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CULTIVATION OF IDEAS OF PEACE PEDAGOGY IN MILITARY EDUCATIONAL ENVIRONMENT

The article reveals the urgency of the problem of cultivation of ideas of peace pedagogy in higher military educational institutions, determines the prerequisites for their formation in the context of the multicultural environment of modern higher military education institutions, and highlights the factors contributing to the effective implementation of these ideas among future military specialists which provides for the review of the content, forms and methods of military training.

Based on the analysis of research by domestic and foreign scholars, it has been found out that the conceptual basis of peace pedagogy are humanistic philosophical, psychological and pedagogical ideas. The philosophical component reveals the value-worldview basis of polyethnic and multicultural society, analyzes the influence of objective and subjective factors on the possibility of war and armed conflicts, highlights the role of the universal in organizing a constructive polylogue of different cultures. The psychological aspect of peace pedagogy is related to the issue of self-education of the individual, the formation of tolerance as a norm of interethnic and intercultural interaction, individual decision-making in conditions of political tension in society and awareness of responsibility for their consequences. The pedagogical component of peace pedagogy presupposes the education of future officers, the formation of humanistic universal values, a broad outlook, erudition and education, ability to empathize and take responsibility for their actions, ability to apply the skills of limited violence.

In the context of the research the model of multicultural educational environment of an educational institution as a developing integrity has been proposed, the structural components of which include spatial-semantic, content-methodical, communication-organizational, target-strategic and subjective components, the special aspects of their educational and methodological support and implementation in the context of humanization of the content of higher military education have been specified.

Key words: *pedagogy of peace, military institution of higher education, intercultural communication, multicultural educational environment, polylogue, tolerance, cadet.*

The current situation in the world in general and in Ukraine in particular is characterized by instability, exacerbation of socio-political problems, which leads to confrontation of states, armed conflicts, hybrid wars, which increases the role of armed forces in society. However, the functions of the Armed Forces of Ukraine are not limited to protecting the sovereignty and territorial integrity of the state. The military participate in the fight against terrorism, organized crime, provides assistance to the population in carrying out emergency rescue operations during the aftermath of emergencies.

On the other hand, there is an expansion of international military cooperation between the Armed Forces of Ukraine and other states, an increase in the number of international contacts, the need to successfully address the implementation of international treaties and programs, peace-keeping missions and more. In addition, due to geopolitical and economic factors, the number of

foreign military students (Congo, Turkmenistan, the People's Republic of China) and civilian students (Congo, India, Egypt) has significantly increased in higher military educational institutions (according to the Law of Education – also higher education institutions (HEIs) with specific conditions of study) of Ukraine.

As a rule, young people find a common language, but there are interpersonal conflicts; sometimes cadets allow themselves to make incorrect statements about representatives of other cultures, have difficulty building effective interaction, do not always adhere to universal moral norms.

Therefore, the aggravation of the foreign and domestic political situation, changing the functions of the army in society are the factors which require the development of pedagogical ideas in the military educational environment with specific training conditions, which in turn involves revision of content, forms and methods of military personnel training.

It was found that the conceptual basis of the pedagogy of peace are humanistic philosophical, psychological and pedagogical ideas. Thus, philosophy lays the value-worldview basis of the life of a polyethnic and multicultural society, studies the influence of objective and subjective factors on the possibility of war and armed conflicts and their prevention, search for ways to peacefully resolve interinternational conflicts. The subject of philosophical science is also the formation and interaction of universal and national values, recognition of the value of life and its preservation as a basis for a state's domestic and foreign policy, the role of universal in organizing a constructive polylogue among representatives of different cultures.

In our opinion, the philosophical concept of peace pedagogy as a principle of existence of a polyethnic, multicultural world and man in it is based on the statement: "Homo sum et nihil humanum a me alienum puto" ("I am a man and everything human is not alien to me"). Philosopher M. Ogarev wrote in this regard that everything that comes from human activity falls under the definition of human or universal: thoughts and feelings, consciousness, which can be manifested in art, science and life [1, p. 42–44].

It is the presence of the universal in the representatives of different ethnic groups, cultures, religions, denominations that actualizes the opinion of the philosopher V. Solovyov that each nation has a moral duty towards other nations and the whole mankind. "International cannibalism", "national selfishness" justified by the national super-idea are unacceptable [2, p. 356–361].

Problems of ethnic tolerance, cultural coexistence, interethnic communication have been and are in the focus of research by psychologists and ethnopsychologists. Thus, in psychology there is a cultural and historical concept of personality development by L. Vygotsky. Ethnopsychologists – authors of theories of ethnogenesis Y. Bromley, L. Gumilev, B. Porshnev, E. Smith, G. Tedzhfel, J. Turner study the features of polyethnic and multicultural team, strategy and tactics of constructive behavior of the subject of interaction with representatives of other nationalities, features of mentality formation, national self-identification of representatives of different ethnic groups, in particular, Ukrainian ethnic group, culturally conditioned features of communication and etiquette [3; 4].

Relevant in the context of the development of ideas of peace pedagogy are the results of psychological research on self-education of the individual, the development of its psychophysiological capabilities, developing a constructive style of interaction between subjects of activity, prevention and resolution of conflict situations in a polyethnic, multicultural community, formation of tolerance as a norm of interethnic and intercultural interaction, individual decision-making in conditions of political tension in society and awareness of responsibility for their consequences.

Various aspects of peace pedagogy have been studied by the scientists V. Bibler, A. Dzhurynsky and others.

Scholars also formulate the following concepts of peace pedagogy:

- 1) pluralism, which implies respect for and preservation of cultural diversity;
- 2) equality – support of equal rights for education and upbringing;
- 3) unification – the formation in the spirit of national political, economic and spiritual values.

These ideas are realized by involving the individual in the culture through a tolerant perception of the representative of another culture, his acceptance; understanding and respect for his mentality; solidarity and interaction, interdependence, mutual exchange of national culture heritage as a goal, the highest phase and the result of multicultural communication [5].

In this connection, in W. Bibler's school of dialogue of cultures, the pedagogy of peace is realized through the cultivation of spiritual culture, which is manifested in the relationships of people, especially in communications between representatives of different cultures; formation of a "man of culture", which has a dialogical consciousness, dialogical thinking, the ability to work at the level of emotional and intellectual elevation, capable of cooperation [6].

The ideas of peace pedagogy are interspersed with the basic concepts of multicultural education, which provides for the cultivation of human dignity and high moral qualities (humanism, empathy, preparation for coexistence with social groups of different races, religions, ethnicities, formation of tolerance, willingness to cooperate).

The problems of multicultural education in the military educational environment are dealt with by N. Arsenyeva, T. Bryk, O. Zelenska, and A. Solodka. It has been determined that the readiness for multicultural communication is provided by socio-cultural identification of the individual, developed skills of social communication, positive attitude to the manifestations of the diversity of the world culture, mastered system of concepts and ideas about the multicultural environment.

In particular, the ability of a modern military professional for multicultural interaction involves:

- the formation of humanistic universal values, a high level of general culture;
- broad outlook, erudition, education;
- ability to cooperate with various non-military structures (state, public, professional);
- ability to empathize, interact with non-combatant population and bear responsibility for their actions;
- ability to apply skills of limited violence or not use it at all [7; 8].

Extremely valuable in the context of the study is the model proposed by the author [9] 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 transmit and assimilate humanistic universal values, tolerance and ability to conduct a polylogue with representatives of various ethnicities, cultures and denominations.

This model includes:

1) spatial and semantic component (architectural and aesthetic organization of the living space of the subjects of educational space, the symbolic space of the educational institution);

2) content and methodological component (concepts of teaching, education, curricula, educational programs, forms and methods of organization of professional education and research space);

3) communication and organizational component (distribution of roles, values and attitudes of educational subjects, communication sphere – style of communication and teaching, organizational conditions – the presence of creative groups of teachers, pedagogical workshops, master classes, etc.).

Agreeing with the author, we consider it necessary to add the following components to this model:

1) target-strategic component: social demand for a specialist ready for productive interaction in a poly-ethnic, multicultural world, implementation of foreign and domestic policy of the state aimed at international cooperation;

2) subjective component: management, course officers, research and teaching staff, sergeants, cadets.

Let's clarify the features of educational and methodological support of spatial-semantic, content-methodical and communication-organizational components of the military educational environment in a Higher Educational Institution with specific learning conditions, which contributes to the development of ideas of peace pedagogy. In our opinion, educational and methodological support for the formation of such an educational environment involves, first of all, a high culture of architectural and aesthetic organization of the symbolic space of higher educational institutions: educational buildings, the parade square, the club, the gym and sports ground. In this regard, it should be noted that there are significant opportunities for the education of cadets, which are the proper design of the museum of military glory of the military unit, ethnographic rooms, usually located in barracks, a variety of educational and art libraries. Let's also note a special role of the military orchestra, which we see in the selection of the appropriate repertoire, which may include musical works by composers from different countries and bring closer to the cadets the heritage of world music culture. After all, traditionally military music and military songs are of great importance in the system of military rituals.

It is clear that for the implementation of the content and methodological component of the educa-

tional environment socio-humanitarian subjects have significant potential, including philosophy, culture, political science, history of Ukraine, conflictology, military training and education, psychology, pedagogy and foreign languages. The leading role of these subjects is due to their content, rich in general cultural, ethnocultural information, knowledge of world religions, humanistic ideas and values. In this regard, we note the need for humanitarianization as a direction of improving world education, which aims to strengthen the general cultural component and the humanitarian direction of education. Humanization provides for the priority of humanities, increasing their share, strengthening the humanitarian orientation of teaching social, general, military and technical subjects, integration of the content of subjects based on humanism, the unity of science and humanitarian education.

It should be noted that it is time to bring to world standards the distribution of study time according to the cycles of professional training in higher educational institutions with specific learning conditions. The current training programs for military specialists provide for such cycles of subjects as humanitarian and socio-economic, natural and mathematical (fundamental), professional (special) subjects and practical training. The distribution of educational resources by training cycles is distributed as follows: humanities and socio-economic subjects – 20 %, natural sciences and mathematics (fundamental subjects) – 45 %, professional (special subjects) – 55 %. This distribution of time does not meet world standards. Thus, according to Euro-Atlantic standards, the volume of military subjects in military schools does not exceed 15 % of the total number of hours, and the humanities in military colleges are allocated up to 55% of teaching time in the first year, up to 30 % – in the second, up to 66 % – in the third and up to 70 % – in the fourth year [10].

In order to strengthen the humanitarian training of servicemen on the basis of the recommendations of the Ministry of Education and Science of Ukraine, the requirements of the Ministry of Defense of Ukraine for humanitarian and socio-economic components of tactical officers training, curricula should provide time for mastering relevant subjects, presented in the table.

In addition to humanization as ensuring the priority of humanities, increasing their share in the structure of military education, strengthening of general cultural and humanitarian orientation of teaching social, scientific and military subjects, the development of ideas of peace pedagogy provides for teaching all subjects based on humanism. The humanistic orientation of education provides the ability to empathize with others, to feel their pain and sorrow, to prevent civilian casualties in modern wars and local military conflicts, as a result of terrorist acts.

As for the methods, techniques, forms of organization of education that contribute to the formation of the educational environment in the higher educational establishment with specific learning conditions, practice shows the effectiveness of interactive pedagogical technologies which provide for creative atmosphere, cultivate interest in initiatives and innovations, create socio-cultural conditions contributing to the development of a creative personality, initiation and introduction of the most promising innovations, productive projects [12].

The communication and organizational component of the military educational environment in the higher educational establishment with specific learning conditions involves: national characteristic features of subjects, features of management, military-corporate culture, human factors (spatial and social density of subjects of educational process and its impact on their social behavior, the presence of personal and interpersonal spaces in the conditions of higher military educational institutions); personal example of commanders, their culture, experience, lifestyle, activities, behavior, relationships; psychological microclimate; the structure of the academic group and other teams with which the cadet is in contact (the presence of leaders, those who lag behind in certain circumstances), the real place of the individual in the structure of his/her group, involvement in other groups, level of protection from various encroachments.

Regarding the implementation of the communication and organizational component of the educational environment, we will focus on the development of cadets' skills to adequately navigate and act in communication situations, correctly understand other people, their relationships, predict interpersonal events, situational adaptability and free possession of verbal and nonverbal means of social behavior in the conditions of multicultural interaction. It should be noted that an important point in the field of professional relations of servicemen is the prevention of aggression, nationalism, hostility towards members of other cultures.

Therefore, based on the analysis of research works and practical experience of teaching in a higher educational establishment with specific learning conditions military educational environment that promotes the development of ideas of peace pedagogy will be understood as the developing integrity, the structural components of which can be used by subjects of educational process for translation and assimilation of humanistic values, knowledge of cultural and ethnographic nature, the formation of intercultural communication skills, personal qualities necessary for life and effective professional activity in a polyethnic, multicultural society (tolerance, empathy, sociability, creativity, sincerity, friendliness, high morality, readiness to perform constitutional and military duty). In this envi-

ronment, we can distinguish the target, subjective, spatial-semantic, content-methodological and communication-organizational components. The unity of these components provides national-patriotic education, translation and assimilation of universal humanistic values, knowledge and skills of intercultural communication, personal qualities necessary for peaceful coexistence, effective cooperation in a multicultural society, solidarity, humane selfishness, responsibility, respect for the traditions and heritage of Motherland.

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Марченко О. Г., Зеленська О. М. Розвиток ідей педагогіки миру у військовому освітньому середовищі

У статті розкривається актуальність проблеми розвитку ідей педагогіки миру у вищих військових навчальних закладах, визначаються передумови їх формування в контексті полікультурного середовища сучасних закладів вищої військової освіти, а також викладаються фактори, що сприяють ефективному втіленню вказаних ідей серед майбутніх військових фахівців Збройних Сил України, що передбачає перегляд змісту, форм і методів підготовки військових кадрів.

На основі аналізу досліджень вітчизняних і зарубіжних вчених з'ясовано, що концептуальним підґрунтям педагогіки миру є гуманістичні філософські, психологічні й педагогічні ідеї. Філософська складова частина розкриває ціннісно-світоглядну основу життєдіяльності поліетнічного й полікультурного соціуму, аналізує вплив об'єктивних і суб'єктивних факторів на можливість виникнення та запобігання війн і збройних конфліктів, викладає роль вселюдського компонента в організації конструктивного полілогу представників різних культур. Психологічний аспект педагогіки миру пов'язаний із питанням самовиховання особистості, формування толерантності як норми міжетнічної та міжкультурної взаємодії, прийняття особистістю адекватних рішень в умовах політичного напруження в суспільстві й усвідомлення відповідальності за їхні наслідки. Педагогічний компонент педагогіки миру реалізується через виховання в майбутніх офіцерів сформованості гуманістичних загальнолюдських цінностей, широкого кругозору, ерудиції та освіченості, уміння співпереживати, нести відповідальність за свої дії, уміння застосовувати навички обмеженого насильства.

У контексті дослідження запропонована модель полікультурного освітнього середовища навчального закладу як розвивальної цілісності, структурні компоненти якої містять просторово-семантичний, змістовно-методичний, комунікаційно-організаційний, цільово-стратегічний і суб'єктний компоненти, уточнено особливості їхнього навчально-методичного забезпечення та реалізації в контексті гуманітаризації змісту вищої військової освіти.

Ключові слова: педагогіка миру, військовий заклад вищої освіти, міжкультурна комунікація, полікультурне освітнє середовище, полілог, толерантність, курсант.