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**APPROACHES TO FORMATION OF CROSS-CULTURAL
COMMUNICATION, NATIONAL AND CIVIL CONSCIOUSNESS
OF TEENAGERS**

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Abstract

In the article the author presents the position that due to changes in the political system, institutional organization of life and social values there are significant changes in the consciousness and psychology of people. In a fairly short time period, citizens have to learn previously unknown social behavior patterns and adapt to new not fully formed values.

The author puts forward the position that in the conditions of social values transformation the question of positive civil and national consciousness formation in the younger generation is especially acute. This situation is obvious due to the democratic society development, which involves the formation of an active citizen who is able to use legally his rights, to cope well with his duties and realize his involvement with the domestic events, as well as to have an active life position.

Only as a result of long-term interaction with the outside world, in the course of which there is an entry into the social environment, that is, into the civil socialization process, a person, especially a child, can form values and orientations system that will allow him to operate successfully in modern society.

The importance of the development's problem of the civil and national consciousness formation caused the active state of modern society, not only in Russia but also in the whole world. The facts of the rupture of traditional ties, the stable structures destruction, the new social spaces development, the changes in a man self-vision in the world are universally recognized.

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1. Introduction

Due to changes in social and political structures, rapid development of the information society and other global transformation processes, which inevitably led to the desire of people to improve their vital activity. All this actualizes the problem of civil and national identity in the system of priorities of the modern Russian citizen and, above all, representatives of the younger generation of Russians.

Historically, the formation of civil and national consciousness in Russia took place in the context of crisis and post-crisis transformations at the turn of the Millennium. Today this process has not been completed: despite the established institutional framework as a set of integrated political governance mechanisms, it has not been fully overcome. In such conditions, the process of identity of the civil type and formation of the value system of the Russian society acquires special importance. Therefore, in the context of political changes, it is important to find grounds (perspectives) for synergy of the national idea and consolidation of society.

2. Problem Statement

In order to form the civic and national consciousness of the youth, which is created in the circumstances of the causes – geopolitical, informational, geocultural, first of all, it is necessary to solve the problem of finding Russia's place in the world political space. As a result, there is a necessity for the formation and development of the Russian national identity as a full-scale political-cultural and political-psychological structure (Naryshkin, 2010).

The need for the formation of the “image of the future”, in the center of which is not only material well-being, but also a conscious understanding of civic participation in the socio-political processes taking place in our country and in the world, is gradually increasing in the modern younger generation. It is also exciting that the transformation of the social and communicative space is actively taking place in Russian society, which is due to the rapid leap in the development of the information society. The process, the results of the formation and development of the information society are reflected in the whole spectrum of social values, the development of the individual and the development of education. New ways of communication are put forward, first of all, social networks, where high-intensity processes of restructuring models of social identity and social behavior of users occur. Exactly students who are active users of social networks, who are most affected by the processes taking place on the Internet (Achkasova, 2018).

In our article, we share the point of view of Evgenieva T. V. and Nechaev V. D., who consider the all-Russian civil identity as self-identification or self-Association of citizens with the “political nation”, the country and the state as a whole, based mainly on the appeal to the political values of activism, patriotism and attitudes of political participation (Evgenieva, 2014).

3. Research Questions

Many Russian researchers focus on the value and meaning of the civil model of self-identification. The civil type of self-identity includes not only loyalty to the state, but also identification with the citizens of the country, ideas about this community, responsibility for the fate of the country and the feelings

experienced by people in this regard. Therefore, the value dimension in its subjective interpretation is added to the process of civic identity awareness.

Thus, there is a need to study objective factors – the political, social and psychological component, on the basis of which the civil and national socialization of Russian schoolchildren is formed is obvious. First of all, it is important to study subjective factors: the behavior of parents or groups of adolescents that contribute to or impede the formation of civic consciousness of students, value orientations of the school/city/region, as well as mechanisms and models that can ensure the successful solution of tasks.

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On the other hand, for the Russian Federation, the prospect of further development of the country as a single socio-cultural space largely determines the problem of multicultural education. Many peoples of Russia long ago and quite successfully adapted to survival in the “contradictions” of cultural and national identities. Culture, language and religion of the majority are almost always the fundamental national culture: English component in Britain, Castilian – in Spain, Han – in China. And the nation is understood there as a single multi-ethnic education. This state allows us to speak about the deep inner meaning of some initial levels of identity related to the national culture, and at the same time openness to the acquisition of new properties of identity (Samoilova, 2015).

4. Purpose of the Study

Substantiation of the grounds and prospective for the development of society consolidation, national idea and civil identity for application in the sphere of pedagogy and education.

5. Research Methods

According to the scientific theory of the research team under the leadership of S.V. Tetersky “coexistence of two different meanings for such politically and emotionally loaded concept as “nation” is possible within one country, although the primacy of civil national identity for its inhabitants is unshakable. The main thing is to explain that the concepts “Russian people”, “Russian nation”, “Russians” do not deny the existence of Ossetian, Russian, Tatar and other peoples of our country” (Tetersky, 2013). Understanding of the national as an ethnic or ethno-cultural factor carries a danger, which gives citizens an incorrect idea of Russia as a single space. At the same time, little political or information pressure can lead to the collapse not only of the image of this space, but also the collapse of this space itself.

Based on the experience of modern foreign States, including Western Europe, which showed that the process’s concept of formation of civic consciousness among teenagers, including migrants’ children is happening today within the ethno-cultural and ethno-confessional communities. This reality does not contribute to the civil socialization of migrants, nor does it solve the problem of inter-ethnic and inter-confessional conflicts within the country. The idea of tolerance also does not solve the problem:

acceptance of some members of society does not promote acceptance of “others” as equal citizens (Braun, Arkuzin, 2016; Ostrom, 2012).

In these circumstances, the leadership of our country, without denying the existence of ethnic, cultural and religious differences between the peoples living on the territory of the Russian Federation, focuses primarily on the formation of a supra-ethnic, civil identity, in which the understanding of national identity largely coincides with the consciousness of the civilian.

In the national pedagogy, as you know, some technologies have been developed for the formation of civil identity, but the problem of psychological and pedagogical support of parenthood is still missed. Today it is necessary to demand not only from the teacher, the tutor to be responsible for quality of preparation of the child at school, but also from the parent who also has to bear responsibility for development, education and socialization of the child (Lyakh, 2010, 2015).

Today, the formation of the modern Russian educational space imposes special requirements to the professional teachers’ training of the new generation, to the formation of pedagogical competence of education system employees based on the ideas of multicultural education and upbringing. One of the most important tasks of the teacher of the 21st century is the formation of intercultural communication’s a growing person as the most important condition for building interaction between people, peoples, countries, Nations on the principle of equality of all in solving their own and common problems as their own (through common), the development of students’ General cultural competence, readiness and skills of interaction with representatives of different cultures, the adoption of values and traditions while preserving their ethno-cultural identity (Lyakh, 2015; Ter-Minasova, 2009).

It should be noted that the multicultural composition of educational organizations determines a lot of problems that prevent adequate perception of the elements of culture or simply the behavioral representatives’ norms of other nationalities. Also, values are formed in children, psyche and norms of behavior that have a clear national color only in certain ethno-cultural living conditions and in the context of established traditions of upbringing. Once in a foreign cultural group, such children usually retain the style of relationships with coevals and adults and their inherent behaviors. Such a child who finds himself in an ethnic minority feels unprotected, often closes or comes into contact with sometimes openly manifested aggression and begins to seek protection in groups of their own ethnic group. Social adaptation of such children in preschool and school groups is very painful.

Nowadays Russia, in our opinion, has a reserve of time to prepare for solving the problem of intercultural communication. Russia, unlike European countries, has a certain time limit, because it is necessary to understand that for various reasons, not only from Asia, but also from Ukraine, Belarus, Moldova, etc the inflow of population is increased to Russia. That is why it is necessary to take into account that this work should be started in preschool educational organization and primary school, educating not only educators, teachers, children, but also their parents (Samuelson, 2012; Ivanova, 2013).

6. Findings

Thus, the establishment of intercultural dialogue in a multiethnic contingent of students, the preservation of information security of the educational space, requires appropriate adjustments in the content of education and in the process of training teachers, the professional development of teachers,

especially preschool and educational organizations, in terms of their assimilation of the theoretical and methodological grounds for the education of intercultural interaction as an important component of growing human development (education attitude to “other”, “different”, to its culture). For successful work, a modern teacher must have competence in the field of intercultural communication; the content of education must comply with the established legal norms and generally accepted civil-Patriotic and spiritual and moral values, traditions and culture of multinational Russia (Lubsky, 2017).

An important condition for the formation of intercultural communication of the younger generation is intercultural education and upbringing, introducing the child to the specifics of different peoples’ cultures and ethnic groups and expanding its historical and cultural horizons. It is well known that any ethno-culture contains extensive educational material, especially one that carries the unified humanistic principles and has a universal character.

In order to ensure the quality of education, improve methods of education and children’s training, improve the professional competence of teachers of preschool and educational organizations, pedagogical culture of parenthood for the formation of intercultural children’s communication enrolled in preschool educational institutions and primary school is necessary to develop educational and methodological manuals for teachers, including fairy tales, proverbs and sayings, games, traditions and customs of different peoples to work with children, and also the General and special in folklore heritage of the people as one of means of harmonization of the Russian society’s interethnic relations.

In this context, it is possible to refer to the position of the country’s leadership that “the issue of finding and strengthening national identity is indeed fundamental for Russia”, the content of which largely coincides with the identity of the civil – patriotism, love for Russia, respect for its history and traditions, willingness to act for its future (Braun & Arkuzin, 2016).

7. Conclusion

Thus, in our opinion, it is necessary to use psychological and pedagogical technologies corresponding to the system-activity approach, which implies, first of all, the readiness of students for self-development and continuous education, the design and construction of the developing educational environment in the formation of civil and national consciousness.

In the conditions of tough competition between various socialization institutions, the entire professional community needs to develop special technologies that will contribute to the formation of information immunity in the global information world and will allow children and their parents to master the necessary competencies for orientation in the modern information space. Educational organizations will be able to make full use of senior school age’s sensitivity to make full use of senior school age’s sensitivity in order to form civic and national consciousness in the case of the choice of subjects, form, mechanisms of communicating the information that are necessary for the formation of an active citizen of the country, coinciding with the interests and needs of the younger generation (Shamovskaya & Gorbunova, 2016).

While building effective models and mechanisms for the formation of civil and national consciousness of children, special attention should be paid to the adoption and alignment of educational organizations of trust and constructive cooperation with the family. Today we observe that in relation to

the school, modern parents have formed a stable request for mutual cooperation in matters of children's upbringing and education. In this logic, one of the strategic lines of interaction should be the theme of the formation of the civil and national identity of young people.

Based on the activity approach, it is necessary to form the skills of young people to participate in the life of society, to predict a stable readiness for personal activity in civil society, thereby contributing to the early realization of the need to participate in the construction of the present and future of his native country. Nowadays, it is fundamentally important to form a coherent content of broadcast knowledge, attitudes, relations to the native state and the people, using all the variety of existing organizational forms of work on the formation of civil and national consciousness (O'Beachain, 2011).

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