

HISTORICAL DYNAMICS AND SPIRITUAL CULTURE OF THE SOCIETY: REGIONAL AND GLOBAL CONTEXTS

ETHNOPEDAGOGIZATION OF THE PROCESS OF CIVIC-PATRIOTIC EDUCATION OF STUDENT YOUTH: MODELING POSSIBILITIES

Egor Ilyin, Elena Mikhailova

VSU named after P.M. Masherov, Vitebsk, Belarus

In the conditions of modern development of society, when the Belarusian youth undergoes various trials that modern society carries within itself, the problem of popularizing the culture and values of the nation is urgent. First of all, it means the initiation of young people to such truly Belarusian values as honor, dignity, devotion, patriotism and philanthropy. The Belarusian nation will develop progressively only if there is a continuity between generations, which would bring new positive knowledge, skills and abilities, already tested by the elder generation, to young Belarusians. Student involvement in the studying of the ethnic culture of their people, the popularization of traditional methods and means of national pedagogy in the process of civic-patriotic education will allow to form a true citizen of the state as well as to determine the direction of one's further personal development.

So, the purpose of the article is to construct an ethnopedagogical model of civic-patriotic education of student youth, the implementation of which will contribute to the formation of the corresponding qualities of student youth.

Material and methods. The material is traditional ethnopedagogical values as a significant construct of the formation of a person's worldview and the possibility to use them in the process of civic-patriotic education of student youth. The following methods were used in the process of research: idealization; modeling; hypothesis.

Findings and their discussion. In connection with the globalization processes taking place in modern society, as well as the mass informatization in all spheres of its life, student youth faces a difficult choice: either to be included in world processes or to preserve their national identity. Despite holding particular activities on civic-patriotic education, its effectiveness is lost not only due to the lack of systematic approach and common national idea, but also due

to the infiltration of a constant flow of controversial information into the young minds of our youth.

We assume that the inclusion of an ethno-pedagogical component in the programs of civic-patriotic education of student youth will contribute to the formation of their national identity, self-awareness as a representative of their nation, acceptance of traditional values, and restoration of intergenerational ties.

This assumption becomes the basis for the construction of a scientifically grounded ethnopedagogical model of civic-patriotic education of student youth. When developing the model above, we rely on ethnopedagogical (G.N. Volkov, A.P. Orlova, M.I. Stelmakhovich, E.I. Syavavko, I.E. Khanbikov, A.F. Khintibidze, E.L. Christova); axiological (B.M. Bim-Bad, B.T. Likhachev, V.A. Slastenin) and personality-oriented (I.Y. Lerner, M.N. Skatkin) approaches.

We refer to the structural components of the model: the goal to form civic-patriotic qualities of students through ethnopedagogization of the educational process at the university / faculty; contents, including activities for the formation of national identity (particularly national holidays, trainings, organization of family participation events, creation of a memorial book of their ancestors, organization of an interview with a family member, of whom the student is proud, photo contests "My family through the prism of centuries", charity events, volunteering); conditions – present desire among students to participate in the implementation of the model, the organization of a favorable and creative environment to achieve the desired goal, cohesive team of interested students, i.e. activity group; organization of partial self-government and support of the initiative of the created student activity group; availability of certain financial resources to encourage the winners and prize-winners of competitions, to create props, attributes for folk syncretic and calendar-ritual holidays.

The procedural side of the model will be represented by the following components, which jointly represent a complex integrative education: axiological (represented by traditional ethno-pedagogical values, that are selected, discussed, critically evaluated and become components of the human spiritual world); culturological (reflects various cultural spheres in which human life takes place, that includes various traditions of national culture from family to social and actions to preserve, revive, retransmit them); moral and ethical, which are understood as the formation of a civic position and the accumulation of experience through experiencing and living through emotionally intense situations, the development of a humane attitude and tolerance towards other people, as well as adequate self-esteem.

The result of the formation of civic-patriotic qualities of student youth through the ethnopedagogization of the educational process at the university / faculty will be concluded in positive dynamics in the positive national identity formation (from realizing oneself as a representative of one's nation to accepting

its traditional culture, values and transmitting the latter in their social environment).

Conclusion. Thus, reaching the implementation of a scientifically based ethnopedagogical model of civic-patriotic education of student youth will contribute to the formation of civic-patriotic qualities of student youth through ethnopedagogization of the educational process at the university / faculty. However, for its implementation, it will be necessary to rebuild the process of civic-patriotic education, develop a plan and contents for a number of activities, build a favorable environment, and to create capable and initiative student activity group.

THE FORMATION OF THE MILITARY EDUCATION ON THE TERRITORY OF BELARUS AFTER THE DEVISION OF THE POLISH-LITHUANIAN COMMONWEALTH

Andrey Larin

VSU named after P.M. Masherov, Vitebsk, Belarus

Before the division of the Polish-Lithuanian Commonwealth on the territory of present-day Belarus there were: Nesvizh Cadet Corps (1747-1755), Nesvizh Knights' School (1767-1772) and Grodno Cadet Corps (1774-1782). After the division of the Commonwealth (1772-1795) the territory of modern Belarus became part of the Russian Empire. The annexed territories had populations with different social layers, nationalities and religious confessions. Therefore, the formation and development of military education is considered in the context of the development of military education in the Russian Empire. The specificity of the Belarusian provinces was that representatives of the gentry, that is, the noble class, were a significant part of the local population. After the division of the Polish-Lithuanian Commonwealth, a significant part of this estate occupied the line of opposition to the new government, at the same time, part of the gentry saw for themselves a good opportunity to strengthen their material and social position due to servicing in the imperial institutions of power, primarily in the army. Thus, the legal rules of Russian legislation provided an excellent opportunity for local gentry to make a military career, although it was plain. At the beginning of the 19th century. in the Russian Empire, a fairly harmonious system of military educational institutions was already formed.

By the beginning of the 19th century there was Shklov Noble School on the territory of modern Belarus (since 1799 it has received a new name - the Shklov Cadet Corps), founded by the favorite of Catherine II S.G. Zorich in 1778. It was intended for teaching literacy and military affairs to children of poor nobles, regardless of nationality and confession. The founder applied the principles of the Charter of the Imperial Gentry Land Cadet Corps to the structure and