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**INTERCULTURAL ENLIGHTENMENT DIALOGUE IN THE
CONTEXT OF THE INTERNET AND EVENT-BASED
INTERACTIONS IN THE CIS COUNTRIES**

Marina S. Yakushkina (a)*, Marina R. Ilakavichus (b), Zoya S. Zhirkova(c)

*Corresponding author

- (a) Federal State Budget Scientific Institution “Institute of Education Management of the Russian Academy of Education”, St. Petersburg Branch, Chernyakhoskogo str., 2, St. Petersburg, 191119, Russia,
vosp_spbgu@mail.ru
- (b) Federal State Budget Scientific Institution “Institute of Education Management of the Russian Academy of Education”, St. Petersburg Branch, Chernyakhoskogo str., 2, St. Petersburg, 191119, Russia
marinaorlova_99@inbox.ru
- (c) Federal State Autonomous Educational Institution of Higher Education “M.K. Ammosov North-Eastern Federal University”, Leninapros., 2, Yakutsk, 677000, Russia, Teacher Training Institute,
zhirkova_zoy@mail.ru

Abstract

In connection with the revision of ideas about the development of enlightenment activities on the basis of the single worldview, with the weakening of the connection between enlightenment and pedagogical reality, it is important to study the influence of its potential on the dynamics of the educational space of the CIS for mutually beneficial cooperation and good relations. Research questions: Approximation and synchronization of the development processes of different national and regional systems by means of adult education. Designing an intercultural educational dialogue by creating conditions in the CIS for the formation of information Internet networks and real event interactions. As a result of the study the main characteristics of the enlightenment of the Commonwealth countries, the direction of the transformation of its traditional forms are revealed. The specificity of the intercultural educational dialogue within the framework of the humanitarian cooperation of the CIS member states has been explored. It is substantiated that dialogue becomes a factor in the development of the sphere of enlightenment. The results are the basis for designing the modern sphere of enlightenment, developing nonlinearly. The need to take into account the growth of the stability of network (information) links between the participants in the intercultural educational dialogue, the impact on the dialogue dynamics of event interactions are determined.

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1. Introduction

The most important resource for the development of any country is a human resource. Its reproduction is connected with the organization of education, which allows each citizen to connect and to creatively use the traditional and innovative layer of social experience. A significant role in this activity is played by non-formal education for different social strata of the population. Today attention to non-formal education is reflected in the "Law on Education of the Russian Federation", model laws of the Commonwealth. It is also necessary to emphasize the manifestation of a number of humanistic tendencies in the CIS, including attention to the multi-aged communities that naturally exist in the society and are forming in the education system; increasing the responsibility of citizens for the family, family education, family leisure. These processes are stimulated by demographic phenomena, migration of the population, emergence in recent years of a large number of migrant families (especially in large megacities and nearby regions) (Verschueren, 2008). At the same time young migrant men are included in labor processes, often low-skilled, and women - in the process of enculturation, language adaptation in conjunction with children attending pre-school organizations, school. At the same time, sociological research indicates that at present there is a tendency for an increase in the number of non-working adults while the proportion of children of pre-school age is decreasing (Starodubov, 2018). This trend reinforces interest in multi-age communities and the study of their changing position in education. The above processes actualize the possibility of discussing the issue of the emergence of a new subject in the educational process – multi-age communities, changes within the communities of relations between their members (in fact, the manifestation of the human ancestral essence - humanity, the emergence of partnerships that ensure the formation of new competences of adults), which requires updated approaches to the organization of education, taking into account the specificity of multi-age communities and the importance of non-formal education (Glazyrina, 2006; Kukuev & Shevchenko, 2010).

2. Problem Statement

In connection with the revision of ideas about the development of educational activity on the basis of a single worldview, with the weakening of the link between education and pedagogical reality, it is important to study the influence of its potential on the dynamics of the educational space of the CIS for mutually beneficial cooperation and good-neighborly relations.

3. Research Questions

Approximation and synchronization of the development processes of different national and regional systems by means of adult education. Designing an intercultural educational dialogue by creating conditions in the CIS for the formation of information Internet networks and real event interactions.

4. Purpose of the Study

Development of the theoretical and methodological foundations for the development of the CIS adult education space through the educational dialogue of various subjects of the educational space aimed

at developing human potential that determines the willingness of individuals and communities to understand the purpose and strategy of activities that go beyond the limits of individual human existence; positive dynamics of the CIS educational space.

5. Research Methods

It is supposed to use a set of research methods: analysis of domestic and foreign literature on the research problem, analysis of documentation of educational organizations and public associations, packages of educational programs, legislative acts of different levels, analysis of monitoring results of various aspects of the development of national and regional educational systems, examining and summarizing the experience of the educators of the countries of Eurasia, interviewing, designing event pedagogical and the information network, forecasting the ways of developing the adult education space of the CIS.

6. Findings

The main characteristics of the enlightenment of the Commonwealth countries, the directions of the transformation of its traditional forms are revealed. The specificity of the intercultural enlightenment dialogue within the framework of the humanitarian cooperation of the CIS member states has been explored. It is substantiated that dialogue becomes a factor in the development of the sphere of enlightenment. The results are the basis for designing the modern sphere of enlightenment, developing nonlinearly. The need to take into account the growth of the stability of network (information) links between the participants in the intercultural educational dialogue, the impact of the event interactions dynamics on the dialogue is determined.

Speaking of the role and place of enlightenment in the developing national educational systems of the CIS member states, it is first of all necessary to note that today in the Commonwealth countries different aspects that characterize enlightenment as a section of non-formal education are being considered. However in general, specialists put forward enlightenment opportunities in improving the quality of life.

On the one hand, non-formal education is viewed as a service sphere aimed at meeting the needs of the population. This function allows us to consider enlightenment as a flexible sphere, responsive and quickly reacting to the change of sociocultural situation in society. On the other hand, the ability of enlightenment activity to solve the tasks of promoting new values, images, and life styles. and, in fact, influence the transformation of society and the development of its citizens is considered..

Each specific society, each state makes actual the function of non-formal education and enlightenment, which is at the moment relevant to it. A particular period of development of the national state system actualizes the availability of various goods, the realization of the rights of citizens (Friedman, 1993); the inclusion of citizens in the solution of socio-political and cultural-educational problems (Fantini, 2007); the possibility of implementing different types of social and public activities, adequate actions in the multicultural educational space of the Commonwealth. At the same time, the sphere of non-formal education still has insufficient legal and regulatory framework for intensive

development and active training of its subjects. In order to change the enlightenment content of educational organizations and communities of non-formal education and the training of its subjects, it is necessary not only to develop legislation and other conditions that determine the development of educational activities in the Commonwealth countries, but also to examine the ways and forms of training subjects. The creation of conditions for the self-organization of subjects of informal education is one of them.

Self-organization is the most important factor in the development of qualitatively new properties and opportunities for an informal system of education and the orderliness of developing educational systems. The self-organization allows, with a clear presentation of the goals, meanings, the algorithm of implementation and priorities of a particular work, the least time and resources to achieve maximum effect and the best educational results.

Self-organizing processes contribute to the emergence and development of more complex and perfect educational structures. This allows us to attribute self-organization to evolutionary processes.

However, the philosophical analysis of the phenomenon of self-organization in literature is often ambiguous and contradictory. On the one hand, introduction of the concept of "self-organization" to the philosophical thesaurus allowed to discuss many problems of evolution on a different level. On the other hand, it gave rise to a multitude of examples of meaningless rhetoric abounding in new terms. Thus, the statement - "self-organization is a property originally inherent in matter", was repeatedly used in the philosophical literature.

The system formed as a result of self-organization implies the complex of elements, united in varying degrees by stable ties and having a structure and specific system qualities that are not reducible to the qualities of elements. Therefore, the process of self-organization is possible only if there is a set of non-interconnected elements of the future system. Then self-organization can be understood as the spontaneous (independent) unification of disparate elements in a system in contrast with a system formed under the influence of an external goal-oriented power. In literature, a complication of already existing system is often viewed as self-organization (Amirova, 1995).

Self-organization in the system of education can exist at the level of personal pedagogical self-organization, personal student self-organization, educational systems and educational community's self-organization, self-organization (self-development) of the education system and the educational space in general.

Self-organization always takes place in systems with a potentially infinite number of degrees of freedom, to which the personality belongs with its inner world and life space. Namely variable parameters that determine the dynamics of the entire system are distinguished. These include personal achievements of a person, the parameters that determine the interaction between community members, the dialogue between representatives of socio-cultural institutions. Dialogue is a factor in the development of the sphere of enlightenment.

Managing the process of interaction in complex self-organizing systems is carried out on the basis of synergistic principles. According to Ozhevan, the synergetic leader, in the system he manages, builds relations with an equivalent entity. Its impact on the parameters of the managed system depends on the level of self-organization of this system and on how easily the leader enters into a dialogue with the

participants. Many risks could be avoided if the subject-subject nature of relations in the system were taken into account. It should be noted that the subject-object relationship facilitates the manipulation of participants in daily educational practice with all its negative consequences.

A synergetic approach to managing enlightenment on a certain territory can lead to self-organization of the population and decentralization of education management. Improvement of the activities of management bodies is possible only under conditions of the existence of actively working self-government structures and self-organization. The cooperation of the local administration with the self-governing bodies of education favors the creation of structures for the self-organization of the population by means of education. Promoting the activities of citizens' associations, various funds, charities, educational and religious organizations creates bifurcation points through which the educational system of the region can form a state of sustainability.

Khitsenko (2001) notes that human constructor always tries to create hierarchical systems with strict subordination relations and the monopoly power of the center, which negatively affects the development of non-formal education. The decentralized structures that support self-coordination based on rules that partially regulate activities are more effective for solving complex problems. Such processes generate leaders capable of influencing the system at the point of bifurcation, and educators capable of taking over the functions of managing educational processes.

It is very important to make self-organization a dominant process if we are talking about an educational institution, where practices of non-formal education and enlightenment of the multi-age community are developing (The Rainbow Paper, 2008)

Analysis of the current state of the spheres of non-formal education and enlightenment of multi-age communities in general in the CIS countries made it possible to single out the following effective forms of self-organization: family education; family leisure programs; socio-political organizations; religious communities of parishioners; reading and other clubs on interests; self-organizing communities in the museum space; groups of travelers and participants of excursion routes and some others. As ways of self-organization of educational activity of adults in the CIS, the formation of common values and interests that correspond to a certain cultural, educational or socio-political situation, the development of independent group activities in one direction or another for the group's participants, crowdsourcing, social and political network communities, gaming activity are mentioned.

According to Kontsevoy (2013) crowdsourcing as a network way of solving a problem by the community is one of the most effective ways of self-organization of enlightenment communities. It is important that the phenomenon being investigated is associated with the same changes as the crowdsourcing phenomenon. "Joint creation of benefits" and "user-generated content" are basic for the contemporary Internet. Crowdsourcing today is the most important means of transforming traditional societies into network (community), the formation of intercultural educational dialogue in the conditions of the Internet and event interactions in the CIS.

Crowdsourcing is actively used today when building models of dialogue interaction between cultural institutions and other sociocultural institutions. It shows the effectiveness of interaction, for example, the museum with other museums, educational (schools, universities) and public organizations, etc. (Radtke,

2009). The "directed self-organization", which, as a rule, is initially asked by obligatory programs, disciplines, courses, excursions of different institutions of formal education, is topical. Algorithm of activity: the employees of these organizations lead the trainees to a certain site, form a network community on this site, then spread the sources on the Internet resource, raise questions, etc. Such training contributes to the processes of self-organization of students in the space of non-formal education. Formal motivation for education may turn into informal, if the student continues his informal education already by internal motives. Today, the transition of formal motivation into informal is rather low. Independent personality, able to confidently make a choice and navigate a rapidly changing situation, today has become popular in society. Independent activity that precedes the process of self-organization can be represented as a shift of orientation from memorizing information to acquiring experience of its independent obtaining and using it to promote the individual on the educational path (Budaj, 2013; Kovalevskij, 2000).

It is difficult to solve the task by the forces of one educational institution. The answer of the education system to the challenges of the sociocultural dynamics of society, first of all, can be given in the sphere of non-formal education and enlightenment through the organization of intercultural dialogue. For this purpose, the social partners - educational and upbringing organizations, cultural institutions, youth movements, family, etc., can be involved in solving this task (Sacco, 2011).

The network that underlies the educational space created by the initiative of the educational community is one of the conditions for the formation of self-organizing communities and the result of joint activities of various socio-cultural institutions based on the principles of social partnership (*Problemyaktivizacisamostoyatel'nojrabotystudentov*, 1979). The potential of the upbringing space can be realized in the process of transforming the environment into space in various forms of non-formal education and enlightenment for multi-aged communities. Self-organization of enlightenment communities in these conditions leads to the alignment of the positions of partners, subjects, their interests, the construction of an "educational and / or upbringing meeting-event" in the upbringing (educational) space where an independent personality is being formed and developed.

Taking the example of the museum space we have identified three independent activity levels of the non-formal education space subjects, which facilitate the self-organization of museum enlightenment communities: reproductive (training), reconstructive and creative (search), and implementation of practices based on intercultural dialogue. For the reconstructive level, a set of game tasks with games of the peoples of the world was developed. These games were tested in the space of the MAE museums and the State Museum of Political History (Budaj, 2013). An important role in the formation of intercultural dialogue and organization of events is devoted to toys, dolls. Obviously, this work should not be incidental. Programs of self-activity of a child with a doll in an educational institution contribute to creating a dialogue field with adults, as well as children's-adult creative communities of children, parents, teachers. Such communities can become group subjects of interaction between Pre-School Educational Institution and the museum and the development of new directions of educational activity.

Self-organization of multi-aged co-societies and their activities on the museum territory undoubtedly requires significant changes in the professional position and activity of museum teachers. The organization of visitor interaction with exhibition materials on the preparatory stage for the creation of

self-organizing communities is being considered by museum teachers, teachers of universities and schools, and pre-school educators. A qualitative, full of meaning and a satisfying creation of enlightenment of any form can be provided if children and adults have an opportunity and an appropriately organized territory for the application of forces and fantasy.

We can see the stage of formation of a complex phenomenon such as the unification of such eventual meetings into diversified network routes of enlightenment activity for multi-aged communities. In the Post-Soviet history of Russia and the CIS, according to various estimates, it occupies a span of 15 to 20 years. Placing such a phenomenon in the center of the study determines not only the need for theoretical work, but also the use of the method of included observation and multifactor analysis. It should be noted that today's diversified routes of enlightenment activity are inherently deeply dependent on changes in the cultural processes of modern society. And not only cultural. Lack of attention to the established tradition of cultivating social and cultural, socialization and inculturation in education is the reason for the emergence of a number of insufficiently realistic processes and solutions.

The cultural and social phenomena and processes of contemporary Russian reality are accompanied by the so-called "dissidence" (Akhiezer, 2001) and, as a consequence, the inevitable division of society into numerous "opposing local groups", cultures - into multidirectional subcultural communities. The diversity of subcultures, on the one hand, increases the individual's capacity for self-determination and self-realization, but, on the other hand, for larger groups objectively hinders the development of unified goals, the retention of unity. As a result each person feels more and more clearly the necessity of choosing "with whom I am", "whose values I accept".

In view of these processes, it is necessary to analyze existing enlightenment routes, first of all, on the subject of their realism, viability, and to model them taking into account the sociocultural integrity. In this regard, it seems logical to use the construct "co-cultural practices of enlightenment" along with the construct "modern diversified enlightenment routes".

Network diversified routes of enlightenment activities are difficult to consider within a single methodological approach (Budaj, 2013). The ideas by Slobodchikov (2009) are important for our understanding of the approaches to their study. According to Slobodchikov, every space of education, in fact, is the space of meeting people of multi-age groups and their joint life activities, where common goals are defined, human education unfolds, etc.; as well as the proposition of polyparadigmality in contemporary education (Shiyanov & Romaeva, 2005). In our opinion, it is possible to develop a new (multipolar) approach to the study of non-formal education and enlightenment of multi-aged communities based on the use of the following paired complementary, mutually enriching approaches: the pedocentric (considering the interests and possibilities of the child) - andragogic, systemic – synergistic, eventual - ambivalent.

The cultivation of the pedocentric and androgodgic approaches is based on the need to take into account the age characteristics of children and adults, the interests and possibilities of a child, the awareness of each adult learning themselves as the subject of education, the presentation of their educational interests and needs, consciously active activities to meet them (Amirova, 1995).

The existence of such systemic features of a multi-age community as structuredness and openness, allows us to consider the phenomenon on the basis of systemic and synergetic approaches. The systemic

approach allows, in the presence of the components of the educational activity of the multi-aged society (goals, objectives, content, forms, methods, etc.) in the interconnection, integrity to overcome the fragmented nature of educational activity. The processes of self-organization, with the openness of a multi-age community, can lead to the appearance of new components of the system, the restructuring of existing systems and the formation of new links between the elements of the system, and new ties with other systems.

Within the event-based approach, events are considered as a unit of measurement of the structure of the informal education space. This approach can be considered in two interrelated and mutually conditioned aspects: in the peculiarities of inter-event links such as "cause-effect" or "goal-means", which are an essential characteristic of space; in the features of practical actions - events that have an impact on a person, changing his ideas, values and meanings. The event-based approach allows interpreting the space of non-formal education of multi-aged communities as a dynamic network of interrelated pedagogical events created in the environment, where children and adults stay, by the efforts of its subjects and able to act as an integrated condition for personal development of a person.

Within the framework of the event space, ambivalence allows, for example, to consider non-formal education not only from the point of view of its expected positive result, but also taking into account possible risks for participants in the multi-aged community in the field of personal development. Ambivalence also allows us to consider both the development of the personality and the formation of a community.

The description of the approach and its implementation, in our opinion, can be realized using an algorithm that includes the following positions: the selection of the approach basis; highlighting key concepts underlying the approach, patterns and principles; Determination of the characteristics of key concepts of this approach, their interrelationships; the formulation of requirements to educators-researchers, who implement this approach; description of the approach implementation in solving a task or a problem.

Key concepts of a multipolar approach to the study of non-formal education and enlightenment of multi-aged communities based on the use of paired mutually complementary, mutually enriched approaches: multi-aged communities as subjects of non-formal education and enlightenment, the space for enlightenment activities, inter-generational dialogue (Tsymbalenko, 2010; Ilakavichus, 2010).

Let's consider the features, characteristics, interrelation of key concepts. The basis for the concept of "community" is a sense of belonging, solidarity. Characteristic features of the community are interest and intimacy. It is in the community that a person gets the opportunity to manifest himself in communication - to reveal himself to the world through the Other, which is understood by science as the most important condition for the formation and development of subjectivity. Today, community is one of the key concepts not only in pedagogical science, but also in daily informal educational practices.

Categorically, "multi-age community" describes the merging of two phenomena - "multi-ages" and "community". The first concept reflects a significant aspect of the psychological and pedagogical features of socialization and personal enculturation. It is the multi-ages that makes it possible to realize and master the socio-cultural space, using simultaneously several channels, due to the belonging of their participants to different generations. It is these communities that unfold for their members a deep diversity of culture.

Multi-aged community is oriented similar needs and interests, and thus the conditions for the value-semantic interaction between representatives of different ages in communication, collaboration.

The space of non-formal education and enlightenment of multi-aged communities is a dynamic network of interrelated pedagogical events created in the children and adults environment by the efforts of its subjects and capable of acting as an integrated condition for personal development of a person.

We consider a variety of organizations working in this field (clubs, libraries, theaters, museums, etc.) as enlightenment institutions; Institutions that have an educational component (family, public, youth organizations and movements, etc.) in their activities. These institutions are complex, multidimensional, forming, in accordance with the principle of diversification, new norms and traditions of enlightenment.

Comparing the potential of same-aged and multi-aged communities, it is possible to single out a number of advantages capable of: 1) actively transferring the experience of the older ones to the juniors, strengthening the processes of preeminence, communication, intergenerational cooperation, and ensuring the development processes of each child and adult, the entire multi-aged community as a whole; 2) ensure the success of the development of various social roles by children, youth, adults; 3) create the conditions under which education, upbringing, development, and co-creation become uninterrupted, because the younger members of the community constantly feel the care of their elders and vice versa; 4) create conditions for the upbringing of children's organizational skills, the ability to find solutions to life's problems; 5) to provide social and socio-psychological protection in the form of assistance of the older to the junior, support for those who can not fulfil themselves in the group of their peers. 6) form the driving force of processes of interaction between "poles" - representatives of different generations, creating new group actors and a new space for non-formal education, which is built into the traditional system of Russian education.

The basic concepts in the base of the multipolar approach to the formation of differentiated network enlightenment routes (including the Internet space) for multi-aged communities are: 1. They should be motivated by participants' motivation for enlightenment activities. 2. Enlightenment can be efficiently built on the basis of event networks that influence the activities and outlook of their participants. 3. For the development of enlightenment activities of multi-aged communities, it is necessary to create special conditions for intergenerational dialogue of participants in co-existence networks, taking into account the difference in their age characteristics. 4. The possibility of self-organization processes and the further development of enlightenment communities as network entities at the expense of the internal potential of participants and open exchange with the socio-cultural space of different territories. 5. The potential of multi-aged communities is revealed in the course of formation of the driving force of processes of interaction of "poles", creating new group entities and a new space of non-formal education and enlightenment that can be viewed in different social strata.

The patterns observed during the formation process of network enlightenment routes: 1. Modern man lives, develops, operates in different in its educational, upbringing opportunities and developmental functions of multi-aged communities that are characterized by different values and meanings, goals, forms and types of activity, structure and duration of functioning. These include: family, professional community, club, scientific or training laboratory, sports section, creative team, public association, religious sect, political organization, temporary communities, such as: game community, training group,

project team, a specific social project, temporary associations in solving creative tasks, etc. This dictates the need to hedge the risks of non-aggressive development processes of multi-aged communities, treating them as a whole.

The diversity of multi-aged communities makes it difficult to identify their common characteristics, opportunities, conditions for the development of the subject position in the choice of the enlightenment route. Each community creates special conditions, has its own opportunities and risks. The most favorable are open communities, which are formed on a voluntary basis, through an independent choice that arise on the basis of interactions that do not prescribe strictly defined roles and positions. 3. A multi-aged community influences the process of development of the subject's position of its participants in choosing a route through the type of connections and relations transmitted by the community. For the development of the subjective position, the most favorable is the dynamic balance of emotional ties and rational relations, characteristic of the event community (Shustova, 2009); an event community can arise within an already existing community or as a new short-term community; (self) organization of reflexive processes in the community; the character of the interaction of the members of the community (positional interaction stimulates, and the non-positional, status, role interaction hinders the development of subjectness); position occupied by an adult participant in an multi-aged group. The position of an adult as an equal and equal subject allows one to move away from the relation of the "teacher-student" and build relationships with partners who render each other assistance and support in personal development.

Principles for modeling differentiated network enlightenment routes for multi-aged communities: different polarities, complementarity and mutual enrichment, complementarity and paternity principles, a set of principles for teaching adults, consistency and continuity of education, diversification, culture sensitiveness, nature sensitiveness, priority of individual rights, equality of national cultures and various denominations, reliance on national traditions and taking into account the best foreign experience, and variability.

The algorithm for implementing a multipolar approach based on the use of the following paired mutually complementary, mutually enriching approaches, in the process of solving the problem of modeling diversified network routes and the selection by participants of multi-aged communities: 1). Search of effective mechanisms for the formation of motivation for enlightenment activities. One of the most popular myths is the opinion that there is an endless child curiosity and the curiosity of an adult accompanying the child. The problem is to find in the complex, conflict and heterogeneous societies the mechanism of civilized levers of management of the enlightenment activity of children and adults. The most important mechanism is the creation of unique forms of economics exchange between the state and members of the multi-aged community. Democratic socio-cultural upbringing practices have a wider, much more effective arsenal of influence on people. It is necessary to understand and find such routes that give other advantages than traditional routes, for example, they save the student health, ecology and money. 2) Perception by the trainees of their needs in the field of enlightenment activity and the organization of conscious activities to meet them. 3) Restructuring of existing and the formation of new links between individual and group subjects of informal education, enlightenment. 4) Formation of the subject position of students. 5) Creation of conditions for the self-organization of the child-adult community as the dominant process in the socio-cultural institution. 6) Formation of intergenerational

dialogue in the development of routes. 7) Creation of a space for informal education and enlightenment of multi-aged group subjects as a network of interrelated pedagogical events created in the environment of children and adults through the efforts of its subjects and able to act as an integrated condition for personal development of a person. 8) Mastering enlightenment route by the event multi-aged community. 9) Efficiency evaluation and route adjustment.

The annual International Cultural and Educational Forum "Dialogue of Generations" has become one of the platforms for the implementation of this approach (2013-2015: Issyk-Kul Lake, Kyrgyzstan; 2017: Zelenogorsk, Leningrad Region, Russia).

The Forum collects a unique community of children, parents, educators, educational organizers, scientists, politicians, cultural activists. The generality of the forum is an example of the consistency of its participants, an example of a socially significant community that allows you to build an educational path for each participant.

Today every subject formulates its expectations from the forum: Teachers are aimed at professional and personal success. Children strive for self-affirmation. Parents - to the success of their child. Heads of the education system - to the good formal indicators of the school, to the formation of its positive image in the new conditions of competition between educational institutions. Scientists-researchers - to confirm their theoretical ideas, concepts, implement models. Politicians - to the socio-economic prosperity of their country, its promotion at the international level.

Obviously, such a forum-community can become a public platform for harmonizing the social and state institutions of all actors.

7. Conclusion

The development of the CIS adult education space requires reformatting the sphere of enlightenment associated with the intensification of the processes of non-formal education and self-education, due to the increase in the information resource, the delineation of educational activities and activities with destructive target and value orientations, and the strengthening of the relationship between education, socialization, upbringing, development and human education. The novelty of the reinterpretation of the idea of enlightenment, which is in demand today, is a new vision of the role of the subject and the identification and actualization of the factors of the development of educational activity.

Modern educational practices testify the continuing crisis, related to the lack of satisfaction in the need for self-realization, the formation of initiative, independence, responsibility, the lack of understanding by the leadership of educational organizations of the importance of partnership with other co-cultural institutions. In this regard, the study of diversified enlightenment networks is becoming one of the most important directions in the development of the national pedagogical science. Use of modern network services and event networks in modelling the routes intensifies the process of exchange of information, significantly increases the motivation for self-development and comprehension of the new, increases the sense of individual responsibility in group activities, emotional coloring and feeling psychological support from outside. This points to the high potential of networks in the implementation of personally oriented enlightenment routes.

The expected result of the mastering by the multi-aged communities of diversified networked enlightenment routes is the inclusion of children and adults in renewed interpersonal relations and in the system of social relations set by the state and society, the mastering of positive means by members of the community, the means of interaction with the surrounding society.

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