

Новолодская Светлана Леонидовна

канд. пед. наук, заведующая кафедрой

Аверячкина Татьяна Сергеевна

канд. ист. наук, доцент

Романенко Татьяна Вячеславовна

аспирант

Забайкальский институт предпринимательства

АНОО ВО ЦРФ «Сибирский университет потребительской кооперации»

г. Чита, Забайкальский край

МЕЖНАЦИОНАЛЬНОЕ ОБЩЕНИЕ В РОССИЙСКОЙ СТУДЕНЧЕСКОЙ СРЕДЕ

***Аннотация:** межэтнические конфликты различного рода стали бичом постсоветского периода. Конфликт заключается не столько в исторических ассоциациях, сколько в отсутствии у представителей других национальностей многоэтнического образования с невероятным колоритом культур, традиций, вероисповеданий, возможности хоть как-то доносить собственное мнение, аргументации и понимание сущности и проблем своего государства до широких масс, другими словами – это проблема межэтнической коммуникации, а именно ее социально-политического контекста, и отсутствия ее в полноценном виде. Но не все так пессимистично, ведь у каждой проблемы есть свое решение. Особое внимание для решения этой проблемы необходимо уделить в первую очередь российской молодежи. В статье мы приводим пример Забайкалья, так как этот край многонациональный, мы живем здесь, трудимся, воспитываем подрастающее поколение.*

***Ключевые слова:** межнациональное общение, молодежь, студенческая среда, национальности.*

Novolodskaya Svetlana Leonidovna

candidate of pedagogic sciences, head of chair

Averyachkina Tatjana Sergeevna

candidate of historical sciences, associate professor

Romanenko Tatjana Vyacheslavovna

postgraduate student

Trans-Baikal Institute of Entrepreneurship

ANEO of HE of the CRF “Siberian University of Consumer Cooperation”

Chita, Zabaykalsky Krai

INTERETHNIC COMMUNICATION IN RUSSIA STUDENT ENVIRONMENT

Abstract: *interethnic conflicts of various kinds became the scourge of the post-Soviet period. The conflict was not so much in the historic associations, as in the absence of other nationalities multi-ethnic education with the incredible flavor of cultures, traditions, religions, possible somehow to convey their own opinions, reasoning and understanding of the nature and problems of his state to the masses, in other words – it is a problem of inter-ethnic communication, namely its socio-political context, and the lack of it in full form. But not everything is so pessimistic, because every problem has its own solution. In order to solve this problem, special attention should be paid primarily to Russian youth. In the article we give an example of Transbaikalia, since this region is multinational, we live here, work, and educate the younger generation.*

Keywords: *interethnic communication, youth, student environment, nationalities.*

Young people in modern Russia are quite passive, with some exceptions, to people of other nationalities, and it is in the interests of the state not to allow this passivity to bend towards, in the words of the article of the Criminal Code, ethnic strife. By and large, Russia has only two options for development: to exist as a multinational state or not to exist at all. It is not for nothing that the president made it clear that attempts to incite ethnic hatred should be strictly suppressed, and during the economic crisis it is absolutely unacceptable.

Multinational and multicultural – the path that Russia has followed for many centuries and can be proud of it by right. Of course, no integration of cultures can proceed

painlessly. Multiculturalism in itself does not bring anything bad, but, on the contrary, due to its versatility, it gives the opportunity to choose, compare and combine.

Taking into account the recently intensified situation of tension in interethnic relations, we tried to find out the attitude of students to interethnic relations in the territory of the Trans-Baikal Territory, as well as their opinion on the extent of ethnic conflicts among young people. More than 120 nationalities live in the territory of the region. One of the results of the close interaction of various ethnic cultures and traditions in the region was the formation of such a social community as the Transbaikilians. The spread of the concept of Transbaikilians was facilitated by its Russian origin. It is based on the reflection of the community and at the same time ethnic diversity of Russians, Tungus-Evenks, Buryats, Tatars, Bashkirs, Poles, Germans, Jews and representatives of other peoples living in the Trans-Baikal region. The use of the concept of «Transbaikilians» has become firmly established in everyday speech, in scientific and fiction literature. In Transbaikalia, the word «Siberians» is practically not used. The concept of «Transbaikilians» does not only mean residence in Transbaikalia. Transbaikilians have a special mentality, i.e. a specially developed social psychology. It includes familiarity with the open, time-prevailing sunny or starry sky, connecting with the infinite cosmos; a special worldview from the combination of the European and Asian worlds, a kind of intersection of their traditions and priorities; awareness of reality as some distance from the Russian and world capitals; perception of one's Trans-Baikal space as habitually vast, where «tens and hundreds of miles» is not a special distance; friendly attitude to people, etc. blood and faith; compassionate attitude towards the persecuted, from convicts to Gulag members, sincere hospitality and cordiality towards guests; the ability to endure both the vicissitudes of fate and very difficult climatic conditions with prolonged winter snowlessness, summer floods, forest fires; a peculiar dialect of the language; high devotion to the Fatherland, manifested in military exploits and peaceful deeds, entered into the genetic memory of descendants – from the Gulf of De Castro, Khalkhin Gol, Stalingrad and the Khingan passes, as well as from the hot open-hearths of Petrovsk and the gold mines of Baley, from the steel infinity of the Transsib and BAM. The widespread use and recognition of the concept of

«Transbaikalia» allows us to consider the Trans-Baikal people as a territorial inter-ethnic supranational non-confessional association of people, possessing special, sometimes vivid mental features and being an integral part of the Russian people.

The analysis of statistical data [3, c. 14] on the Trans-Baikal Territory showed that over the 40 years from 1970 to 2014, the following changes occurred: – numerically, the population of the Buryats increased by 2 times – the Armenian and Azerbaijani populations – by 6 times. Some large nations have increased their numbers, and some very significantly, almost twice or even more. These are Buryats, Armenians by 0.25%; Azerbaijanis by 0.17%; Tajiks by 0.5% [3, c. 15]. The first group has increased, primarily due to good population growth. As for Armenians or Azerbaijanis, large-scale immigration to Russia. According to the results of the census, Russians and Ukrainians decreased their numbers by 2%; Chuvash by 1%, Belarusians by 1%, Tatars by 1%, Evenks by 1%. The same group includes Jews and several other ethnic groups. The reasons are negative natural growth (excess of mortality over birth rate), and in the most dramatic cases – also in emigration or resettlement (Germans and Jews, partly Ukrainians and Belarusians). As for Russians, due to the significant migration replenishment and the preference for Russian identity in situations of mixed marriages, their total number decreased by only 1.4%. Due to the migration increase, the number of Armenians increased significantly from 576 people to 3943 people, Azerbaijanis from 341 people to 2045 people, Tajiks 375 people to 964 people, Chinese 295 people to 632 people, Uzbeks from 655 people to 1515 people. 19951 people did not fill out the answer to the question of the census questionnaire about nationality; almost two thirds are living in Chita [3, c. 10].

Despite the natural decline of the population, the Russian population is the most numerous – 977400 and makes up almost 80% of the total population. The second largest population in the province, as in the last census, is occupied by Buryats, whose number is 73941 people (almost 7% of the country's population) [3, c. 16].

Thus, for several centuries, a polyethnic society has been developing in Transbaikalia.

The region has always been different and differs ethnically tolerance and the desire of representatives of different peoples for mutual assistance. If we talk about regions with a predominantly Russian population, then children of other nationalities, as a rule, are not represented in a small number of the total composition of the groups. The same situation is observed in schools. Here it should be said that at these stages of socialization in children and adolescents, national identity is not formed so much that there would be conflicts on national grounds, although by the end of school education, under the influence of some media and unfavorable environment, this is possible. The student class is quite another matter. On the one hand, at this stage, young people become more reasonable and pragmatic, and on the other hand, the same national consciousness reaches a certain level point here, and thus increases the likelihood of transferring any, sometimes even the most primitive, conflict to the area of ethnic relations. Speaking about Russian universities, it is impossible not to mention the problem of students from the CIS countries and other foreign countries. These groups of students, as a rule, form student Diasporas, without entering into informal relations with other ethnic groups. The survey showed that «Russian» students mostly treat them loyally (50% of respondents) or do not pay much attention to them (40% of responses), and rarely make contact outside of the educational process. However, 10% of respondents have a sharply negative attitude towards visiting students. 11.5% of the surveyed students believe that the socio-cultural policy implemented in the territory of the region discriminates against certain ethnic groups. 14.7% note that recently there has been an intensive assimilation of certain national groups, and, finally, 61.4% are of the opinion that representatives of all nationalities living in our city have the opportunity to receive education and full-fledged cultural development. 13.4% of the students surveyed point to episodic conflicts on national grounds.

Generally speaking, interethnic communication in higher education institutions is mostly mediated, not going beyond academic interests with a minimum number of conflicts on national grounds. By themselves, students are rather apolitical and generally neutral due to their age and the specifics of their activities.

Students of indigenous nationalities feel much easier. In their case, the language barrier and the «visitor» complex are absent. In everyday life, they are perceived as their own also because they have external identifiers similar to the Russian population.

Summing up, let's say that the process of interethnic communication among students practically does not carry a cultural and value load, and in its explicit form it is difficult to call it an interethnic process. Under the influence of globalization, the boundaries of national cultures are erased, the ethnos itself ceases to be an object of communication, synthesizing into a common environment with the same framework, rules, means and methods of communication.

The authors of this article, based on the studied theoretical data on the ethnic composition of the Trans-Baikal society and their practical pedagogical activities, develop methods of multicultural education at the university and introduce them into the educational process, publish literature.

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