

Axiologization of Intercultural Training Process of Future Specialists of Economics

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Abstract–The article deals with the professional-axiological paradigm of pedagogy as a strategic guideline for the development of higher education in economics. Axiology of education is a promising scientific direction, which helps to identify both external circumstances and parameters of the educational process, as well as internal ones. It makes possible ensuring high performance of the learning process in higher education, to determine the composition and hierarchy of values. Axiology of education determines the future professional activity of future economists, his/her interaction with the world and with people.

Keywords–*professional competence, value orientations, axiologization of education, future economists*

I. INTRODUCTION

The right to education is a fundamental and inalienable constitutional right of citizens of the Russian Federation. It is not exaggeration to say that the educational issues affect the interests of the entire population of any country. The availability and quality of education affect prospects for successful development of the state, the welfare and success of the personal career of each person. This is especially significant statement for modern Russia.

Russian student youth is actively integrating in the conditions of a modern multicultural society. At the same time,

knowledge of a foreign language promotes self-determination, choice of vital value regulators, preservation and deeper awareness of their national customs and peculiarities. It becomes an essential quality which conditions acquaintance and dialogue with a foreign language culture in case of a high level of linguocultural competence. Intercultural communication plays an important role in successful implementation of the dialogue of cultures. Provided certain conditions and principles of organization, intercultural communication can not only stimulate an increase in the overall level of human competence, but also have a significant impact on the processes of value formation.

The intercultural orientation of the stated position is affirmed in the educational policy, which makes adjustments to the “portrait” of a graduate of a higher educational institution of economics. This graduate is presented as a specialist, not only having certain knowledge, but also able to cooperate and interact with different people and cultures. We consider that the future specialists of economics should be able to conduct the constructive dialogue and navigate in the system of socially significant world values. Modern higher education, following the path of democratization and humanization, plays a significant role in shaping the skills of intercultural interaction of students of economics. In the designated context, the preparation of an individual for intercultural interaction, which

determines his or her ability to constructively cooperate with people of different cultures, is seen as particularly relevant for a citizen of a multi-ethnic state.

At present, higher education has gained considerable experience in preparing for intercultural interaction among students of different age groups, forming a respectful attitude to representatives of other cultures, abilities and skills of effective intercultural communication, and educating younger generations in a multicultural environment. Nevertheless, the issue of preparing students of non-linguistic faculties for intercultural interaction in the context of the subject-language integrated environment remains poorly developed today.

The above features of the modern era allow us to define multiculturalism as its significant characteristic. A prerequisite for harmonious development of the multicultural world is intercultural dialogue which is understood as a process that includes an open and polite exchange of opinions between individuals and groups with different ethnic, cultural, religious and linguistic past and heritage, based on mutual understanding and respect [1]. In accordance with the tendencies of life in the context of expanding intercultural relations, a strategic direction of interaction between different people should be the readiness of an individual for intercultural interaction. Higher educational institutions play a significant role in its formation.

For the modern system of higher education, professional and value development of future specialists is a leading goal of the entire educational process. The activity of lecturers in this regard is viewed through the prism of their professional assistance and support of future specialists in the process of their professional value formation. In this case, an important condition is the process of creating conditions for acquaintance with various cultural values, acceptance and projection of them by students, and not the imposition of any value orientations. In other words, it is assumed that the education system stimulates and motivates this choice, as well as the subsequent internal work of an individual on understanding and accepting any value priorities.

The professional value or axiological orientation of the process of teaching foreign languages to future specialists, in our opinion, is one of the main pedagogical prerequisites ensuring effective formation of such a pedagogical concept as intercultural competence. In this issue, we hold the opinion of N.V. Yankina that "it is the language, being a reflection and guardian of culture, provides unlimited possibilities in preserving cultural values and transferring them from a generation to a generation" [2]. When choosing means, methods and techniques, as well as the content of the process of learning a foreign language, using the axiological approach involves "focusing on the values of the dialogue of cultures" expressed in such axiological realities of foreign and native cultures like history, national character and worldview [2].

If we look at the decisions of the Bologna process through the prism of the axiological approach as the methodological basis of the research, then we can see a clear tendency to the emergence of axiological indicators for improving the quality of university education, defining those values that the education sphere should orient in the future. The process of professional value formation, adoption and projection of meaningful value

orientations determines the realization of the international aspect of the professional activity of a specialist who keeps up with the times, which is an essential factor for successful implementation of intercultural communication both inside and outside the country, in the international arena. Intercultural communication is a source of personal transformations because it gives possibilities for presentation of an individual to a wide range of value-regulatory principles for self-development.

Meeting with culture in the process of intercultural communication is establishing of a spiritual connection between oneself and foreign-speaking people, experiencing a sense of belonging to a national culture, interiorizing its values and, as a result, building one's own life with their consideration. The result of personality enculturation is value self-determination based on the reflexive understanding of one's own positions, the system of relations, preferences, and value orientations [3].

An important condition for mutual understanding in implementation of an intercultural communication act is intercultural competence, which in science means "the ability to communicate in a foreign language, taking into account cultural differences and thinking stereotypes" [4, p. 73].

In the framework of this study, "intercultural competence" is considered as "the ability to interact with people of another culture, based on their values, norms, ideas and choose communicatively appropriate methods of verbal and non-verbal communication" [5]. In our opinion, the process of formation of intercultural competence provides for the development of students' ability to exist in a multicultural world as an integral condition, taking into account the principles of tolerance to other national and cultural manifestations and overcoming cultural barriers. In the framework of intercultural communication, partners possessing such personal characteristics as intercultural competence are capable of creating common cultural values and forming a single multicultural space where representatives of different ethnic groups coexist effectively. "Intercultural competence contributes not only to the organization of communication in a multicultural environment, but also to the formation of a spiritually rich person who is aware of themselves as a carrier of national values and is able to perceive universal human values" [5].

Communicative interaction as the essence of the process of intercultural communication involves not only an exchange of information between partners, but also provides for a mutual spiritual enrichment of all recipients through acquaintance and exchange of cultural and value realities. Axiologization of the process of intercultural communication provides a translation of cultural values, allowing one to see the content of the dialogue of cultures due to the fact that the system of values is a matrix of culture [6].

Axiological orientation of the process of formation of intercultural competence becomes possible if foreign cultural values are included in the content of the educational process. This also helps to develop students' ability to adapt and live in a multicultural society and to solve everyday life problems in another country [7, 8]. Successful axiologization is promoted by the ability of students to exchange information with foreign

peers and older people who speak a different language. In addition, the ability to adequately express their thoughts and feelings in the process of communication and a deeper understanding of the culture, traditions and thoughts of other nations determine the creation and effective existence of a single socio-cultural space.

Summing up the above, it should be noted that today the methodology of teaching foreign languages has reached a high level of development. It has in its arsenal new forms and methods of work reflecting more and more new requirements in the field of higher education related to the entry third generation educational standard. As practice shows, the axiological nature of the process of learning foreign languages opens up the possibility for students to easily adapt and adequately respond to specific situations arising in the sphere of their professional activity. This fact is explained by the sense-forming function of the axiological approach in organization of the educational process, since this approach is aimed at studying the values representing samples of a foreign-language culture, as well as offering acceptance and projection of the existing values of the human community into personal reference.

II. RESULTS AND DISCUSSION

One of the main goals of a modern university is to train specialists who are able to meet the challenges of our time, which implies not only the translation of ready-made knowledge, but also the creation of new knowledge. To date, in pedagogical science, a significant number of approaches and concepts have been developed that implement the tasks of training a specialist in university education. At the same time, it should be noted that the main achievements in pedagogy are given to external circumstances and parameters of the educational process, and internal, personal reserves of ensuring high performance of the learning process in higher education and axiological resources for improving the quality of education are not fully disclosed.

Education is the main channel for introducing a future specialist to the values of culture, education and profession. At each stage of society development, the education system undergoes certain changes in accordance with its needs, ideology, and values. Fundamental changes in the global community have led to the emergence of new priorities in the field of university education. In this sense, the special significance of value orientations becomes clear, since university education is a fundamental scientific and practical basis for the formation in the younger generation of real ideas about the true and imaginary values of life and activity, expressing social, legal and moral norms of society.

Axiologization is a component of humanization of education, since in theory and in actual practice it determines the composition and hierarchy of humanistic values of education, which main element is the main goal. Obviously, axiologization is a process that combines the designated aspects of development of educational activities of an educational institution and the personality of a student. Moreover, on the part of an educational institution, it is a process that reveals a reserve of quality education. And on the part of an individual,

the result of axiologization is the development of a student's value attitude towards knowledge, the profession, themselves and others into sustainable, professionally significant and vital values.

University is a unique public place where two types of knowledge are formed: knowledge as science and knowledge as culture. That is, on the one hand, it contributes to sociocultural development of society. On the other hand, it acts as a conductor of innovative technologies. A modern university becomes a guarantor, a mechanism for realizing such a fundamental social need as the stable, sustainable development of society [7].

In our opinion, the solution of the problem of improving the quality of training future specialists in economics is impossible without resorting to the value-motivational components of the upcoming professional activity.

Most scientists characterize the content of the concept of "value" through the selection of characteristics inherent in one way or another forms of public consciousness: significance, normativity, usefulness, necessity, expediency [5, 8, 11]. It is argued that the emergence of value is connected, on the one hand, with objects, phenomena, their properties, ways to satisfy certain needs of society [5, 8, 11]. On the other hand, value acts as a judgment related to assessment of an existing object. It is emphasized that value is a form of manifestation of a certain kind of relationship between a subject and an object. Only when we consider the social being of a person in the aspect of an object-subject relationship, we can fix the phenomenon of value.

The pedagogical aspect of the problem of individual orientation in the outside world in general is to make a wide range of objective values of culture an object of awareness. In this context special needs of a person are to make objective values become subjectively meaningful, stable life orientations of a personality.

The value of the study of the value orientations of an individual is determined by the fact that they constitute the main "channel for the assimilation of the spiritual culture of society," [8] the transformation of cultural values into incentives and motives for practical behavior of people. The formation of value orientations largely contributes to the process of personal development in general.

Thus, the value of a person, the spiritual world of an individual is determined by the degree of formation of their value orientation, the measure of their involvement in society, their history, the present, the range of their public interests, the wealth and variety of connections and relationships with society [8].

Modern educational standards (080100 "Economics" for specialists and bachelors), determined on the basis of the State Program of the Russian Federation "Development of Education for 2013-2020" and built on the basis of the methodology of the competency approach, contain invariant value systems that should be formed by future professionals in the process of learning in high school.

Educational technologies used today to develop foreign language knowledge at university are very effective in terms of creating an educational environment. This environment ensures the interaction of all participants in the educational process. During the teaching process, a teacher of foreign language is entitled to use or independently adjust any modern technology in accordance with the functions, content of educational material, goals and objectives of training in a particular group of students. One of these technologies is subject-language integrated learning, or CLIL (content and language integrated learning). This technology considers learning a foreign language as a tool for studying other subjects. The method creates a student's need for learning, and this, in turn, allows them to rethink and develop their abilities, including their native language [9].

III. CONCLUSION

Changes in politics and culture in the modern world cause simultaneously the rapprochement and separation of cultures and nations, the emergence of numerous interethnic and interfaith conflicts. They sharply expose the problem of ensuring sustainable global development. One of the consequences of the ongoing global changes is a significant increase in interest to the problems of interaction of cultures and cultural identity of people. In this context, the phenomenon of effective intercultural interaction acquires special significance and unique orientation towards the effective dialogue. The purpose of this dialogue is to avoid conflicts and confrontation, to understand others on the basis of tolerance and the desire for equal cooperation.

As our analysis shows, we can single out the following axiological competences, which are presented in one way or another in the state regulatory documents of higher professional education for economic specialties:

- axiological competences (possession of a culture of thinking, the ability to understand and analyze ideological, socially and personally important philosophical problems; understanding the value of culture, science, production, rational consumption; awareness of the social significance of their future profession; high motivation to perform professional activities);

- cognitive competencies (ability to cognitive activity; awareness of needs and abilities for self-development, improvement of qualifications and skills; ability to critically evaluate strengths and weaknesses, chart ways and choose means of developing strengths and eliminating weaknesses; awareness of the social significance of their future profession; high motivation to carry out professional activities; command of one of the foreign languages at a level not lower than the conversational level);

- social competencies (willingness to cooperate; communicative competence, tolerance; ability to find organizational and managerial solutions and willingness to bear responsibility for them).

Professional competence is a complex characteristic of an individual, and we consider it as the ability to actualize accumulated knowledge and skills and use them in the process

of realization of our professional functions. It manifests itself and is acquired in activities and is an integral characteristic of a professional as a subject of activity; formed in the process of training. It also represents a systematic manifestation of knowledge, skills, experience, which allow one to successfully solve professional tasks that constitute the essence of professional activity.

In a broad sense, professional-axiological competence is a set of behavioral norms, values, ideas and concepts inherent in all members of the professional community, determined by the specifics of professional activity [10].

We believe that the formed professional axiological competence allows us to satisfy the interests of a future specialist in self-realization and self-development in professional activities by not only increasing knowledge, skills, competencies, powers, but also shaping the values and behavioral norms of the professional sphere in which they will work after graduating from high school.

Professional and axiological competence of future economics specialists is largely determined by their professional life and quality of their professional activities. Development of professional-axiological competence of the personality of a student-economist implies qualitative changes in the value relation to educational activity, to oneself (the formation of the image of the "I"), to the future professional activity (designing the image of the future activity) [11]. This becomes a reality if the values assimilated by students impart a value orientation to knowledge, cooperation, creativity and self-realization.

The composition and hierarchy of professional values not only gives a direction to the future professional activity of a student-economist, but determines the interaction with the world and with people. Due to its value-orienting function, the educational process brings students into the sphere of ideological understanding of social and educational reality.

Summarizing the above, we should emphasize that the main goal of modern Russian education is to teach students to think critically, effectively and multiculturally. For this purpose, teachers must develop intercultural knowledge and critical attitude in the future specialists they teach. Only in this case they will become free people and successful specialists. Intercultural knowledge directly depends on the quality of professional training process. At university, students learn the skill to use this knowledge in the process of preparation to their professional role in society. Therefore, the role of universities in the professional establishment will grow. One of the university missions is to prepare highly qualified world class specialists for Russia that can ensure innovative breakthrough in the economy of the country [12].

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