

Cultivating a Sense of National Civic Identity in Students at Present-Day Humanities and Pedagogy Colleges as part of the Process of Professional Preparation

Cultivar el sentido de identidad cívica nacional en los estudiantes de Universidades actuales de Humanidades y de pedagogía como parte del proceso de la preparación profesional

Darya Sergeevna GORDEEVA [1](#)

Recibido: 26/10/2017 • Aprobado: 25/11/2017

Contents

[1. Introduction](#)

[2. Methods](#)

[3. Results](#)

[4. Discussion](#)

[5. Conclusion](#)

[Acknowledgements](#)

[References](#)

ABSTRACT:

In today's climate of societal renewal, various regions across the Russian Federation are witnessing a greater degree of cross-ethnic interaction between representatives of different ethnic groups, an increase in the number of forced migrants, and a rise in the inflow of manpower from the near and not-so-near abroad. This is most likely to lead to declines in the number of interethnic conflicts and help resolve the discrepancies between the requirements set by the present-day situation as to the level of national civic consciousness in young students and the lack of traditionally Russian national consciousness in young people; between the need to search for new ways to

RESUMEN:

En el clima actual de renovación social, diversas regiones de la Federación de Rusia están presenciando un mayor grado de interacción entre los representantes de diferentes grupos étnicos, un aumento del número de migrantes forzosos y un aumento de la afluencia de mano de obra de cerca y no tan cerca del extranjero. Esto es más probable que conduzca a caídas en el número de conflictos interétnicos y ayude a resolver las discrepancias entre los requisitos fijados por la situación actual en cuanto al nivel de conciencia cívica nacional en estudiantes jóvenes y la carencia de tradicionalmente La conciencia nacional rusa en los jóvenes; entre la necesidad de buscar nuevas formas de

cultivate a sense of national consciousness in youth and the insufficient development of new approaches to resolving this issue in theory and in practice. This paper shares the findings of a study of levels of national civic identity in students at present-day Russian Humanities and pedagogy colleges. The author explores the attitude of present-day Russian youth in terms of their affiliation with a particular ethnic group, their insight into the essence of national civic consciousness, and their attitude toward the country's historical past. The paper provides an insight into the level of patriotism in present-day youth, their attitude toward other ethnic groups, aliens, refugees, and much more. Based on the findings of the research reported in this paper, the author provides a description of the organization and conduct of a course developed specifically for institutions of higher learning, 'The National Consciousness of a Russian Citizen'. The purpose of this course as an academic discipline is to direct the process of nurturing and educating children to the development of national civic identity as a key component in the social making of present-day students studying to be pedagogues. The scholarly-methodological findings of the research reported in this paper may lend themselves as practical recommendations toward the process of fostering a sense of national civic consciousness in students at present-day pedagogical colleges and serve as a basis for promising research in the way of developing relevant research-to-practice technology, and could also be utilized in developing regional integrated programs.

Keywords: national identity, national civic identity, ethnic identity, social making of a person, civic culture, student community, studentship

cultivar un sentido de conciencia nacional en la juventud y el desarrollo insuficiente de nuevos enfoques para resolver este problema en teoría y en la práctica. Este trabajo comparte los hallazgos de un estudio de los niveles de identidad cívica nacional en los estudiantes de las facultades de Humanidades y pedagogías rusas de hoy en día. El autor explora la actitud de la juventud rusa actual en términos de su afiliación con un grupo étnico particular, su penetración en la esencia de la conciencia cívica nacional, y su actitud hacia el pasado histórico del país. El documento proporciona una visión del nivel de patriotismo en la juventud actual, su actitud hacia otros grupos étnicos, extranjeros, refugiados y mucho más. Basándose en los hallazgos de la investigación divulgada en este trabajo, el autor proporciona una descripción de la organización y la conducta de un curso desarrollado específicamente para las instituciones de enseñanza superior, ' la conciencia nacional de un ciudadano Ruso '. El propósito de este curso como disciplina académica es dirigir el proceso de crianza y Educación de los niños al desarrollo de la identidad cívica nacional como un componente clave en la realización social de los estudiantes de hoy en día que estudian para ser pedagogos. Los hallazgos metodológicos de la investigación reportados en este trabajo pueden prestarse como recomendaciones prácticas hacia el proceso de fomentar un sentido de conciencia cívica nacional en los estudiantes en los colegios pedagógicos actuales y servir como la base para la investigación prometedora en la manera de desarrollar la tecnología relevante de la investigación-a-práctica, y podría también ser utilizado en el desarrollo de programas integrados regionales.

Palabras clave: identidad nacional, identidad cívica nacional, identidad étnica, creación social de una persona, cultura cívica, comunidad estudiantil, estudiante

1. Introduction

As one is witnessing today a complex collection of opinions and a sort of ambivalence among Russian citizens with regard to continual social-cultural, political, demographic, and economic transformations taking place around them, while there is the historically evolved Russian mentality and patriotism, which borders on an overwhelming desire to live a different – better – kind of life, the concept of national civic consciousness is being taken to higher levels of research, calling for the search for novel ways and methods, while encouraging the enhancement of existing ones as well.

The conditions under which Russian civil society is developing today are giving relevance to the issue of high demand for a sense of national civic identity in citizens, with its clear and unequivocal manifestation in everyday life becoming a mandatory condition.

Issues related to assessing civic affiliation in conjunction with a readiness and willingness to fulfill civic duties are definitely of relevance for a number of social-political and economic reasons, like the emergence of new violent and unpredictable forms of modern terrorism, an aspiration on the part of certain states neighboring Russia to disassociate as a result of separatist sentiment, continual migrant flows, unspoken resistance on the part of "native" Russian citizens, failure on the part of migrants to adapt to new social conditions, an aspiration on the part of Russian students to emigrate to Europe, etc. (Gurr, 2010).

A crucial issue in present-day society that has yet to be resolved is drawing the conceptual line between the categories of 'civic identity' and 'national identity', which is found to have resulted in conflicts between national and state policies.

In the process of completing their lifecycle, people, in one measure or another, acquire these types of identity and thereby shape the national civic consciousness as a whole (Fiske & Ruscher, 2013).

Among the key functions of the education system is ensuring historical continuity between the present and future generations, promoting love of and respect for the homeland, developing and bolstering the national spirit, engaging all ethnicities in cherishing their common historical and cultural heritage, and fostering patriotism as a whole, which incorporates such components as a sense of high morality, national tolerance, respect for the language, traditions, and culture of other peoples (Pokrovskii, 2001).

Student age is one of the most sensitive life stages in the making of a person. It ushers in the period of one's professional making. Students make a tough moral choice and face some challenges in charting the right course of their life's development, making up their mind about their future occupation, or choosing a spouse, a domicile, or a country of residence. It is at this time that there takes place the intensive and multifaceted formation of a sense of national civic consciousness in young people. A key area in the formation of a learner's sense of social consciousness is one's national civic identity, which is an integral component of the national civic consciousness as a whole (Gergen, 2010).

A sense of national civic identity is formed in young learners as a result of such objective phenomena as a country's rich history and centuries-old traditions, its environmental, geographical, and cultural ecumenes, and a collection of all social-economic elements characterizing its interests.

A poly-ethnic demographic system held together by uniform economic and territorial components may have an abrasive impact on one's sense of national civic identity. It is specific and is characterized by intensive processes of assimilation and integration, whilst, on the other hand, the development of various means of communication and mingling of peoples may cause a counter reaction, like an aspiration to preserve the uniqueness and originality of one's ethnic group. The need to foster a sense of national civic identity in students is objective and requires continual research.

The purpose of this study is to provide a scholarly-methodological rationale for cultivating a sense of national civic consciousness in students at present-day Humanities and pedagogy colleges.

The objectives for this study are as follows:

1. Theoretical analysis of the essence of the process of shaping a sense of national civic consciousness in students at present-day Humanities and pedagogy colleges.
2. Scholarly substantiation of the specificity of conditions for the conduct of pedagogical activity on fostering a sense of national civic consciousness in students at present-day Humanities and pedagogy colleges.
3. Research into levels of formation of a sense of national civic identity in students at present-day Humanities and pedagogy colleges.
4. Development of a specialized course, 'The National Consciousness of a Russian Citizen', which will ensure the more optimum conditions for cultivating a sense of national civic consciousness in students at present-day Humanities and pedagogy colleges.

The findings of a thorough semantic analysis of research devoted to the study of national civic identity have helped identify a set of conceptual categories which have a common purport but are not precisely synonymous with those this paper is focused on. These categories include 'Russian identity' (V.A. Il'in, N.L. Ivanova, etc.), 'state identity' (L.M. Drobizheva, E.M. Arutyunova, N.L. Ivanova, S.P. Peregudov, G.B. Mazipova, etc.) (Friedman, 2010), 'national identity' (L.M. Drobizheva, N.L. Ivanova, I.Yu. Kiselev, A.G. Smirnov, V.A. Sosnin, etc.), 'ethnic identity' (N.M. Lebedeva, T.G. Stefanenko, G.U. Soldatova, V.Yu. Khotinets, etc.), 'civic identity' (Schütz, A. (1988), 'Orthodox identity' (S.V. Ryzhova), etc.

These terms can be found most often in works that examine notions of national civic identity and its bearing on the formation of social identity as a whole. At the current stage in the development of psychological analysis of the phenomenon of national civic consciousness, the terminological apparatus under study requires concretizing an author's stance in describing these social phenomena, which determines the relevance of establishing a content framework for and filling with meaning the concept of 'national civic identity', as well as dissecting a set of concepts that are close in meaning (Giddens, 2009).

Some of the above literature is characterized by the terms 'civic', 'national', and 'ethnic identity' intertwining with each other, like works by G.M. Andreeva, M.V. Efremova, N.M. Lebedeva, T.G. Stefanenko, A.N. Tatarko, N.S. Chernysheva, V.Yu. Khotinets, etc., which examine the entire aggregate of components underlying social identity.

Scholar L.M. Drobizheva (Drobizheva, 2002) suggests that national civic identity should not imply a unification of cultures, territories, and axiological orientations. The author of this paper is of the opinion that all these elements are an integral part of this type of identity, since national civic identity is a dynamic phenomenon that cuts across all areas of societal development.

The difference may lie in the content-related context of said terms, given such attributes of national civic identity as territorial unity, objectively established and unconditionally recognized by other states, having a clear consciousness of being a citizen of Russia, while having unquestioned respect for a different opinion that may be voiced by your fellow citizens, knowledge of Russia's state holidays and its national anthem, having a sense of pride in your country, and observing interethnic tolerance.

National civic identity does not fully encompass the concept of ethnic identity, as it might actually *not* be characterized by commonality of ethnic notions, culture, language, ethnic historical commonality, etc.

Ethnic identity, in turn, which is predicated on a collection of ethnic notions (Yadov, 1995), is a narrower concept under a multinational, multiconfessional state.

Another conceptual category that is matched against national civic identity is national identity (Girko, 2011).

National identity may be matched with ethnic identity forasmuch as Russia is a multinational country and ethnic characteristics do not really reflect a complete notion of citizenship (Danilova, 2004). Besides, the term 'national identity' may be considered from the perspective of two aspects: firstly, as the result of matching against the national community and, secondly, as the result of matching against the state symbols. Thus, in the first case the attribute that sets a nation apart is popular folklore, which is not the case when it comes to civic identity; in the second case, what is not being factored in is one's axiological, cognitive, and moral characteristics (Igitkhanyan, 1993).

Civic identity is the process of identifying oneself with a group based on commonality of legal criteria (a common attitude toward law, one's notion of legal norms, one's notion of legal behavior, etc.) that have evolved during the process of one's socialization and ensure one's integrity. Thus, in the author's view civic identity will be a narrower concept that forms the basis of national civic identity.

Scholar S.P. Peregudov suggests that in Russia as a multinational country the 2 types of identity (national and civic) "might overlap, superimpose on one another – or might not overlap and might even come into conflict with each other" (Chernysh, 2006, p. 143).

There being 2 different aspects to it complicates the use of these terms, as it always requires adjusting the concept, and in both cases it appears to be impossible to use the concepts of national identity and civic identity as synonyms (Greenfeld, 2002). The author suggests joining these 2 concepts up to form a single category that is informatively succinct and inclusive of elements of both citizenship and ethnic elements and axiological national mindsets – one's

national civic identity.

The author construes civic national identity as one's capacity for self-cognition and self-actualization in civically significant and socially appraised spheres of activity within a poly-ethnic environment, characterized by civic commonality.

In the process of one's social making different types of identity occupy different stages of ontogeny. Forasmuch as children start getting acquainted with family, national, cultural, and civic values and mindsets in early childhood through the socialization institutions (family, relatives, etc.), it may be OK to assume that the formation of one's sense of national civic identity takes place a lot later – during the period of being a student. Young learners, including students at universities focused on the Humanities and pedagogy, may be viewed as a group investigating which should help forecast, with some adjustments made along the way, the state of social identification (Volkov, 2010). It is important to determine the real trends in the development of a sense of national civic identity in students at present-day Humanities and pedagogy colleges also because these individuals will, actually, take part in shaping the consciousness of future generations going forward.

2. Methods

Students' baseline sense of national civic identity was studied using a *constructivist approach*, whereby a key role in galvanizing the group into concerted action in resolving political, economic, and sociocultural objectives is played by ingenious leaders (B. Anderson, P. Bourdieu, E. Gellner, V.A. Tishkov, and E. Hobsbawm). The media and institutions of learning advance these ideas into mass public consciousness, as a result of which identities form.

The author analyzed students' view of life at both the personal and group levels using a *social-psychological approach* (G.M. Andreeva, F. Barth, S. Moscovici, G.U. Soldatova, J. Turner, and H. Tajfel).

The author's experimental study into the formation of a sense of national civic identity also employed methods of sociological research (G.S. Batygin, I.F. Devyatko, and V.A. Yadov), a number of methodologies for the analysis of empirical information (M. Jørgensen, S. Kvale, E.Yu. Meshcherkina, V.V. Semenova, G.G. Tatarova, Yu.N. Tolstova, L. Phillips, V.A. Yadov, and others), and cultural sociology methods (L.G. Ionin and I.I. Kvasova).

3. Results

The study's empirical basis was grounded in a questionnaire-based survey conducted with a view to assessing young students' sense of national civic consciousness. The survey was carried out at South Ural State Humanities and Pedagogy University (Chelyabinsk, Russia).

The sample comprised 2,190 students (at the above pedagogy-focused college) majoring in the following disciplines: economics and management; computer science; economics and geography; economics and nature management; mathematics and physics; mathematics and English. The key reason behind going with the above sample was that at that age consciousness goes through the active formation stage under the influence of various factors, one of which is knowledge acquisition and synthesis. The study's findings were to reveal students' degree of sense of national civic consciousness through the examination of its relevant structural components, as well as determine their self-assessment of a set of national civic qualities as a component of the national civic consciousness as a whole.

Future pedagogues were offered to fill out a questionnaire comprised of 12 questions, which were picked using a constructivist approach. The questions were semi-closed-ended, i.e. most questions came with a set of pre-defined answers, with some providing the respondent with greater freedom of response.

Of the respondents, 27% were aged 18–20 and 73% – 21–23 years.

The survey featured representatives of various ethnic groups (which may reflect the poly-ethnic

state of most present-day Humanities and pedagogy colleges across Russia). Most of the students identified themselves as of Russian nationality. This has to do with the fact that the bulk of Russia's population is constituted by ethnic Russians. The survey results are provided in Table 1.

Table 1
Results of the author's questionnaire-based survey of students at a Russian Humanities and pedagogy college

Questions	Survey results
Which nationality do you most identify with?	56% – Russian, 14% – Tatar, 11% – Bashkir, 19% – other nationalities
How much pride do you take in your nationality?	75% – proud of it, 5% – not particularly proud of it, 3% – not proud of it at all, 17% – undecided
What do you associate the concept of nationality with?	31% – with being aware of one's national roots, 42% – with one's affiliation with a specific ethnos, 27% – with a community of people sharing a common territory (state)
Do you consider yourself a citizen of the Russian Federation?	92% – yes, definitely, 5% – no, I don't, 3% – undecided
Do you respect the historical past of your country?	92% – yes, I do, 8% – undecided
Do you think most present-day youth have a sense of historical responsibility for the country's fate?	57% – no, I don't 22% – yes, I do, 21% – undecided
Do you consider yourself a patriot of your country?	39% – yes, I do 36% – more inclined to consider myself a patriot than not to, 11% – more inclined not to consider myself a patriot than to do, 14% – no, I don't
What is your attitude toward other ethnic groups living in the Russian Federation?	39% – positive, 36% – negative, 19% – depends on the ethnic group,

	6% – feel nothing about this whatsoever
What is your attitude toward aliens and members of some ethnic groups who stayed to live in the Russian Federation?	31% – positive, 47% – negative, 20% – depends on the ethnicity, 2% – feel nothing about this whatsoever
Do you observe the traditions and customs of your nation in everyday life?	21% – yes, I do, 24% – no, I don't, 20% – I don't know my nation's traditions and customs, 35% – undecided
What do you think has had the greatest influence in terms of cultivating your national feelings?	48% – the way I was brought up by my parents, 17% – people around me and my friends, 12% – the media, 11% – school, 2% – institution where I study (or work), 10% – other
Should national-cultural images be employed in everyday activity to foster a sense of national civic consciousness?	28% – yes, they should, 39% – no, they shouldn't, 33% – undecided

To the question 'How much pride do you take in your nationality' 75% of respondent students stated they were proud of their nationality and the country they lived in. This is quite a high figure.

Consequently, the attention devoted to fostering a sense of national pride in youth is of special social-pedagogical significance at all stages of the system of continuing education. Even more important is a sense of national pride in college students, since students as future specialists are key subjects in ensuring social-economic progress in society.

Students possessing a sense of national pride are expected to not just know their national history and have the ability to properly appreciate its role and place in world civilization but also acquire the right professional skills and qualifications to be able to contribute to the well-being of society. During the process of nurturing and educating students, exposing them to national history and familiarizing them with the essence and social significance of national independence ought to form the basis of special sciences, as well as spiritual-awareness-raising work that is broader in scale.

National pride is a sense of high regard for your nation and national ethno-psychological characteristics, as well as for your nation's contribution to world culture based on realization and conviction.

National dignity is a sense of profound respect for your national identity and the ethno-psychological characteristics of your nation; being aware of your nation's contribution to world culture, being loyal to your nation, and being keen to engage in practical activity directed toward the well-being of your people.

The question 'What do you associate the concept of nationality with?' produced the following

distribution of answers: 31% of respondents – with being aware of one's national roots, 42% – with one's affiliation with a specific ethnos, and 27% – with a community of people sharing a common territory (state).

To the question 'Do you consider yourself a citizen of the Russian Federation?' 92% of respondents replied in the affirmative, 5% replied in the negative, and 3% were undecided.

Knowledge of a nation's history is a crucial factor that influences the formation of a sense of national civic consciousness in young students. It, therefore, is important to know the centuries-long history of Russia and treat it with respect.

In this regard, students were asked the question 'Do you respect the historical past of your country?' 92% of respondents replied to this in the affirmative, 8% were undecided about it, and no negative answer was recorded.

Most of the respondents (57%) replied in the negative to the question 'Do you think most present-day youth have a sense of historical responsibility for the country's fate?' This is an indication that at the moment most students have yet to develop a sense of responsibility for the fate of their country.

The term 'patriotism' can be construed quite differently. Patriotism is determined by your love of the homeland and readiness to serve it faithfully and truthfully, being legally affiliated with your country, and knowledge of the history, traditions, and culture of your country. The fact that everyone understands the concept differently was substantiated here too, with 39% of respondents considering themselves a patriot, 36% being more inclined to considering themselves a patriot than not to, 11% being more inclined not to consider themselves a patriot than to do, and 14% responding in the negative.

One's attitude toward other ethnic groups is demonstrated in diagrams that are provided below. These data reflect one's attitude toward other ethnic groups, which is part of students' sense of national civic identity.

Observing the traditions and customs of your nation is another integral component of national civic identity. But, as the survey results suggest, most students (36%) do not observe and do not cherish these traditions and customs. Besides, some do not even know most of the traditions and customs of their nation.

Among the factors influencing the formation of a sense of national civic identity are: family (the way one is brought up by the parents), school, other organizations where one may study or work, people around one and one's friends, and the media. Most respondents, 48%, stated their sense of national civic identity was shaped mainly by the way they were brought up by their parents, while to 17% the key factor was people around them and friends, to 12% – the media, to 11% – school, to 2% – the organization where they studied (or worked), and 10% provided some other answer.

In reliance on the previous question, survey participants were asked 'Should national-cultural images be employed in everyday activity to foster a sense of national civic consciousness?' Here opinions were divided, with 28% responding in the affirmative, 39% not advising doing that, and 33% being undecided.

4. Discussion

Thus, the findings of the author's questionnaire-based survey of students at a Humanities and pedagogy college indicate that at the current stage in the development of Russian society the youth environment is characterized by pretty low levels of sense of national consciousness and poor interest in the history and original culture of one's people.

The credibility and reliability of the survey findings were ensured by the conducted study being methodologically substantiated; the social-cultural need to enhance the process of professional preparation of future pedagogues in the area of Humanities and pedagogical education; the implementation of systemic learning based on the use of axiological and culturological

approaches to cultivating a sense of national civic identity and fostering professional responsibility and social mannerliness in future pedagogues, as well as the use of diagnostic procedures designed to let students self-assess their level of national civic identification.

An analysis of the education system in relation to cultivating a sense of national civic identity in students at present-day Russian Humanities and pedagogy colleges indicates a pressing need for expanding and deepening information in the area of sociology, politics, law, and morality and enhancing one's understanding of the political and social-cultural values of a developing democratic society.

Under present-day conditions, the role of colleges is growing and the institution of education is becoming a primary factor facilitative of the success of the spiritual-moral, civic, professional, and ethnic socialization of the young generation and the formation of its civic and national identity and national consciousness. It helps to employ all the potential of the pedagogical process within colleges as a micro-factor for the successful socialization of young students.

To help resolve the above issue, the author suggests incorporating into the learning process of institutions of higher learning a special course entitled 'The National Consciousness of a Russian Citizen'.

The purpose of this course as an academic discipline is to direct the process of nurturing and educating students toward the development of a sense of national civic identity as a key component in the social making of present-day students.

Notice that, in terms of its purpose and value, 'The National Consciousness of a Russian Citizen' course is not about foisting on students the ideas of national civic identity but cultivating in them the knowledge and personal qualities that will help make them aware of their affiliation with a particular nation, feel proud of their national identity, comprehend the essence of the national civic consciousness, treat with respect the country's historical past, feel a sense of patriotism, be tolerant of all ethnic groups residing across the country, as well as of aliens and refugees, observe the traditions and customs of their country, and much more.

To ensure the achievement of the objectives set, 'The National Consciousness of a Russian Citizen' course presupposes organizing heuristic discussions, round tables, simulation and role-playing games, training activity, excursion tours, group work, and much more.

Of much importance is also the choice of topic. It will help to come up with topics that will be as interesting for students as possible and will reflect inter-subject linkages.

Table 2 lists some of the topics for study proposed by the author.

Table 2
Thematic planning of 'The National Consciousness of a Russian Citizen' course

Course topics	Forms and methods of conducting classes
Topical Issues in Russia's History: The Causes of the Crisis of National Consciousness	Moderation method, self-analysis, development of programs for the self-development of personal and professional qualities, method of examples, competition, watching parts of a video, reflection
Ethnic Groups Residing in the Russian Federation	Active lectures, heuristic discussions, round table, reflection
National Identity	Introductory discussion, watching parts of a video, heuristic discussions, play, writing essays, writing reviews, reflection
The Historical Past of the Russian Federation	Introductory discussion, watching presentations, collective discussion of problematic issues, play, watching parts of a video,

	situational problem-based assignments, group creative work, reflection
Patriotism as Russia's National Idea	Method of examples, play, debate-based discussion, mini-training, brainstorming, creative assignments, reflection
Tolerant Attitude toward Other Ethnic Groups	Presentation-based lectures, individual creative work, role-play, reflection
National Traditions and Customs	Introductory discussion, situation-based lecture, watching parts of a video, exercises for cultivating verbal communication skills, play-based training, reflection

Below is a detailed description of some of the forms and methods of conducting classes.

For instance, it may help to devote the first class under 'The National Consciousness of a Russian Citizen' course to the topic 'Topical Issues in Russia's History: The Causes of the Crisis of National Consciousness'. Here students are to explain the meaning of the concepts of civic culture and national civic consciousness, national and ethnic identity, etc. It may help, via the heuristic discussion method, to bring up the issue of why, over the course of its history, there were inter-ethnic conflicts in Russia and what processes catalyzed these forms of conflict. Here students could be engaged in some research activity, which may help them acquire relevant axiological orientations and experience in interethnic communication, help foster in them tolerant behavior and an awareness of their affiliation with a certain ethnic, civic community, and help them comprehend and actualize their civic rights and obligations and gain a proper awareness of the significance of being professionally competent.

As part of work on the 'National Identity' topic, it is important to reveal to students the essence of national identity and its significance to their future life's and professional activity. In this regard, it may help to utilize the method of examples or employ feature films and documentaries.

Work on the 'Patriotism as Russia's National Idea' topic could involve raising before the students the following problem-based issues: 1. Who should be considered a patriot? 2. How do we foster a sense of patriotism in a growing generation? 3. Describe your ideal patriot of Russia.

It may help to employ the moderation method to get the students to identify the qualities that, in their view, characterize a patriot. Based on the work carried out, students should conduct a self-analysis of their patriotic qualities.

It also helps to arrange a student contest on making a personal short film of a patriotic nature.

A significant part of 'The National Consciousness of a Russian Citizen' course is the topic devoted to the nation's traditions and customs. Here it helps to discuss with students in class the traditions and customs of peoples inhabiting the Russian Federation.

In addition to all of the above, it helps to provide as part of 'The National Consciousness of a Russian Citizen' course a deeper insight into the concepts of patriotism, civil loyalty to the homeland, and citizens being defenders of the homeland. These concepts, construed based on a culturological approach, determine a positive attitude toward social democratic transformations taking place in the country.

Students taking 'The National Consciousness of a Russian Citizen' course are expected to view moral national civic values from a perspective of universal person-oriented values and from a standpoint of the moral existence of society as a whole, as well as in terms of the professional morals of pedagogy specialists, their occupational and moral orientation. Youth must learn national civic ethics in the context of professional strategic decisions as one's personal and professional responsibility for their actions and the consequences of those actions.

5. Conclusion

The educational environment created in class must help expand the potential for the professional self-development of students and shaping their civic stance within society and the state, help boost awareness about the civil rights and obligations of future specialists, and help cultivate a sense of personal and professional responsibility in students.

In putting together the moral-ethical content of national civic culture, a departure point is constructing a dialogue on issues related to the social and moral progress of society, the nation, and all of humanity. Discussing and informing students of the axiological obligations of a pedagogue as a specialist and axiological focus areas for their personal development is essential to fostering a humanistic style of behavior in all social establishments.

Within the context of subject-to-subject relations, in cultivating a national civic culture in students it helps to identify and discuss a set of legal and moral norms of human behavior in society.

From the findings of the research reported in this paper it can be concluded that providing an interdisciplinary study series and an experimental specialized course in national civic culture should offer the opportunity for greater theoretical elaboration on a conceptual approach to cultivating a sense of national civic consciousness. The educational environment is essential to understanding, accepting, and imbibing educational information, integral to the synthesis of knowledge in the area of social disciplines, and facilitative of an awareness of civic culture.

Problem-based learning, which involves discussing a broad spectrum of social issues, creates a normative educational environment that determines students' axiological attitude toward life and professional activity in civil society.

Thus, general educational techniques for cultivating civic-mindedness, filled with social meaning, create the conditions for the proper construal of the political and state principles underpinning civil society, cultivate in students the mindset of being socially active in fostering a moral culture, promoting socially oriented thinking, and actualizing the role obligations of a citizen, and foster self-control and civic responsibility, which is characterized by such qualities as civic-mindedness, patriotism, and mindfulness of one's rights and obligations in relation to man, society, and the state.

The findings of the author's research on cultivating a sense of national civic consciousness in students as a key component in the social making of present-day students may be used as a basis for streamlining the process of nurturing youth in the various areas of social life. These findings may lend themselves to practical recommendations toward the process of fostering a sense of national civic consciousness in students and serve as a basis for promising research in the way of developing relevant research-to-practice technology, and could also be utilized in developing regional integrated programs.

Acknowledgements

The research reported in this paper has been conducted with financial support from Krasnoyarsk State Pedagogical University under Contract No. 16743 (of June 21, 2017), which governs the conduct of R&D on the topic 'The Development of an Integrated Program for Cultivating a Sense of National-Civic Consciousness in Students at Present-Day Humanities and Pedagogy Colleges'.

References

Chernysh, M. F. (2006). *Etnicheskie i obshchegrzhdanskije identichnosti v soznanii rossiyan* [Ethnic and general civic identities in the consciousness of Russians]. In V. S. Magun (Ed.), *Grazhdanskije, etnicheskie i religioznye identichnosti v sovremennoi Rossii* [Civic, ethnic, and religious identities in present-day Russia]. Moscow, Russia: Institut Sotsiologii RAN. (in

Russian).

Danilova, E. N. (2004). Cherez prizmu sotsial'nykh identifikatsii: Sravnitel'noe issledovanie zhitelei Rossii i Pol'shi [Through the prism of social identifications: A comparative study of residents of Russia and Poland]. In L. M. Drobizheva (Ed.), *Rossiya reformiruyushchayasya: Ezhegodnik* [Russia under reform: A yearbook] (pp. 220–244). Moscow, Russia: Institut Sotsiologii RAN. (in Russian).

Drobizheva, L. M. (2002). Rossiiskaya i etnicheskaya identichnost': Protivostoyanie ili sovместimost' [Russian and ethnic identity: Confrontation or compatibility]. In L. M. Drobizheva (Ed.), *Rossiya reformiruyushchayasya: Ezhegodnik* [Russia under reform: A yearbook] (pp. 213–244). Moscow, Russia: Academia. (in Russian).

Fiske, S. T, & Ruscher, J. B. (2013). Negative independence and prejudice: Whence the affect? In D. M. Mackie & D. L. Hamilton (Eds.), *Affect, cognition and stereotyping: Interactive processes in group perception* (pp. 239–268). Cambridge, MA: Academic Press.

Friedman, J. (2010). *Cultural identity and global process*. Thousand Oaks, CA: Sage Publications.

Gergen, K. J. (2010). *The saturated self: Dilemmas of identity in contemporary life*. New York, NY: Basic Books.

Giddens, A. (2009). *Modernity and self-identity: Self and society in the late modern age* (p. 201). Cambridge, UK: Polity Press.

Girko, L. V. (2011). Natsional'naya identichnost' i sotsial'nyi poryadok: Nauchno-analiticheskiy obzor) [National identity and social order: A scholarly analytical review]. *RZh Sotsiologiya*, 3, 24–62. (in Russian).

Greenfeld, L. (2002). *Nationalism: Five roads to modernity*. Cambridge, MA: Harvard University Press.

Gurr, T. R. (2010). *Why men rebel*. Boulder, CO: Paradigm Publishers.

Igitkhanyan, E. D. (1993). Samoopredelenie v stratifikatsionnoi sisteme obshchestva [Self-determination in society's stratification system]. In V. A. Yadov, T. Z. Kozlova, & E. N. Danilova (Eds.), *Sotsial'naya identifikatsiya lichnosti* [One's social identification] (pp. 153–158). Moscow, Russia: Institut Sotsiologii RAN. (in Russian).

Pokrovskii, N. E. (2001). Tranzit rossiiskikh tsennostei: Nerealizovannaya al'ternativa, anomiya, globalizatsiya [Transit of Russian values: An unactualized alternative, anomie, globalization]. In S. E. Kukhterin & A. Yu. Sogomonov (Eds.), *Globalizatsiya i postsovetskoe obshchestvo* [Globalization and post-Soviet society] (pp. 39–59). Moscow, Russia: Izdatel'stvo OOO Stovi. (in Russian).

Ryzhova, S. V. (2004). Russkoe samosoznanie i pravoslavnyaya identichnost': Mezhdumirolyubiem i ekstremizmom [Russian self-consciousness and Orthodox identity: Between peacefulness and extremism]. In L. M. Drobizheva (Ed.), *Rossiya reformiruyushchayasya: Ezhegodnik* [Russia under reform: A yearbook] (pp. 318–344). Moscow, Russia: Institut Sotsiologii RAN. (in Russian).

Schütz, A. (1988). Struktura povsednevnogo myshleniya [The structure of everyday thinking] (E. D. Rutkevich, Trans.). *Sotsiologicheskie Issledovaniya*, 2, 129–137. (in Russian).

Volkov, Yu. G. (2010). Rossiiskaya identichnost': Osobennosti formirovaniya i proyavleniya [Russian identity: Characteristics of its formation and manifestation]. *Sotsiologicheskie Issledovaniya*, 7, 17–22. (in Russian).

Yadov, V. A. (1995). Sotsial'nye i sotsial'no-psikhologicheskie mekhanizmy formirovaniya sotsial'noi identichnosti lichnosti [Social and social-psychological mechanisms underlying the formation of one's social identity]. *Mir Rossii*, 3–4, 158–181. (in Russian).

[Índice]

[In case you find any errors on this site, please send e-mail to [webmaster](#)]