

Dynamics Of The Formation Of Multicultural Value Orientations Of Students At A Technical University

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ABSTRACT

This article examines the development of multicultural value orientations in students at a technical university in the context of globalization and internationalization of higher education. The relevance of this study stems from the increasing role of intercultural interaction in the professional activities of future engineers and technical specialists. The aim of this article is to analyze the dynamics of the development of students' multicultural value orientations in the educational environment of a technical university. This paper explores the essence of multicultural value orientations, characterizing their structural components and the factors influencing their development during the educational process. Particular attention is paid to the role of the educational environment, the content of academic disciplines, and students' communicative activities. It concludes that targeted pedagogical support is needed for the development of multicultural values as a prerequisite for the personal and professional development of students at technical universities.

Keywords: Multicultural values, value orientations, multicultural competence, technical university students, educational environment, intercultural interaction, higher education.

INTRODUCTION

The current stage of higher education development is characterized by intensifying globalization, academic mobility, and expanding international cooperation, leading to increased cultural diversity in the educational environment of technical universities. In this context, developing students' multicultural value orientations, which ensure their readiness for constructive intercultural interaction in professional and social spheres, is particularly important.

For students majoring in engineering, who are primarily focused on acquiring specialized and engineering knowledge, the development of value and sociocultural attitudes often remains on the periphery of the educational process. However, the professional work of modern engineers increasingly takes place in multinational teams, requiring tolerance, respect for cultural differences, and the ability to engage in dialogue and collaboration. Therefore,

developing multicultural value orientations is becoming an essential component of preparing a competitive specialist.

Despite the existence of scientific research on multicultural education and the development of intercultural competence, the dynamics of the development of students' value orientations at technical universities, as well as the pedagogical conditions that facilitate the effectiveness of this process, remain insufficiently studied. This necessitates a more in-depth analysis of the mechanisms and factors that shape multicultural values in technical higher education.

METHODS

General problem statement and its connection to important scientific and practical tasks. Multicultural value orientations are defined by A. Bragina as elements of the internal structure of the individual, realizing positive

attitudes toward cultural patterns and allowing the individual to establish tolerant relationships with representatives of other cultural groups [1, pp. 13-14].

Furthermore, multicultural value orientations are revealed in the nature of the individual's cognitive, affective, and behavioral reactions to the surrounding reality and are manifested in interpersonal relationships.

In our opinion, multicultural value orientations are a regulator of competence-based behavior, incorporating the individual's system of values and social attitudes and acting as a motivational factor in the individual's social behavior (necessary both at the level of university education and for communicating with partners from other countries in professional and everyday contexts in the future).

It is well known that each specific professional group is characterized by its own meaning of activity and its own system of values [2, p. 136].

A modern technical university in Bashkortostan represents a multicultural space in which representatives of various ethnic groups directly interact. This space is determined by both the region's cultural diversity, the diverse ethnic composition of the population, and the processes of internationalization (the recruitment of foreign students, the organization of exchange programs, and individual student mobility).

It should be noted that the problems of humanization and humanitarization of higher technical education were widely discussed by theorists, practitioners, and the public as early as the late 20th century. At that time, according to many researchers, the problems of humanizing and humanitarizing education in general, including engineering and technical education, emerged in connection with the formulation of reform objectives for the education system, driven by the qualitative changes in Russian society in the post-Soviet era.

We emphasize that, despite the identification of the problem itself, a clear concept for humanizing technical universities and engineering education had not been developed, and many issues related to the humanities training of specialists remained, and remain, understudied and controversial.

Attention to this problem in the 21st century is associated with factors such as:

- a clear manifestation of the shortcomings of higher technical education, expressed in the idealization of a purely professional focus of training. As M. Smirnova points out, "the gap between the specialized and humanitarian training of students leads to the impoverishment of the spiritual and cultural level of a specialist, manifested in a limited cultural outlook, impoverished spirituality, and the instability of the moral and ethical qualities of the individual" [3, p. 2];

- humanity's experience of a highly complex transition from a technogenic culture and technocratic principles in the field of science and education to the ethics of a spiritual civilization and the increasingly acute need today for the humanization and humanitarization of education at the ideological, ideological, structural-substantive, technological, didactic, and other levels [4, p. 45].

Yu. Vetrov and A. Ivashkin believe that the humanitarian and humanistic foundations of engineering activity "are not obvious in the modern, still technocratic world, which is quite flawed in terms of ideas about the fullness of human existence. But, paradoxically, they constitute the soul of the engineering profession, its core. And this means that engineering is a humanistic profession, in other words, it is addressed to man as a whole" [4, p. 46].

At the same time, as the researchers point out, it is necessary to take into account that engineering humanities or technical humanities represent more complex forms than traditional humanitarian rationality.

In one of the first philosophical and sociological studies of the problems of humanitarization and humanization of higher education and the humanitarian training of future engineers, I. Oreshnikov highlighted aspects significant for our study: the complexity and comprehensiveness of the very problem of humanitarian culture and engineering activity; the identification in the humanitarian culture as a single and integral system of such structural elements as the culture of thinking, the culture of feelings, the culture of language and speech, the culture of communication and behavior, the culture of socio-historical self-awareness; an understanding of the universal, life-meaningful nature of humanitarian and cultural values, representing the unity of the rational and the sensory-emotional, the existing and the due; and, finally, an examination of the very significance of the humanitarian culture for an engineer, which represents not a narrow, particular, purely personal, but a broad social and professional significance, that is,

humanitarian culture for an engineer is a necessary element and a significant indicator of his intelligence, professionalism and competence [5, p. 3].

Without going into a more detailed analysis of the problems of humanitarian culture and engineering activity, we note the following points:

- firstly, this is a certain underestimation of the problem itself in the past, and to a large extent (as the current situation shows) its proactive - practical nature, rather than the seemingly abstract - far-fetched (like the long-standing dispute between "physicists" and "lyricists");

- secondly, this is the aggravation of the problems of humanization and liberalization at the level of the institute of education and humanitarian training in the space of a technical university, which are associated today with the influence of such trends and world phenomena as globalization, mutual integration, multiculturalism, polyethnicity, social mobility, interpenetration of cultures, informatization and computerization, leading to the gradual disappearance of cultural and ethnic differences, which have both a negative and a positive impact on the conceptualization and materialization of ideas and issues related to the education system [7, p. 14].

At the same time, a transition to the Federal State Educational Standard of Higher Professional Education is taking place, and then the new Federal State Educational Standard of Higher Professional Education (Order of the Ministry of Education and Science of Russia No. 1170, approved on October 20, 2015), providing for a significant change in the teaching structure.

It is important to emphasize that the ideas of humanization and humanitarization of technical education represent the theoretical basis of multicultural education, which, in turn, is a condition for the formation of multicultural competencies.

The problems of multicultural education and the competency-based approach in the space of a technical university are considered by modern researchers in a multifaceted manner. Thus, today, attention is paid to the problems of interethnic interaction of young people in the multiethnic environment of the university (the presence of interethnic tension in the student environment, the manifestation of ethnocentrism at the everyday level, the belittlement of the values of another culture in personal

communication, minor insults on national grounds of representatives of another ethnic group, etc.) [8]; issues of forming intercultural competence [9-12], and corporate competence of students [13-16], problems of developing a student as a person of culture in the conditions of education in a technical university [17]; issues of developing students' communicative creativity in the process of intercultural communication [18].

It is possible to highlight the consideration of such problems as the disclosure of organizational and pedagogical conditions for the development of a student, his potential for training and education of a competitive specialist in a technical profile in the global labor market and the identification of factors that contribute to the development of personal qualities in a student of a technical university, characterizing him as a person of culture, as well as the problem of the existing contradiction, identified by many specialists, namely the requirements of the modern educational situation and pedagogical realities, on the one hand, to take into account the ethnocultural factor in education, and on the other, to create conditions for the knowledge of the culture of other peoples, integration with the world cultural and educational space, the education of tolerant relations between people belonging to different ethnic groups, confessions, races. In fact, the presented research problems are, to one degree or another, consistent with the proposed vision of the exceptional relevance of such an aspect in the process of training a modern engineer as the formation of multicultural value orientations, which represent an axiological component in the structure of multicultural competencies.

We will specifically highlight the fact that, despite the existence of various structural and substantive characteristics of multicultural competence, the axiological component in them is basic and is present in one form or another.

There is no need to examine the existing structures in detail; we will only cite certain substantive components, these are:

- cultural-knowledge, sociocultural, reflexive-creative (personal);
- motivational-value, cognitive, activity-based, emotional;
- professional, cultural, personal;

- cognitive, motivational-value, activity-based, etc.

Further consideration of the problems of multicultural value orientations in the space of a technical university presupposes an analysis of the following questions, namely, the characteristics of the pedagogical conditions of their formation, as well as identifying their dependence on both the level of communication skills and specialized knowledge.

CONCLUSION

The conducted analysis allows us to conclude that the development of multicultural value orientations in students at a technical university is a complex and dynamic process, dependent on a combination of educational, sociocultural, and personal factors. Multicultural values do not develop spontaneously, but rather as a result of targeted pedagogical interventions, the integration of intercultural components into academic disciplines, and the organization of active student communication. The effectiveness of this process is largely determined by the educational environment of the technical university, which should foster tolerance, openness, and respect for cultural diversity. The development of multicultural value orientations not only contributes to students' personal development but also enhances their professional mobility and competitiveness in the global labor market.

These findings support the need for further research aimed at developing and implementing pedagogical models and technologies focused on the systematic development of multicultural values in students at technical universities.

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