Application of axiologically-oriented classes’ system when teaching agricultural students of different cultures by means of social disciplines

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Abstract. The value orientations of students are of great scientific interest from the point of view of the formation of the educational process in universities and are an important subject of sociological and pedagogical research. The aim of our research is to work out a program of value-oriented lessons, connecting the social disciplines as well as curatorial lessons with united axiological topics, apply it in classes with students, evaluate its effectiveness and efficiency to increase the level of knowledge, strengthen motivation to study the values of intercultural communication, elevate axiological orientations of intercultural communication of students to the rank of norm. Our validation tools comprise hypothesis, analysis, observation, synthesis, simulation, mathematical data treatment, experimental tests, and diagnosis methods. During the implementation of the program, the personal and social value groups of the students of the experimental group were most influenced. A positive result of working with the professional values of intercultural communication can be considered a change in their numerical indicators of significance. The strategic direction of the formation of a university student is the motivation for purposeful entry into the system of values as universal socio-cultural orientations. The emphasis shifts to changing personal qualities, which eventually enhance the activity of the individual in the socioprofessional sphere.

1 Introduction

The value orientations of students are of great scientific interest from the point of view of the formation of the educational process in universities and are an important subject of sociological and pedagogical research. The axiological system of a student after some time will become the value system of a young specialist, and on the scale of students – a whole generation of specialists [1, 2]. In addition, the value orientations of young people largely reflect the life orientations accepted in society, since young people who have only a certain level of socialization and have a rather limited life experience are in some way an indicator of the social situation developing in society [3-5] and contradictory trends in the
development of society are reflected in the peculiarities of the formation of the worldview of young people.

Russia is one of the leading states in terms of the number of foreign students. According to the Ministry of Higher Education and Science, in 2019, 298 thousand foreign students studied in Russia, in 2020 — 315 thousand, in 2021 — 324 thousand. The majority of foreign students in Russia are citizens of the Union of Independent States. Traditionally, Kazakhstan is in the lead - about 68 thousand people studied in 2018-2019. Next, Turkmenistan, Uzbekistan, Tajikistan are by a significant margin [7].

A key predictor of the socio-cultural adaptation of foreign students to life in Russia is their awareness of it and the Russian higher education system. About a third of foreign students know the Russian language before coming to the country, the cultural characteristics of Russia (religious denominations, attitudes towards people of different ages, genders, etc.) and have an idea of the standard of living of the population. Every fourth person knows the basic laws of the country; its political system and regime.

The formation of a positive attitude towards the presence of various ethno-cultural groups in society today is among the most urgent tasks for modern states, which are increasingly becoming multi-ethnic [8].

Among the disciplines implemented in a higher educational institution we will single out disciplines in the process of studying which students can form value dominants of intercultural communication. These are subjects such as Foreign Language, History, Philosophy, Russian Language and Speech Culture, Logic, etc.

The practice of educational institutions, the history of pedagogy indicates the priority role of the tutor in the educational process.

As part of our research, we have developed a comprehensive system of tutorials Values of intercultural communication implemented by the tutors of Bryansk State Agrarian University in the process of working with multinational student groups in the 1st year, the purpose of which is to form the values of intercultural communication in the framework of teaching students in higher education, and the priority tasks are:

- learning the rules of speech, cultural, business communication;
- modeling of situations taking place in negotiation processes, business discussions;
- analysis of both universal values and norms of communication, and the difference in the rules of communication of representatives of different countries due to other social, historical, cultural characteristics.

One of the important areas of work on the formation of intercultural communication value dominants, we consider the introduction into the educational process of the information block Introduction to the theory of intercultural communication, built into the system of teaching social disciplines.

During the work with this block, much attention was paid to teaching students the theoretical foundations of intercultural interaction, the formation of intercultural competence, which allows students to carry out adequate communicative and linguistic activities in the conditions of entering foreign cultural groups.

Focusing more on the subject of English, we note that teaching a foreign language in a non-linguistic university is considered as an obligatory component of professional training of a graduate of any profile, and the knowledge of a foreign language/foreign languages is one of the indicators of the degree of general education of a modern person, since in today's world the number of spheres, situations, types and forms of activity has significantly expanded, the implementation of which requires proficiency in foreign language oral and written communication skills.

Objective. To develop a program of value-oriented classes, combining the disciplines of the social block, as well as tutorials with unified axiological topics, apply it in classes with first-year students, evaluate its effectiveness and efficiency to improve the level of
knowledge, strengthening motivation to study the values of intercultural communication, raising the axiological orientations of intercultural communication of students to the rank of norm.

Hypothesis. The developed program will contribute to the formation of a value attitude to the cultures of different peoples, intercultural communication, the willingness of students to establish intercultural ties, expand their general and professional horizons.

2 Materials and Methods

The task of pedagogical diagnostics is not only to establish and recognize the state of the object of pedagogical influence, but on the basis of the pedagogical procedure to choose a pedagogical tool in relation to it that contributes to its development.

This task in our study was realized through the following stages:

1. Drawing up a program of psychological and pedagogical study in the process of educational and educational activities. Selection and development of methods for collecting information adequate to the goals and conditions of educational and training activities. Collecting information about the object of exposure using diagnostic techniques. Data fixation and interpretation.

2. Analysis of factual material obtained on the basis of diagnostics.

3. Specification and clarification of the purpose of educational activities based on diagnostic materials.

4. Implementation of the plan. Monitoring student changes. Preliminary conclusions about the effectiveness of the means used by the teacher.

5. Identification of the practical significance of the experiment.

The pedagogical experiment we organized included the ascertaining and formative stages. For the general population, we accepted six groups of first-year students of the Bryansk State Agrarian University in the specialties of Agronomy (124 people).

As part of the ascertaining experiment, the initial diagnosis of the axiological level of students of the control and experimental groups was carried out in order to identify the rating of terminal and instrumental values, values as abstract ideals and individual priorities, and the optimality of the prepared methods was checked.

The formative experiment was conducted in the form of experimental training and included a certain system of interrelated activities, carried out with a full composition of groups in natural conditions.

The central link of the experiment was:

- prioritization of students' value orientations (methods of diagnostics of M.Rokich and Sh.Shvartz's value orientations, T.Ehlers' method of personality diagnostics for motivation to success, V.V.Boyko's method of diagnostics of general communicative tolerance, express questionnaire Tolerance Index (G.U.Soldatova, O.A.Kravtsova, O.E.Khukhaliev, L.A.Shaigerova), the scale of basic beliefs (R.Yanov-Bulman), the method of Determining the General Level of Sociability, the method of studying communicative and organizational skills, the test We and Conflicts, the test: Conflict Personality, the test Auditory Memory, the test Are You Sociable?, etc.)

- development and implementation in the educational process:
  - systems of thematically oriented classes with the allocation of value issues and reliance on language tools in the framework of the study of the discipline English (Healthy Way of Life, Friendship, Value of Education, Tolerance, Achievements, Traditions, etc.) [9];
  - the information block ‘Introduction to the theory of intercultural communication’ within the framework of the study of social disciplines, containing the topics: Cultural and Anthropological Knowledge in Intercultural Communication, Ethnos. Mentality. National
Character, Verbal, Nonverbal and Paraverbal Communication, etc., which provides for the understanding of the value dominants of intercultural communication not only in theory, but also in practice;

- a complex system of axiological tutorials, in which topics that enhance the understanding of certain value positions (traditions, tolerance, art of negotiations, etc.) and a technological solution (training, dialogue, method of analyzing specific situations, etc.) are presented at the content and technological level, aimed at realizing the need to form axiological priorities in communication and emphasizing the correct, verified movement towards value priorities [10];

- identification of the dynamics of students' value orientations at different stages of study at the university;

- determination of ways and means of forming students' value orientations.

The formative experiment made it possible to apply the developments described above, to diagnose changes in the axiological level of students.

The content of the experimental work was values as socio-personal and professional behavioral determinants, and the technology was a system of cognitive-reflexive-training mechanisms within the framework of interaction between a teacher-researcher and students.

The diagnosis of the axiological level of the subjects at the stage of the ascertaining experiment was carried out based on the materials of the diagnostic methodology of Sh. Schwartz [11]. Since our work was focused on the formation of values of intercultural communication, such dominants, selected from those highlighted by Sh. Schwartz, according to research teachers and students were: *independence*, *tradition*, *conformity*, *kindness* (at the level of normative ideals and individual priorities).

### 3 Results and Discussion

After analyzing the ranking places assigned to the selected values by the students of the experimental and five control groups, and seeing that the indicators are similar, we found it possible to allocate the average rank value for all groups at the stage of the ascertaining experiment (Table 1). As a result, the prevalence of values such as *hedonism* and *independence* at the level of normative ideals was revealed.

#### Table 1. Results of ranking values, the beginning of the experiment

<table>
<thead>
<tr>
<th>Types of values</th>
<th>Average rank value (rounded off)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>experimental group</td>
</tr>
<tr>
<td>conformity</td>
<td>5</td>
</tr>
<tr>
<td>traditions</td>
<td>9</td>
</tr>
<tr>
<td>kindness</td>
<td>3</td>
</tr>
<tr>
<td>equality</td>
<td>8</td>
</tr>
<tr>
<td>independence</td>
<td>2</td>
</tr>
<tr>
<td>stimulation</td>
<td>10</td>
</tr>
<tr>
<td>hedonism</td>
<td>1</td>
</tr>
<tr>
<td>achievements</td>
<td>4</td>
</tr>
<tr>
<td>power</td>
<td>6</td>
</tr>
<tr>
<td>security</td>
<td>7</td>
</tr>
</tbody>
</table>
We associate the predominance of *hedonism* with the desire for a beautiful, comfortable life popularized in society recently, which in itself is positive. However, given that young people often understand *hedonism* as an endless pursuit of pleasure and the achievement of material goals without significant intellectual and physical effort, this value seems doubtful.

The manifestation of the desire for *independence* at the student age can be considered a natural phenomenon, including the desire for self-realization, self-affirmation.

Students identified *traditions* and *stimulation* as outsider values. This result, from our point of view, completely contradicts the characteristics that should be inherent in modern specialists. It should be emphasized that every graduate of the university, working in production and occupying a certain step in the hierarchy of the organization, will necessarily be a representative of the traditions of his country, company, family, therefore, moving this value to the last place is a signal that the modern student does not sufficiently understand and realize the importance of this priority.

Based on the survey data at the level of individual priorities, it can be stated that the prevailing values practically repeat the ranking indicators of the values of normative ideals.

We have revealed that, in addition to the above-mentioned value of *traditions*, the last places are occupied by the values of *power* and *conformity*. This indicates the insufficient formation of these types of values, which confirms the importance of the problem of the formation of value dominants of intercultural communication.

The value of *stimulation* in this case occupies one of the average ranking places in terms of individual priorities. Presumably, such a jump in comparison with the first survey indicates the instability of axiological dominants of young people.

Based on the materials of the preliminary diagnosis, we have developed a program for the formation of values of intercultural communication of students, the results of the implementation of which in the educational process of the university are given below.

While working on the information block *Introduction to the Theory of Intercultural Communication*, the system of tutorials *Values of Intercultural Communication*, it was found out that value orientations are the object of consideration of philosophy, sociology, and psychology.

As part of the tutorials, work on value issues was carried out from the very beginning of the students' training course. It allows to solve many tasks, including transferring life experience, knowledge, traditions to young people, and having a certain impact on their worldview and behavior.

All tutorials began with the presentation of the information module and understanding of its content during the discussion of the topic and answers to the proposed test questions.

A variant of the reflection exercise was the models of the proposed phrases that need to be continued, such as:
Today in class I found out...; understood...; realized...; felt...; thought about ...

Here are some opinions formulated by the subjects based on the results of tutorials: ‘The most important values for a person are friends, family, love, professional improvement, skill growth, interesting work, material well-being, career growth; everything that improves the quality of life is important. Necessary character traits: kindness, sociability, sense of humor’.

The result of the cycle of the proposed tutorials was the allocation by the subjects to the rank of value dominants of intercultural communication of such categories as traditions, trust, tolerance. This is evidenced by such statements of students as: ‘A modern person should always be positive towards the interlocutor, be able to behave intelligently; for effective communication with a representative of another country, it is necessary to know the culture of this country, be polite; a specialist should be diplomatic, friendly, listen to the opinion of his colleague, but also his opinion it is correct to defend; you need to be able to respect your opponents’.

The development of the information block Introduction to the theory of intercultural communication was built in accordance with the methodological position that defines the value dominants of intercultural communication as the core of the problems of the theory of intercultural communication.

The most important areas of reflection on cultural and value positions were the accumulation by students of knowledge about the specifics of the cultures of the studied languages, their systems of values and norms defining the rules of verbal (speech) and nonverbal behavior of carriers of these cultures; the formation of cultural sensitivity (sensitization), both in relation to their own cultural characteristics and in relation to the specifics of other cultures.

Thus, the developed block is initially aimed at improving the level of communication of a modern specialist by presenting him with various examples of behavior and communication of representatives of different countries and cultures, thinking about their axiological nature, introducing various pedagogical technologies of active and interactive properties against the background of positive emotional perception of fundamental positions.

This thematic block analyzes in detail the value orientations of participants in intercultural communication as the fundamental dominants influencing the communication process. Its subject is the process of forming the cultural sensitivity of the subjects of the communicative process, and the goal is to develop the ability to adequately interpret the interaction of representatives of different cultures.

The tasks of the developed information block include: the formation of intercultural competence, teaching students the theoretical and practical basics of intercultural interaction, testing methods of purposeful formation of the dominant of intercultural communication in the process of studying social disciplines.

The implementation of the tasks set made it possible to design and technologically ensure the formation of the value dominants of intercultural communication of students as the foundations of the socio-psychological nature of their subsequent professional activity.

This block was more theoretical, so it was recommended to start studying it after passing a set of tutorials on value issues, as well as in the process of studying such disciplines as Foreign Language, Philosophy, Psychology, Pedagogy, etc.

Nevertheless, a number of topics of the developed block were purely practical in nature. These are such sections as Verbal Communication, Nonverbal Communication, Paraverbal Communication, Speech etiquette, etc.

Practical classes devoted to nonverbal communication taught students that it is important not only to master extensive theoretical knowledge from the field of nonverbal,
but also to be able to really apply them in the practice of communication, and this is a much more difficult task.

As part of the study of the described information block, students combined cognitive, emotional and behavioral components of value dominants. The cognitive component assumed awareness of facts, a scientific explanation of their significance, which ensured their comprehension and understanding. The emotional subsystem characterized the degree of involvement or experience of a person of his attitude to objects, the personal meaning of this attitude. The behavioral component provided specific guidelines for behavior, revealed ways to achieve life and professional plans in the context of activity.

As a result of the work, the subjects came to the conclusion that in the process of intercultural communication, representatives of different peoples demonstrate both differences in behavior and similarity.

The study of the developed block *Introduction to the Theory of Intercultural Communication* and the subsequent discussion with students of axiological priorities made it possible to identify *speech etiquette* and *non-verbal communication* as the value dominants of intercultural communication and once again emphasized the importance of the dominant *tradition*. The students reasoned as follows: ‘a modern successful person must have oratorical abilities, be able to speak beautifully and correctly, convincingly prove his point of view; for a specialist, it is necessary to competently outline his task to a representative of another company; for effective communication, an employee of an organization / enterprise must be collected, cultured, restrained and polite; you need to be able to present your the country and your company; know how to explain your position correctly; have a pleasant appearance, manners, follow gestures’.

Working on the formation of axiological dominants of intercultural communication through teaching students English, we have included axiological problems in the system of studying the discipline and coordinated it with the logic of teaching the subject.

Studying a foreign language, students quickly become convinced that in addition to purely linguistic norms and rules they have to learn the norms and rules of a foreign language culture. On the material of learning a foreign language, a huge difference is very clearly revealed between how the same values are perceived by people of different cultures.

This type of work was characterized by immersion in the linguistic atmosphere through comparison in the process of learning languages and cultures.

At the end of the study of the discipline *English*, we invited students to explain orally whether their attitude to English as a language of intercultural communication has changed. The discussion showed that the trainees are able to argue their position. Such dominants as *good knowledge of a foreign language, friendliness, tolerance, leadership (independence), getting rid of stereotypes* were pointed out.

There were such opinions of students as: ‘the ability to communicate clearly and correctly, fluently in English is important; a modern person should have a goal to achieve success, a strong character, will, perseverance in his work; a competent specialist should be distinguished by responsibility, the ability to make quick decisions, the ability to think, try to understand the point of view of a partner; it is necessary to have good professional knowledge, respect for other people; it is important to know your business, good education, self-confidence, friendliness; you need to be able to speak beautifully and correctly; you need knowledge of foreign languages and cultures, competent vocabulary, lack of slang words; charisma, initiative are important; you need to be a cultured person’.

In the process of discussing these problems, it was very important for the ongoing research to detect the desire of students to elevate these value orientations to the rank of norm and to identify trends, the movement of these value orientations to the level of dominants.
At the stage of the formative experiment, we conducted a final survey of students of the experimental and control groups to identify changes in the ranking of values of normative ideals, individual priorities with the allocation of value dominants of intercultural communication in them (Table 2). After analyzing the ranking places assigned to values, we combined the indicators of five control groups and identified their average rank value.

Table 2. Results of ranking values, the end of the experiment

<table>
<thead>
<tr>
<th>Types of values</th>
<th>Normative ideals</th>
<th>Individual priorities</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>experimental group</td>
<td>control groups (average rank value)</td>
</tr>
<tr>
<td>conformity</td>
<td>3.5</td>
<td>4.3</td>
</tr>
<tr>
<td>traditions</td>
<td>6</td>
<td>9.9</td>
</tr>
<tr>
<td>kindness</td>
<td>2</td>
<td>3.2</td>
</tr>
<tr>
<td>equality</td>
<td>8</td>
<td>6.8</td>
</tr>
<tr>
<td>independence</td>
<td>3.5</td>
<td>3.8</td>
</tr>
<tr>
<td>stimulation</td>
<td>9.5</td>
<td>8.2</td>
</tr>
<tr>
<td>hedonism</td>
<td>7</td>
<td>4.7</td>
</tr>
<tr>
<td>achievement</td>
<td>5</td>
<td>7.8</td>
</tr>
<tr>
<td>power</td>
<td>9.5</td>
<td>8.8</td>
</tr>
<tr>
<td>security</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

It seems important to us to note the changes in the distribution of values that have occurred as a result of the conducted pedagogical experiment. Commenting on the results obtained, we note that first of all we were interested in the highlighted values of intercultural communication: conformity, traditions, independence, equality, kindness.

In comparison with the initial stage, for the students of the experimental group, the importance of the values of conformity and tradition is significantly enhanced, the motivational goal of which is respect, acceptance of customs and ideas that exist in different cultures (piety, reverence for traditions, moderation, acceptance of their fate), their observance, restriction and prevention of actions, and also predispositions and encouragement to actions that may harm others or are not consistent with social expectations. These values are derived from the need to suppress tendencies that entail negative social consequences.

Somewhat less pronounced are the positive changes in the distribution of rank positions of the value dominants of intercultural communication kindness and independence. As for the value of equality, we note that the ranking place has not changed. Nevertheless, there are significant changes in the numerical significance indicators. This is explained by the fact that during the survey, the respondents were inclined to assign higher scores to the values studied (6-7), i.e. they mainly used the upper part of the scale in comparison with the initial survey.

Consequently, during the implementation of the program for the formation of value dominants of intercultural communication in the preparation of university students, the personal and social groups of the selected values among the students of the experimental group were most influenced. As for the professional values of intercultural communication, which have not experienced significant changes, we note, however, that their rating positions were quite high at the beginning of the experiment. A positive result of working with them can be considered a change in their numerical indicators of significance.
Interpreting the rating positions of other values included in the Sh.Shvartz's questionnaire we use, let us emphasize the significant jump observed when the importance of the value of *hedonism* is reduced by six positions, and the value of *power* is assigned to the last place.

As for the changes in ranking shown by the control groups, they are not so noticeable. Nevertheless, it should be noted that the value of *hedonism* has lost four positions at the level of normative ideals (slightly less at the level of individual priorities), and *security* has risen by three points. From which it can be concluded that stability in society, security for themselves and others, social order as opposed to self-indulgence, their weaknesses and desires are becoming increasingly important for young people.

4 Conclusion

As a result of the conducted pedagogical experiment, several positions can be distinguished.

1. There has been a positive dynamic in the comprehension and reflection by students as dominant of those value orientations that more reflect the essential characteristics of intercultural communication. In particular, students have significantly increased the ranking places of such value positions as *tradition, conformity, equality, independence*.

2. Conducting tutorials with the inclusion of various exercises, games, didactic techniques and tests helped to strengthen the emotional component, which, in turn, contributed to a deeper penetration into the emotive layer of value orientations and stimulated the detailing of the axiological space.

3. After using axiological topics in English classes, studying the information block *Introduction to the Theory of Intercultural Communication*, embedded in social disciplines, students as participants in the communicative process gained confidence in their professional abilities. The value orientations with which students worked in the classroom have passed into the status of regulators of behavior and activity of students.

The above gives reasons to believe that the main purpose of the study and the tasks set on its basis have been achieved. Nevertheless, the problem of the formation of value dominants of intercultural communication among students remains relevant and requires further implementation in the framework of youth education in the higher education system.

References

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