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## The Problems of Contemporary Education

### Improving the Universal Competence of Intercultural Interaction among University Students by Means of Fine Arts: Case Study

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#### Abstract

In this article the authors are substantiation the significance of the universal competence of intercultural interaction by means of the fine arts in the formation of the personality of students of the university. They are proving the urgency of the problem of this study. This problem is due to the versatility of the phenomenon of culture and art and the potential of its influence on the diverse spheres life of human. The development of intercultural interaction of students by means of the fine arts actively influences the self-determination of their personality. This allows students on the basis of cultural, spiritual, moral values to impose responsibility on themselves in decision-making in all spheres of life. This allows students to lay responsibility on themselves in making decisions in all spheres of life based on cultural, spiritual, moral values. Peculiarities of international cultures as a phenomenon of intercultural interaction are revealed through the fine arts, through artistic images. Theoretical research of intercultural interaction showed the lack of knowledge of the scientific and theoretical foundations of intercultural interaction as a universal competence by resources of fine arts. A chain of interrelated categories of intercultural interaction of the students' personality by means of the fine arts are determining by the authors of this article. The theoretical and experimental studies that were carried out convincingly prove the need for further to development and introduce into the educational process an innovative model of forming the universal competence of intercultural interaction of students of the university by resources of visual arts.

**Keywords:** universal competence, intercultural interaction, fine arts, students, university.

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## **1. Introduction**

Today, education is one of the most dynamic industries in Russia. Accordingly, the provision a variety of solutions for all participants in the learning process is the basic requirements for the field of education. The federal law "On Education in the Russian Federation" defines the main areas of education. In the context of this study, the authors focus on the following paragraphs of the law. In the context of this study, the authors are focusing on the following paragraphs of the law. First, it is the overcoming of ethnocentrism and various social conflicts by means of equality of national cultures. Secondly – the development of intercultural cooperation and the expansion of the scale of cultural interaction in the educational environment of Russia. The modern Russian system of higher education determines the need for a dynamic increase in the requirements for the quality of professional training of university students, which is necessary in the digital economy. Competence is an indicator of the quality of the formation of both the personality of the student and his professional possession the knowledge and the skills, which was acquiring in the learning process.

Many scientists, such as Yu.D. Artamonova, A.L. Demchuk, N.R. Kamynin, I.B. Kotlobovsky (2015), M.A. Ivanova (2018) and others, conclude on the importance and necessity of the competence approach in the transition of Russian education to a multilevel system of education with the inclusion of postgraduate studies as a third level of higher education ([Artamonova et al., 2015](#); [Ivanova, 2018](#)).

The new federal state educational standards 3 ++ indicate the necessary results of the university training of specialists in the form of universal, general professional and professional competencies. In this case, the educational standard is based on the basic requirements of professional standards developed by the Ministry of Labor and Social Protection of the Russian Federation and on the Appendix Tables to the Order of the Ministry of Labor and Social Protection of the Russian Federation of September 29, 2014 N 667n "On the Register of Professional Standards (list of professional activities)" ([Tablitsa k Prikaz Ministerstva truda i soczashhity..., 2014](#)).

V.S. Sheinbaum (2017) in its scientific research proves the need to introduce innovations in the system of universities according to professional standards (PS) in the development of a fundamental regulatory document of the university – FSES (federal state educational standard) ([Sheinbaum, 2017](#)).

Modern educational standards are aimed at the fact that graduates of higher educational institutions after graduation can carry out their professional activities in various other fields or fields. Scientists in the field of higher education pedagogy, such as V.A. Prokhorov (2018), V.S. Senashenko (2017), D.P. Danilaev, N.N. Malivanov (2017), propose to develop a new generation of standards at the principle of vocational guidance ([Prokhorov, 2018](#); [Senashenko, 2017](#); [Danilaev, Malevanov, 2017](#)).

They argue that education at the undergraduate level should be oriented towards universality in accordance with the changing social world with the harmonious interaction of universities, students and employers. At the same time, G.E. Zborovsky, P.A. Ambarov (2017) argue that the need for changes in the system of higher education is associated with the transformation of the age structure in the direction of "growing up" students, which confirms the need to appeal the FSES to professional standards. ([Zborovsky, Ambarova, 2017](#)).

Naturally, a condition under which a university graduate will be able to correspond to the level of education and the obtained Competencies of the qualification of an employee's was also defined. Cary J. Green (2015) is evidencing, that the formation of universal competencies of university graduates is one of the results of metasubject theoretical and practical knowledge, skills and abilities ([Green, 2015](#)).

This fact is directing the personality to the realization of their potential in selected him areas of future professional activity, and also it will be allows you to quickly adapt to the changing world and the conditions of interaction with society. Exactly the meta objective character of universal competencies is aimed at the ensuring of successful human life in society and the professional field of activity. The universal competencies are forming by the means of incorporating into the educational process an innovative model of their formation and development.

Higher education is aimed at meeting the demands of society for the formation and development of graduates the universal competencies of personal and socially significant which are

based on the general cultural qualities necessary for a wide range of activities. On is assumed that the universal competences of the new educational standards should be the basis for professional competencies, so they are united according to the levels of education for all areas, such they are metasubjects. It should be noted that UK-5 is forms and develops the basics of mastering the ability of intercultural interactions. The development of these abilities is influencing actively for the self-determination of the personality of students. It allows them on the basis of cultural, spiritual, moral values, which they have formed, to take responsibility on themselves for decision-making by them. Confirmation of this we are found in the article by E.O. Ivanova (2018) "Formation of the universal competences of students in the process of research activity" (Ivanova, 2018).

The FSES of the new generation 3 ++ are states that a graduate of the undergraduate level in the process of studying at a university should form the ability to perceive the intercultural diversity of society in a sociohistorical, ethical, and philosophical context. Undergraduates at the end of the university must possess the ability to analyze and take into account the diversity of cultures in the process of intercultural interaction. Thus, the universal competence of the category of intercultural interaction is formed not by the means of teaching a meaningful level, but when addressing integration of its innovative model developed on the basis of the communicative features of the visual arts as a nonverbal communication language into the integral educational process. Additional opportunities for the spiritual and moral development of a creative personality, the formation of aesthetic culture, the deepening of knowledge of national traditions, international artistic culture and the dissemination of the cultural experience of its people, are arising in the process of intercultural interaction, that is, free cooperation and communication between students of different nations and nationalities.

The relevance of the formation of students ' universal competence of intercultural interaction is due to the diversity of the phenomenon of culture, the potential of its impact on various spheres of human life. Multifaceted national cultures of the modern world are able to exchange and interact through the artistic values of fine art in the modern multipolar world. Possession of skills of intercultural dialogue and cooperation through communicative features of fine arts form the basis of intercultural interaction of different peoples in a multicultural society.

The purpose of this article is the need to identify the value of the category of intercultural interaction as a universal competence in the formation of the personality of students by means of fine arts for quality training of graduates of higher educational institutions of Russia. It is through intercultural interaction that the process of formation of self-determination of the personality of students takes place, which allows them to develop the ability to make decisions based on their cultural and moral values. The degree of interaction between ethnic cultures is associated with the degree of universal understanding of the language of fine arts. The artist through his work conveys the features of cultural paradigms and reflects his view on the various settings available in the culture of his people, taking into account modern artistic and cultural realities.

To achieve the purpose of the study, it is proposed to consider a chain of interrelated categories that will lead to the formation of intercultural interaction of the individual by means of fine arts: from the definition of national culture, through the types of fine arts to the dialogue of cultures through the disclosure of the artistic image to a universal understanding of the non-verbal language of fine arts, which has a special impact on the very determination of the individual (Figure 1).



**Fig. 1.** Chain of interrelated categories of intercultural interaction of personality by means of fine arts

The theory of intercultural interaction as communication by means of fine arts is widely used in the field of art studies, cultural studies, psychology of perception, psychology of creativity, sociology, but we note that it has not previously fallen into the sphere of educational interests.

The hypothesis of this study is the following assumption. The development of intercultural interaction as a universal competence in a student multicultural group will be effective if:

- to decide on the concepts of "intercultural interaction", "fine arts»;
- to define theoretical and methodological approaches to intercultural interaction as a universal competence;
- to identify the most significant problems in the multi-ethnic team of the student group, creating obstacles to their intercultural interaction;
- to identify from the various arts, the most effective and accessible for a better understanding of culture and traditions, both their own and other people;
- to determine the importance of the universal competence of intercultural interaction in the formation of the personality of students.

The relevance of the research emphasizes the need to disclose and substantiate the value of the universal competence of intercultural interaction in the formation of students' personality by means of fine arts.

## **2. Materials and Methods**

Theoretical studies of intercultural interaction as a universal competence by means of fine arts. The degree of knowledge of the problem.

The theory of "dialogue of cultures" presented by M. M. Bakhtin and further developed by V.S. Bibler serves as a philosophical methodological basis for the study of intercultural interaction in the context of this study. The philosophical concept of the theory is the continuous interaction between different cultures of the world, which are in interpersonal and intercultural dialogue. The theory of V.S. Bibler (1991) is also relevant in the XXI century, as all the decisive events of life and consciousness of people are imbued with the phenomenon of culture (Bibler, 1991).

"Dialogue of cultures" by M.M. Bakhtin and V.S. Bibler is a methodological basis for the formation of a harmonious personality in the process of integration study of world art culture, where "dialogue" is presented as a form of being that determines the existence of man and makes it human. N.K. Ikonnikova (1995) was studied a number of models for the analysis of communication and interaction in a multicultural environment, which are based on methodological traditions in anthropology and sociology of culture of different peoples: positivist-behaviorist and hermeneutic (Ikonnikova, 1995). And also reveals the mechanisms of intercultural perception from the point of view of sociological research. The issue of ethno-cultural interaction of the peoples of the North Caucasus in the context of globalization is considered by S. Yu. Ivanov (2001). Yatsenko E. (1999) expanded the scope of the study of cultures of East and West, and analyzed their interaction (Ivanova, 2001; Yatsenko, 1999).

The problem of the emergence, development and interaction of cultures under the influence of other peoples, in particular the influence of the culture of the East, attracts the attention of foreign scientists. Note the work of A. Pekerti & David Thomas (2003) Communication In Intercultural Interaction. The authors were studied communicative sociocentric styles of behavior of East Asians and idiocentric styles of Anglo-European new Zealanders (Pakeha) in intercultural interactions. According to the results of the study, they concluded that the basis of intercultural interaction and the degree of moderation of these interactions is the process of communication between different cultures. A. Pekerti and D. Thomas (2003) recommend to increase intercultural business interaction of the peoples of the East and Asia by means of adaptation of one culture to another (Pekerti, Thomas, 2003). Lee & Gudykunst (2001) argue that respondents perceive cultural similarities more qualitatively than their differences, which in turn contributes to a positive attitude towards representatives of other cultures (Lee, Gudykunst, 2001).

Such domestic scientists as H.A. Avseenko, V.R. Messenger, J.A. Verkhovskaya and V.V. Glukhov, A.I. Kravchenko, S.G. Popov, S.P. Samygin, Y.P. Tan, E. Utkin, V.E. Chernikova, N.I. Yankina and others have considered the concept of the nature of cultural features and national characteristics of different peoples, the methods and principles of social and intercultural communication, interethnic contacts as the basis of managing people. A similar problem was investigated by foreign scientists: R. Akoff, K. Bowman, P. Draker, T. Peters, R. Penton, W. Ouchi, R. Watman and others. The development of conceptual models of intercultural relationships was provided by foreign researchers: F. K. Bock, W. Gudykunst, I. Kim, Kurogi, Spitzberg B., Ting-Toomey. Intercultural interaction was considered as a system of mutual exchange of concepts that reveal the uniqueness of the culture of different peoples. Also noted is the awareness of the personality of the uniqueness of the culture of their own ethnic group. The emergence of socio-

cultural phenomenon as an intercultural dialogue taking place in the conditions of interaction between peoples and ethnic groups of different countries, develops the process of intercultural interaction. Intercultural dialogue provides an opportunity to learn other values and cultures aimed at the formation of a system of multicultural contacts and interactions. But the semantics of the word "interaction" means not only the perception of another culture of another ethnic group, but also the transfer of national traditions and culture of their people. History has proved that closed from the world culture, aimed only at the absorption of information and cultural values from the outside is rejected by the world community.

The category of interaction is generic with respect to national cultures and the concept of "interaction". Interaction takes place in the process of intensive development of relations between different cultures. In the context of this study, it is assumed that intercultural interaction allows to understanding the process of development of national cultures to specific aspects of reality and artistic images, different in quality cultural formations, original and unique in content. Intercultural interaction leads to the synthesis of cultures, that is, to the combination and connection of various elements into a single whole of a new cultural phenomenon, but qualitatively different from the totality of their components.

It should be noted that the authors of the article are inclined to the theory that intercultural interaction is a comprehensive category in comparison with the concept of intercultural communication, since it is characterized not only by ethnic composition, but also by space with time and the era of this intercultural interaction.

Although there is a different view of the problem of interaction as communication. Modern Russian science pays special attention to this, which is reflected in the works of V.I. Sharkov "Fundamentals of communication theory", G.G. Pocheptsov "Theory of communication", A.V. Sokolov "Introduction to the theory of social communication" and others.

However, the issues related to the interaction of means of fine art in the presented works are given little attention and are not disclosed in the complex. The study of intercultural interaction of students by means of fine arts in the formation of their personality includes a psychological aspect, as it is associated with the result of the perception of national culture and its artistic values. A special role in the study of intercultural interaction and artistic communication by means of art belongs to research in the field of psychology of creativity. Theoretical conclusions contained in the works of D.A. Leontiev "Introduction to the psychology of art", R. Arnheim "New essays on the psychology of art", L.S. Vygotsky "Psychology of art", E.P. Krupnik "Psychological impact of art", V.S. Kuzina "Psychology of painting" reveal the nature of art and its essence, considering fine art as one of the ways of emotional expression or representation, which causes aesthetic pleasure. Psychologists reveal such a key function of artistic communication as catharsis. According to scientists S. H. Rappoport, V.E. Semenov and others, it is fine art that contributes to the creation of emotions on the part of the author and their perception by the viewer, which serves as the basis of artistic communication. The communicative potential of art in the works of M. Heidegger is revealed in the context of his General language theory, which allows us to understand the ability to translate the world of "sensory manifestation" and "hidden essence". According to the presented theory, the intercultural interaction of the work of fine art and the viewer allows the latter to touch the open space of the essence of being of a certain ethnic group at a certain time.

Knowledge of the psychology of creativity, as well as the psychology of art, are the basis for a comprehensive understanding of the value of intercultural interaction by means of fine arts in the formation of the personality of University students. Intercultural interactions and interrelations are based on individual, specific worldviews of each nation.

It is necessary to take into account the specifics of the national consciousness of representatives of different ethnic groups and cultures, which reveals the problem of intercultural interaction. It is these national features that often create obstacles and barriers to intercultural interactions, which is emphasized by I.I. Tolstikova (2009) in the article "Communicative contexts of intercultural interaction" (Tolstikova, 2009).

The possibility of contact and dialogue between different cultures is linked to the unity of their structure. This emphasizes the main role of fine arts in the sphere of rapprochement of international cultures. For this research the works of I.A. Mankevich (2005) "The Phenomenon of artistic communication in the context of cultural knowledge" and V.E. Semenov (1995) "Art as interpersonal communication" are relevant (Mankevich, 2005; Semenov, 1995).

They present artistic and communication processes and reveal the features of artistic communication in various fields of art – literature, music and others. Visual art is both a process and a result of the expression of the artist's inner world through the artistic images created by him, which reflect his emotions and feelings. Considering art through the prism of its cultural analysis, T.F. Kuznetsova (1995) comes to the conclusion that the specificity of art is to identify the typology of socio-cultural meanings and their dynamics, taking into account the integrity of cultural space and interaction with cultural phenomena (Kuznetsova, 1995).

Art in the evolution of aesthetic norms and social assessments began to be called activity, which is aimed at creating expressiveness and aesthetics of forms according to ideals. Fine art allows the artist to convey his ideas, emotions, moods, impressions, feelings, messages to humanity by non-verbal means when using a wide range of different symbols, shapes, colors, textures, etc. Through images with symbolic meanings as a set of artifacts, art serves as a means of non-verbal communication. Cross-cultural interaction by means of fine arts implies the existence of an integral system consisting of objects of forms and structures aimed is at identifying the fine art language.

Semantic information and emotional shade in the painting conveys the colour, light and shadow, form, atmospheric perspective, expression of the stroke, etc. But it should be noted that different interethnic cultures have different non-verbal means of information exchange. In the course of the study, the authors focused on education as a mechanism for the exchange of intercultural values, as a universal competence. To date, not only students, but even University entrants in the opinion of Z. Zhu (2004) should have the ability to plan, acquire knowledge and possess the skills to manage them (Zhu, 2004).

In connection with necessity of formation and development in the learning process of students of ethnic, national, religious tolerance, expanding horizons in promoting intercultural interaction will allow them to abandon stereotypes and to acquire socio-cultural skills of communication, Lustig Myron W., Koester Jolene (2010) (Lustig Myron, Koester Jolene, 2010).

Universal competencies are metasubject in nature, which allows graduates to achieve success and high quality of life in their chosen professional field and the relevant society. We find confirmation of this in articles R. Nelson-Jones (2002) and Sharma Prashant (2018). N.S. Valeyeva, E.R. Valeyeva, R. Kupriyanov (2017) in their research focus on the fact that the means of development of universal competences of students achieved meta-subject results and forms of their activities. A.V. Kupavtseva (2018) in the article on thematic clusters in education emphasizes that it is aimed at joint scientific and educational activities of students and teachers to achieve a common educational goal (Nelson-Jones, 2002; Prashant Sharma, 2018; Valeyeva et al., 2017; Kupavtsev, 2018).

In the course of studying the problem of research, the authors used General scientific methods of categorical research: analysis, synthesis, questioning, deduction, induction, experiment. As well as the method of philosophical and art criticism analysis of works of art of various interethnic cultures.

In the formations course of sampling, strategies were used to attract real multi-ethnic groups of students of the first and second courses of the University as experimental and control groups to conduct a natural experiment, which was carried out in the usual environment for the test.

In the course of experimental research in the work with students of the experimental group used an innovative blaze-method aimed at the development of creative thinking of the individual, so as the universal competence of the criminal code-5, aimed at the development of mental operations in the field of intercultural interaction. Features and technologies of the innovative blaze-method application in the educational process of University students are described in the scientific study I.V. Alekseeva, N.I. Barsukova, V.I. Pallotta, N.A. Skovorodnikova (2017) (Alekseeva et al., 2017).

It should also be noted the use of the Fisher angular transformation method in the course of processing the results of the experiment. Fisher angular transformation method was used as a method of statistical analysis.

The analysis of scientific theoretical research and the degree of scientific development of this problem allows us to conclude that, despite the abundance of publications on various aspects of the dialogue of cultures, intercultural communication, psychology of perception of fine arts and features of universal competencies, the problem of intercultural interaction of University students

by means of fine arts is currently not solved. Although the practice of interaction of cultures is most optimally carried out through the function of fine arts.

### 3. Results

In this article, the authors presented the results of the research on the problem of formation of universal competence of intercultural interaction of University students by means of fine arts in educational and professional contexts.

The authors conducted an ascertaining stage of the experiment on the basis of ANOVO "Moscow International University" which has the necessary conditions for its organization and conduct, including a survey of students. It involves the identification of the problem and its diagnosis, confirmation or refutation of the need for further development of a model for the formation of universal competence of intercultural interaction of University students by means of fine arts. The formative and constructive stages of the experiment in the future will cover a wider range of different universities and possibly not only Russian. In the modern world, a significant problem for other countries, as well as for Russia, is the national migration of peoples of different countries. For the Russian Federation, the issue of "pendulum" migration from the countries of the "near" abroad: Ukraine, Kazakhstan, Uzbekistan, Tajikistan and others is relevant. Pendulum migration involves the regular movement of the population associated with work or study. Student groups studying at the MIU ("Moscow International University"), consist of the peoples of the near abroad: Kazakhstan, Uzbekistan, Ukraine, Georgia, etc. it should be noted and students from different ethnic regions of Russia, such as Dagestan, North Ossetia-Alania, Chechen Republic, etc.

The purpose of the ascertaining stage of the pilot study was:

- the need to determine the real state of intercultural relations in student groups and at the University;
- in the determining the most complex cross-cultural relationships and identify problems for their further solution;
- in the development of pedagogical conditions for the formation of universal competence of intercultural interaction in the development of students' personality by means of fine arts.

To determine the real state of intercultural interaction in student groups, a questionnaire and individual interviews were conducted. Our task was to identify the most significant problems in the multiethnic team of the group and the University as a whole, creating obstacles to intercultural interaction of students of different nationalities.

It should be noted that the most multi-ethnic groups of students of the first and second courses were chosen. A total of 53 people (100 %) participated in the sample. Of these, 21 students from Kazakhstan (39.6 %), 8 from Uzbekistan (15 %), 3 from Dagestan (5.6 %), 2 from the Chechen Republic (3.8 %) and 19 people of Slavic nationality (36 %). Thus, we can speak about the representativeness of the sample, since polyethnicity is revealed in the percentage of Slavs (36 %) to other nationalities (64 %) with different traditions and different culture (Figure 2)

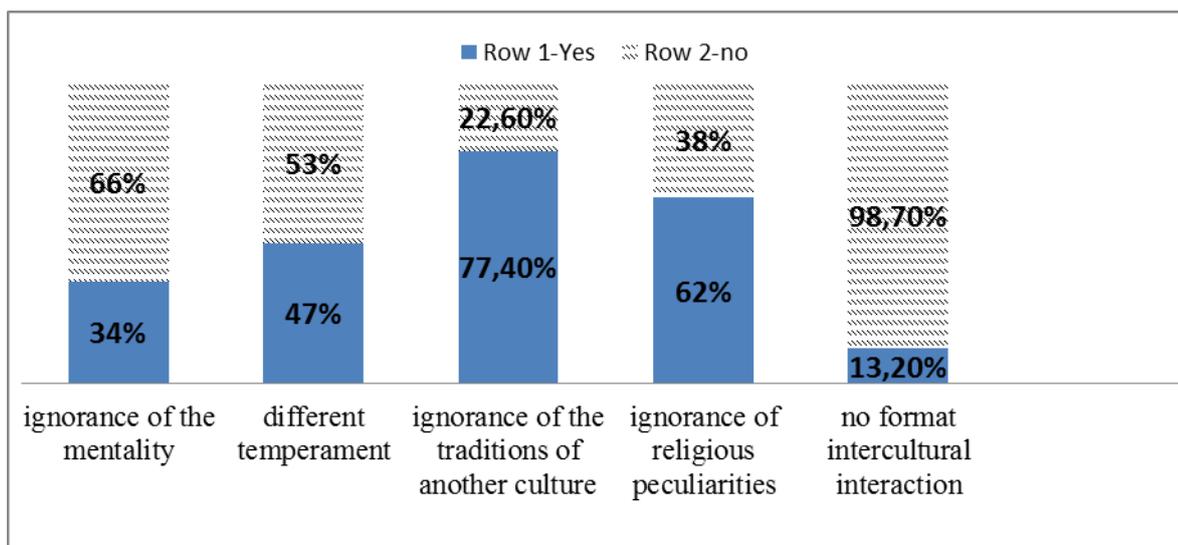
In these conditions, it is possible the emergence of misunderstanding and the emergence of various prejudices against fellow students of a different religion, nationality and culture, respectively. One of the questions in the questionnaire was connected with the clarification of the terms of adaptation in the multiethnic staff of the student group. It was necessary to answer from 5 – less than one month to 1 – more than six months.

Data processing has led to the following results. Due to the lack of a language barrier between the respondents of Kazakh and Slavic nationality, as well as the peoples of the North Caucasus, the period of adaptation was within one to two months. While students from Uzbekistan, who are not fluent in Russian, have adapted longer period, from six months to a year.



**Fig. 2.** National composition of students of primary courses of “Moscow International University”

The next question was related to the problems of intercultural interaction and inter-ethnic communication. What are the difficulties of misunderstanding faced by students, being in a foreign cultural environment by representatives of other nationalities, if this happens. And what factors this is due to: ignorance of the mentality of another people, the differences in national temperaments, ignorance of the peculiarities of the national traditions of other cultures, ignorance of religious characteristics of another nation, the lack of format (points of contact) intercultural interaction.



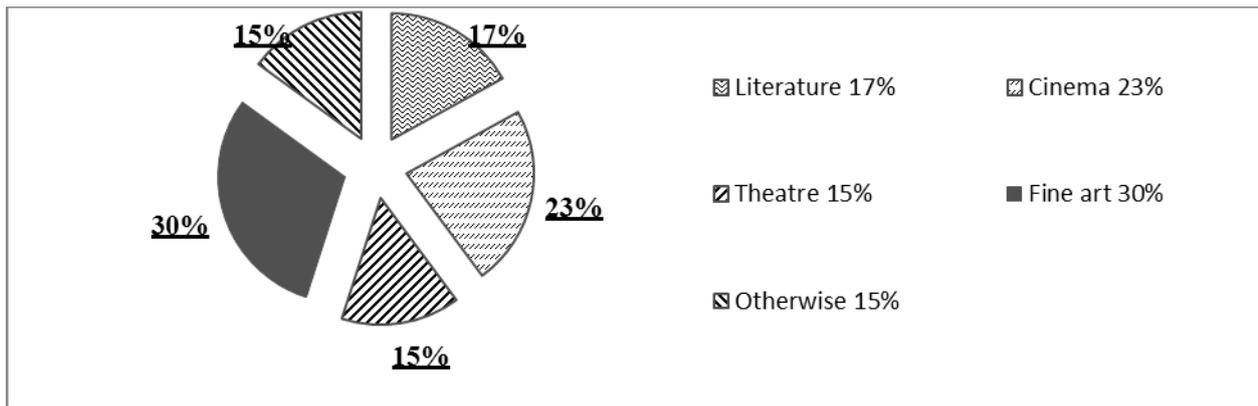
**Fig. 3.** Critical factors in the emergence of the difficulties of intercultural communication in the multiethnic group of students

The authors obtained the following results presented in Figure 3 and they accentuate on two main indicators. The first indicator, which causes difficulties of intercultural interaction in a multi-ethnic group of students, was noted by 77.4 % of respondents. This is ignorance of the peculiarities of national traditions of another culture. The lack of knowledge in this area justifies the need to develop a model aimed at the development of universal competence of intercultural interaction of students, which forms the skills of their cognitive and creative activity in the future profession, based on national traditions of cultural positions.

The use of such an innovative model in the educational process will help to cope with the difficulties of misunderstanding of students who find themselves in a foreign cultural environment on the part of representatives of other nationalities. It should be noted that the indicator of ignorance of religious features of another nation, defined in 62 %, is somewhat interrelated with the peculiarities of national traditions of both their own and other cultures. The indicator of 13.2 %, which characterizes the lack of points of contact of intercultural interaction of students in a foreign

cultural environment, looks optimistic. This emphasizes the respondents' optimistic view of 86.8 % on the desire to establish friendly contacts, be ready for a dialogue of cultures and build intercultural interaction in the group. Thus, the relevance of this problem of the research of intercultural interaction is confirmed. From the above data there is a need to identify different types of arts as a means of intercultural interaction.

Students are asked to answer the question: "What kinds of art are closer to you for a better understanding of the culture and traditions of your and other people: literature, cinema, theater, fine arts and crafts." Respondents in the number of 53 students had to choose a single art form from the four presented or choose "other", if not satisfied with the proposed options. Respondents' answers are presented graphically in the diagram in Figure 4.



**Fig. 4.** Data of respondents' answers to the question: "What kinds of art are closer to you for a better understanding of the culture and traditions of your and other nation?"

The authors identified the following indicators. The art of cinema was chosen by 23 % of students, the art of literature – 17 %, 15 % – theater and "other". And the largest sample of 30 % corresponds to the fine arts, which includes monumental art, which is most accessible to the understanding of culture and tradition, both their own and other nation. In conversation it became clear that feature films and documentaries of gaming films or are far from transfer of cultural traditions of their people or not fully reflect the real reality. The same attitude is to the theater.

As for literature, the modern youth is more interested in the fantasy, not novels describing the traditions and culture of peoples. The study revealed that the artistic image of works of fine art, whether graphics or painting, monumental art and others are the most accessible means of intercultural interaction of students. It is through the works of fine art of their own and other people by the recipient understand the meaning of intercultural dialogue and cooperation by means of the results of fine art.

The skills of intercultural dialogue and cooperation through the communicative features of fine arts are the basis of interaction between different Nations in a multicultural society. This is due to the peculiarities of visual communication as figurative. The artistic image created by the artist is presented to the viewer to read the necessary information. Thus, artistic and figurative communication takes place as a form of intercultural exchange, which is transmitted by the artist to the viewer and the viewer back to the world around them. This present exchange becomes an aesthetic intercultural interaction.

Students' perception of different cultures of different nations in a multicultural society is carried out by means of comparing the national elements of the traditions of another nation in the visual arts. It is during the period of comparison that the process of thinking and understanding of the national features of another culture takes place.

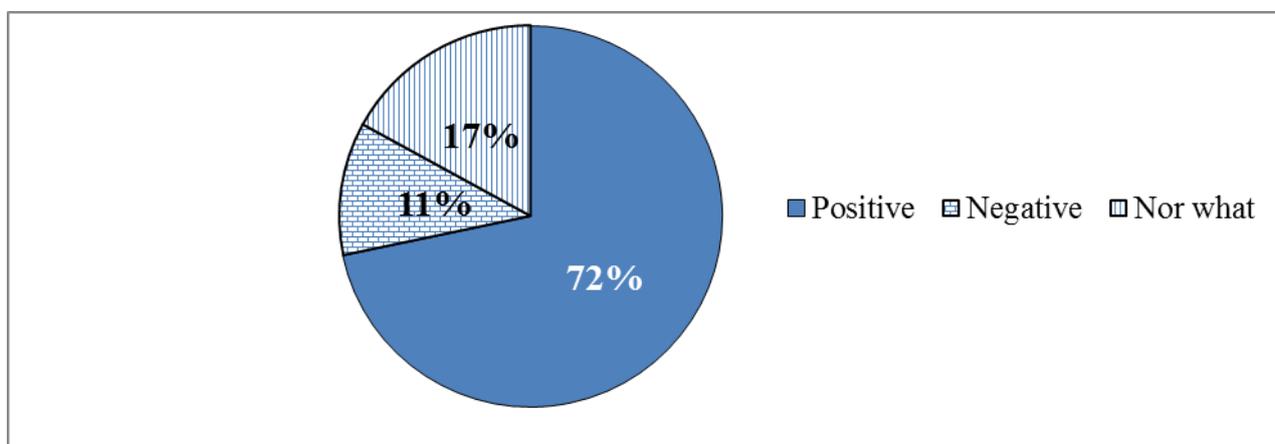
Knowledge of the fine arts and culture of another nation is based on the emotional and intellectual activity of the viewer, which allows you to systematically accumulate knowledge about the cultural values that are necessary for building intercultural interaction. Scientists have found that knowledge is absorbed better and faster in the process of creative, educational or practical activities. Accordingly, the study of national culture in a multicultural society the assimilation and

understanding of the new takes place on the basis of creative thought processes associated with the non-verbal language of fine art. The degree of significance is determined by the level of understanding of the non-verbal language of fine arts as a sphere of cultural, artistic and creative communication, as a way of implementing the information communication between the sending artist and the receiving viewer. Qualities of perception of the picture pictures are integrity, decorative, “stylizowane”, expressiveness, “arhitektonicnost” and others. The language of fine art, as the richness of the artistic image consists of the components of clarity, emotional and semantic load, visual perception and persuasiveness for the viewer perceiving it. Color in the visual arts reveals the essence of the visual work and serves as his most specific quality.

But there are some nuances. The process of national-cultural interactions depends on the degree of involvement of the national treasures of the past to contemporary conditions of life. Intercultural interaction has a bilateral character, as it is a bilateral interdependent process, which mutually affects the changes in the content, state, function of one culture to another. In other words, there is an interaction between the two cultures. Fine art has been and remains the main means of establishing a dialogue of cultures in the development of intercultural relations. For thousands of years there has been a complementarity and mutual enrichment of cultures of different peoples and religions, which allows us to see the unique mosaic of our civilization as it is now. The process of interaction is not always uniform and positive. There are inter-ethnic tensions and clashes between different cultures, which greatly limit the nature of intercultural interaction.

The authors at the beginning of the study asked the following question to respondents of different nationalities: “What emotions do you feel when contemplating a work of art that reflects the national traditions of its people and the other?”. At the same time, three answers were given: positive (delight and admiration), negative (irritation, anxiety, envy), no what (indifference, nothing touched my soul).

The results of the degree of emotional perception of works of fine art by respondents of different nationalities are shown in the diagram in Figure 5. Positive emotions experienced 71.7 % of students, contemplating works of art with pronounced national traditions of their people.



**Fig. 5.** Results of the degree of emotional perception of works of fine art by respondents of different nationalities

11,3 % of respondents experienced negative emotions when contemplating creative visual works with national characteristics, explaining the oversaturation of the perception of traditional national culture. 17 % of students remained indifferent, which is not a barrier to intercultural interactions. Because they are convinced that the national art is yesterday and we must move with the times, that is, to contemplate contemporary art or at least abstract art. It is what makes a person think and reflect on the content of a work of art.

These data confirm the need to include in the educational process of the University innovative technologies of formation of universal competence of intercultural interaction by means of fine arts students as a factor in the formation of their personality. Universal competence of the

UC-5 belongs to the category of intercultural interactions according to the Federal state educational standard of the new generation 3++.

The authors developed indicators of achievement of this universal competence of intercultural interactions:

- 1) The level of knowledge in the field of intercultural national traditions and art of modern society and its diversity;
- 2) The level of skills to navigate in intercultural traditions and artistic values, to build professional interaction taking into account the General culture and artistic and aesthetic values of representatives of different social groups, Nations, religions and ethnic groups; perception of intercultural diversity of society in the art, spiritual, moral, ethical, national contexts;
- 3) The level of possession of the ability to initiate creative multinational and interethnic interaction, perception of cultural diversity of the country and the peoples of other States.

**Table 1.** Indicators of achievement of are levels of formation of universal competence of intercultural interaction of University students

Levels UC-5	Indicators of achievement	Score in points
Low UC-5.1	correlates with the level of basic knowledge gained by students in the field of intercultural national traditions and art of modern society and its diversity	1-50
Medium UC-5.2	correlates with the level of students ' skills to navigate the intercultural traditions and artistic values, to build professional interaction taking into account the General culture and artistic and aesthetic values of representatives of different social groups, Nations, faiths and ethnic groups; the ability to perceive the intercultural diversity of society in the art, spiritual, moral, ethical, national contexts	51-80
High UC-5.3	it is correlated with the level of ownership of the ability to initiate creative multinational and interethnic interaction; the ability to adequately perceive the cultural diversity of their own and other people; the ability to establish an interethnic dialogue of cultures as a way of transferring intercultural traditions and artistic values in professional interaction.	81-100

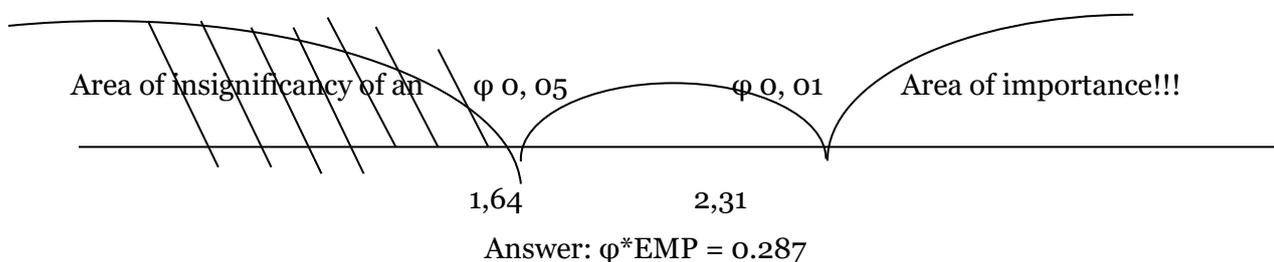
At the beginning of the experimental study, the results of the formation of the universal competence of intercultural interaction by means of fine arts in the development of the personality of University students were mainly of low level. The experiment is conducted in are combined control and experimental polyethnic groups of approximately the same composition of students. There are 28 students in the control group and 25 in the experimental group. Students of the international group showed minimal knowledge about the culture and art of their people, which is insufficient for the organization of the process of intercultural interaction among students in a multicultural group. The data are presented in [Table 2](#).

The authors, using the Fisher angular transformation method, came to the conclusion. Upon [Figure 6](#) graphically shows the axis of importance of students' perception of international culture in a multicultural society at the beginning of the experiment.

**Table 2.** Results at the beginning of the experiment to assess the levels of universal competence of intercultural interaction of University students

Group	"There is an effect UC-5": the problem is solved	"No effect UC-5": the problem is not solved
	Number of test subject	Number of test subject
1 the experimental group 25 person (100 %)	8 (32 %)	17 (68 %)
2 control group 28 people (100 %)	10 (35,7 %)	18 (64,3 %)

The above indicators at the beginning of the experimental study are in the zone of insignificance, according to the results of the empirical value  $\varphi^* = 0.287$ , which is in the zone indicated by the hatching on the axis of significance of Figure 6 and is rejected by H1.



**Fig. 6.** The Axis of significance of the perception of the students of international culture in a multicultural society student group at the beginning of the experiment

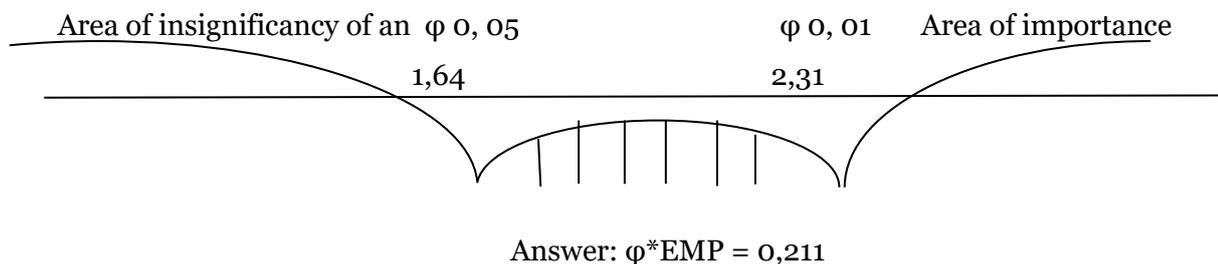
During the year, the authors during the training of students of the experimental group in the disciplines of art history, history of fine arts, the basics of self-education, professional ethics were included topics on folk art, fine arts of different times and peoples with an emphasis on the creativity of peoples whose students are trained in a multi-ethnic group. In addition to the content, a variety of forms, methods, principles were used, as well as effective conditions for the training of students of an international group were identified. At the end of the school year, a control slice was carried out according to the criteria noted in Table 1.

**Table 3.** The result of the control stage to assess the levels of universal competence of intercultural interaction of University students

Group	"There is an effect UC-5": the problem is solved	"No effect UC-5": the problem is not solved
	Number of test subject	Number of test subject
1 the experimental group 25 person (100%)	15 (60 %)	10 (40 %)
2 control group 28 people (100%)	12 (42,8 %)	16 (57,2 %)

The results of the control stage to assess the levels of universal competence of intercultural interaction of University students are presented in Table 3. The result of 60 % (relative to 32 % initially) showed the effectiveness (28 %) of the formation of universal competence of intercultural

interaction by means of fine arts in the development of the personality of students of the experimental group.



**Fig. 7.** Significance axis the formations of the universal competence of intercultural interactions through art in the personality development of the students

Although the obtained empirical value  $\varphi^*EMP$  is in the uncertainty zone and is equal to 0.211. The hypothesis is accepted:  $H_0$  is rejected, which is noted on the significance axis of figure 6., where the proportion of students who show the studied effect in sample 1 is not greater than in sample 2. This is clearly reflected in [Figures 6 and 7](#).

This fact further emphasizes the significance of the universal competence of intercultural interaction by means of fine arts in the formation of the personality of university students and the novelty of this study. The question of the importance of intercultural interaction in the formation of the personality of University students is currently relevant both at the theoretical and practical level. Cross-cultural interaction is optimally produced by means of fine arts as available for each non-verbal language.

#### 4. Discussion

The authors' research confirmed the initial hypothesis of the need for the development of intercultural interaction as a universal competence in the student multicultural group by means of fine arts. The results of the study led to the following conclusions. The theoretical study of intercultural interaction showed that this problem has a significant scientific basis and is considered from different points of view of humanitarian knowledge. However, the scientific and theoretical foundations of intercultural interaction as a universal competence by means of fine arts have not been sufficiently studied. The authors define a chain of interrelated categories of intercultural interaction of students' personality by means of fine arts.

In general, in the ANOVA "Moscow International University" I have developed the necessary conditions for intercultural interaction by means of fine art. This is confirmed by the students' interest in national traditions and culture of other Nations, awareness of the need to study the theory and history of art as a language of non-verbal communication.

The test results revealed the problems in the student multi-ethnic group, creating obstacles to their intercultural interaction, which are: – in ignorance of the national traditions of another culture; – in ignorance of the religious characteristics of another nation; – in the difference of national temperaments; – in the lack of understanding of the mentality of another people. The test results prove that the most effective and accessible for a better understanding of the culture and traditions of both their own and other people from different arts is the visual arts as a language of non-verbal communication.

Indicators of achievement of level of formation of universal competence of intercultural interaction of students of higher education institution are developed.

#### 5. Conclusion

The results of theoretical and experimental research convincingly prove the need to develop and implement in the educational process of the University an innovative model of formation of universal competence of intercultural interaction of students by means of fine arts.

All the above mentioned conclusions of this study emphasize the importance of the universal competence of intercultural interaction by means of fine arts in the formation of the personality of students of a multi-ethnic group.

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