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**ETHNOCULTURAL COMPONENT OF PROFESSIONAL TRAINING
AT A MILITARY UNIVERSITY****Zakiryanova I.A.¹,***candidate of pedagogical sciences, associate professor,
e-mail: ariddsev@yandex.ru,***Redkina L.I.²,***doctor of pedagogical sciences, professor,
e-mail: redkina7@mail.ru,***Serkova K.V.¹,***e-mail: mandarin89@mail.ru,***Krakhotkin P.V.¹,***e-mail: 15121981petr@mail.ru,*¹*Admiral Nakhimov Higher Naval School, Sevastopol, Russia*²*V.I. Vernadsky Crimean Federal University. Humanities and Pedagogical Academy, Yalta, Russia*

The specifics of the ongoing changes in the modern world, which is characterized by sharply aggravated global political, economic, social, ethnic and spiritual and moral problems, determines as a priority the problem of harmonious intercultural coexistence, interaction and cooperation of people of different nationalities, different faiths in a single multi-ethnic society. Therefore, the problem of perspective specialists' professional training, including military personnel, for life in a multicultural environment is of particular relevance. The effective conduction of military-professional activities in modern sociocultural conditions is possible only in accordance with national characteristics and cultural needs of subjects as different ethnic groups representatives. The inclusion of an ethnocultural component in the process of professional training at a military university, the purpose of which is to educate a humanistically oriented personality, open to communication with representatives of various nationalities, taking into account the features of ethnocultural education of comrades, as well as possible difficulties of interethnic interaction and able to find constructive ways to resolve it, seems to be the most acceptable in authors opinion. The purpose of this article is to analyze the problem of the ethnocultural component of professional training at a military university from the standpoint of the expediency of its inclusion in the system of higher military education.

Keywords: ethnocultural component, interethnic and intercultural interaction, multicultural environment, interactive training methods

Materials and methods. *The works of domestic and foreign researchers (S.N. Digin, A.S. Nekrasov, V.L. Razgonov, D.A. Leontiev, M.V. Clarin, J. Holt, T.A. Klimstra, L. van Doeselaar, D. Cojanu, and others) dedicated to various aspects of the designated problem were analyzed.*

In the course of the work, the following research methods were used: analysis and generalization of sources on the stated problem, comparison of various scientific points of view, abstraction and concretization in order to adequately understand the feasibility of including an ethnocultural component in the process of vocational training at a military university.

Results. *Since the insufficient degree of development of the ethnocultural component of professional training at a military university has been revealed, the purpose, objectives, content of the ethnocultural component of professional training at a military university has been determined, as well as the ways of its implementation of educational activities. The use of interactive educational methods, reflecting in their content the system of cultural-historical and spiritual-moral values, ideals and norms on which people's real behavior in various situations of intercultural interaction is based, is the most effective in solving the problem of the expediency of including an ethnocultural component in the process of professional training at a military university.*

Conclusion. *The significance of the results obtained is that the presence of an ethnocultural component of professional training at a military university contributes to a positive acceptance of oneself as a part of one's ethnic group, one's nation, awareness of the values of one's ethnoculture, on the one hand (this is a condition for integration into other cultures), and objective analysis of ethnocultural differences, respect for other ethnic groups representatives, the development of the ability to effectively interact with them in a multicultural environment, on the other hand (this creates the necessary conditions for an individual's self-realization).*

ЭТНОКУЛЬТУРНАЯ СОСТАВЛЯЮЩАЯ ПРОФЕССИОНАЛЬНОЙ ПОДГОТОВКИ В ВОЕННОМ ВУЗЕ

Закирьянова Ирина Аксановна¹,

*канд. пед. наук, доцент,
e-mail: ariddsev@yandex.ru,*

Редькина Людмила Ивановна²,

*д-р пед. наук, профессор,
e-mail: redkina7@mail.ru,*

Серкова Катерина Валерьевна¹,

e-mail: mandarin89@mail.ru,

Краюткин Пётр Владимирович¹,

e-mail: 15121981petr@mail.ru,

¹Черноморское высшее военно-морское орденов Нахимова и Красной Звезды училище имени П.С. Нахимова, г. Севастополь, Россия

²Гуманитарно-педагогическая академия (филиал) Крымского федерального университета имени В.И. Вернадского, г. Ялта, Россия

Специфика происходящих изменений в современном мире, которая характеризуется резко обострившимися глобальными политико-экономическими, социальными, этническими и духовно-нравственными проблемами, определяет в качестве приоритетной проблему гармоничного межкультурного сосуществования, взаимодействия и сотрудничества людей разных национальностей, разного вероисповедания в едином полиэтническом социуме. Поэтому проблема профессиональной подготовки будущих специалистов, в том числе военнослужащих, к жизнедеятельности в условиях поликультурной среды приобретает особую актуальность. Эффективно осуществлять военно-профессиональную деятельность в современных социокультурных условиях возможно только в соответствии с национальными особенностями и культурными потребностями субъектов как представителей разных этносов. Включение в процесс профессиональной подготовки в военном вузе этнокультурной составляющей, цель которой – воспитание гуманистически ориентированной личности, открытой к общению с представителями различных национальностей, учитывающей особенности этнокультурного воспитания сослуживцев, а также возможные сложности межэтнического взаимодействия, и способной находить конструктивные пути его разрешения, представляется авторам наиболее приемлемым. Целью данной статьи является анализ проблемы этнокультурной составляющей профессиональной подготовки в военном вузе с точки зрения целесообразности её включения в систему высшего военного образования.

Ключевые слова: этнокультурная составляющая, межэтническое и межкультурное взаимодействие, поликультурная среда, интерактивные методы обучения

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Introduction

The specificity of the ongoing changes in the modern world, which is characterized by sharply aggravated global political, economic, social, ethnic, spiritual and moral problems, has a significant impact on the development of pedagogical theory and practice, thereby determining as a priority the problem of harmonious intercultural coexistence, interaction and cooperation of people of different nationalities, different faiths in a single multi-ethnic society. Therefore, the issue of future specialists' professional training, including military personnel, for life in a multicultural environment is becoming particularly relevant. It is possible to effectively carry out military-professional activities in modern sociocultural conditions only in accordance with national characteristics and cultural needs of subjects as representatives of different ethnic groups.

In our opinion, an appropriate technological level of perspective officers' professional training who carry out military professional activities in accordance with national characteristics and cultural needs of subjects as representatives of different ethnic groups is necessary, since working with a multinational team of military personnel requires an officer to take into account the features of ethnocultural education, possible difficulties of interethnic interaction. This technological level is ensured by the inclusion of an ethnocultural component in the process of professional training at a military university, the purpose of which is to educate a humanistically oriented person who is open to communication with representatives of various nationalities.

The task of preparing young people for life in a multicultural space is named among the top priority in the documents of the UN, UNESCO, and the Council of Europe of recent decades. Thus, the Report of the International Commission on Education for the XXI Century (UNESCO) emphasizes that one of the main provisions is to learn how people live together, develop knowledge about other ethnic groups, their history, traditions, way of thinking, to realize the interdependence of peoples in the joint analysis of challenges and risks and the peaceful resolution of possible ethnocultural and religious conflicts.

In the field of intercultural dialogue, the Council of Europe has formulated a recommendation on intercultural dialogue as an integral mission of higher education institutions, which should integrate intercultural dialogue into a multicultural educational space in order to develop the skills and abilities of constructive interaction with representatives of different cultures.

Thus, the ethnopolitical strategy in the field of education opens up the prospect of purposeful use of ethnopedagogical ideas of the past in solving modern problems of youth education, in particular in improving the quality of military personnel training for life in a multicultural society.

However, the unilateral orientation of the military higher education system to the formation of individuals' competencies and socialization based on general requirements, without taking into account the problems of ethnocultural individualization, ethnopedagogic and ethnopsychological features of personality development, in our opinion, negatively affects the quality of military professional training, depriving it of personal meaning. We are convinced that we should not ignore such an effective tool of professional training at a military university, which is the ethnocultural factor.

The purpose of this article is to analyze the problem of the ethnocultural component of professional training at a military university from the standpoint of the expediency of its inclusion in the higher military education system.

Methodological and Theoretical Basis

In pedagogical science, various aspects of the designated research problem were studied: including the development of perspective officers' personality in the process of professional training (S.N. Digin [1], A.S. Nekrasov [2], B.A. Shevchenko [3]); value orientations formation of both the individual as a whole and as perspective officers (D.A. Leontiev [4], V.L. Razgonov [5], D.V. Romanov [6]), socio-psychological foundations of multicultural education (A.N. Tatarko [7], E.A. Selyukova [8]), modern approaches and concepts of education (A.A. Gin [9], E.N. Stepanov, L.M. Luzina [10], A. Salavatova [11]), ethnocultural education in the context of interethnic relations (V.A. Tishkov, V.V. Stepanov [12], A.A. Stepanova, E. Simanyuk [13], E.V. Gvozdeva [14], N. Ramashov, G.N. Akbayeva [15]), the role of an educational institution as one of the sociocultural mechanisms for ethnocultural problems implementation (V.N. Goncharov, O.Yu. Kolosova, A.A. Volkov [16]).

The authors agree that in modern sociocultural conditions, the fundamental task of the education system is to educate a citizen capable of preserving and developing the values of culture and morality, and that the only correct educational strategy is one that focuses on the formation of an ethnotolerant personality with a developed sense of understanding and perception of various ethnocultures, ready for effective life activity in a multicultural environment. Therefore, the ethnocultural component should be present in the professional training system as an urgent necessity, allowing the younger generations to join ethnic, national and world cultures in order to form their readiness and ability to live and work in a multicultural environment.

The following general theoretical research methods as: analysis and synthesis of sources on the stated problem, comparison of various scientific standpoints, abstraction and concretization in order to adequately understand the expediency of including an ethnocultural component in the process of professional training at a military university were used.

Results and Discussion

The ethnocultural component of professional training at a military university implies, along with the development of ideals, life meanings and values of world and national cultures, the development of regional ethnic cultures values. Such integration is aimed at creating such an ethnocultural educational space within which each person realizes one's social and ethnocultural status, one's uniqueness as a representative of one's own ethnos, including through understanding the history of human civilization, the characteristics of representatives of other ethnos, their worldview, through the development of an idea of common moral and ethical values, based on dialogue cultures with their own virtues and unique values.

The analysis of this study problem revealed the insufficient degree of development of the ethnocultural component of professional training at a military university, which is expressed, first, in the superficial reflection of the traditions of ethnoculture in the content of basic academic disciplines – without revealing its deep spiritual and moral foundations, without connection with the national mentality; second, in the predominance of reproductive methods of teaching traditional culture, insufficient teachers' knowledge of methods and techniques for the development of cadets' cultural activity, their creative self-realization.

Based on the analysis of scientific sources dedicated to the research problem, we have determined the triune purpose of the ethnocultural component of professional training at a military university:

- formation of specialists' understanding and internal acceptance of the goals and objectives of their future professional activity in the light of the basic provisions of the civic education concept and the national education concept;
- education of a socially responsible person who is aware of oneself as a part of one's ethnic group, a citizen and patriot of one's country, a bearer and keeper of both military and folk traditions and values;
- development of practical skills and norms of behavior for establishing and maintaining effective interethnic relations in a multiethnic environment, methods of dialogical communication, critical thinking and their adequate use in various situations of intercultural interaction.

The main tasks in the work on updating the ethnocultural component of professional training at a military university are the following:

- an ethnocultural educational space formation that promotes the development of a socially responsible person – a citizen and patriot of one's country, a bearer and guardian of both military and folk traditions and values;
- implementation of professional training at a military university through the implementation of the main functions of culture: communicative, cognitive, value-oriented, human-forming, technological, since a modern specialist's culture is the result of moral and intellectual self-improvement;
- familiarization with the regional cultural and historical heritage as a prerequisite for integration into other peoples' ethnocultures;
- formation of objective ideas about the diversity of cultures in the region, in the country and the world as a whole;
- development of skills necessary for active professional activity and skills of constructive interaction with other ethnocultures representatives;

– education in the spirit of ethnotolerance, humane interethnic communication.

The implementation of these tasks is ensured by the observance of the principle of all ethnic cultures equality, when no ethnic group enjoys the right of exclusive privilege. The effectiveness of the ethnocultural component of professional training at a military university is associated with the development of the ability to carry out social, professional and cultural functions which reflect a person’s social maturity and social qualities, one’s professionalism, responsibility, ability to live and work in a multicultural, multiethnic environment.

As a result of the theoretical analysis of the works dedicated to the problem of study, regarding the problem of ethnocultural component in the process of professional training at a military university, we obtained the data which are presented in the table 1.

Table 1 – The inclusion of an ethnocultural component in the process of professional training at a military university

THE TRIUNE PURPOSE					
formation of specialists’ understanding and internal acceptance of the goals and objectives of their future professional activity in the light of the basic provisions of the civic education concept and the national education concept	education of a socially responsible person who is aware of oneself as a part of one’s ethnic group, a citizen and patriot of one’s country, a bearer and keeper of both military and folk traditions and values		development of practical skills and norms of behavior for establishing and maintaining effective interethnic relations in a multiethnic environment, methods of dialogical communication, critical thinking and their adequate use in various situations of intercultural interaction		
THE MAIN TASKS					
ethnocultural educational space formation that promotes the development of a socially responsible person – a citizen of one’s country, a bearer and guardian of both military and folk traditions and values	implementation of professional training through the main functions of culture realization: communicative, cognitive, value-oriented, human-forming, technological, since a modern specialist’s culture is the result of moral and intellectual self-improvement	familiarization with the regional cultural and historical heritage as a prerequisite for integration into other peoples’ ethnocultures	formation of objective ideas about the diversity of cultures in the region, in the country and the world as a whole	development of skills necessary for active professional activity and skills of constructive interaction with other ethnoculture-representatives	education in the spirit of ethnotolerance, humane interethnic communication
PRINCIPLE					
all ethnic cultures equality (no ethnic group enjoys the right of exclusive privilege)					
PERFORMANCE CRITERIA					
the ability to carry out social, professional and cultural functions which reflect a person’s social maturity and social qualities, one’s professionalism, responsibility, ability to live and work in a multicultural, multiethnic environment					

As follows from the table, the inclusion of an ethnocultural component in the process of professional training at a military university provides for such adherence to specific triune purpose, objectives while respecting the principle of all ethnic cultures equality (no ethnic group enjoys the right of exclusive privilege), and as performance criteria – a person’s ability to carry out social, professional and cultural functions which reflect one’s social maturity and social qualities, professionalism, responsibility, ability to live and work in a multicultural environment.

Thus, the inclusion of an ethnocultural component in the process of professional training at a military university in the context of a new education paradigm focused on humanization and humanitarization of the education system, in the center of which a person, to create conditions for one’s self-development and self-realization, most fully corresponds to modern socio-economic, cultural realities, a characteristic feature of which is the actualization of universal spiritual and moral values, ideals, life meanings.

In accordance with these educational guidelines, the content of the ethnocultural component of professional training at a military university can be represented as three interrelated components:

- ethnic, which suggest a person’s possibility to identify oneself as a representative of one’s ethnic group;
- national, which suggest a person’s possibility to identify oneself as a representative of the civil nation;
- universal, which assume a person’s possibility to identify oneself as a full member of the world community (figure 1).

Figure 1 shows the content of the ethnocultural component of professional training at a military university.

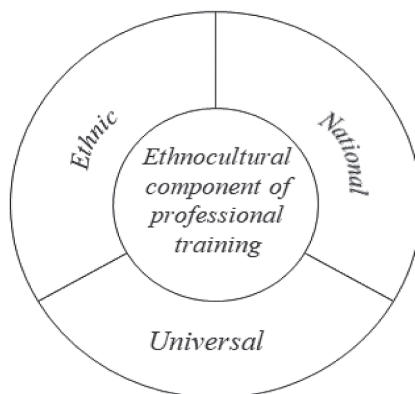


Figure 1 – The content of the ethnocultural component of professional training at a military university

During the content implementation of the ethnocultural component of professional training at a military university, there is: as a process of indirect self-knowledge from single situational images, through the integration of such numerous images into a holistic education – into the concept of one’s Self as a subject, as a representative of one’s ethnos and at the same time a citizen of one’s country; as a process of mastering knowledge about cultural diversity and the diversity of the surrounding peace and the relationship between different cultures. The cognition of the cultural-historical, spiritual-moral values of other ethnic groups is carried out through comparison with the cultural-historical, spiritual-moral values of one’s own ethnic group, through intercultural dialogue, which makes it possible to discover the closeness, and in some cases equality, of “one’s own” culture and other peoples’ cultures. Such recognition of the equivalence of the value-semantic interpretation of various peoples’ cultural and historical heritage is a direct way to openness to other cultural values, to their tolerant perception and, as a result, to the development of behavioral skills of effective communication with other cultures representatives.

One of the main ways to implement the content of the ethnocultural component of professional training at a military university is educational activity. Priority academic disciplines are humanitarian disciplines, the educational program of which provides for the presence of an ethnocultural component.

It should be noted that the culture development in the educational space of a military university should not be thought of as a substantive addition to the education content, not necessarily as an academic subject. Culture may well be understood and presented as a pedagogical system, the essence of which is in the possible integration of courses of the subject-specialty with pedagogics, psychology, naturally, without losing the specifics of each of the disciplines; in the possible transition from a traditional training session to a lively creative discussion of the topic, the vision of the problems inherent in it, which contributes to the development of thinking, reflection, the ability to build constructive intercultural interaction. After all, they educate not only the words which are pronounced, but the system of relations associated with the word, the rhythm of life, moral principles – all that is a culture system-forming element [17].

In our opinion, in no case should the moral potential of all academic disciplines (not only humanitarian ones) be discounted: the ability to see a life phenomenon behind the fact, to discover its regularities behind the life phenomenon, to recognize the foundations of human life behind objective regularities so that each person acquires the habit and ability to be aware of one’s own life, to determine one’s life position, value preferences and life activity content.

Such an approach to the problem of the ethnocultural component of professional training at a military university involves the use of techniques to actualize a person’s individual creative potential, among which interactive teaching methods occupy a special place. Interactive activity provides for the organization and development of dialogue communication, that is, in the process of learning and assimilation of educational material, each participant makes one’s own special individual contribution to it, knowledge and ideas are exchanged. Moreover, this happens in an atmosphere of goodwill and mutual support, which not only allows one to gain new knowledge, but also develops cognitive activity itself, transfers it to a higher level of cooperation

and creativity. As a result, there is a fairly strong motivation for further cognitive activity, for the independent reproduction of acquired knowledge and skills in other (not only educational) life situations.

The use of interactive methods and techniques in the study of human culture deep foundations is aimed at creating such educational conditions in which it is possible not just to ‘assimilate’ the material offered by a teacher (a program, a textbook), but to cognize the world – ethnically diverse and culturally original at the same time – by entering into an active dialogue with it, knowing oneself in this world as a representative of one’s ethnic group.

These conditions include the following:

- creation of psychologically comfortable learning conditions in which a person feels successful, culturally and intellectually growing (N. Suvorova [18], M.V. Klarin [19; 20], [21]);
- involvement of all participants of the educational process in the active awareness of educational information, which contributes to reflection skills development (J. Holt [23]);
- ensuring the possibility of individual perception of educational information (M.V. Klarin [19; 20]);
- development of dialogical communication skills, critical thinking and independent behavior [24; 25].

The content of such an educational process, the central idea of which is the ethnocultural component, is a system of cultural-historical and spiritual-moral values, ideals and norms on which the real behavior of people in various specific situations is based (T.A. Klimstra, L. van Doeselaar [26], I.A. Apollonov, I.D. Tarba [27], D. Cojanu [28]), the culture of interethnic communication is being mastered, a tolerant attitude towards people of other cultures and a positive experience of co-existence are being formed.

Structuring interactive educational methods, which reflect in their content the peculiarities of regional, national and world cultures, their dialogue in historical and modern contexts, allows us to effectively solve a double task: to activate the motivation of participants of the educational process to acquire new knowledge and at the same time to study different points of view on the world around us.

Conclusion

Thus, the presence of an ethnocultural component of professional training at a military university contributes to a positive acceptance of oneself as a part of one’s ethnic group, one’s nation, awareness of the values of one’s ethnoculture, on the one hand (this is a condition for integration into other cultures), and objective analysis of ethnocultural differences, respect for other ethnic groups representatives, the development of the ability to effectively interact with them in a multicultural environment, on the other hand (this creates the necessary conditions for an individual’s self-realization).

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