

## Overcoming the Discontinuity of Patriotic Education and Moral Development by Means of Regional Culture

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### ABSTRACT

The paper analyzes studies on continuing education, explains the concept of "continuity of patriotic education and moral development by means of regional culture", determines the uniqueness of regional culture as the core of patriotic education and moral development, and characterizes the model of continuity of patriotic education and moral development. The practical value of the paper is that its results could be used to develop the cultural potential of Russian regions. The results can also be used by the Federal districts administration, subjects of the Russian Federation, interregional cooperation associations, transnational companies, and governmental agencies that deal with the development of regional culture in Russia, in particular, the Ministry of Economic Development of the Russian Federation, the Ministry of Regional Development of the Russian Federation, and the Ministry of Education and Science of the Russian Federation. The importance of regionalization as the key factor in the improvement of patriotic education and moral development was substantiated based on the analysis of ways of overcoming discontinuity of patriotic education and moral development. This enables evaluating the significance of the potential of regional schools and higher educational institutions and their effect on the formation of an individual's worldview.

### KEYWORDS

Continuing education, educational discontinuity, patriotic education, moral education, regional culture, cultural traditions, cultural and educational institutions

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### Introduction

The problem of patriotic education and moral development has always been the focal point for public officials, the society, scholars, and pedagogues. The issues of patriotic education are closely related to social stability, the strengthening of the state, the spiritual security of the country, and the creation of a continuing education system, aimed at spiritual and moral development of an individual. It is necessary to overcome discontinuity of patriotic education and moral development by making efficient use of the high potential of regional culture.

After analyzing publications of the late twentieth – twenty-first centuries, it was concluded that the issues of continuing education still draw the attention of scientists. While emphasizing the importance of continuing education, R. G. Rezakov (2002) characterizes the socio-pedagogical conditions for forming the intellectual elite of the society within the system of continuing education.

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The following main research areas in regard to the problems of continuing education were distinguished:

- the development of students in the system of continuing education (Ilakavicius, 2011; Lyubimova, 2012);
- the formation of professional qualities in prospective pedagogues under continuing education (Mikhaltsova, 2011; Rezakov, 2002);
- the continuing education of lecturers of higher educational institutions (Jogi, 2012; Rezakov, 2002);
- the improvement of the professional skills of pedagogues under continuing education (Mikhaltsova, 2011; Shafranova, 2011);
- the formation of professional competencies in non-pedagogical specialists in the system of continuing education (Formosa, 2012);
- the economic basis of the management and functioning of the system of continuing education (Holmes, 1981);
- the peculiarities of the organization of continuing education in other countries (Tikhonova, 2014; Fröbel, 2005; Faas, 2014);
- the development of the regional system of continuing education in certain areas of education (Permilovskaya, 2010; Duke, 2012);
- continuing education in the sociocultural field (Berdyayev, 1990; Manger, 2008; Smirnova, 2012).

N.A. Berdyayev (1990) emphasized the importance of intergenerational continuity in the formation of culture: "The nation is neither the current generation only, nor the grand total of all generations. The nation is not a summand, it is primordial by nature, a never-dying subject of the historical process, in which all previous generation live and exist as much as the modern generations do".

According to O.V. Lyubimova (2012), continuing education should be aimed at training a modern "multifunctional" specialist with the ability to work in various "related" fields, a high level of competence in his or her field of endeavor, and readiness to engage in practical activities under real conditions.

The model of continuing patriotic education and moral development features a streamlined system of interdependent, gradually complicated and developed regional cultural knowledge. The implementation of the model creates conditions for the development of a knowledgeable and moral individual. To that end, according German pedagogue F. Fröbel (2005), it should be included "in the past, present, and future of culture, in its aspiration to a Cultured individual, and this should be done culturally, at that".

Most studies on continuing education reflect various pedagogical aspects of this subject. Only several authors indirectly cover the problems of patriotic education and moral development based on the cultural and historical traditions of the small homeland. At the same time, authors emphasize the importance of organizing continuity in each branch of education. For instance, N.B. Smirnova (2012) developed a holistic concept that shows the essence and substance of using folk decorative and applied art in continuing artistic and pedagogical education of the region, by the example of Chuvashia. M.A. Gavrilova (2012) described the technologies that allow efficiently forming the professional competencies of a mathematics teacher at each stage of the continuing education system. Continuity in sociocultural specialist training is just beginning to draw the attention of

researchers. T.E. Manger (2008) studies the diversification of the continuing education system in the sociocultural field and defines it as the extension of the summative, hierarchal system of continuing education, related to the formation of a new paradigm of the educational function of sociocultural activity, which ensures the competitive advantage of the professional individual that is capable of adequately meeting the spiritual demands and cultural needs of the society. At that, the essence of the continuing education system in the sociocultural field is the unity and interdependence of purposeful pedagogical influences on the individual throughout his or her life.

The conducted analysis shows the relevance of foreign approaches to the studied subject. In particular, it is possible to use the approach suggested by D. Faas (2014), with a view to studying the dynamic of the policy, practice, trends, and historical and current events in intercultural and immigration education.

Continuing education is the main factor of economic and social development and a human right. Emphasis is placed on the need to amend the laws and search for ways to fund education, the structure of which should unite governmental, private, and nongovernmental organizations, and to involve new social partners and private persons (Duke, 2012).

B. Holmes' (1981) point regarding the need to take into consideration the socioeconomic factors and cultural peculiarities of this or that people when transferring foreign innovations onto national ground is important from the methodological perspective, especially under the integration of European countries.

M. Formosa's (2012) study on the problems of culture and patriotic education links said problems to issues of occupational prestige, gender-based discrimination, peculiarities of learning of urban and rural enrollees, and the implementation of educational programs.

D.S. Stein (2014) analyzed continuing education not only as advanced education with a view to developing occupational skills, but also from the perspective of social and cultural justice.

L. Jogi (2012) characterized the current trends and contradictions in continuing education by analyzing strategic documents and statistics on patriotic and cultural education of graduates, with a view to understanding the current practical problems of continuing education.

The study of K.L. Milheim (2013) analyzed the components of the modern philosophy of continuing education: humanism, critical humanism, and emancipatory education. K.L. Milheim compared traditional and online teaching methods and determined the role of culture and occupational competence of the instructor in setting up educational programs in online-courses.

L. Burton (2012) studied the situation with patriotic education on the Solomon Islands in the South Pacific. The results of the study show the need to facilitate cultural development and early patriotic education.

The experimental study of F. Rauch et al. (2014) addressed the problem of improving the efficiency of teachers at the national level and investigated efficient means of patriotic education.

A. Tuckett (2013) characterized the progress, which has been made over the past decade with regard to education for all, the effect of this progress on the economy of European countries, and its people's health and wellbeing. The paper

highlighted the essential components of lifelong learning under rapid social changes.

P. Mayo (2012) stresses the importance of continuing education, its cultural and national context for the development of occupational skills within the framework of protection of national educational strategies for adults at the European level.

C. Kasworm (2011) specified the current trends in continuing education: various age-specific educational online programs for providing the cultural development of continuing education and for creating a new context of knowledge under constant social changes.

D. Tonga & B. Aksoy (2014) analyzed the problem of evaluating the patriotic attitudes of prospective teachers according to various variables. This study was carried out to investigate the patriotic attitudes of the prospective teachers seeking the answer of the question "what are the levels of the patriotic attitudes of the prospective teachers?"

For this purpose, a descriptive survey model of patriotism scale developed and adapted to the Turkish culture was applied to the prospective studying in the various departments of Gazi University. The final results revealed that the blind patriotic attitudes of the male participants were higher than the females and there were no gender related differences in the constructive patriotic attitudes.

The study of A. Lee (2014) analyzed patriotic songs in primary school textbooks in Taiwan from 1949-1987. This study focused on the inclusion of patriotic songs in schooling that were popular in Taiwan during these years. The study found that school curriculum policies such as "education for patriotism" cultivated Chinese consciousness among Taiwanese students.

The study of L. Cruz & G. D. Ellern (2013) analyzes the translation of the Boyer scholarship model (with an emphasis on the scholarship of engagement) into departmental and college-level culture at a regional comprehensive institution.

However, the issues of patriotic education and moral development by means of regional culture are yet to be investigated in a special study.

It is necessary to consider the definition of "continuing education", to determine the substance of the definition of "continuity of patriotic education and moral development", and to prove the possibility and necessity of overcoming the discontinuity of patriotic education and moral development by means of regional culture.

The concept of lifelong education – the concept of continuing education – became the main educational concept at the turn of the twentieth – twenty-first centuries. It is a process of lifelong self-education and building of personal, cultural, and professional potential (Verbitsky, 1999). G.R. Igtisamova (2012) stresses the necessity of forming a system of continuing occupational education from the perspective of the personal need for relevant knowledge, abilities and skills. T.V. Chelysheva (2001) describes continuing education as a process of personal, cultural, and professional development of an individual. O.Ye. Shafranova (2011) defines continuing education as a value-determined process of forming and developing a worldview, the system of I-professional images, and images of desirable relations with oneself, with the world, and with other people. T.V. Kuznetsova (2010), L.F. Mikhaltsova (2011), T.V. Pishchulina (2012) argue that continuing education is the basic condition for lifelong self-improvement and creative self-development. Most

authors stress that continuing education starts with early childhood and is virtually endless.

Furthermore, researchers identify the problems and reasons that hinder the implementation of continuing education. For example, A.K. Oreshkina (2009) proves that the organized work within the framework of continuing education is mostly characterized by autonomy and insufficient expression of the individual-oriented motivational basis. M.R. Ilakavicius (2011) argues that education does not pay enough attention to the issues related to the organization of required conditions and to the students' reflection on the experience of previous generations.

### ***Aim of the study***

The aim of the study is to determine the concept of continuity of education by means of regional culture.

### **Methods**

The study used methods of evaluating social and cultural resources and the potential of regions.

The interdisciplinary nature and complexity of the problem required using a wide range of theoretical methods of philosophy, history, sociology, ethnology, cultural studies, pedagogy, and psychology: modelling, comparative-historical, problem-chronological, and structural-systems methods.

The methodological framework included:

- the unity of history and logic, which describes the problems of regional culture with regard to the cultural-studies approach;
- the philosophical and anthropological approach that focuses on the respective interpretation of the sociocultural forms of spiritual life in a certain region;
- the historical approach that describes the changes over time in the phenomenon of regional culture and enables understanding the current realities of regional culture;
- the systems approach that regards regional culture as a self-developing and self-regulating system of the highest rank of complexity.

### **Data, Analysis, and Results**

The "spiritual" substance of culture is a field of human endeavor, which "cannot be simply replanted into a different soil, but can only be "grafted" into the wild plants of local life and slowly, gradually cultivated" (Gessen, 1995). The inner circle teaches the individual the spiritual and moral traditions of its region, which can be defined as a special form of representation of basic and sacral values that are a solid foundation of life (Damindarova, 2011).

The definition of "continuity of patriotic education and moral development by means of regional culture" reflects to the fullest extent the constant spiritual development of an individual due to the mutual impact of an individual and the regional cultural processes. Therefore, "continuity of patriotic education and moral development by means of regional culture" is defined herein as the formation of patriotic feelings, based on the spiritual and moral self-determination of an individual within the regional culture, associated with the lifelong realization of the developmental potential of regional culture in all fields of endeavor. Regional

culture is an effective means of patriotic education of a self-aware individual within the axiological space of cultural heritage.

Regional culture is characterized as an "extra-introversive" phenomenon: while being "open" to external dialog, the regional culture, due to its intrinsic memory and adherence to traditions, preserved the individuality and uniqueness of the ethnic cultures of peoples that live in the region. It should be stressed that the culture of any region or specific territorial subject is unique. On the one hand, it manifests in any regional cultural processes that are characterized by self-knowledge, self-improvement, self-preservation, and translation; on the other hand, this uniqueness has pronounced regional peculiarities (Tikhonova, 2013). The uniqueness of regional culture focuses on a special organization of continuing patriotic, spiritual, and moral education through the learning of regional cultural and historical values that are an integral part of the national and world cultures.

It is important to ensure the continuity of patriotic, spiritual, and moral education during familiarization with the regional culture through various types of interaction. Therefore, it is necessary to use regional historical and cultural values comprehensively and expediently at all stages of human development, with a view to forming a citizen of not only the small homeland, but also that of the entire fatherland.

It is also important to organize the patriotic education and moral development as a system of "cultivation" of an individual, his or her self-design, and the ascension to cultural values. Individuals should strive to develop themselves and their personality, conscientiously and responsibly choose the modes of thinking and acting, which will give meaning to their life, instill values in their world, and involve them in the human society, history, and culture.

The structural components of the continuous interaction of regional culture and the individual are as follows: the individual, regional enculturation implemented through creative programs, aimed at satisfying the changing cognitive human needs, cultural, educational, and organizational structures. These conditions allow forming the spirituality of an individual as a special substance of human being, which is a natural combination of intellectual-conceptual (that, which tries gaining insight into all things and determining that which may be considered true and that which may be considered false in the current cognitive system), ethical-moral (that, which stands above the corporeal and pragmatic things and determines that which may be considered good and that which may be considered evil in the current system of ideals and values) (Tonkonogov, 2011). The main condition for this process is the integration of educational institutions and culture.

Therefore, continuing patriotic education and moral development should be organized as a system of continuous and unrestricted communication of all participants via various social institutions: family, kindergarten, school, libraries, groups, clubs, museums, cultural centers, excursion and tourist stations, art schools, sports schools, theatric studios and theaters, centers for pre-university training, vocational training, and advanced training.

The model of continuing patriotic education and moral development was structured and scientifically substantiated in accordance with the new cultural paradigm of the modern society, based on theoretical and practical analysis. The model covers the following social and age-related periods: childhood (preschool),



compulsory education (junior pupil, adolescence), occupational training (youth), maturity (middle age generation), reconsideration of one's life (elderly generation).

This study specified the stages of patriotic education and moral development that correspond to the outlined periods. Covering all generations of residents of a region during interaction ensures continuity in work, projects its further development, and includes as many members of the regional community as possible in the process under organization.

The dominant means of implementing this process is education, which directly affects life. Therefore, the offered model, on the one hand, is characterized as a multifunctional activity-related structure that generates and transmits universal and, at the same time, unique spiritual regional experience, and, on the other hand, is regarded as a system that programs and regulates the creativity of interactors during communication.

In this case, the systematizing factor for the continuity of patriotic education and moral development is the functional uniqueness of culture in general and of regional culture in particular; therefore, the learning of regional cultural peculiarities is aimed at forming in the people that live in a certain area the desire to learn, understand, preserve, and restore the cultural traditions of their small homeland (Oreshkina, 2009). This goal is determined by age-related peculiarities, while the interaction involves various aspects of the cultural life of a specific region throughout the history of its existence.

## Discussion and Conclusion

The comparison of the herein obtained results to those of other researchers (Igtisamova, 2012; Ilakavicius, 2011; Kuznetsova, 2010) showed that the model of continuing patriotic education and moral development took into consideration the fact that regional cultural traditions are both abstract and objective, i.e. they exist in space and time, and the fact that regional culture is dependent on each individual. Therefore, the assimilation of regional culture implies its understanding and acceptance, rather than learning. The very action of understanding is a cultural fact, which is why every instance thereof expands the world of culture and creates a new cultural phenomenon. By virtue of the abovementioned processes, each subject of the regional community contributes to the development of regional culture.

Other scientific concepts were investigated with a view to determining which of them was best suited to explain the obtained result. In particular, the levels of holistic interaction between an individual and regional culture were different during the implementation of the model: personal (focus of regional cultural phenomena on a specific individual), corporate (interpersonal communication during the acceptance of regional culture), and regional (participation in regional and city projects).

After evaluating the reliability of obtained results and comparing them to those of other researchers it was concluded that the key mechanism of transfer of regional cultural traditions in the society and the core of regional cultural self-identification was the educational system, combined with cultural "mediators" (cultural institutions and people that create and transfer regional cultural values). At the same time, the space of regional culture has certain properties (demographic, geographic, and economic) that influence the cultural development of a specific region. These peculiarities were studied with a view to understanding the

processes related to the development of regional culture. These peculiarities also guided the choice of methods that were used to study cultural traditions.

The study of the regional cultural space is aimed at the creativity and perfection of the individual self while solving real problems under specific sociocultural conditions. The values that are developed during the active learning of the small homeland's culture consolidate in the human consciousness the ideals, attitudes, and goals of human activity, and form the socio-adaptive capacity of an individual.

The regional cultural environment is a multidimensional space – explored and unexplored, objective and symbolic, neutral and value-related. It familiarizes people with the cultural environment of their inner circle and their country.

The following conditions for studying regional culture, which are realized during all stages of patriotic education and moral development, were distinguished:

- continuing interaction between regional culture and the individual, successive nature of all stages of continuing education;
- interaction between cultural and educational regional institutions during the compilation and implementation of unified educational programs for familiarizing people with regional culture;
- methodological support of the interaction between regional culture and the individual (educational programs, textbooks, guidebooks for teachers and parents, collections of didactic materials, readers, diagnostic methods for determining the efficiency of interaction, etc.);
- participation of creators of culture, specialists (pedagogues, psychologists, social workers, museum specialists, etc.), family members, and students in the implementation of programs for patriotic education and moral development;
- personal communication between all members of patriotic education and moral development, irrespective of their age;
- personification of the educational process, aimed at forming a creative individual, capable of self-development and self-improvement.

However, the main condition for successful continuing patriotic education and moral development is the attitude to the personality as to the main subject of said interaction: active self-consciousness, keen self-knowledge, focus on the personal family history and culture, acknowledgement of the uniqueness of an individual in the regional cultural space, and tolerant interaction.

An important result of the implementation of the created model is the regional cultural self-identification of the individual that looks to preserve and restore the cultural traditions of its region. The national identity has a significant influence on self-identification; however, in a multiethnic region, the formation of the national identity takes place beyond the confrontation in the "cultural arena". At the same time, focusing on the regional cultural identification of an individual allows avoiding an ethnic inclination of the research and enables studying the identity of nations, other than the titular one (for example, the Russian nation).

At that, it is worth noting that the phenomenon of identity that is realized in regional conditions has two purposes. Firstly, it is an instrument for maintaining the subjective reality of an individual. Secondly, it is an instrument for designing the processes of sociocultural development of the individual. Both purposes allow preserving and developing throughout the entire life the uniqueness of the



individual, his or her bonds with the region and its cultural traditions, even after changing the place of residence.

Programs and methodological support for all age groups, aimed at a gradual familiarization of people with the culture of their native region, were developed and tested, considering that at present, the study of the regional culture of a certain subject or area cannot be supported only by guidebooks that are published in a centralized manner. It is impossible to realize the pedagogical potential of the culture of a specific area without such regional guidebooks.

Continuing patriotic education and moral development, as well as regional enculturation were studied. The main characteristics of this process were determined, which include the subjective attitude of an individual to the regional culture during enculturation, the polylogue of cultures and individuals, regional cultural constants as a prerequisite of successful enculturation, intensification of all stages of cognition, the activity-based approach to regional enculturation.

Regional cultural self-identification of the individual during enculturation was characterized. It is regarded as a complex human activity aimed at self-determination in the regional cultural space, which makes the subject identify him- or herself both as a part of this space and as an individual. The possibility and necessity of overcoming the discontinuity of patriotic education and moral development by means of regional culture was proven. The types, levels, stages, and conditions of this process were determined.

The novelty of the study is as follows: based on a theoretical generalization, predictive conclusions were made regarding the need for learning regional cultural and historical values. Different forms of activity take place during the implementation of the model: cognitive-research – when learning information about the regional culture and solving research problems to determine the peculiarities of said culture; practical – when learning the multidimensional cultural environment through various personal actions; artistic-esthetic – when familiarizing oneself with outstanding cultural works that highlight moral and esthetic ideals; communicative – when communicating with the creators of culture.

Unity of all the above types of activity was observed during the theoretical generalization of the ways of implementing the model.

### Disclosure statement

No potential conflict of interest was reported by the author.

### Notes on contributors

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