



Technologies of Intercultural Communication, Interethnic Relations and Civil Participation Competences Formation among Students: Regional Aspect

Maya Artashesovna Astvatsurova* and Elvira Dmitrievna Kondrakova

Pyatigorsk State Linguistic University, Russia

*Corresponding author: Astvatsurova MA, Pyatigorsk State Linguistic University, 357532, Pyatigorsk, Kalinin Avenue 9, Russia, Tel:7-879 340-00-00; E-mail: astvatsurova668576@mail.ru

Received date: March 11, 2016; Accepted date: May 20, 2016; Published date: June 10, 2016

Copyright: © 2016 Astvatsurova MA, et al. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.

Citation: Astvatsurova M, Kondrakova ED. Technologies of Intercultural Communication, Interethnic Relations and Civil Participation Competences Formation among Students: Regional Aspect. Global Media Journal. 2016, S3:02.

Abstract

The use of technologies of students' intercultural communication, interethnic relations and civil participation competences formation is described in this article. The authors substantiate the need of taking into account ethnic and cultural interests of students, but in the context of priority given to the Russian patriotism and Russian civil identity. It is relevant for the universities of the North Caucasus region, being a multiethnic and multicultural region, in particular for Pyatigorsk State Linguistic University, which is not only a platform to acquire professional knowledge of high quality, but also a medium of students civil socialization, as opposed to the risks of nationalism, extremism and terrorism.

Keywords: Ethnocultural interests; Ethnic identity; University educational system; Interethnic interaction; Technologies of students competences formation in the field of intercultural communication; Russian civil identity; Educational technology; Civil structuring; Ethnic and cultural interests; Russian civil nation

Introduction

In the beginning of the 21st century education becomes the most important driver of social dynamics and social progress. The recognition of the unique value of a human, his unique role in the society development, the increase of the personal responsibility for life and professional career building are the semantic characteristics of modern higher education, including university education.

The demand for higher education is confirmed by the degree of conformity of its content, in addition to the demand for the use of special professional knowledge, demand for the socio-economic and socio-political processes [1]. At the same time the internationalization of higher education and the emergence of global educational content, implemented into

national models, are being performed. The partnership and complementarity in the evolution of the university education array reflect the need for the exchange and promotion of the educational innovation and process. In this regard, the President of the Russian Federation Vladimir Putin said that the Russian system of education should be integrated into the global educational system [2].

It is clear that today the problem of the development and use of technologies of the intercultural communication, interethnic relations and civil participation competences formation is relevant for the higher education system. The importance of such competences is caused by the problems of relationship among ethnic and religious communities on the domestic and international level, including the contradictions of contemporary multiculturalism [3].

Also, the importance of these competences is confirmed by the new ethnization and confessionalization of public relations and political processes, as well as a new surge of the extremist activity in the world. These phenomena are demagogically and cynically justified with the ethnic and religious ideas by the terrorists (especially by ISIL – the terrorist organization, prohibited in the Russian Federation).

The impact of the extremist nationalist ideas and beliefs on young people is a significant risk for the modern civilization. It is widely confirmed by the terrorist crimes, acts of terrorism, militant attacks and conflicts in the Middle East (Syria, Iraq, Iran, Lebanon and Israel), as well as in Europe (France, Switzerland, Belgium, Russia). In these circumstances, the competences of intercultural communication, interethnic relations and civil participation of the young people are directly projected into anticonflictogenic optimization of interethnic relations, in the structuring of civil society, in the increase of the level of citizens trust in the state and the government [4].

These processes are impossible without participation of young people, thus, this fact puts the quality and effectiveness of technologies of students' intercultural communication, interethnic relations and civil participation competences formation to the forefront of the educational process.

The hypothesis of the research is the assumption that the importance of such competences is no less important than the importance of the expertise knowledge and that a modern specialist shall combine in his/her activity-both formal and informal – wide professional knowledge and skills with extensive methods of social functioning in a multicultural society, in their interethnic relations. Also the study hypothesis states such methods as suitable and justifiable in the context of informed civil participation under the auspices of such universal values as human life, security, human rights and freedoms, supremacy of the statute law, personal immunity and others.

In the general problem field of the technology of students' intercultural communication, interethnic relations and civil participation competences formation, the problem of the development and application of these technologies is highlighted in those regions where the multiethnic composition of the student society is correlated with the multiethnic composition of the population. In those regions the clear request for optimization of the cross-cultural communication, interethnic cooperation in the revitalization of civil participation in an "ethnic renaissance" of the autochthonous ethnic groups residing in the territory of ethnogenesis - "homeland peoples/national peoples" is observed [5].

Methods

The research methodology included a systematic and comprehensive analysis of the fundamentals of the technology of the technology of students' intercultural communication, interethnic relations and civil participation competences formation in the context of the globalization of the educational process. Significant resources of this analysis are based on the concept of global education [6], which reflects the formation of a "global educational village."

The actualization and problematization of the technology of students' intercultural communication, interethnic relations and civil participation competences formation is based on the dialectical approach to the contemporary socio-political phenomena and institutions.

At the same time the productive methodological thesis by Manheim, emphasizing the importance of the education in the course of the formation of a multilateral personality, is used. Such a personality is in demand in a particular public space [7]. The functional approach to the studied technology, based on the ideas of Dewey, expanding the range of functions of education, is used. He has highlighted not only the function of the formation of the outlook of a young man, but also social and ethical functions as the leading ones [8]. This function is embodied in the interaction of individuals, groups, classes, strata, people, having diverse ethnic and cultural potential and differentiated ethno-political interests.

The identification of effective technologies of students' intercultural communication, interethnic relations and civil participation competences formation is effected by socio-oriented and policy-centered approach using the integrated

multi-dimensional (functional, factorial, typological) study of the forms and methods of educational and training processes. At the same time, general and particular theories of pedagogy, upbringing and education were used – philosophical, sociological, managerial and organizational. For the purposes of maximum specification of technology of students' intercultural communication, interethnic relations and civil participation competences formation the student-centered approach was used.

This approach made it possible to consider the technology of the students' intercultural communication, interethnic relations and civil participation competences formation in the context of the strategy and tactics of the state reformation policy in the education sector in compliance with the law "On Education in the Russian Federation"[9].

The method of content analysis of the intramural strategic and tactical documents (executive and administrative, analytical and empirical), aimed at improving the education and educational processes in a regional university with a multiethnic composition of students.

Experimental Part

The process of the students' intercultural communication, interethnic relations and civil participation competences formation is analyzed on the basis of the Department for the Formation of Social Competences, Civil Education, Preparing Graduates for Employment and Future Career (hereinafter the Department) and the Center for Ethno-Political Studies (hereinafter the Center) of the Federal State Budgetary Educational Institution of Higher Professional Education "Pyatigorsk State Linguistic University" (hereinafter PSLU).

The functionality of the Department provides the coordination of all activities of PSLU associated with the process of education and personal formation of students, extra-curricular and extra-mural activities, career-oriented work, employment of students and graduates, cooperation with graduates.

Among the goals and objectives of the Department the goal of *"satisfaction of the social and cultural needs and cultural needs of students, faculty and staff"* [10] is highlighted. This also involves the satisfaction of the ethno-cultural demands and needs in the field of ethnic identity. In this regard, the Department in a complex with the educational and extracurricular work highlights the formation of the ethno-contact message among the students, as well as the monitoring of ethno-social identification of the students in the general context of social identification and social expectations of students.

The functionality of the Center provides for the *"performance of the scientific and research works in the field of ethno-religious and interethnic relations, ethno-political processes and the management of ethnic, national and federal relations in the North Caucasus Federal District (hereinafter the North Caucasus Federal District), the Stavropol Territory, the Caucasian Mineral Waters region (hereinafter CMW),*

Pyatigorsk." Among the functions of the Centre the "implementation of the research results in the educational process, and the maximum use of the scientific capacity of the Centre in the formation of creative social competences of students of PSLU in order to prevent any ethnic conflicts" is prevailed [11].

The implementation of this function is performed directly within the educational process, which uses the results and data of research, monitoring, and project expertise of the staff of the Centre. Thus, during the 2012-2015 the data and the conclusions of rapid testing of students on issues of identity - ethnic, regional and Russian civil identity - were used in the educational and scientific processes. Express testing was performed in the course of teaching such subjects as "Ethnology", "Ethnic conflicts", "Ethnographic map of the world", "Federal districts in the political and administrative system" and others.

In 2013-2015 express testing was performed each academic year (2012/2013 academic year, 2013/2014 academic year, 2014/2015 academic year); it was passed by an average of

100-120 students (bachelors and masters) of the Institute of Human Nature, the Institute of International Relations, the Higher School of Political Administration and Management, the Higher School of Oriental Languages and Literature.

The aim of express testing was to identify the factors and markers of students' identity – ethnic Russian and civil (national) Russian. Also the accompanying aim was to identify the problems and contradictions of the process of ethnic (ethno-cultural) identity of the students. The definition of the goals of express testing was motivated by its hypothesis, expressing the assumption that for the students of PSLU, as a university of the North Caucasus region, the ethnic identity is an essential social characteristic. The students of PSLU constitute a multiethnic community and represent virtually all indigenous (autochthonous), titular peoples of the region, as well as the Russian ethnic group, and many diaspora groups (Armenian, Greek, Georgian, German, Ukrainian, and others.).

Express testing was performed in two parallel questionnaires, presented in Table 1.

Table 1: Express testing questionnaires.

TEST 1. "Ethnic identity"	TEST 2. "Russian identity"
Institution _____	Institution _____
Higher School _____	Higher School _____
Major _____	Major _____
Year _____	Year _____
Date _____	Date _____
I consider myself belonging to a certain people because	I consider myself belonging to a Russian nation, because:
1	1
2	2
3	3
4	4
5	5

The analysis of the responses allows to make the following generalizations

- The majority of students (95-98% of respondents) willingly and confidently identify themselves with a particular ethnic group, ethnic community, believing it necessary and natural; in the academic groups only 1-3 students were at a loss with their ethnic identification, calling themselves as *"a person of the world"*, *"a citizen"*, *"a representative of two or more cultures"*;

- The basic indicators of the students' ethnic identity are such rational factors as ethnicity (national identity) of parents, language skills and the ability to think in their native language, administration of customs and traditions, area of residence (90-95% of respondents);

- The associated indicators of ethnic identity of students (85-95% of respondents) are the emotional factors, namely: the pride for their people, the empathy for ethnic kin, the

attachment to the landscape and nature, the loyalty to traditional values, the focus on the unique character and attractiveness of the appearance of the people (80-85% of respondents);

-The main civil identity indicators of students (90-95%) are such factors as residence in the territory of Russia, the Russian citizenship (the Russian passport), the knowledge and application of the laws of the Russian Federation, the knowledge of Russian as the state language and the language of interethnic communication [12]

- The associated indicators of civil identity of the students (85-95% of respondents) are the emotional factors, namely: pride for the greatness of Russia and its current positioning in the international relations, respect and sympathy for the national leader – the President of the Russian Federation [13].

As the survey content analysis shows, the students respond more willingly and actively to the questions about their ethnic

identity (Test 1) than to the questions about Russian civil identity (Test 2).

Among five responses to the Test 1, the following ones stand out as the main rational arguments of belonging to a certain people: *"My parents and relatives belong to this people" (95% of respondents), "I was born and live on the land of my people" (90% of respondents), "I know and observe the customs and traditions of my people" (90% of respondents), and "I think and I speak in my mother tongue" (about 60-70% of respondents).*

Also five responses to the Test 1 include some emotional arguments of belonging to a certain people, such as: "I like to be a representative of this people", "I am proud that I belong to this people," "I would not like to belong to another people," "the blood of my people is in my veins", "my future children and me are the extension of my people."

The answers to the Test 2 suggest that the students do not always differentiate ethnic markers and national, i.e. civil, markers. Among five answers about the nationality the following are the most common rational ones (80-95%): "I was born in Russia," "I have a Russian passport", "I observe the laws of the Russian Federation", "I know and abide the Constitution of the Russian Federation", "I support the policy of the President of the Russian Federation", "I am a patriot of Russia", "My president is V. Putin", "My people is the Russian people".

The responds to the Test 1 and Test 2 reveal the ethnic and cultural markers and ethno-contact messages of the students, as well as their civil targets, which contribute to the search for the effective methods and technologies of formation of intercultural communication, interethnic relations and civil participation competences of students. This search is relevant for the correlation context of such categories as ethnicity, citizenship, nation, nationalism, national identity [14]. This search is also determined by the necessity of the formation of a modern active person with a broad social, intellectual and emotional outlook, manifesting as well in the intercultural and interethnic relations.

Results

Personal development covers all the fullness of the vital relationship of the person and the pedagogical process, organized for the purpose of training and education, provides a modern young man with the amount of professional knowledge, and also with a complex of skills necessary for the socialization – the social competences in various fields and areas of human activity [13].

In the complex of knowledge and skills of the modern young man, a future specialist with higher education, a significant place is taken by the communication, interethnic relations, as well as for the civil participation complex of knowledge and skills, "responsible" for the positioning of the system of intercultural communication. Most vividly this is manifested in multi-ethnic countries, regions, areas, among which the North

Caucasian region of the Russian Federation is, primarily the North Caucasian Federal District (hereinafter the NCFD).

The social interests of the students of the NCFD universities are successfully correlated with the general social goals and general civil objectives of the modern youth – quality education, prestigious profession, career, good health, success in life, etc. At the same time, the social interests of the North Caucasian students have some private projections due to ethno-social, ethno-political specifics of the region. As a rule, the young people are not indifferent to their ethnic identity and consider it important, if not necessary complex. The students generally have an interest in the history of their people, to their present position and status, to the prospects of their participation in the modern Russian domestic, intraregional and international architecture [15].

Also, students in general tend to the public presentation of their ethnic identity, to "ethnic dance flash mobs", to "ethnodancings" and "ethnobattles" in different forms.

Also, often, young people are unwittingly or deliberately elect and use the acute forms of ethno-cultural presentations or use ethnic markers in the disputes, controversy, and conflicts. Many local conflicts involving the youth that occur in the NCFD have the ethnic interpretation and may be characterized as domestic ethnic conflicts.

The young people, fascinated by the idea of the ethnic uniqueness, ethno-cultural importance and ethno-political prospect, in some cases, become the spokesmen and distributors of dubious ideas. These ideas are bordering the xenophobia, nationalism, ethnic egoism, etc. These young people are of special interest for the international terrorist syndicates, especially for the "Islamic State"-ISIL (the international terrorist organization prohibited in Russia), which have announced the North Caucasus the area of interest [16]. Since 2014 ISIL have tended to form new youth groups, perform the rotation of the extremists at the expense of the youth, including students, in the regions of the Russian Federation and NCFD [17].

In this regard, the formation of reliable competences of intercultural communication, interethnic cooperation and civil participation of students is actualized, without which it is impossible to solve a lot of problems. Among them, the following objectives should be underlined as the overarching ones: the improvement of civil consciousness of the students, the actualization of the traditional Russian values and spiritual bounds in the student environment, the accentuation of the Russian patriotism in today's models in the student environment.

These objectives are the urgent tasks of the education and the educational process in accordance with the ideas of policy papers of the Russian Federation President Vladimir Putin "Russia: the challenges we have to respond," "Russia: the national issue" [18]. Also, these objectives are fully consistent with the objectives of the state youth policy, which naturally corresponds to the "Strategy of the state national policy of the Russian Federation for the period until 2025" and the corresponding federal program [19]. These documents in the

doctrinal and organizational plan are aimed not only at preserving the ethnic and cultural diversity of Russia, but also at the consolidation of the unity of the Russians as a civil nation at the improvement of the Russian civil identity.

The identifying components of the Russian civil identity are the civil consciousness and self-awareness, which are the result of the formation of the civil competences. These competences include the formation of the ability of a young man to realize himself as a conscious subject of public relations, as an active citizen of the Fatherland. Also, these competences include the formation of patriotism, which is important to separate and at the same time to correlate with the civil nationalism, the national interests and the national consciousness of the multinational people of Russia, and any other people in any other country [20].

The Russian civil identity is very important for the young people. The young people acquire the civil competence on the basis of several content vectors. They include global human achievements in the field of human and civil rights, in the political-legal and moral sphere. They are also the Russian achievements gained in the field of relations between the state and the society, the government and the citizens, the ethnic groups and the state, the citizen as a representative of a particular ethnic group and the state, the citizen as a devotee of the particular religion enshrined in the Constitution of the Russian Federation in 1993.

The formation of competences of the youth in the sphere of Russian civil identity provides for the allocation of its global, local, particular manifestations that are most near and dear to the younger generation. This allows us to see the Russian civil identity as a multi-valued phenomenon including rational and emotional components. Among them are: the creation of the own state, the protective action aimed to preserve the people, the preservation and transfer of cultural heritage, the victories in the wars, especially in the Great Patriotic War of 1941-1945. The Russian civil identity in relation to a young man formation also includes a certain amount of legal and political knowledge, values, and behaviors. These behaviors allow a young person to interact with the state and the society, the public and political organizations.

Here the features of acquisition of competences by the young people can be observed, especially in the area of civil participation. They are connected with the properties of the young people as a socio-demographic age group. Often the young people are skeptical of the role and functions of the state, of the activities of the political elite, the shares of the political parties, and do not seek to create an active social position.

The Russian civil identity is a polystructural, multi-level phenomenon, allowing to form on the basis of the relevant competences a "civil and socially active human" at different levels of development and formation of the personality. There the subjective and objective aspects can be distinguished. The first one provides for the individual messages, personal political views, values, behavioral acts, concerning mutual relations between the authorities and the citizens. The second

aspect reflects the objective reality of the political system, political regimen, political processes and institutions, enabling a young person to carry out civil participation successfully [21].

The formation of the civil participation competences allows a young individual to identify him/herself with the society, with the nation and the state on a rational level. This is due to the acquisition of historical, political, legal, social knowledge, as well as through education of patriotism in its rational and emotional expression.

The civil participation competences are:

On the one hand, the result of a broad process of socialization as the inclusion of an individual in social and political relations, political institutions and processes;

On the other hand, they determine the success of socialization and adaptation, as they allow the individual to participate consciously and deliberately in the formation of social relations, political systems and regimens, the establishment and operation of public institutions, political parties, social organizations and movements.

Furthermore, the Russian civil identity of the young people cannot be a mechanical result of the socio-political process, it is the result of educational activities as well.

The acquisition of civil participation competences by the young people is carried out in several areas: political and legal, social, economic, spiritual and moral, which have both intra- and foreign policy issues. Initially, these competences are formed in the family, in the system of kinship and friendship relations with the assimilation of not only the native language, traditions and customs of the ethnic group, but also the state language, national symbols and images. Here the subjects of competences formation are parents, relatives and school teachers. In the future, these competences are formed in the course of a new stage of development of the personality - in the course of education-secondary, vocational, or higher. At this stage, the subjects of the formation of civil participation competences are the teachers, having ample opportunities to influence the students, both in the course of the educational process, and during the extracurricular educational work.

Here the subjects of formation of the civil participation competences of young people are clearly defined-the public authorities, government, political parties and movements, public associations and organizations, affecting the youth one way or another. However, the subjects of the formation of civil participation competences among young people are the educational and cultural institutions. An important role in the formation of civil participation of the youth is played by the media, information and public discourse. It is difficult to overestimate the role of government officials, prominent citizens, writers, creative individuals, etc.

In general, the formation of the civil participation competences of young people is the most important component of the formation of the wholesome Russian civil identity. In this regard, the most important methodological issue is the question of homogeneity (uniformity) of the Russian civil identity at the federal level and at the level of its

subjects. The consolidation of the Russian civil identity is directly connected with the social stability, the high level of consolidation of public sentiment, the mutual recognition and compromise of the elements of the social system and political regime, with the agreement of the political institutions, constructive dialogue between the government and the society.

The devotion to the Russian civil identity is a necessary characteristic of the young people responsible for their commonality as the citizens of one state, as they have one homeland, one state, one nationality. Comparing themselves with other citizens of Russia and separating themselves from the citizens of other countries, the young people realize their civil identity. Thus, the young man himself becomes the subject of promotion of the Russian values-historical, cultural, political, mental. In this case the civil consciousness of the young people, which is not a "remake" or ersatz, is very important. It includes political and social ideals of the past and present -imperial, Soviet, democratic, both positive and negative. In this regard, the priority prospect of formation of the Russian civil identity is the withdrawal of the negative, destructive, belittling the role of a human and degrading the properties of the previous identities [1].

At the communities, specific individuals e same time at any stage of development of any society the civil heterogeneity of the individual is manifested, caused by the objective circumstances: the differentiation and polarization of the population on socio-economic, socio-demographic, ideological and philosophical parameters.

The Russian Federation as a legal, democratic and socio-oriented state is aimed at the improvement of the unity of the Russian people. This is done through many channels, primarily through the formation of civic awareness of the young people and acquisition of its target competences. Such a formation is a complex process and system, addressed to a particular socio-professional and demographic groups [22]. In this sense, the consolidation of the Russian identity of the younger generation through the formation of appropriate competences is an important political project, which is especially important to multiple, multi-ethnic societies and the federal states.

These competences include the allocation of several criteria of the civil identity:

The interest of the citizen in the events of social and political life of the state,

The concern of the citizen in the state of social relations, the level of political organization, the quality of one's own life,

The awareness of the citizen about the ongoing processes and their prospects,

The desire of the citizen to influence the quality of social and political life, the quality of power and control.

It is worth noting that in modern Russia the formation of the civil participation competences of the young people is inseparable from the democratization and reform. The young Russian citizens will not be able to join or integrate into a new

Russian identity, if they do not perceive the democratic values-the human rights, the separation of powers, the independence and competitiveness of the court, the multi-party system, the civil structuring, the freedom of the press etc.

Also the conscious development by the young people of such innovations in social and political life, as the institution of the presidency, the administrative reform, the local government reform, the reform of federal relations in the Russian Federation is required. The weak competency of the young people and society in matters of socio-political nature often leads to the fact that people and society as a whole "stuck" in the mixed, "hybrid" identity, which hinders the formation of the civil identity and conscious participation in the reform and modernization.

The responsibility for the development of the intercultural communication and civil competence of the students is imposed to the teaching staff of the higher school implementing the student-centered and activity-oriented approaches. It should be emphasized that the student is involved in the formation of these competences not only as an object, but as a subject, as an active participant in it, responsible for the result. In this regard, the sphere of education is expanding its content and technical and technological horizons in accordance with the updating of the educational strategy, and also in accordance with the needs of the regional socio-political space [23].

This vividly illustrates the technology of the formation of intercultural communication, interethnic relations and civil participation competences of students, implemented in Pyatigorsk State Linguistic University – the University of creative and innovative type, the "University, discovering and transforming the world" [24].

The development and introduction of the technologies of students' intercultural communication, interethnic relations and civil participation competences formation in PSLU complies with:

- Firstly, the socio-cultural and socio-political order of the North Caucasus regional community;

- Secondly, the social demand for the formation of the young people, providing a combination of a plurality of identities, including ethnic, the North Caucasian regional, the Russian civil ones;

- Thirdly, the political and managerial intentions of the State Youth Policy of the Russian Federation in its regional context;

- Fourthly, the principles and foundations of the "Strategy of the State National Policy of the Russian Federation until 2025";

- Fifthly, the regional concepts and programs of the subjects of the Russian Federation, in the sphere of youth policy, and in the sphere of national policy, especially the "Strategy of socio-economic development of the North Caucasus Federal District until 2025".

The technologies of the students' intercultural communication, interethnic relations and civil participation competences formation in PSLU involve the transition from

object-subject relationship type between the teaching staff (the educators) and the students (the learners) to the subject-subject relations. This transition allows to "animate" the sphere of student communication in PSLU as the center of cross-cultural communication, interethnic cooperation and civil participation [25]. It is especially important that PSLU students represent not only the peoples of the North Caucasus, but also many other peoples of Russia and abroad.

The technologies of the students' intercultural communication, interethnic relations and civil participation competences formation in PSLU involve the activation of ethno-cultural interests of students, however, as part of such a phenomenon and institution as Russianness. Expressly the Russianness is the supreme universal socio-cultural and socio-political complex, in the framework of which every Russian citizen can realize his/her ethno-cultural interests and implement the ethno-cultural self-determination, but within the Russian civil identity [26].

Such implementation is a complex social project for every citizen, especially for a young person. Therefore, the implementation of the technologies of the students' intercultural communication, interethnic relations and civil participation competences formation in PSLU fully corresponds to the objectives of the State Youth Policy. The latter is aimed, among other problems, at the formation of civil patriotic consciousness of the youth and at fostering of the active social position of young people, students.

In this regard, the technologies of the students' intercultural communication, interethnic relations and civil participation competences formation in PSLU include:

The introduction in the curriculum (as a part of the regional component) of the following courses, special courses, elective courses: "History of the nations of the North Caucasus," "Cultural traditions, etiquette of the nations of the North Caucasus", "The culture of the nations of the North Caucasus", "Ethno-conflictology", "Regional Conflictology", "Theology", "Political and administrative management of interethnic relations", "Ethnographic picture of the world", "National and federal relations in Russia", "Theory and practice of federalism", "Federal districts in the politico-administrative management system", etc., aimed at the study of history, culture, ethnogenesis of the peoples living in the NCFD, the North Caucasus providing the focus on the Russian civil identity.

Ensuring the social and political practice-orientation, such training courses as "Cultural Studies", "Comparative Cultural Studies", "Ethnology", "Ethno-conflictology", "Regional Conflicts", "Theology", include the study of the role of ethnic groups in historical and cultural socio-political process of formation of Russian civil nation, as well as an objective assessment of the values of the secular and religious traditions in the social life of the peoples, their impact on the mentality and way of life in general.

Inclusion of the ethno-cultural, ethno-political, ethnic and religious perspective in the themes of the course and final qualifying works of the students, undergraduates, and the

dissertation research of postgraduates, PhD students provide the improvement of creative, project and innovative component.

The implementation of the project, grant, expert, monitoring activities on intercultural and interethnic relations, political-legal and socio-cultural aspects of interethnic relations, state-religious relations with the broad involvement of the senior students, undergraduates, graduate students.

The organization of the students movement for civil ethics and business secular style in accordance with the principles of civilization, humanity and responsibility in the development of a positive university corporate culture, subject to the rules of business ethics and general civil secular style, the development of codes of student honor and university ethics.

Modernization of student club system, patriotic centers with the all-Russian, civil, international tendency provided by the activation of the departments of social and humanitarian subjects and structures, organizing the educational work with students in the North Caucasian socio-political, civil process.

The extension of the centers of national cultures and languages with the involvement of students in cross-cultural communication, the dialogue between the government and society with the active participation of civil society institutions, religious leaders, leaders of national-cultural associations, and national-cultural autonomies.

Networking of the student volunteer movement has contributed a lot in terms of ethno-social management and self-management, in terms of peacekeeping and prevention of interethnic tensions in the youth environment.

The implementation by psycho-pedagogical and social services of the university of the diagnosis and monitoring of the public attitudes of the students, the state of interethnic and interconfessional relations among the students to identify the promising areas of socio-cultural adaptation of the students in modernization of all aspects of Russian society.

While using the capabilities of the selected technologies, the teaching staff of PSLU tend to see in particular the identity of each student in all the richness of inherent subjectivity [27]. In this sum of qualities ethno-cultural characteristics, ethno-social interests are present, although to varying degrees and in different forms. The observed degree and data are determined by the general state of interethnic relations in the North Caucasus Federal District, which are complex and controversial, requiring continuous monitoring and expertising [28].

It is important to emphasize the compromise nature of the technologies of the formation of intercultural communication, interethnic relations and civil participation competences of students, designed to achieve several objectives, namely:

- Accounting of possible ethnic and cultural interests of the students and the student audience ethno differentiating properties as the objective reality;

- Neutralization of the hypothetical risks of ethnic self-identity and ethnic and cultural self-presentation of the

students in cross-cultural communication and interethnic cooperation;

- Repudiation of the hypothetical demagogic use by the students of the ethno-cultural uniqueness as a factor provoking ethnic disputes and ethnic conflicts;

- Promotion among students of the Russian civil identity ideas as the highest institution in which a young person can have the most extensive social implementation;

- Focusing the student audience on domination of the civil, human and common humanistic interests and projections on the individual and group levels against the ethnic and cultural interests.

Since 1996, the area of the students' intercultural communication, interethnic relations and civil participation competences formation has been studied in the exclusive PSLU program "*Peace in the North Caucasus through languages, education, culture.*" The program includes a large-scale research and development, as well as educational and foster components.

Since 2010, the format of the Program has expanded through the increase in problem-thematic niches and implementation area, reflected in its title "*Peace through languages, education and culture: Russia Caucasus the world community*" [29]. At the same time the strategic and technological support to the formation of competences of students in cross-cultural communication, interethnic cooperation and civil participation was expanding in such areas as:

- Compilation and dissemination of the experience of innovative activity of the PSLU in the field of improvement of the level of general social, political and legal culture of the graduates, coordination of scientific and methodological support for the ethnic universal education, political and legal education in the universities of the North Caucasus [30].

- Expansion of the volume of basic courses, specialized courses and specialization courses dedicated to the strategy of development of the North Caucasus Federal District in the curriculum of educational institutions of the region.

- The conduct of the regular training on international, inter-regional, interethnic interaction among the students and the professors of the North Caucasus, as well as maintaining of a broad educational, informational, promotion work on the formation of intercultural communication competence, interethnic cooperation and consolidation of the Russian patriotism and citizenship of the students.

- The improvement of the targeted youth policy in the North Caucasus at the maximum satisfaction of the needs of the youth of the North Caucasus in educational services, development of professional and career growth, ensuring the social adaptation to the challenges of modernity and political socialization.

- The usage of the students potential in the professional maintenance of economic, business and social infrastructure of the North Caucasus region, the formation of the youth

personnel reserve for modern forms of tourism (corporate, ethno-cultural, nostalgic, historical, cultural, extreme, etc.), sports, recreation and leisure activities.

The improvement of the foster and educational, cultural and educational work to neutralize the "memory wars" on "reconciliation with the past" in order to strengthen the unity of the regional public consciousness of youth of the North Caucasus region and to maximize its correlation with the Russian civil political-legal and socio-cultural context.

The promotion among students of the region of the modern resources of national self-determination based on ethno-cultural, religious characteristics of the communities of the North Caucasus as a self-determination within the framework of political and legal, social, cultural, traditional and valuable space of Russia, with the full consolidation of the Russian civil identity.

Actualization through the educational, discursive technologies and PR-methods of the positive educational agenda, updating the traditional North Caucasian brands to optimize the cross-cultural communication, best meeting the broader social interests of the inhabitants of the region and to strengthen the image of the North Caucasus in the Russian and international relations.

The improvement of the efficiency of the interaction between the universities of the North Caucasus and the civil society (national, cultural, youth, peace-making) for the consolidation of efforts in the prevention of nationalism, xenophobia, in strengthening the civil unity on the basis of the scale of civilization and spiritual integrity of the Russian society, the Russian patriotism.

The expansion of the resources of higher education institutions of the North Caucasus to ensure a high level of social, cultural, emotional intelligence of the young people, implementation of humanitarian technologies of tolerant attitude, positive attitude towards themselves and others, administration of the effective competency of interethnic relations, cross-cultural communication, civil participation.

The improvement of the role of the North Caucasus universities in promotion of the Russian traditional social, cultural, civil and political values, in the implementation of the youth policies in the region in the context of multitude of the languages and cultures, intercultural communication, civic participation.

Conclusion

According to the practice of international and domestic relations, the social competence in the field of ethnic identity in the sphere of interethnic and cross-cultural communication, as well as in the area of civil litigation does not lose its relevance, despite globalization and modernization. This brings to the forefront of the educational and training process the problem of efficient technologies of formation of social competence in the field of ethnic identity in the sphere of interethnic and cross-cultural communication, as well as in the area of civil participation.

Within the overall socialization of the young people the ethno-cultural and civic socialization is carried out, beginning in the family, continuing at school and in higher education, and, indeed, prolonging throughout the life, strengthening or weakening depending on many factors – both internal and external. The ideological and thematic and event-driven content of public relations suggests that the competence in the field of intercultural communication, interethnic communication, civil processes is very important in the hierarchy of social competences of the young people.

The formation of the youth competency in intercultural communication, intra-ethnic relations includes the knowledge assets in the field of history, culture, language, traditions and mentality of their own ethnic group, as well as the ethnic and cultural self-presentation skills in case of demand for such presentation. At the same time the formation of competences of youth in the field of intercultural communication, interethnic communication includes ethno-contact communication assets, interaction and communication, allowing to understand, accept and respect the ethnic, cultural and ethnic religious values of other nations.

The formation of competences of civil participation of young people involves the formation of supra-ethnic political views, social preferences, attitudes and beliefs. In this regard, the competence of civil participation allows a young man to confront the social illiteracy, political passivity, ideological and philosophical cynicism.

According to the foster and educational practice of PSLU, educating the students, representing many nations of Russia and from near and far abroad, there is a demand for the targeted efforts to develop and implement the technologies forming the competences of the young people in the field of intercultural communication, interethnic dialogue and civil participation. These technologies should be incorporated into all segments of the educational and methodical, scientific-research process as well, and in all segments of extracurricular work.

Obviously, the problem of the study has the fixed relevance to a system of university education, as evidenced by the contemporary social and political challenges. In this regard, the technologization of formation of the competences of the young people in the area of intercultural communication, interethnic communication is subject to monitoring, expertise and forecasting. The special vectors of the research efforts in the future will be the improvement of the effectiveness of these technologies in the higher schools located in multiethnic regions and being, in fact, the area of intercultural communication, interethnic communication and civil participation of the students at the same time.

The conclusions made are of the interim nature due to the need to continue the research of the technologies forming the competences of young people in intercultural communication, interethnic relations.

Acknowledgement

The substantial basis for the further research and the works of the experts is constituted by the papers of the experts-the project executors – on the State Order of the Ministry of Education and Science *"Analysis and evaluation of the prospects of the implementation of the foundations of the State Youth Policy in the Russian Federation, taking into account the regional aspects"* (2015)-Z.A. Zavrumov, D.S. Chekmenev and the experts-organizers of the educational and research process A.P. Gorbunov, V.A. Tishkov.

This article was prepared within the framework of the Project No. 3327 on the State Order of the Ministry of Education and Science *"Analysis and evaluation of the prospects of the implementation of the foundations of the State Youth Policy in the Russian Federation, taking into account the regional aspects"* of 2015.

References

1. Ahiezer A, Klyamkin I, Yakovenko I (2005) History of Russia: the End or the New Beginning? Moscow.
2. Putin VV (2015) Meeting with the Students of the Mining University. Date Views 02.02.2015 www.kremlin.ru/news/47519.
3. Rex J, (2004) Multiculturalism and Political Integration in the Modern Nation State. Barsezona.
4. Afolabi KP, Bocala C, DiAquoi RC, Hayden JM, Liefshitz RC, et al. (2011) Education for a Multicultural Society. Harward Education Press.
5. Gurr TR (1993) Minorities at Risk. A Global View of Ethnopolitical Conflicts. Washington, USIP Press, DC.
6. Wolfson BL, (2002) The World Educational Space at the Turn of the 21st Century. Pedagogika 10: 56-58.
7. Manheim K (2010) Selected Works: Diagnosis of Our Time (Translated from German and English). Moscow, Publishing House, RAO Govoryaschaya Kniga.
8. Dewey D (1925) School and Society (Translated from English). Moscow p: 25.
9. Federal Law of the Russian Federation No. 273-FZ (2012) On Education in the Russian Federation. Collection of the Legislation of the Russian Federation.
10. Regulation on the Management of the Formation of Social Competences, Civil Education, Preparation of the Graduates for the Employment and Future Career (2011) Executive and Administrative Documentation of FSBEI HPE, Pyatigorsk State Linguistic University.
11. Regulations on the Center for Ethno-Political Studies of the Pyatigorsk State Linguistic University (2013) Executive and Administrative Documentation of FSBEI HPE Pyatigorsk State Linguistic University.
12. Civil Identity and Patriotic Education in a Multiethnic Region (2007) Stavropol, Rostov-on-Don, Publ SSC RAS.
13. Putin VV (2012) the National Question. Nezavisimaya Gazeta, Putin, Russia.

14. Eriksen TH (1993) *Ethnicity and Nationalism. Anthropological Perspectives*. London, Pluto Press.
15. Shiyanova EN, Nedbaev SV (2003) *Socialization and Education in the Context of the Idea of Humanization. Papers of the Interregional Scientific Conference, Moscow, ILEKSA, Stavropol.*
16. Tishkov VA, Astvatsaturova MA, Stepanova VV (2014) *The Youth in Multi-Ethnic Regions of the North Caucasus Federal District. Expert Report. Pyatigorsk, PSLU.*
17. (2015) *ISIL Threat: The Ways to Contradict the National and Religious Extremism. Collection of Information and Analytical Materials Moscow, Moscow Bureau for Human Rights.*
18. Sabzi I (2015) *Jihad up to the Suburbs. The Islamic State Claims the Entire Territory of Russia. World and Politics 10: 32-35.*
19. Putin VV (2012) *Russia is Concentrating-the Challenges to which We Must Respond.*
20. Zorin V, Astvatsaturova M (2015) *Strategy of the State National Policy of the Russian Federation: the Traditional Methods and Innovative Approaches to the Implementation of the Present Stage. Vestnik Rossiyskoy Natsii 1: 17-37.*
21. Lieven A (2004) *America Right or Wrong. An Anatomy of American Nationalism. Oxford.*
22. Tishkov VA (2010) *The Russian People. Teacher's Book. Moscow, Prosveschenie.*
23. *Identity Vector in the Former Soviet Union (2007) Rostov-on-Don, Publ SSC RAS.*
24. Gafurova NV, Bugaeva TP (2009) *Educational Process in Higher School as a System. Higher Education in Russia 6: 102-106.*
25. Pankov V (2012) *University, Discovering and Transforming the World and Its Rector. Discovering the World 1: 4-14.*
26. Gorbunov AP (2012) *Integrating General Conceptual-Semantic Foster and Education, Research, Innovation and Projective Strategy and the Main Methodological Objective of PSLU as the Turn to Matching the Essence of a New Era. Pyatigorsk Publ PSLU.*
27. *The Papers of the Meeting of the Public Council of the North Caucasian Federal District Improvement of the Russian Civil Identity in the North Caucasus Federal District, and the Unifying Role of the Russian Language and Traditional Cultural Values in the Multiethnic Region (2014).*
28. Buber M, Terentyev S, Fajngold N (1993) *Me and You (Trans.). Moscow.*
29. Tishkov VA (2015) *The State of the Interethnic Relations and Religious Situation in the Subjects of Russian Federation North Caucasus Federal District (as of the First Half of 2015). Expert Report. Stavropol, Publishing House SKFU.*
30. (2013) *7th International Congress Peace through Language, Education and Culture: Russia-Caucasus-the World Community, Pyatigorsk, PSLU.*