

**CULTURAL APPROACH IN THE DEVELOPMENT
OF VALUE ORIENTATIONS OF STUDENTS
OF TECHNICAL SPECIALTIES**

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Abstract. The cultural approach to determining the content of the educational process in higher education is an alternative to the ideological approach. From this point of view, the cultural content of educational activities in Ukrainian higher educational institutions should integrate the rich cultural experience of the Ukrainian people with the cultural experience of other nations. *The purpose* of this paper is to demonstrate how, conceptually, the cultural formation of students' value orientations is interpreted by us as the implementation of a personal approach to overcoming the deep and long-lasting crisis experienced by the modern higher education institution. In connection with the peculiarities of the process of assimilation of values, innovative educational technologies aimed at the assimilation of specific valuable knowledge, which contribute to the formation of an individual's values and attitude to the world, especially the professional activity of a future specialist in a technical profile, are relevant. The formation of value orientations is related to the clarification and development of relevant knowledge about their nature and the transformation of theoretical ideas into practical activities and human behavior. *The methodology of this study* is based on the theoretical analysis of the researched problem, such methods as synthesis, comparison, induction and deduction, generalization, projection and forecasting for theoretical argumentation. *The results of the survey* substantiate the application of the cultural approach to the conditions of the educational environment of the institution of higher education of a technical profile. The potential possibilities of multicultural education of students of technical specialties are specified; the peculiarities of the development of professional values of future specialists of the technical profile are revealed. *Practical implications* consists in the development of

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methodological recommendations for increasing the effectiveness of the pedagogical influence of the educational environment on the formation of value orientations and multicultural education of students. *Value/originality*: The scientific novelty of the study consists in identifying the peculiarities of using a cultural approach to the formation of value orientations and multicultural upbringing of students of technical specialties.

1. Introduction

Education as a pedagogically organized system of influence on the individual is aimed at socialization in a specific sociocultural context, through the construction of relationships in a subtle and complex system of social connections. Education in an atmosphere of true humanism should become the leading direction of the entire system of educational activity today. Conceptually, this orientation can be understood as the development and implementation of a personal approach to overcoming the deep and long-lasting crisis that the modern school is experiencing.

With the advent of scientific and technological progress, the current society has changed significantly, human existentialism, the essence of its life activity in the latest social conditions have become more acute. After all, we now have a post-industrial, technogenic, informationally developed society. The benefits of civilization establish the level of material existence, showing market and consumer values. Culture is not limited to trips to museums, theaters, libraries, the number of which is constantly growing. Culture is primarily the inner universe of a person, his humane values. Most of the studies devoted to the problem of value orientations do not provide a general systematic view of the structure of the value-meaning sphere of the individual. The issue of the nature and hierarchical structure of value orientations of young people at new stages of social development is insufficiently covered.

The process of transformation of social relations, which has been steadily gaining momentum in recent years, mostly focuses attention on the needs and interests of each individual person, the realization of his rights and freedoms. The issue of value orientations of student youth is also not considered in sufficient detail. The essence of value orientations of young people and the issue of the hierarchical structure at the current stage of social development have not been studied in detail. In the scientific literature, only

the most general approaches to the study of value orientations are described and the problems of the formation of value orientations in its applied aspects are not sufficiently covered. Multicultural education is understood as polyethnic education related to the normalization of relations between ethnically different groups and individuals; in the socio-psychological approach, multicultural education is a specific form of socially oriented and value-oriented tendencies, communication skills and empathy; it is considered as a special way of formation.

2. The problem of formation and development of value orientations of students

Each type of socio-cultural environment forms the corresponding type of value orientations and, thus, acts as one of the socio-objective factors of the value orientation of the individual. The social microenvironment, like the macroenvironment, only forms the general contours of value orientations and value systems, their standard models. Therefore, a person needs to orient himself in the conditions of his social existence, to understand the mediation of his life activities by social conditions. However, social conditions are not the only determining factor in the formation of the inner world, including the value orientations of the individual.

Modern Ukrainian society is characterized, on the one hand, by the process of "revival" of traditional spiritual and cultural values and value orientations of Ukrainians, and on the other hand, by the formation of a new culture that takes on different functional forms. Against the background of the revival of traditional spiritual and cultural values and the formation of relevant value orientations, a narrow circle of individual value orientations is formed, which are characterized by a nihilistic attitude to traditional value orientations, are supporters of the so-called "high fashion" not only for spiritual values, but also for material values – this is an elite group [21, p. 19].

Modern science has developed the concept that the essential characteristics of a person are spiritual, not social, which are manifested in orientation towards higher values (truth, goodness and beauty) [24, p. 375]. Yet, modern productions need professionals who do not wait for instructions, but approach life with a creative and formed spiritual and personal experience. The effectiveness of modern production largely depends on the initiative and creative attitude of all its participants – workers, technical

staff and managers. Each of them must not only be a qualified user of the latest technological devices and methods, but also constantly improve them, look for fundamentally new and increasingly fruitful technological, organizational, economic and social solutions. The situation is complicated by the fact that some researchers talk about a "crisis of values", "loss of humanitarian priorities" and "violation of universal human values", emphasize the "conflict of generations", the need for "reevaluation of values". This indicates that the perception of the transformation process, which changes the value environment of society and individuals, is far from unambiguous, and the establishment of new value scales involves a contradictory assessment of the past, social changes that have already taken place, and development prospects.

Young people are in constant search of everything that did not help their parents to provide well-being, comfort, safe and socially protected existence, or are extremely negative in their attitude [21, p. 19]. The social orientation of people, especially young people, regarding future political regimes and moral priorities is "ambiguous". Standards and norms of intergenerational social relations remain discursive. The dominant system of worldviews and the mass consciousness of young people are largely confused. Against the background of these changes, there is a reassessment of the value paradigm of human existence and a modification of traditional values in a certain part of society.

The source of true humanity is by no means limited to cars, computers, audio and video equipment, and items of material luxury. These are, first of all, sincere, kind, loving, compassionate interpersonal relationships. In addition, such a human flaw as selfishness is very common today, which leads to hostile relations with others, as a result of which the individual destroys himself. Egoism is usually accompanied by cruelty and violence. TV, movie and video screens, radio broadcasts are full of low-quality mass culture and primitive "pop". Man spiritually fades away in the material world. Secularized humanism serves as the spiritual root of the current ecological crisis. At the same time, the aesthetic preferences of young people are mercilessly deformed by pop culture and virtual hyperreality, pastiche and pornographic performances, and finally machine-composed noise and color effects under the whimsical name of "modern music".

In order to clearly understand what challenges and problems await the modern ethical and aesthetic education of students in Ukraine, it is worth investigating the history of the formation of the youth subculture, clarifying its typology and metamorphosis on the territory of our country.

One of the features of the youth subculture, in particular the student subculture, is its formation based on the instinct of pleasure. Postmodern youth subculture is characterized by the fact that the dominant ideological positions here are not occupied by creative personalities, but by those who have mastered the leisure industry, with all its hedonistic potential. The youth subculture is characterized by a leisure avant-garde that actualizes the decadent and hedonistic ethics of postmodernism in society.

Youth culture, which is based mainly on the artistic tastes of students, is a rather specific and closed world. This is a subculture without national roots, focused on the present. New values prevail here compared to the traditional past. It is mainly a cult of physicality, sexuality and physiology in general. Young people today, unlike the older generation, are practically not ashamed of any physiological manifestations of the body. Shamelessness is quite shaped by modern fiction, full of emotions related to sexual relationships, and also written with profanity. The feeling of shame, which used to be a sign of a purely human, cultural, higher, in contrast to the animal world, is now something outdated and superfluous.

So, in postmodern art, the main themes are madness, sex, serial murder, sadism, masochism, animal cruelty, horror, drug addiction, relationships in prisons, the life of prostitutes, and so on. Such plots abound in literature and television. Although, undoubtedly, the works of art of the past also sinned in such spheres of human life. True, such topics were rare, and the authors did not seek pleasure from the spectacle of human suffering and mistakes. On the contrary, artists were inspired to create such works and canvases by pain for people, efforts to at least artistically counteract evil and sins, push them to responsibility, self-improvement, and competition for a better future.

The predominance of such plots in the art of postmodernism had a negative impact on the formation of stage interests of young people, particularly students. Life-affirming instructions, deep reflections on the essence of life, striving for aesthetics and perfection, inherent in the art of the past, have changed to colorful visual images created through the latest video technology, images of distortions, cruelty and depravity. Aesthetic

preferences of modern youth, in particular students, are mostly shaped by mass media. In this context, the focus on the popularity, mass, everydayness of works of art prevails. Postmodern is rather temporary, everyday, it cannot be considered high art by any means.

Research by scientists allows us to highlight the main definitions of the concept of "value":

1) the concept of "value" is used to evaluate an object or phenomenon that satisfies any need. At the same time, the value is considered as an objective quality of the object, which is determined by its nature and exists independently of people and their practical activities;

2) value is identified with natural and social phenomena that are useful and necessary for historically defined societies and classes of people;

3) some authors reduce the concept of "value" to the designation of proper, desired or ideal, while the desired or ideal in social activity is the basis of personal activity;

4) value is identified with the significance of one phenomenon for another. At the same time, every natural and social phenomenon is the object and subject of such a relationship. At the same time, it is necessary to emphasize the need to separate and distinguish the valuable from the functional. Otherwise, a person finds himself in a situation of axiological paradox, when the entire surrounding world is a world of values;

5) the concept of "value" is used only to indicate the positive significance that objects, actions and phenomena or their aspects and properties have for a person.

In connection with the peculiarities of the process of assimilation of values, the necessity of researching educational technologies aimed at active reconstruction of the analysis and progressive modification of the humanistic content in the approach to its assimilation has been determined. The formation of value orientations is related to the clarification and development of relevant knowledge about their nature and the transformation of theoretical ideas into practical activities and human behavior. An important role here is played by methodological, scientific and theoretical enrichment, as well as problem orientation of the educational process as a whole and individual lessons.

The acquired knowledge can be used to form, consolidate and develop the basic qualities of a professional, taking into account the individual

and psychological characteristics of the student and the high demands placed on him. Modern institutions of higher education, in particular universities, especially technical ones, are scientific communities capable of generating new knowledge, using it for the training of specialists, disseminating knowledge, transforming it into finished goods and meeting the needs of the economic and social sphere in these goods. In this sense, the university is an educational-scientific-innovative complex that positively affects the socio-economic and technological development of countries, regions and cities [10, p. 112].

Many researchers prove the too rapid technologization of society and the entire way of life of a person, the relentless drive to science and computers, which are designed to neutralize the shortcomings of education, but one should not forget about global human values. Undoubtedly, studying at the university is the initial stage of a career and self-discovery in the profession. Therefore, the curriculum should not only provide knowledge and skills related to the chosen profession, but also take care of ways of harmonizing the value-meaning spheres of students.

Optimizing the educational process "while preserving the full content of professional and general cultural training in higher technical educational institutions" is important for the further development of pedagogical theory and practice" [32, p. 5]. The practice of this way of thinking can be seen in the general scientific and engineering emphasis on the search for humane knowledge and the humanization of possibilities. According to the conceptual model of professional activity, its important characteristic is readiness for change. Such readiness allows a person to adjust and improve his internal models, to include new systems of relationships in them. At the same time, discrepancies between the model and the object that arise in professional activity are considered as a source of professional development, as they actively contribute to the constructive change of the professional world in accordance with the system of value orientations. If professional values are distorted, then professional activity can become professionally destructive [23, p. 76].

Value orientation is an appropriate expression of the values proclaimed by the individual's consciousness. However, as noted in sociology and social psychology, there is a discrepancy between the value orientation declared by consciousness and the values that actually motivate human

activity. Summarizing the opinion of scientists, it is possible to consider "value orientation as a process of evaluating the significance of relevant values and, at the same time, as a result of evaluation, which culminates in the formation of relevant dispositions and attitudes." At the same time, we can talk about the existence of "two hierarchies of values and two options, conscious and unconscious and their orientations" [8, p. 8].

In the conditions of the transformation of social values, value orientations have become more oriented to the economic efficiency of educational services, while education is not the preparation of a competitive personality, but the project of a harmonious personality. At the same time, the conflict between "life values" and "cultural values" is emphasized [7]. The analysis of transformational processes associated with the change of the educational paradigm allowed us to rethink these socio-cultural determinants of the content of education as value orientations and to identify positive rational-semantic factors that have a motivational influence on subjects of educational activity.

3. The formation of value orientations in the professional development of students of technical specialties

The new social and political conditions that arose in the process of forming a democratic society caused the transformation of public consciousness. Democratic processes created appropriate opportunities for the national and cultural revival of the Ukrainian nation, which is closely related to its spiritual renewal. The terms "spiritual life", "spiritual culture", "spiritual values" became common. The nationally specific interpretation of spirituality, which is closely related to Christian morality, was completely removed from the education system of Soviet times, which negatively affected the upbringing of several generations of Ukrainians.

Studying the question of the formation of professional values of a specialist, it is necessary to approach the question of the values of a specialist's life as a whole. This is due to the fact that a professional can, in the course of their activities, within the framework of this pedagogical research, impose a distorted system of values on other subjects of the educational process, which can hinder the formation of relevant values in the future. Therefore, before purposefully forming the professional values of future specialists, it is necessary to ensure a sufficient understanding

of universal values and only on this basis to build a strong system of professional values. With a full understanding of professional values and a properly formed value system, a professional doctor will always have a reference point with which to compare the current situation with the situation that would be ideal. It is in the specialist's ability to bring the current situation as close as possible to the one defined in his professional value system that his skill lies in. This approach guarantees the constant high moral development of both the specialist himself and those who are in constant contact with him. The formation of the value system of a social individual is an important social problem that begins at preschool age. For its holistic understanding, it is necessary to analyze its main principles and conceptual provisions. Attention should also be focused on age sequence and the formation of values. This is due to the fact that each age group of people needs a special approach to the formation of certain values.

The analysis of sociological studies of the modern socio-cultural environment shows that in crisis societies a pragmatic orientation prevails, for example, becoming a businessman to achieve material well-being. However, social processes cannot develop without appropriate cultural foundations. After all, the proportional relationship between social changes and cultural potential is a sociocultural law of development. Value orientations and socio-cultural orientation are evaluated based on the ratio of what material and spiritual values the student receives from society and what contribution he makes to the development of society. Depending on the content and influence, culture can be divided into progressive and reactionary. This division is quite legitimate and affects the individual and society, respectively. Culture as a human phenomenon can educate people both ethically and immorally.

In a situation of ideological vacuum, when there is no socially acceptable national ideology, people lose their life orientations and values. As a result, the level of morality, spirituality and general culture decreases significantly. This greatly complicated, but did not make impossible, the conditions for the formation of a professional culture. In connection with this complexity, one of the most important prerequisites for the successful formation and development of professional culture is the strengthening of the individualization of the educational process and the use of a person-oriented approach to its organization and implementation. At the current

stage, the age-specific features of the formation of personal values were analyzed. The formation of values, including spiritual values, begins at preschool age. A detailed analysis of this issue is presented in the work of N. Bondarenko [6, p. 20].

Today, our society is experiencing a deep spiritual crisis that extends to all spheres of life. The most negative manifestation of the lack of civic spirituality is irresponsibility for the authority of the state in the world, the loss of centuries-old historical and cultural national traditions and spiritual values, irresponsibility for the level of education of the younger generation, on which the future life on earth depends. The growing crime and cruelty among children, the neglect and violation of such spiritual values as love, kindness, sensitivity to one's fellow man, and a heightened awareness of life are of increasing concern. It is not by chance that the issue of educating a spiritual person attracts the attention of scientists of both natural and humanitarian sciences, teachers and creative intelligentsia. The question of the formation of values attracts the attention of specialists, starting from preschool age. This approach helps to lay the foundations of spiritual values in the further formation of the personality. Unfortunately, spiritual work with preschool children is still at the initial stage of its development, but, nevertheless, this direction is one of our priorities, as it allows us to continue working on the formation of various values, starting from kindergarten and ending with professional activities. However, the immediate object of this study is the study of ways of forming future professional values in the professional environment of higher educational institutions. Since there is a lot of work in this field, it is necessary to focus only on those that contain significant data on the subject of research.

It is difficult to overestimate the role of education in shaping the values of children and student youth. In recent years, it has been clearly shown that the modern educational process systematically forms various values of all subjects. Over time, teachers and lecturers realize the importance of such an approach and form a common set of values that become the basis for their future professional values.

As part of this review, it is desirable to analyze all existing stages of value formation, in which many social institutions are currently involved and in which education plays a leading role. An important place in the formation of values is occupied by "axiomatic culture", which has received

a lot of attention in recent years. Among the works devoted to this topic, I would like to draw attention to the following authors.

Yu. Solovyova investigates the formation of the axiological culture of future teachers and comes to the conclusion that the problem of the formation of the value system is one of the most relevant in the theory and practice of pedagogy [29, p. 21]. The instability of the modern world, the contradiction between the development of spiritual culture and modern civilization, the extremely wide influence of the mass media determine the conditions for the transfer of social experience from generation to generation, which have developed at this stage. This experience transfer mechanism is insufficiently researched and developed to meet today's challenges. First, the lack of communication between generations; secondly, imbalance of values; thirdly, the ambiguity and uncertainty of spiritual landmarks and human ideals themselves.

The study of the axiological foundations of the formation of general educational training of students of higher technical educational institutions was conducted by O. Kartavyh, where it is claimed that in modern conditions there is a problem of reviving the cultural and creative mission of higher education and the transition to a cultural and creative system of education [11, p. 17]. The need for such an update is due to the fact that the existing education system does not provide a solution to the task of forming the culture of future specialists who combine high professional and spiritual wealth. Today, it is clearly understood that education and culture can develop in interaction and provide a creative interrelationship of moral, artistic and intellectual qualities of a person, necessary for future specialists.

The content of general cultural education of students of higher technical educational institutions primarily reflects the process of progressive changes in the personality of future technical professionals. Such progress is possible only under the condition of systematic and structural flexibility of the content of general cultural education in higher technical educational institutions, as well as under the condition of determining the system of pedagogical influences on the personality of the student within the classical triad of education, training and development, in which education is recognized as leading. The modern approach to education consists in organizing the process of forming the personality of a specialist by means

of higher education based on the interconnection and interpenetration of all types of education. Such a process successfully forms the general culture of the individual.

N. Tkachova notes that the priorities of individual values are formed under the influence of various external and internal factors. An important role in this process is played by the school, which is one of the main centers of youth socialization. The school has a real opportunity to attract young people to universal and national values and progressive ideals, forming them as conscious and active members of modern society. Scientists and practitioners see the solution to this difficult task primarily in reforming the school education system through the prism of an axiological approach. This approach involves shifting the emphasis from teaching students a certain set of knowledge, which was the main goal of teachers when organizing the traditional school educational process, which should ensure socially significant orientation in the life activities of young people [30, p. 44].

A somewhat different view of a teacher or lecturer on the culture of young people can have a significant impact on their behavior and is the first important step in the formation of a value system. The formation of a system of values, one of which is professional values, is an extremely complex and long-term process. In order to find the right approach to solving the problem of this research, the works devoted to value systems and their classification were analyzed. This proves the fact that the value system is an effective aspect of social consciousness and a synthesis of all its forms. And its traditional consideration is presented as a combination of philosophical and worldview, ethical and aesthetic, political and ideological, rational and emotional elements. They can be considered as contributing to the education and development of a person's value system, which is determined by his worldview, beliefs, life experience, ethical views, aesthetic preferences, political views and personal ideas about the ideal of physical perfection.

The place and role of fundamental values in society is characterized primarily by their position in the structure of values and the scope of the relevant social functions they perform; fundamental values act as the valuable core of an individual and the main condition for the formation of a personal spiritual world, which correlates with the spiritual world of humanity. They have a leading role in culture as a sphere of realization of

human values by means of art and literature. One of the most important sociocultural dimensions of personality is the degree and quality of mastering humanitarian knowledge and cultural values of society.

Therefore, fundamental values play a special role in the formation of a young personality, in particular in the formation of the personality of a teacher, who at all stages of the development of Ukrainian society (pre-revolutionary, Soviet, post-Soviet) had an important social function of transmitting values recognized by society to the environment of future citizens of this society [27, p. 18].

Another fundamental concept in the field of value formation is moral culture, which can be defined as a method of assimilation, transmission and development of moral values. It follows that the moral culture of society exists in the history of mankind, firstly, as a set of moral values, such as rules, norms, principles, ideals, etc., which are realized at the theoretical and everyday levels.

The level of development of moral culture is determined depending on its orientation to universal, class or national moral values; secondly, as the objectification of these ideas, views, beliefs, that is, moral consciousness through the behavior, activities, actions of people, which are evaluated from the standpoint of humanism, the golden rule of morality; thirdly, as a system of moral relations established as a result of the embodiment of moral ideas through moral actions. They reflect a certain level of development of social relations, for example, between individuals, between an individual and a group or society, between groups, strata, classes. The basis of such assessment is the level of development of freedom and responsibility, and personal autonomy. It follows that moral culture is an important characteristic of the subject at the level of the social system, community, and individual. In the field of his activity – economic, legal, artistic, scientific, religious [19].

The discussion and implementation of a new system of educational goals will contribute to the revival of the tradition of treating the individual as the highest value, emphasizing the need to return to the educational process the ideas of environmental compatibility, cultural compatibility of education, and individual and personal development. These trends indicate that one of the main methods of designing education and training systems is a value approach aimed at interaction with the student as a subject of the educational

process, a subject capable of self-development, self-improvement, and own life creation on the basis of defined values orientations [26, p. 20].

The educational model is based on ethical values, traditions and ideals of the people. Only through education as a system that transforms a student's worldview into a system of socio-cultural values, it is possible to form professional competence and, accordingly, raise the level of training of a technical specialist. Without spiritual values, technicians can direct their professional knowledge to harm humanity. Despite the use of computer technologies in this field and the increasing speed of information dissemination in society, it is education that can shape the outlook, life values and guidelines of future representatives of the humanitarian and technical elite [18, p. 99].

The formation of the value system of the future specialist cannot be separated from the concept of morality. These two concepts are so closely related that a good result in the formation of a young person's consciousness should be based on their organic combination. Studying and mastering the basic principles of morality within the framework of a young person's value system forms the basis of his cultural education. Such education in the future forms a moral culture, which is the basis of spiritual education and the formation of a young person's worldview. A correct understanding of moral and spiritual culture allows you to correctly navigate the formation of other values, in particular professional values.

4. Multicultural education of students in the educational space of a higher technical educational institution

The basis of multicultural education is an understanding of the entire spectrum of human experience acquired over the centuries in complex relationships between different races, nations, and ethnic groups.

In order to investigate the content principles of multicultural education, it was necessary not only to single out the aspects of this phenomenon, but also to generalize the existing approaches to multicultural education. The most common approach to understanding the essence of multicultural education and upbringing in world pedagogy is the following [28, p. 9].

Applying the cultural approach to the idea of the "cultural dialogue" school, which is based on the ethical, aesthetic, religious, philosophical, technological cultural experience of mankind and in addition on the

scientific experience of knowing the world, helps to determine the socio-cultural basis and hierarchy of cultural universal, national, regional values for the young generation in its formation in the process of upbringing. The implementation of cultural values in the practice of higher education is determined by the tasks of personal and social self-determination of student youth, national and planetary identification and takes place in the integration of scientific knowledge and mythological-value orientations [34, p. 17].

Studies have shown that the basis of the interaction of subjects in the educational process is a cultural approach [33, p. 115]. Due to the interdisciplinary nature and variety of forms, the approach is implemented in various humanitarian sciences, including pedagogy. In the context of professional training, this approach changes the perception of the fundamental value of education as exclusively informational, intellectual and cognitive, removes the narrowly scientific orientation of the content and principles of building educational programs, expands the cultural basis and content of education, introduces productivity and creativity criteria. The axiological approach allows you to determine the basic universal values of the student's planetary education, its humanistic orientation and prognostic character at the school age level. Such an approach to the analysis of the problem of planetary education of schoolchildren allows us to consider it as a socio-pedagogical phenomenon that has a special value status and acts in several aspects (state, society, individual).

Planetary upbringing and planetary education should become a strategic reference point for the development of the education system of all members of the world community, despite the diversity of their national forms, and determine the development of the ethical, intellectual, economic and cultural potential of each country. It should be borne in mind that the planetary orientation must first be nurtured in public consciousness and only then become a strategic direction of development and be legislated in the form of national educational priorities. At the same time, the quality of planetary education is primarily an internal and personal asset. The principles of a person-oriented approach and self-realization of the individual in pedagogical education provide every young person with the right and opportunity to be a subject, as well as an organizer of human activity, which provides the opportunity for professional and personal self-determination,

self-organization, and self-evaluation of one's activities at various stages of a professional career.

Man is born by nature and must obey its laws. Educational activities should be aimed at the maximum development of the child's connection with nature, education of love and care for the living world around him. The second point is culture. Children evaluate life phenomena according to cultural criteria. The problem of raising non-acceptance of pseudo-culture and pseudo-values, the internal need to fight against culturelessness and pornography in music, art, behavior, language and literature is relevant today. Educational activities should be based on trips to theaters, museums and excursions so that children grow up understanding beauty and seeing its best examples. The third "point of support" is the work a person does. The third point is the work a person does. It can be both a hobby and a job. In the practice of educational work, activities can be divided into those that are liked and those that need to be done well, even with effort. The fourth is the people around. A person must be able to live with the people around him, with varying degrees of closeness and affection. That is why it is very important to master "ethical grammar", "humanities" or "psychology of communication" in various educational activities, especially in the section "I and others". Finally, the fifth is personal. This is a kind of scale of human development, as it measures his well-being, self-esteem, the level of his abilities and aspirations, character traits, etc.

Multicultural education is a relatively new field of research both in philosophical and pedagogical theory and in socio-pedagogical activity. The growing importance of multicultural education is due to the fact that the globalization of the world is an ambiguous and complex phenomenon. On the one hand, she integrates peoples, destroys ethnic barriers, promotes scientific and technical progress, and on the other – threatens to suppress national cultural identities and accustom people to other standards of life. Today, people have to live in a multicultural environment and be ready to cooperate with people of different nationalities, races and religions. Therefore, the main challenge today is the organization of multicultural education for the younger generation. Multicultural education is "the process of purposeful socialization of schoolchildren with the aim of assimilating the system of national and universal cultural values, forming communicative competence for intensive intercultural interaction,

understanding different cultures and developing a tolerant attitude towards their speakers" [28, p. 10].

Multicultural education is focused on the development of a personality capable of preserving its own socio-cultural identity, striving for understanding of different cultures, respecting other cultural and ethnic communities, peacefully and harmoniously coexisting with representatives of different nationalities, races and religions, working actively and creatively in a dynamic multicultural and transnational environment. In the center of attention is the issue of multicultural education of young people, "the formation of human and national identity, civic position, positive and responsible attitude to life is one of the priorities in the process of humanizing human society", according to V. Kuzmenko, where the life of a person surrounded by other people is a dynamic process full of contradictions, and that each person must master the realities of both social and personal existence, as well as the norms and rules of coexistence in accordance with his abilities, beliefs and cultural level [17, p. 4].

The function of multicultural pedagogy is to resolve contradictions between the systems of education and upbringing and the norms of the dominant state and ethnic minorities. Among other functions of multicultural pedagogy is the formation of ideas about cultural diversity and their interrelationship, recognition of the importance of cultural diversity for personal enrichment, the development of a positive attitude towards cultural differences, the development of skills and competencies of intercultural interaction based on tolerance and mutual understanding.

The issue of multicultural education in pedagogy has long been unrelated to international education, patriotic education and the education of the culture of international relations. Education as a process involves a number of influencing factors and various conditions. A factor is a driving force, cause or essential circumstance of a process or phenomenon. For the convenience of factor analysis, several groups of conditions can be distinguished. Global world factors such as problems of war and peace, environmental disasters, costs of civilization, etc.; social factors such as political, economic, cultural, medical, educational living conditions of societies and states, etc.; regional factors affecting the development of specific cities, towns and microdistricts; specific and individual factors, as well as individual people, families, educational

institutions, various institutions and the everyday environment that a person directly encounters.

Among various educational factors, two main groups can be distinguished: objective and subjective factors. The group of objective factors includes genetic heredity and human health, social and cultural affiliation of the family, immediate environment, circumstances of upbringing, cultural traditions, professional and social status, features of the country and historical period. The group of subjective factors includes the mental characteristics of both educators and pupils, their outlook, value orientations, internal needs and interests, the system of relationships with society, and the organizational and educational influences of individuals, groups, associations, and society as a whole on people.

Higher education institutions are the most important and dominant element in the lives of young people who have decided to pursue higher education. Here, students find opportunities to develop their social communication skills, first with their team, and through it with society, get acquainted with public activities and develop their competencies. In an educational institution, a young person is formed as a person with his own specific behavioral norms, principles, ideals and value orientations. Institutions of higher education should form value orientations of life outlook based on the spirit of peace, human rights, democracy, tolerance, social harmony, protection and multiplication of world heritage, knowledge of different languages, etc. Almost all higher education institutions are multicultural, and their students are representatives of various nationalities. Students and even experienced teachers may not be able to solve problems that arise due to the fact that young people have not formed tolerant relationships or already formed intolerant ones.

While studying at technical institutions of higher education, future specialists should theoretically familiarize themselves with the social environment as the main factor of personality socialization, the nature and mechanisms of the influence of a multicultural environment on the formation of personality in adolescents and young people; must master the mechanisms of regulation and correction of social relations in a multicultural environment; learn to identify and use methods of optimizing social relations in a multicultural environment, etc. Currently, there are many arguments against the need for an education system for future specialists,

among them – the loss of the tradition of university education, as well as the discredited experience of previous generations. The loss of the tradition of university education together with the discredited experience of previous generations and the lack of a clear ideological attitude that could form the basis of the education system in universities, as well as social differentiation in the student environment is so pronounced that students have difficulties in further integration. The very existence of teachers of higher education institutions as educators is also problematic, since they do not have special training for this.

The educational activity of higher technical educational institutions should be structured within the framework of the system of defined goals, directions, content, forms, methods and means. Student education consists of various stages characterized by the features of the social formation of an individual. For example, in the first year of study, students assimilate with the norms and traditions of the university, adapt to the changed environmental conditions, actively form general educational and general scientific skills and abilities. During this period, special professional skills and competencies are accumulated and a direction in the professional world is set. At the end of their studies, students find themselves on the market [9].

During this period, special professional skills and competencies are accumulated and a direction in the professional world is set. At the end of their studies, students find themselves on the labor market.

In the modern context of improving the system of higher technical education, an important task is the revival of the cultural and creative mission of higher education and the transition to a culture-creating system of education as a whole. The need for such an update is due to the fact that the existing education system does not provide a solution to the task of forming the culture of future specialists, which combines high professional and spiritual wealth. Engineering technology and its socio-cultural values were simply transferred to the sphere of human relations. As a result, the rationalist omnipotent belief in the omnipotence of technology strengthened in the society of the 20th century and the technocratic way of thinking strengthened. The sinful devaluation of spiritual and traditional values increased, and the restriction of specialists to their own objects of knowledge led to a decrease in the level of socio-cultural standards, resulting in prejudices, serious strategic mistakes and crisis situations.

It is necessary to deeply revise the inherited stereotypes and modernize the mission of cultural research and cultural protection in order to form a new understanding of the role of national culture, the multifunctional and strategic importance of the content of its heritage for the future, and the spiritual and tolerant thinking of the young Ukrainian public.

Higher technical educational institutions are only one of the links in the chain of social institutions, where the professional culture of the future specialist is formed. Reforming higher technical education is a multifaceted problem of social and scientific importance, which requires new pedagogical thinking, the use of modern pedagogical approaches and ensuring humanitarian influence on the development of each student and is considered as a multifaceted problem.

The cultural revival of higher technical education and the need to solve complex social, economic and spiritual and moral problems require a review of the existing system of higher education development and its ability to preserve and strengthen the intellectual and cultural potential of society in the conditions of a market economy.

The concept of the formation of the humanitarian and technical elite is based on the need to solve current problems of education, taking into account the main global trends in the development of advanced technologies and new social requirements for professional competence, moral and ethical principles and beliefs, life values and ideals, as well as personal qualities that have professional significance.

Considering corporate culture as a condition and factor for ensuring innovative processes of education and training, it is worth noting that this complex phenomenon involves, first of all, the integration of the educational culture of the university and its carriers, which are teachers, employees and students. Corporate culture is the most important part of the educational environment of the university and has a decisive influence on its internal life and social reputation – both internally and externally. It plays an important role in mobilizing the management resources necessary to achieve the institution's goals, but at the same time it can become a serious obstacle on this path. Such phenomena as resistance to changes in the process of globalization and restructuring of education, problems related to the signing of the Bologna Declaration, the ability or inability of the organization to innovate are largely determined by the corporate culture of the university.

Institutions of higher education are complex organisms, and it is the corporate culture that underlies their vital activities. This means: why people become part of the institution, how relations between employees are established, what norms and values are accepted and shared by employees, what they consider necessary to develop, what to affirm and what to reject, etc.

All these processes are axiomatic in nature and are based on human resource development systems at various levels of the education system. It should be noted that foreign researchers who studied the list of characteristics of economically successful organizations emphasized the strength and prevalence of basic values as an important element of success among the most important aspects of culture. Therefore, it was assumed that the values and codes of conduct, which are part of the culture and which define and guide the success of the organization, constitute the main connecting link of the organization. From this point of view, it is important in the formation of the corporate culture of an educational institution to develop fundamental values that are consistent both with the prospects of the country's development and with the professional activity of the individual. It is important that these values imbue the activity of professors with essential content, create innovative educational processes in the form of a university educational environment, act as an example of their observance, orient students and form the basis of professional algorithms. It is also necessary to add about the meaning of corporate culture, which is defined as a set of basic assumptions invented, discovered and developed by a group of people as a way to solve the problems of external adaptation and internal integration. Corporate culture includes language, dress, behavior patterns, values, feelings, interactions, and group norms.

E. Shane, a leading expert in the field of organizational psychology, relies on the concepts of culturologists F. Klackhon and F. Strodebeck [15], according to which corporate culture is a set of techniques and rules for solving the problems of external adaptation and internal integration of employees. American sociologists V. Ouchi and A. Wilkins also divided all modern conceptual approaches to the study of organizational culture into two large groups: 1) macro analytical theories and 2) micro analytical theories. The first group of theories attempts to understand the culture of the group as a whole or of small groups, the function of culture in maintaining the group, or the conditions under which the group and its

culture develop. Microanalytical theories present culture as existing within each individual and can be understood by analyzing cognitive processes such as understanding, learning, causal attribution, and the unconscious.

The innovative pedagogical environment of the university, especially the humanitarian one, solves many urgent tasks of innovative education and upbringing. The following tasks are to be solved: implementation of an innovative university management system and its pedagogical support; creation of entrepreneurial collectives closely related to production and business; management structures of ministries, departments and administration; creation of new specializations; integration with the scientific community and society as a whole; and finally, training specialists with professional and social competence and innovative thinking.

The main provisions regarding the humanization of higher technical education consist of the following provisions: orientation of the activities of higher technical educational institutions to optimally meet the needs of students in spiritual, cultural and moral development and the harmonious development of their abilities; training of specialists in the field of humanitarian knowledge, human and spiritual life of society; "the privilege of certain branches of the humanitarian cycle"; as well as denial and ensuring equality in organizational matters [16, p. 157].

The goal of humanitarianization of technical education is the formation of moral and professional character qualities of future specialists. This goal is determined by the following tasks: "orientation of the activities of technical universities to meet the needs and develop the competencies of students in spiritual and moral development, humanization of technical knowledge, training of specialists in the context of the spiritual life of man and society, humanization of technical education throughout the entire period of study on a continuous basis; cooperation between humanitarian and non-humanitarian fields to ensure comprehensive humanization of education; connection of the educational process with extracurricular activities; development of interdisciplinary relations in the humanitarian training of technical specialists. The practical implementation of these tasks is aimed at forming the personal characteristics of future technicians, which include professional competence, national consciousness, moral culture and work culture [13, p. 35].

Modern technical education does not fully utilize the potential of the general humanitarian academic cycle, which negatively affects the formation

of specialists who are not sufficiently familiar with the spiritual heritage of the Ukrainian people and do not have the skills to apply it in their field of activity. In the conditions of fierce competition on the labor market, the requirements for professional training continue to grow, and humanitarian disciplines cannot withstand competition with specializations. There are several reasons for this: the number of hours for humanitarian disciplines is decreasing, humanitarian disciplines and special courses are removed from curricula, there is a skeptical and negative perception of humanitarian disciplines in higher technical educational institutions.

The standards of the content system of higher engineering and technical education for the formation of a free and creative personality of future specialists as carriers of spiritual and moral culture are a new concept of higher technical education, the content components of which are fundamentalization and humanitarianization [11, p. 17].

Multicultural education means a system of multicultural knowledge, values and beliefs, which manifests itself in concrete actions and takes into account the interests of different countries and several heterogeneous cultures. Such an education helps students to become aware of the existence of other lifestyles that have the right to exist, to develop the ability to make rational decisions on ethical issues and to develop the skills necessary for active participation in society and in practice is characterized by ethical diversity [2, p. 167].

According to D. Banks, the content of multicultural education should cover the entire period of schooling, all subjects and courses. It should include a wide range of issues relevant to all ethnic groups, including contemporary culture, historical experience, socio-political realities, contributions to development, problems faced by a given ethnic group in everyday life, and the conditions of public life. So that students can gain important knowledge on these issues and test the hidden views, feelings and perceptions of American society and culture [3, p. 58].

Multicultural information should be based on identifying cultural differences between different countries and finding common ground that unites all people. It is important to emphasize the common humanistic orientation of all national mentalities and to identify universal humanistic values embodied in various ethnocultural options. In this context, the cultural component of the personality education system is the most important

element of the content of general education. This is explained by the fact that attachment to spiritual values, which have been accumulated for centuries, plays an extremely important role in the formation of a personality.

Therefore, the content of multicultural education is built around four leading principles: sociocultural identification of the individual, assimilation of the system of concepts and ideas about the multicultural environment, the development of a positive attitude to the multifaceted cultural environment, and the development of social communication skills. In many cases, there are specialists who possess great knowledge and skills, but are unable to creatively use this knowledge and work at a qualitatively new level. Undoubtedly, science and technology turned out to be a weapon of creative competence, but the role of values, worldview, imagination and artistic means in the process of development of a creative personality is much greater than it seems at first glance. Reflecting this unity in the educational process and showing students of both secondary and higher education the world as a complex system of various interactions between the most distant (at first glance) objects and processes has always been one of the most important tasks of the school [14].

Currently, the main trends in the development of education in a multicultural environment have been determined [9], namely: the strengthening of the ethnic component in the content of education, the support of ethnic traditions in ethnic groups, the study of ethnic history, the development of ethnic ideals, the strengthening of the process of ethnic identification, the formation of ethnic mentality, the strengthening of religious influence in the educational process, the constant development of the idea of Ukrainian ethnic education and special programs civil, patriotic and international direction.

5. Conclusions

Summarizing the analyzed material, we can conclude that the issue of value formation in modern society, despite its exceptional importance, is not given enough attention. It is worth noting that there is no systematic approach to the formation of values, and individual attempts to influence the situation are chaotic in nature. Children of preschool and elementary school age are at a sufficient level of value formation, while high school students and students are in a critical situation. The strong influence of other people's

social ideals in the form of low-quality films, low-alcohol drinks, tobacco and low culture has a significant influence on the consciousness of young people. Researchers of this issue believe that only a systematic approach at the state level through education can affect the current situation. The relatively low general level of moral culture and spiritual values negatively affects the professional values of future specialists.

The correct hierarchy of value orientations is an indicator that the student or student received timely and reliable information about spiritual and moral principles and learned to apply them correctly. As part of this study, it was assumed that value orientations, namely their hierarchy, is one of the essential indicators of the quantity and quality of previously acquired moral knowledge.

Value orientation is the culmination of the central link of the structural process of the functional model. The formation of value orientation includes such contradictions as intensely searching thought, emotional saturation of the psyche with experiences, and penetration of intuition into the unknown.

A cultural approach to determining the content of the educational process in higher education is an alternative to an ideological approach, whatever ideology it may be, to solving this problem. From this point of view, the cultural content of educational activities in Ukrainian higher educational institutions should integrate the rich cultural experience of the Ukrainian people with the cultural experience of other peoples of the planet.

The innovative pedagogical environment of the university is a complex corporate system, each element of which has an innovative approach, which determines and guarantees an innovative focus on the training and education of leaders and personalities with innovative thinking.

Multicultural education is not an end in itself, but is aimed at the development of certain personal qualities. Such education is manifested in the appropriate behavior, attitude towards peers and elders towards oneself and in achieving the appropriate level of multicultural education and upbringing. By applying the recommendations of the specialized literature on the diagnosis of this personal formation and adapting them to the investigated problem, the criteria of multicultural upbringing were determined.

The content of multicultural education of students in higher technical educational institutions primarily reflects the process of progressive

changes in the personal qualities of future technicians. This progress is possible only under the condition of maintaining systemic and structural flexibility in the construction of the content of general cultural training in technical higher education institutions and in determining the system of pedagogical influences on the student's personality within the classical triad of education, training and development, in which education is recognized as the leading one.

In view of the above, the following characteristics of student training in the educational space of higher technical educational institutions can be singled out: multicultural orientation of students' interests and professional activities; education of one's own culture and tolerant attitude towards representatives of other cultures; formation of basic knowledge about multiculturalism and their development into beliefs and actions in professional activity; opportunities for multicultural education.

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