

UDC 378.147:358.4

DOI <https://doi.org/10.32840/1992-5786.2020.70-2.24>

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## POLYCULTURAL ASPECTS OF FORMATION OF EDUCATIONAL ENVIRONMENT AT HIGHER MILITARY EDUCATIONAL ESTABLISHMENTS

*The article reveals the urgency of the problem of formation of polycultural educational environment at higher military educational establishments, identifies objective factors that actualize the problem of polycultural education of future military professionals, and highlights the polycultural aspects of the educational environment at higher military educational establishments in modern conditions.*

*Based on the analysis of research by domestic and foreign scholars, the essence of the concept of "polycultural educational environment" is clarified, the problem of formation of a polycultural personality and stages of its formation are considered, the connection between features of mentality, national self-identification of different ethnic groups, features of communication and etiquette and the problems of ethnic tolerance, intercultural and interethnic communication are highlighted.*

*It has been found out that the conceptual and methodological basis of polycultural education of future officers of the armed forces are humanistic philosophical, psychological and pedagogical ideas, as well as systemic, axiological, activity and personality approaches.*

*The concept of polycultural educational environment at higher military educational institutions is considered as an organizational and pedagogical integrity that promotes the assimilation of universal moral norms, cultural and country information, skills of intercultural interaction, communicative personal qualities necessary for peaceful coexistence and effective cooperation. The formation of polycultural educational environment at higher military educational institutions is provided by spatial-semantic, semantic-methodical and communication-organizational components, which determine the educational and methodological support of the process of formation of polycultural educational environment at higher military educational institutions. It has been determined that these components are the basis for the implementation of the social demand for a specialist ready for productive interaction in a multicultural world.*

*Prospects for further research provide clarification of criteria and indicators for diagnosing the level of formation of polycultural educational environment in higher education.*

**Key words:** culture, polycultural education, intercultural communication, polycultural educational environment, higher military educational establishments, cadet.

**Formulation of the problem.** The urgency of the problem of formation of polycultural educational environment at higher military educational institutions is considered in an objective, objective-subjective and subjective dimensions. The objective factors, in our opinion, are: the expansion of international military cooperation between the Armed Forces of Ukraine and other countries, the increase in the number of international contacts, the need for successful completion of tasks related to the implementation of international treaties and programs, peacekeeping missions, etc. At the objective-subjective level, the number of foreign students (from Congo, Turkmenistan, People's Republic of China) has increased significantly lately due to geopolitical and economic factors. Among the cadets and graduates

of higher military educational establishments there are children born in mixed marriages. In a purely subjective way, usually cadets, trainees and students find common ground, but interpersonal conflicts (mostly on a domestic basis) do occur. Sometimes cadets allow themselves to make tactless statements about representatives of other cultures, have difficulty in building effective interaction with them, and do not fully adhere to human moral norms. These factors actualize the problem of polycultural education of cadets of higher military educational establishments. The urgency of the problem is exacerbated by the crisis of multiculturalism seen in Europe, the United States, around the world.

**Aim of publication** is to cover polycultural aspects of the formation of educational environment at higher military educational establishments.

### **Analysis of recent research and publications.**

Various aspects of the development of polycultural education have been studied by Western scholars J. Banks, K. Bennett, J. Mail, V. Ftenakis, T. Howard, as well as domestic scholars O. Ovcharuk, O. Pometun, A. Solodka, and N. Tkachova.

The ideas of formation of polycultural environment at higher military educational institutions are to some extent used in O. Zelenska's research in the context of formation of polycultural competence of cadets of higher military educational establishments. The related problem is solved by the researcher O. Géger, who proves that an indispensable condition of formation of sociocultural competence among cadets is the creation of an innovative and reflexive environment in higher education [1; 2].

However, the problem of formation of multicultural educational environment at higher military educational institutions has not yet found a systematic solution at theoretical and practical levels.

**Material report.** We consider it expedient to clarify the meaning of the concept of "polycultural educational environment", in which "educational environment" is a generic and "polycultural" is a specific concept.

In a broad sense, educational environment is a diverse, multilevel world that surrounds a person, shapes his or her perception of the world around them, their relation to people, nature, the surrounding reality. In a narrower sense, it refers to the educational environment of an educational institution, which integrates the educational process, the content of educational material, the interaction of subjects of educational activity in a certain pedagogical space.

The word "polycultural" is a complex one that comes from "polys" (Greek polys) meaning "many" and "cultural" (English) that has to do with the arts, the sphere of senses and the life of representatives of a particular society.

The conceptual basis of polycultural education is found in philosophical, psychological and pedagogical theories.

Thus, philosophy lays out the value-based outlook of the life of a polycultural society, studies the influence of objective and subjective factors on the possibility of occurrence and prevention of wars and armed conflicts, the search for ways of peaceful settlement of ethnic conflicts. The subject of philosophical science is also the formation and mutual influence of universal and national values, the recognition of the value of life and its preservation as the basis of the domestic and foreign policy of the state, the role of the universal in the organization of constructive polylogues among representatives of different cultures.

In the context of the study, we consider the definition of S. Freud, who defined culture as the sum of achievements and institutions that

distinguish human life from the lives of previous generations and the animal world and provide protection for humanity from nature and regulation of relationships among humans [3].

In our view, the philosophical concept of multiculturalism as the principle of the existence of a polyethnic world and a human being is based on the maxim: "Homo sum et nihil humanum a me alienum puto" (I am a human and all human is not strange to me). The philosopher M. Ogarev wrote about everything that comes out of human activity under the definition of human or universal: thoughts and feelings, consciousness, which can manifest itself in art, science and life [4, p. 42–44].

It is the presence of the universal in the representatives of different ethnicities, cultures, religions and denominations that actualizes the opinion of the philosopher V. Solovyov that each nation has a moral obligation towards other peoples and the whole of humanity. "International cannibalism" and "national selfishness" which are justified by the national super-idea are unacceptable [5, p. 356–361].

Problems of ethnic tolerance, cultural coexistence, inter-ethnic communication were and are in the focus of studies of ethnopsychologists – authors of theories of ethnogenesis Y. Bromley, L. Gumilev, B. Porshnev, E. Smith, G. Tejfel, J. Turner, and psychologists (L. Vygotsky's historical concept of personality development in particular). Ethnopsychology studies special aspects of multiethnic and multicultural collective, strategy and tactics of constructive behavior of the subject of interaction with representatives of other nationalities, special features of formation of mentality, national self-identification of representatives of different ethnicities, in particular, Ukrainian ethnos, cultural predetermined aspects of communication and etiquette [6; 7].

The focus of psychological research is on the issues of self-education of an individual, development of his psychophysiological capabilities, development of a constructive style of interaction of subjects of activity, prevention and resolution of conflict situations in a polycultural community, formation of tolerance as a norm of polycultural interaction, making adequate decisions by a personality in the context of political tensions in a society and awareness of their consequences.

In pedagogy, the problems of formation of a polycultural personality are raised by educators, teacher-practitioners, who insist on the need to integrate an individual into the culture, its conflict-free existence in a polycultural society. Polycultural education involves the cultivation of human dignity and high moral qualities (humanism, empathy, preparation for coexistence with social groups of different races, religions, ethnicities, education of tolerance and willingness to cooperate).

In the context of our study, scientific-pedagogical research on the formation of patriotism and international perceptions of a personality in the context of polycultural reality, conflict-free existence and cooperation, building up a dialogue and a polylogue of representatives of different ethnicities, religions and cultures.

The ideas of polycultural education are realized, first of all, in W. Bibler's school of dialogue of cultures, one of the main tasks of which is the education of spiritual culture, which is manifested in the relationships of people, especially in communications between representatives of different cultures; formation of a "person of culture" who possesses dialogical consciousness, dialogical thinking, ability to work at the level of emotional and intellectual upliftment and is capable of dialogical communication.

Based on the study of the fundamental work of A. Dzhurinsky [8], it has been determined that the formation of a polycultural personality takes place in several stages. These are the following stages: 1) pluralism, which presupposes respect and preservation of cultural diversity; 2) equality – support of equal rights for education and upbringing; 3) unification – formation in the spirit of national political, economic and spiritual values. These stages are followed by the involvement of an individual in the culture through a tolerant perception of representatives of another culture, accepting them; understanding their mentality and respect for it; solidarity and interaction, interdependence, mutual exchange of national culture riches as the goal, the highest phase and the result of polycultural communication.

Readiness for polycultural communication is ensured by socio-cultural identification of a person, his/her developed skills of social communication, positive attitude to the manifestations of multifaceted world culture, the assimilated system of concepts and ideas about polycultural environment. In particular, polycultural competence of a modern military professional involves:

- the formation of humanistic universal values, high level of general culture;
- broad outlook, erudition, education;
- the ability to cooperate with various non-military structures (state, public, professional);
- ability to empathize with, interact with, and bear responsibility for their actions;
- ability to apply limited violence skills or no to use them at all [9].

Taking into account the ideas [10] from the standpoint of systematic, axiological, activity and personality-oriented methodological approaches under polycultural educational environment, we will understand the developmental integrity, the structural components of which can be used by the subjects of an educational process for translation and learning

of humanistic values, knowledge of national character, formation of intercultural communication skills, personal qualities necessary for life and effective professional activity in the conditions of polycultural society (tolerance, empathy, sociability, creativity, sincerity, kindness).

Exceptionally valuable in the context of the study is the model of multicultural educational environment of an educational institution as a developmental integrity, the structural components of which are used by the subjects of the educational process to assimilate humanistic universal values, tolerance and ability to have a polylogue with representatives of different ethnicities, cultures and denominations.

This model integrates: 1) a spatial-semantic component (architectural and aesthetic organization of the living space of subjects of educational space, the symbolic space of an educational institution); 2) a content-methodical component (concepts of training, education, curricula, training and work programs, forms and methods of organization of professional education, research space); 3) a communication-organizational component (distribution of roles, values and attitudes of the subjects of education, communication sphere – style of communication and teaching, organizational conditions – presence of creative groups of teachers, pedagogical seminars, workshops, etc.).

Remaining in these positions, let us clarify the special aspects of educational and methodological support of these components of polycultural educational environment at higher military educational establishments. In our opinion, the educational and methodological support for the formation of polycultural educational environment foresees, first of all, high culture of architectural and aesthetic organization of the symbolic space of a Higher military educational institution: educational buildings, a parade square, a club, a sports hall, a sports ground. In this connection, it should be noted that there are considerable opportunities for the polycultural education of cadets, which involve a proper design of the museum of military glory of the military unit, ethnographic rooms, usually located in dormitories of barracks type, rich fund of educational and art libraries.

A special role of the military orchestra in creating polycultural educational environment in a higher military educational establishment is worth mentioning as well. We see this role in the choice of a suitable repertoire, which can include the music of composers from different countries and bring world's music culture closer to the cadets. Traditionally, military music and military songs are of great importance in the system of military rituals.

It is clear that social and humanities disciplines, in particular philosophy, cultural studies, political science, history of Ukraine, conflictology, military

training and education, psychology, pedagogy and foreign languages, have considerable potential for realization of the content-methodical component of the polycultural educational environment. The leading role of these disciplines is due to their content, rich in general cultural and ethno-cultural information, knowledge of world religions, humanistic ideas and values. In this connection, the need for humanitarianization as a direction for improving world education, with the aim of strengthening the cultural and humanitarian component of education should be noted. Humanitarianization envisages the priority of humanitarian disciplines, increasing their specific gravity, enhancing the humanitarian orientation of teaching social, general, military and technical disciplines, integrating the content of disciplines on the basis of humanism, the unity of the natural sciences and humanities.

It should be noted that at present the standardization of the allocation of educational time by the cycles of vocational training at higher military educational establishments is taking place. By Euro-Atlantic standards, the amount of military disciplines in US military training institutions does not exceed 15% of the total number of academic hours, and humanities in military colleges take up to 55% in the first year, up to 30% in the second, up to 66% – in the third and up to 70% – in the fourth [11].

Regarding the methods, techniques and forms of educational organization that contribute to the formation of polycultural environment at Higher military educational institutions, the practice attests to the productivity of using interactive pedagogical technologies that provide a creative atmosphere, cultivation of interest in initiatives and innovations, creation of socio-cultural conditions for a creative personality, initiation and introduction of the most promising innovations and productive projects [12].

The communication and organizational component of polycultural educational environment at higher military educational institutions covers: national characteristics of subjects, features of managerial, military-corporate culture, human factors (spatial and social density of placement of subjects of educational process and its influence on their social behavior, presence of personal and interpersonal space at higher military educational establishments); personal example of commanders, their culture, experience, lifestyle, activities, behavior, relationships; psychological microclimate; structure of an academic group and other teams, contacted by a cadet (presence of leaders and those lagging behind, who stand out in different circumstances), a real place of an individual in the structure of a group, involvement in other groups, level of protection in this team from various kinds of attacks.

With regard to the implementation of the organizational and communication component

of polycultural educational environment, let us focus on the development of cadets' ability to adequately navigate and act in a communication situation, properly understand other people, their relationships, predict interpersonal events, situational adaptability and ability to use verbal and non-verbal means of social behavior in the conditions of polycultural interaction. It should be noted that prevention of aggression, nationalism and hostile attitude towards representatives of another culture is an important point in the field of professional relations of military personnel.

**Conclusions.** Therefore, on the basis of the conducted research, the essence of polycultural educational environment at higher military educational establishments has been specified as the unity of architectural-aesthetic, content-methodical and communication-organizational components, contributing to the translation of universal humanistic values, knowledge and skills of intercultural identity, effective cooperation in a polycultural society.

The perspective of further research provides for specification of the criteria with appropriate indicators for the diagnosis of levels of formation of polycultural educational environment at higher military educational establishments.

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**Зеленська О. М., Марченко О. Г. Полікультурні аспекти формування освітнього середовища у вищих військових навчальних закладах**

*У статті розкривається актуальність проблеми формування полікультурного освітнього середовища у вищих військових навчальних закладах, визначаються об'єктивні фактори, що актуалізують проблему полікультурного виховання майбутніх військових фахівців, а також висвітлюються полікультурні аспекти формування освітнього середовища у вищих військових навчальних закладах у сучасних умовах.*

*На основі аналізу досліджень вітчизняних і зарубіжних учених уточнено зміст поняття «полікультурне освітнє середовище», розглянуто проблему формування полікультурної особистості, етапи її формування. Підкреслено зв'язок між особливостями ментальності, національної самоідентифікації представників різних етносів, особливостями комунікації та етикету з проблемами етнічної толерантності, міжкультурного спілкування й міжнаціонального спілкування.*

*З'ясовано, що концептуальним і методологічним підґрунтям полікультурного виховання майбутніх офіцерів збройних сил є гуманістичні філософські, психологічні й педагогічні ідеї, а також системний, аксіологічний, діяльнісний та особистісний підходи.*

*Поняття полікультурного освітнього середовища у вищих військових навчальних закладах розглядається як організаційно-педагогічна цілісність, що сприяє засвоєнню загальнолюдських моральних норм, культурно-країнознавчих відомостей, умінь міжкультурної взаємодії, комунікаційних особистісних якостей, що необхідні для мирного співіснування та ефективного співробітництва в умовах багатокультурного соціуму. Формування полікультурного освітнього середовища у вищих військових навчальних закладах забезпечується просторово-семантичним, змістово-методичним і комунікаційно-організаційним компонентами, які визначають навчально-методичне забезпечення процесу формування полікультурного освітнього середовища у вищих військових навчальних закладах. Визначено, що наведені компоненти є основою реалізації соціального запиту на фахівця, готового до продуктивної взаємодії в полікультурному світі.*

*Перспективи подальших досліджень передбачають уточнення критеріїв та показників для діагностики рівня сформованості полікультурного освітнього середовища у вищому військовому навчальному закладі.*

**Ключові слова:** культура, полікультурне виховання, міжкультурна комунікація, полікультурне освітнє середовище, курсант.