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Upbringing of Interreligious Communication Culture as a Component of Students' Professional Training in Modern Conditions of Higher Education Development in Russia

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Abstract

It is crucial to study the problem of upbringing the interreligious communication culture among students as the work of a specialist in any field of activity in modern society presupposes active interaction in a complex multicultural space, where religion still plays an important role, determining the peculiarities of people's behavior and communication, their needs and interests. Federal state educational standards of higher education determine the need for the development of a culture of interreligious communication among students in the framework of mastering certain competencies.

When preparing specialists in the field of education attention should be paid to the development of skills to communicate with the student, taking into account cultural and religious characteristics. In particular, training of future teachers requires mastering the following general cultural competence: the ability to work in a team; to percept and tolerate social, cultural and personal differences".

The main obstacle to the implementation of higher education institutions of the social order to bring up a culture of interreligious communication among university students is the lack of holistic concepts for solving this complex pedagogical problem, designed to meet modern requirements and socio-cultural conditions. Therefore, the purpose of the research is to analyze the peculiarities of the content of the culture of interreligious communication among university students as a personal and professional quality and the process of its upbringing.

The article analyzes the content of professional competence of students with a developed culture of interreligious communication, identifies its structural components, defines the pedagogical conditions and directions of educational, scientific and other activities at the university on upbringing a culture of interreligious communication. The results of the study may be used in the elaboration of conception of upbringing the interreligious communication culture for modern student youth.

Keywords: interreligious communication; student youth; competences; social and humanitarian subjects; emotional sphere.

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Introduction

It is crucial to study the problem of upbringing the interreligious communication culture among students as the work of a specialist in any field of activity in modern society presupposes active interaction in a complex multicultural space, where religion still plays an important role, determining the peculiarities of people's behavior and communication, their needs and interests. There are a number of political and socio-legal reasons necessitated a search for approaches to the development of new methods of upbringing of the interreligious communication culture among university students.

Firstly, it is the influence of globalization processes on the system of higher education in the 21st century (the development of international scientific and educational cooperation, student internships in foreign countries, development of voluntary and peacekeeping actions in various crisis regions of the world). Secondly, increasing migration processes in various regions of the world, including the Russian Federation. Thirdly, the tendency to the expression of religious beliefs by consumers of services (clients, patients) in various institutions (the requirements for providing medical care taking into account cultural and religious peculiarities, attitude to catering, appearance culture, hygienic culture, gender relations and etc.). Fourthly, the requirements of the Constitution of the Russian Federation and a number of Federal Laws determining the need to respect the religious rights of citizens in various fields of activity. Fifthly, it is the requirements of federal state educational standards for the training of specialists for various fields of activity. That envisages the development of religious tolerance as a component of the professional competence of a graduate of a Russian university.

The system of higher education also tends to involve students in ensuring the strengthening of national security and interreligious harmony. This is enshrined in a number of important state documents determining the main directions of state policy in the field of education such as "Basics of the state youth policy of the Russian Federation for the period up to 2025" (Basics of the state youth policy, 2014); "Concept of the Federal target program for the development of education for 2016 – 2020" (Concept of the Federal Target Program, 2014); "Education Development Strategy in the Russian Federation until 2025" (Education Development Strategy, 2015); Federal Law "On Education in the Russian Federation" (Federal law N 273 On education, 2013); Federal state educational standards of higher professional education of the 3rd generation and Federal state educational standards of higher education (3 +) (Federal State Educational Standard, 2011); Federal target program "Strengthening the unity of the Russian nation and the ethnic cultural development of the peoples of Russia (2014-2020) and others (Federal target program, 2013).

The Ministry of Education of the Russian Federation defines the tasks that face the education system in Russia today as follows: (1) ensuring the constitutional rights of an individual to freedom of conscience and religion; (2) the implementation of measures to affirm in society a respectful attitude to the

feelings of believers and non-believers; (3) protection of the spiritual and moral heritage and historical traditions of the peoples of Russia.

Thus, higher educational institutions in the Russian Federation have become involved in the processes of implementing state policy aimed at ensuring inter-ethnic and inter-religious harmony. "The culture of interreligious communication" is a modern general civilization value including the perception and manifestation of religious tolerance, the ability for interactive interaction between representatives of different religious cultures, the desire for people's mutual respect and promoting the development of this value in other people (Sakharova & Sakharov, 2019). A number of components of the culture of interreligious communication are reflected in the requirements of the Federal State Educational Standard. Thus, a graduate of a Russian high school, according to these requirements, should be ready and able to:

- work in a team, tolerantly perceiving social, ethnic, confessional and cultural differences (for example, the degree program 31.05.01. General medicine) (Federal State Educational Standard, 2011);
- work in a team, tolerantly perceiving social, ethnic, confessional and cultural differences (for example, the degree program 380304. State and municipal management) (Federal State Educational Standard, 2011);
- respect and care about historical heritage and cultural traditions, tolerate social, ethnonational, religious and cultural differences (for example, the degree program 030600 History) (Federal State Educational Standard, 2011).

Thus, upbringing a culture of interreligious communication is a significant activity in universities of the Russian Federation which can be carried out (1) in the process of training in various specialties and areas of training in educational activities of universities based on the requirements of relevant federal educational standards for teaching academic disciplines (modules, courses, various types of practices) aimed at obtaining students about the basics of history and theory of religion, religious cultures and religious tolerance; (2) in the process of educational activities aimed at developing students' skills in conflict-free interaction in professional activities and personal interaction, as well as striving to develop this value in other people; (3) in the process of organizing research activities of university students, aimed at studying the cultural and historical traditions of interreligious harmony in Russia and its regions.

The upbringing a culture of interreligious communication is becoming one of the priorities of modern educational institutions of the Russian Federation. At the same time, this process cannot be successfully carried out without successive support for the positive that has been accumulated at all stages of the development of national education and pedagogical thought.

Purpose and objectives of the study

The purpose of the research is to reveal the peculiarities of the content and upbringing of the culture of interreligious communication among university students as a personal and professional quality.

Literature review

In the Russian pedagogy of the twentieth century, the problem has been the subject of research of many scientists, religious and public figures. The beginning of the research of upbringing of interreligious communication culture was laid at the beginning of the twentieth century in the following pedagogical directions:

- Orthodox and guarding direction (Merezhkovsky, 2011; Pobedonostsev, 2015;) focusing on the need to respect the civil rights of representatives of various religions while maintaining the leading role of Orthodoxy in Russia;

- Orthodox and anthropological direction (Zenkovsky, 2004; Berdyaev, 2013) who advocate the development of a respectful attitude towards representatives of all denominations, respect for the rights of citizens in the religious sphere while maintaining the leading role of Orthodoxy in Russia;

- liberal direction (Kapterev, 2014; Vakhterov, 2015), substantiating the development of the principle of religious freedom in Russia;

- revolutionary and democratic direction (Bonch-Bruевич, 2013; Plekhanov, Lenin, Krupskaya, and others), orienting to the development of the principle of religious freedom and atheism in young people, excluding the possibility of conflicts on religious grounds.

In Soviet times, the problem of the upbringing of interreligious communication culture was the subject of study not only of pedagogues but also of the ideologues of atheistic and international education of youth. A number of Soviet pedagogues developed the idea of raising a respectful attitude towards a person without distinction of religious affiliation.

The growth of the interest in the problem of the upbringing of interreligious communication culture among students of higher educational institutions is seen in the late twentieth – early twenty-first century in the Russian pedagogy of higher education.

A number of researchers (Melnik & Schmidt, 2013) consider interreligious communication in the context of a dialogue, denoting any form of meeting between representatives of various religious associations and traditions. This idea is relevant for the formation of professional communication skills with representatives of various religious cultures for a specialist in any field of activity (Alekhina, 2010).

The problem of the upbringing of interreligious communication culture among students has become relevant in the context of the pedagogy of tolerance and the poly-cultural education.

Methodology

The main research method is the theoretical analysis of documentary sources, pedagogical, psychological philosophical and historical literature on an investigated problem; the retrospective method, the method of interpretation (explanation, comparison, analogy), methods of synthesis and generalization.

Results

The main obstacle to the implementation of higher education institutions of the social order to bring up a culture of interreligious communication among university students is the lack of holistic concepts for solving this complex pedagogical problem designed to meet modern requirements and socio-cultural conditions.

This main problem is specified by a number of private contradictions:

- the contradiction between the ever-changing social, political, historical determinants of the upbringing of interreligious communication culture among students of Russia in the 20th – early 21st centuries and the need to identify determinants that determine its upbringing in the modern conditions of development of higher education institutions in the Russian Federation;

□ the contradiction between the increased need of society and the state to prepare specialists with a high level of culture of interreligious communication and insufficiently developed theoretical approaches to the upbringing of interreligious communication culture among students of Russian universities;

□ the contradiction between the developing processes of incorporating the upbringing of interreligious communication culture in the teaching, educational and research activities of universities and the need for scientific and pedagogical, as well as organizational and managerial support of these processes from the university.

The results of the ascertaining experiment (polling and observation of the activities of 526 university teachers of the Volga Federal District) show that only 11% of teachers are ready to bring up a culture of interreligious communication among students. The remaining 89% of teachers believe that they need to take additional advanced training courses on the theory and method of implementing this direction of education in higher education:

□ the contradiction between the multicultural environment of a modern institution of higher education and the insufficient theoretical substantiation of the complex of pedagogical conditions for upbringing of interreligious communication culture in the environment;

□ the contradiction between the objectively existing educational, scientific and educational life space of students in the conditions of a modern higher educational institution and the lack of holistic concepts of educating a culture of interreligious communication that can satisfy the need for the upbringing of interreligious communication culture in students in the process of their study at the university.

The revealed contradictions allowed us to formulate the research problem which can also be expressed as a contradiction between the need to satisfy the social order for educating a citizen with a high level of culture of interreligious communication, and the need to develop a pedagogical concept of the upbringing of interreligious communication culture in students of Russian universities.

The tasks of study aimed at solving this problem and overcoming contradictions are:

□ trace the genesis of the development of ideas for the upbringing of interreligious communication culture among students from the end of the nineteenth century to the present day in order to use the positive experience to develop a holistic concept of the upbringing of interreligious communication culture among young people;

□ identify universal social, political and historical determinants that determine the pedagogical priorities of the upbringing of interreligious communication culture among students in the context of the development of modern higher education institutions;

□ justify the need to take into account the features of the objectively existing educational, scientific and educational space of the university, as well as regional religious and cultural characteristics when developing a holistic concept of the upbringing of interreligious communication culture among students;

□ reveal the readiness of students for harmonious interaction with subjects of other religious cultures in the process of creating an educational space reflecting the main provisions of the developed author's concept of the upbringing of interreligious communication culture.

Professional competence of a university graduate consists of three components. These are a professional mentality, professional literacy, social and professional qualities. The content of the professional mentality includes:

- the aspiration of the individual to master the culture of interreligious communication as an ideal and value;
- the awareness of the goals and objectives of the implementation of the culture of interreligious communication in professional activities;
- the adoption of a culture of interreligious communication as a legal norm, an ethical norm, orienting to exercise a professional activity in accordance with them;
- the desire to develop a culture of interreligious communication within the professional community.

Professional literacy and competence are associated with the solution of typical tasks that future professionals have to solve, starting their professional activities. These tasks include:

- the primary tasks of training specialists which are associated with the collective nature of most types of modern activities (establishing contacts with other team members, organizing joint activities).
- the tasks related to the problem of interethnic and interreligious relations (consideration of religious traditions, tolerance in relations with persons of different nationalities and religions).
- directly professional tasks: practical ones (creating a tolerant environment); research ones (the ability to plan and conduct research in the field of interfaith relations); pedagogical ones (education of religious tolerance in other people) (Sakharova & Sakharov, 2017).

Each of these kinds of tasks requires specific professional knowledge. The main elements of the structure of professional training of a graduate of any specialty are (1) the professional and personal motivation (motives, needs, worldview, value orientations, ability to make a choice of forms, methods, means of professional activity); (2) the professional knowledge, skills and abilities (experience); (3) the motivational and value orientation (inclinations, attitudes, personality orientation). Thus, the upbringing of interreligious communication culture among students in the conditions of a modern Russian university, as part of their professional training, will be focused on the development of four main elements of professional activity: motivational, cognitive, value and activity ones. As part of our research, we have developed a technological map of the upbringing of interreligious communication culture in students (Table 1).

Table 1. *Technological map of the upbringing of interreligious communication culture (ICC) among students*

Levels of ICC Formation	Cognitive component	Value component	Motivational component	Activity component
1 st level (reproductive and regulatory one)	Understanding the facts that characterize ICC	Recognition of the value of ICC	Having a cognitive interest in the problem	Recognition of the value of ICC in other people activity, legal compliance
2 nd level	Mastering	Understanding	Empathy.	Cultivating

(creative and transformative one)	g the concepts associated with ICC	tanding the essence of the value of ICC as a phenomenon	Positive attitude towards representatives of other faiths	ng the experience of other people in the manifestation of ICC
Level 3 rd (activity one) ICC as a life principle	Understa nding of patterns, cause-effect relationships of the manifestation of values in reality	The emergence of their own values and landmarks that constitute the essence of ICC; Attitude towards the values of ICC as a principle of life	The need for interreligious interaction	Action in accordance with the value of the ICC, modeling the situation, defended behavior aimed at the manifestation of ICC

The main role in the implementation of this map belongs to the disciplines of the humanitarian and social unit. General humanitarian training is the main unit that determines religious education and the content of upbringing of interreligious communication culture among students. Humanities and social disciplines at the university are aimed at improving the general cultural level of students and the development of general educational skills (spiritual, moral and cultural foundations, creativity).

They make religion the subject of scientific religious studies along with other areas of society's life, i.e. economics, law, politics, etc. Religion is considered as an integral part of the culture in its connection and interaction with other areas of human life and activity (Kolodin, 2007)

Below are the main disciplines having a connection between the content of the material and the possibility of using the knowledge gained in the upbringing of interreligious communication culture among students in the educational activities of the university (Table 2).

Table 2. *The content of education in high school, aimed at the upbringing of interreligious communication culture among students*

	Subject	Content of the subject
.	History	The history of social conflicts, religious extremism as a socio-political phenomenon; the history of the search for options to maintain interfaith peace and harmony
.	Philosophy	Philosophical and worldview approaches to tolerance and to the problem of interreligious harmony
.	Jurisprudence	Human rights, law, and order and public safety, legal regulation of the fight against religious extremism
.	Sociology	Society and social institutions, the social role of religion, the social significance of interfaith peace and harmony
.	Pedagogy	Modern methods and techniques of training, education of students on the prevention of asocial behavior in the religious sphere, upbringing of interreligious communication culture

.	Psychology	Laws of psychological development of a personality, behavior motives, interaction psychology, conflict psychology, the culture of interreligious relations as a personality trait
.	Political science	State policy in relation to religion and church, the formation of interreligious dialogue; development policy of tolerance in the religious sphere
.	Religious Studies (History and Theory of Religions)	Knowledge of religion and historical experience of strengthening conflict-free interreligious communication.

In addition, the analysis of the curricula of higher educational institutions of the Russian Federation made it possible to identify, along with the compulsory disciplines, the presence of the most common elective courses for students who are directly related to the specifics of the ethnic religious composition of the region: "History and culture of Tatarstan", "History and culture of the peoples of the Vyatka region", "Mari National Culture", "Culture and Intercultural Interaction in the Modern World" and others (Sakharova, 2014).

Discussions

At the present stage of development of higher education in the Russian Federation, compulsory disciplines and elective courses should contribute to the formation of graduates' ability to adapt to social and personal life upon completion of education. Successful adaptation in society depends largely on the level of culture and the person's ability to orient in unusual situations.

The upbringing of interreligious communication culture among students is regarded as a significant area of humanization of higher education at the present stage of its development. This will allow the individual to adapt to a dynamically changing society, to form a willingness to positively transform the world around.

Conclusion

After analyzing the problem of the upbringing of interreligious communication culture in modern student youth, a number of conclusions can be made:

1. The relevance of identifying the content and ways of solving the problem of the upbringing of interreligious communication culture in students of higher professional educational institutions remain important today. The image of the future specialist must combine both professional and personal qualities.

2. The implementation of the state order for training specialists with a high level of culture of interreligious communication should be based on preserving the continuity of theoretical and practical experience in solving the problem, on ideals of educating young people of past historical eras, and also according to the norms of the Constitution of the Russian Federation and the Federal Law "On Education in Russian Federation". This will be facilitated by the development of a holistic concept of the upbringing of interreligious communication culture in studying young people in modern conditions, able to solve all the contradictions of the most difficult pedagogical problem.

3. When modernizing higher education standards in the Russian Federation, the competence characteristic of a graduate is put in the forefront, which implies tolerance, social functions, the ability to work in a multicultural team, which is closely related to the upbringing of interreligious communication culture among students.

4. The process of the upbringing of interreligious communication culture among students contributes to the general and professional development of the individual. Organizing the upbringing of interreligious communication culture in a modern university on the basis of a holistic concept that takes into account the historical and pedagogical experience of solving this problem will help improve the professionalism of teachers and create a tolerant sociocultural environment at the university.

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