishment of positive relationships with representatives of other cultures, participation in a multicultural society helps to become an active and responsible member of a society that values cultural diversity, the development of critical thinking helps to analyze and evaluate cultural phenomena, avoid stereotypes and prejudices, self-development and self-improvement contributes to the development of the personality, broadening the worldview and forming a more tolerant attitude towards others.

In general, the personal-reflective component is an integral part of multicultural

competency, helps to become an active participant in a world society that values cultural diversity.

Conclusions. The multicultural competency of professional junior bachelors is a complex structure that has an integrative characteristic. It synthesizes multicultural knowledge, skills and abilities of multicultural interaction, which are very important for life in the modern multicultural space. This competency is a necessary component of the professional competence of a specialist and is formed in the process of education, upbringing and professional training. In its structure, we distinguish motivational-axiological, informational-cognitive, behavioral-activity and personally reflective components, which are interconnected and interdependent. Prospects for further research in this direction will concern the definition of criteria and levels of formation of multicultural competency.

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