



Communicative Culture of Cadets – Future Officers as the Basis of Aesthetic Attitude to Professional Activity

IRINA V. CHEREMISOVA

Academy of the Federal Penitentiary Service of Russia, Ryazan, Russia, irinarusa@inbox.ru, <https://orcid.org/0000-0002-1085-3715>

Abstract

Introduction: the article analyzes dissertation research on the problem of forming the communicative culture of cadets when receiving higher education. *Purpose:* based on the analysis of recent dissertation research (Pedagogy) on the problem of forming communicative culture of cadets studying at institutions of law enforcement and military orientation, to define key approaches to the development of the personality of a future specialist in this direction. *Methods:* theoretical, theoretical and applied qualitative analysis, generalization, comparative method. *Results:* the analysis of dissertation research reveals key pedagogical conditions for the development of the cadets' communicative culture. In addition, the most important and effective forms and methods of working with cadets, theoretical positions of justification of educational programs are determined. *Conclusions:* the communicative culture of a future officer, compliance with the norms of ethics of business communication, principles of dialogical communication, and orientation to the highest universal values boost effectiveness of professional training. The formation of the interethnic communication culture of cadets presupposes development of a respectful attitude towards all communication and interaction participants, regardless of their nationality. This attitude should be based on the principles of dialogical communication, constructive business interaction, free from the influence of cultural and ethnic stereotypes, taking into account the specifics of customs and traditions of representatives of different nationalities and cultures. The assessment by a future specialist of his/her own activity, his/her behavior, taking into account aesthetic criteria, serves as the basis for the development of the ability to choose behaviors, styles of professional activity that correspond to the best national traditions, according to the laws of harmony and beauty.

Keywords: communicative culture of cadets; components of communicative culture; professional and communicative activity; active teaching methods; professional competence of the teacher; aesthetics of professional communication; personal development of the student; effectiveness of professional training; pedagogical conditions.

5.8.1. General pedagogy, history of pedagogy and education.

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Introduction

Professional training of future officers should be well-planned, purposeful and ensure effective interaction with all subjects of professional activity in any situation. Researchers note that in addition to professional knowledge and skills, a future specialist should have a professional culture, including a communicative culture [1; 3; 6]. However, based on the analysis of the practice of training future military specialists, law enforcement officers and researchers argue that insufficient attention is paid to the formation of a cultural personality of a cadet with a valuable humanistic worldview [1–4; 6; 12; 15]. Educational programs of universities are focused primarily on the formation of communicative competence, which is undoubtedly an important part of the professional training of a future specialist. At the same time, the works of many scientists show that the formation of a communicative culture serves as the basis for the development of the personality of the subjects of communication and interaction [1; 6; 11; 16].

University programs to train specialists capable of performing official tasks of any complexity should be focused on the holistic development of a harmonious, spiritual personality. Such a specialist will be able to build professional communication and interaction, focusing on standards, the best manifestations of the ethics of communication in the profession, everyday life, social activities [2; 5; 9]. In modern ethics, the harmony of human relations is interpreted as moral, inner beauty.

In the context of this article, we pay special attention to the aesthetic aspect of professional communication (aesthetics of professional communication, interaction and behavior), which is fully reflected in the problem to form the communicative culture of cadets. In this regard, we emphasize that in the sphere of communication, manifestations of an aesthetic attitude to professional activity are reflected, in which aesthetic criteria are closely related to moral ones [2; 5; 9]. The quality of the specialist's behavior reflects manifestation of benevolence, respect for human dignity, and desire for cooperation [2; 5]. The aesthetic principle is manifested in the culture of interpersonal communication, contributes to building beautiful relationships between peo-

ple [5; 9]. Aesthetic criteria in professional communication presuppose correctness and functional ordering of relations in the process of professional activity, a favorable psychological climate. Aesthetics of professional communication is manifested in the choice of optimal means and methods of communication, culture of expressing feelings and emotional states, reflection of universal values and meanings, and ability to self-control [5].

The problem to determine moral standards of communication reflecting the communicative culture of an individual is discussed in the works of scientists in the framework of philosophy, psychology, sociology, psycholinguistics, ethnography, medicine, pedagogy, and acmeology [15].

Research materials and results

The main purpose of this study is to analyze recent dissertation research (Pedagogy) on the problem of forming the communicative culture of cadets receiving higher education in institutions of power structures, military universities in order to determine the main approaches to developing the personality of a future specialist in the direction under consideration. In this article, we will pay attention to the most important and effective, in our opinion, forms and methods of working with cadets, theoretical positions of justification of educational programs.

V.S. Romanyuk defines the communicative culture of cadets of educational organizations of the Ministry of Internal Affairs of Russia as a personality quality that integrates communicative values, knowledge and experience, manifested in situations of a procedural nature and allowing to achieve mutual understanding between law enforcement institutions [11]. He pays special attention to the development of professionally significant personal qualities important for successful professional and communicative activities. As the main pedagogical conditions to form the communicative culture of cadets, V.S. Romanyuk defines situations of professional communication in various classes, communicative tasks, methods of business play, demonstrations close to the real situation of professional activity; extracurricular work when organizing excursions, meetings with practitioners, pensioners of the Ministry of Internal Affairs of Russia, representatives of the me-

dia; a system of advanced training of teachers in this area [11].

G.A. Anokhina defines the following pedagogical conditions for effective formation of the communicative culture of cadets: assessment of the cadets' communicative activity experience based on the individually creative and dialogical approach; cadet's awareness of the need to develop the communicative culture, knowledge of the functions and components of the specialist's communicative culture; formation of an attitude to self-organization, self-discipline, self-development, self-control, self-regulation and corresponding skills and abilities; formation of a cultural component of communication, which includes a system of forms, methods, norms, standards of behavior when interacting with other people [3].

G.A. Anokhina characterizes communicativeness as a professionally significant personal quality of a specialist of internal affairs bodies, which is found in professional and legal communication and includes readiness for the communication process in order to exchange information that is significant for interaction participants [3].

She defines the communicative culture as a component of the cadet's professional culture, which represents a system of regulators that include general cultural knowledge, communication skills, speech culture, and presence of certain value attitudes [3].

The communicative culture, as defined by V.S. Chernyavskaya, is an integral personal quality aimed at humanizing relations [16]. Such relations are based on orientation to universal values, moral education, subjectivity, communicative knowledge, and the ability to dialogue. The researcher defines the ability to build dialogic communication as a characteristic of the highest level of communicative culture, and considers the depth of communication to be a reflection of the highest meaning of communication. Such communication, according to V.S. Chernyavskaya, demonstrates the responsibility of a future officer, orientation to the emotional factor, openness of position, acceptance of each person as uniqueness, value [16].

V.S. Chernyavskaya recommends creating a developing atmosphere, characterized by teacher's open position and focus on learn-

ing facilitation in the special educational program classes with the use of active teaching methods. A teacher should select problems significant for cadets, build subject-subject relations, demonstrate congruence with students, positive attitude towards them, and empathy. The researcher attaches particular importance to the teacher's professional competence [16].

For E.V. Timofeeva, a high level of communicative culture and a creative attitude to the teacher's work is the main condition to form the communicative culture of cadets by means of a foreign language [15]. The researcher notes that in the second half of the 20th century, the nature of people's communication changed, the expanded forms of home communication, home literary readings, which promoted development of the art of communication, practically disappeared [15].

The problem of the officer's communicative culture is connected with the revaluation of values occurring in the society. E.V. Timofeeva emphasizes that leading representatives of military pedagogical science and society put the value of personality to the fore. In addition, she argues that culture, which determines person's attitude to other people, moral and spiritual values, norms of behavior in work, everyday life, interpersonal relations can be the criterion revealing human in a person. E.V. Timofeeva identifies two aspects of communicative culture: speech (culture of speech) and psychological (culture of interpersonal relations) [15].

In the process of forming the communicative culture of cadets, E.V. Timofeeva draws attention to practical tasks that are aimed at developing directorial skills in organizing the communication process and persuasive influence techniques, and developing the ability to internal control and self-education [15].

V.E. Akint'eva, the communicative culture is represented by a set of communicative skills and abilities that characterize the degree of the cadet's knowledge of the theory and skill of communication with the personnel, awareness of the rules and norms of professional communication, ability to manage the pedagogical situation, prevent and manage a conflict situation [1]. She identifies components of the communicative culture of

a military specialist: motivational-value (communication motivation; motivation to master communication skills and abilities; attitude to other people, companions, team; the need for communication); cognitive (knowledge of the role of communicative qualities in professional self-realization; knowledge of strategies and tactics of interaction, etiquette; conflictological, speech and language knowledge; knowledge of individual personality characteristics); activity (possession of means of verbal and nonverbal communication; ability to model the communication situation, conduct negotiations; self-presentation skills) [1].

The communicative culture of a future officer, according to V.E. Akint'eva, is a component of the person's basic culture along with professional, informational, humanitarian, aesthetic culture [1].

V.N. Zheshko defines the communicative culture of a future officer as the most important indicator of the socio-professional status of a military specialist [4]. In his research, the author reveals capacities of educational, military service and cultural and leisure activities for the communicative culture development. V.N. Zheshko characterizes interaction in educational and military service activities as professional, role-playing communication in the system of relations "teacher (officer) – cadet" and "cadet – cadet". Interaction in cultural and leisure activities is determined by the interests, needs, inclinations, sympathies of cadets. He describes it as non-professional. Each type of activity, according to V.N. Zheshko, has a meaningful component (selection and structuring of cultural material), procedural component (communication technology), didactic component (communication tools "teacher (officer) – cadet" and "cadet – cadet") [4].

E.Yu. Simonenko considers the culture of professional communication of cadets in the unity of internal content and its external manifestation, in connection with the structure of the personality as a whole [12].

The content of the professional communication culture includes a set of value standards of communicative qualities, communication methods and behavioral models that contribute to the establishment of constructive relationships (with subordinates, people of equal status, commanders, population);

methods of managing a team in various conditions to perform educational and official tasks [12].

E.Yu. Simonenko defines motivational, personal, cognitive, instrumental as key components of professional communication the culture [12].

In the context of this article, we particularly note the relevance and significance of the problem to form the culture of interethnic communication of cadets, since the environment of cadet divisions is characterized by multiculturalism. Future officers should be educated in accordance with the norms of general morality and the interests of military service, interethnic tolerance, respect for representatives of different nationalities. At the same time, the researchers note that it is necessary to take into account specific national traditions, cultural features to overcome negative phenomena on the international soil [10; 13; 14]

Interethnic relations within the framework of cultural studies from the positions of different fields of scientific knowledge are analyzed in the work of V.N. Sribnyi [13]. He notes that the problem of interethnic relations in the military team is at the intersection of different subject areas of cultural studies, philosophy, ethnology, sociology, psychology and pedagogy. First of all, V.N. Sribnyi considers studies of the ethnopsychological situation in our country, problems of the ethnopsychology of culture and interethnic tolerance, specifics of interethnic relations in youth groups and military teams, as well as research within the framework of sociological science, etc. [13].

He conducts an empirical study of the culture of interethnic relations, ethno-cultural stereotypes among the cadets of the Saratov Military Institute of the Internal Troops of the Ministry of Internal Affairs of the Russian Federation (554 people). This sample includes representatives of all the main groups of the peoples of our country according to religious, geographical and ethno-cultural characteristics. Having analyzed the cadets' responses to the questionnaire, V.N. Sribnyi concludes that in order to optimize interethnic relations, it is necessary to have the same attitude towards representatives of any nationality on the part of teachers, commanders and superiors, and exclude the impunity towards any-

one. At the same time, according to the cadets, it is important, if possible, to take into account national and religious specifics in the distribution of duties [13].

O.B. Sukhanov emphasizes the need for unit commanders to take into account the specifics of the national character of cadets, their national traditions and customs. Professional competence of commanders of military universities, in his opinion, should necessarily include knowledge of the specifics of various national cultures, the ability to form respectful and friendly attitudes in a multinational cadet team [14].

Commanders' professional competence, according to the scientist, is the most important factor in the formation of the culture of interethnic communication of cadets. The content of professional competence includes psychological and pedagogical (knowledge of the specifics to form national identity, knowledge of the methods to form international tolerance, commanders' necessity to address problems caused by the culture of interethnic communication) and ethno-cultural competences (knowledge of the specifics of various national cultures, interest in mastering this knowledge, readiness for positive dialogue communication, need to organize constructive interaction of cadets of different nationalities). O.B. Sukhanov considers the interethnic tolerance of cadets studying at higher education institutions of the Ministry of Internal Affairs of Russia as an integrative personal formation that includes common ideological and motivational grounds for interaction between representatives of different ethnic groups, manifested in achieving genuine mutual understanding, acceptance and respect for another ethnic entity, and attitude towards him/her as an equal partner in communication [14].

The researcher emphasizes that in the system of military education, the problem to develop the interethnic communication culture is urgent and significant. Consequently, organization of the educational process with regard to the multicultural environment in cadet units should be one of the most important tasks. Nowadays, representatives of 30–45 nationalities serve in the divisions of the Ministry of Internal Affairs of Russia. Develop-

ment of civic responsibility, formation of a dialogue culture in cadet teams, and promotion of a friendly attitude of cadets of different nationalities to each other and commanders to subordinates serve as a reliable basis for the unity and cohesion of the team, strengthening discipline, and maintaining combat capability in an extreme situation [14].

O.B. Sukhanov concretizes ethno-cultural features of the military university, in particular, multiculturalism of the educational environment, multinational contingent of students, possibility and necessity of transferring interethnic relations into the system of military-social relations [14].

Experience of forming cadets' intercultural interaction is highlighted by E.V. Lignovskaya [10]. She notes that cadets' life activity reflects relations inside the society and at the same time is determined by strict regulations and regime, as well as the formalized and hierarchical system of relations. E.V. Lignovskaya defines intercultural interaction as a kind of social interaction that focuses on the communicative side of contacts between representatives of different cultures. In this process, the change of subjects is not only interrelated, but also interdependent. At the same time, effective intercultural interaction is built on the basis of universal values in accordance with jointly developed rules and norms. It is perceived by its subjects, purposeful, organized, structured [10].

In her research, E.V. Lignovskaya presents the experience of intercultural interaction as an integral part of a person's social experience associated with the formation of a motivational and value attitude towards representatives of other cultures and his/her own culture, sufficient knowledge about the ways to participate in intercultural contacts, formation of skills and abilities to effectively implement such contacts, and intensity of activities in a foreign cultural environment [10].

The researcher represents the formation of the experience of intercultural interaction of cadets in several stages. The first stage is aimed at realizing the existence of a problem and involves experiencing cross-cultural misunderstanding. E.V. Lignovskaya notes that the vast majority of cadets have little experience of communicating with representatives

of other nationalities, therefore they are afraid of such contacts in their professional activities because of existing stereotypes in relation to people of other nationalities. The second stage is called informational. Here, cadets receive the necessary amount of knowledge about the specifics of intercultural interaction in various spheres of public life and professional activity. At the third stage, cadets perform exercises aimed at forming behavioral communication skills based on the acquired knowledge. The final stage is analytical. It is aimed at developing cadets' self-reflection and their ability to evaluate their own activities and plan self-development in this direction [10].

The criteria for forming cadets' experience of intercultural interaction, according to E.V. Lignovskaya, are the following: motivational (pride in one's homeland, sensitivity to cultural differences, tolerant attitude to another culture, readiness for professional activity in a foreign language environment), cognitive (knowledge of one's native culture, culture of the peoples of one's own and other countries, knowledge of current intercultural and interethnic conflicts, orientation in the modern geopolitical situation; conative (presence of experience, communication skills and constructive interaction with representatives of other nationalities and cultures). This criterion is an external manifestation of the formation of motivational and cognitive criteria [10].

To assess the development level of cadets' business interaction, E.V. Kovalenko suggests taking into account motivational, creative-personal and competence criteria [7]. The motivational criterion includes orientation of the personality of the future specialist, degree of interest in business interaction, attitude to it, stability of motivation for business interaction. Indicators for this criterion can be the following: presence of a mindset for cooperation, mutual assistance, mutual understanding and co-creation, interest in the scientific foundations of business interaction. The creative-personal criterion reflects individual features of the future specialist's business interaction. The style of business interaction, sociability, tolerance in business behavior are indicators for this criterion. Characteristics of the competence criterion include the future specialist's experience and

the degree of readiness to implement business interaction in professional and social activities. The indicators in accordance with the competence criterion are the following: readiness to regulate joint actions, ability to reach mutual understanding with people, and use of techniques and methods to coordinate ideas, goals, plans, actions with communication partners [7].

Having analyzed the empirical study results with regard to the selected criteria, E.V. Kovalenko proposes to distinguish development levels of the culture of business interaction. She presents characteristics of cognitive-attitude (awareness of the business interaction culture), procedural-need (desire to master the business interaction culture), adaptive-technological (readiness to use the business interaction culture in practice), and creative-development levels (readiness for self-development) [7].

In addition, E.V. Kovalenko classifies types of business interaction (rivalry, cooperation), types of business interaction subjects' behavior (cooperation, dialog communication, assistance, co-creation, competition, opposition, confrontation, struggle, mutual control, mutual learning, compromise, avoidance, adaptation) [7].

As pedagogical conditions to form the business interaction culture in cadets, the researcher identifies the intensification of cadets' creative activity when performing joint activities; formation of a semantic attitude to mutual assistance, cooperation, co-creation; cadets' independent search for the optimal model of behavior in joint activities with a focus on humanistic values, ideals, regulatory and legal acts; group and individual reflection on the results and process of joint activity [7].

According to E.V. Kovalenko, business interaction can be developed with the use of various search activities in the work: dispositional (aimed at coordinating cadets' intentions, positions with partners, self-determination in choosing goals, technologies of business interaction); mobilization (aimed at realizing cadets' capabilities to achieve their goals, activation of partners' resources); operational (include the search for the most rational way to perform a joint task, partners' assistance in the work performance); coor-

dination and correction (aimed at finding actions and relationships that require correction and coordination of efforts, awareness of the business interaction experience and strengthening of positive experience) [7].

The presence of an invariant component (common to all specialties) and variable ones (with regard to features of a certain specialty) distinguishes the educational technology developed by E.V. Kovalenko [7].

The researcher notes that the formation of the business interaction culture of a future specialist is part of the preparation for solving professional tasks, as well as for the worthy performance of civil and family functions [7].

Besides, T.I. Koval' indicates the need for forming the culture of dialogue in the professional training of a future military specialist, which is an important professional and personal quality [8]. On this basis a future officer will be able to build open, spiritual and value relationships with others [8].

After analyzing philosophical, linguistic, psychological, and pedagogical scientific works, T.I. Koval' makes a conclusion about functions of dialogue, such as self-knowledge and self-esteem in the course of dialogical communication. She notes that by watching another person, a person develops the ability to reflect feelings and thoughts of a communication partner and forms his/her own position [8].

T.I. Koval' considers the culture of dialogue as an integrative, spiritual and psychological formation of a personality, including orientation-value (associated with the motivation-need attitudes and value attitude of a future officer to another person, professional activity, surrounding reality), content-semantic (knowledge and ideas about functions, essence, methods of dialogic interaction), communicative-activity components (reflects the presence of dialogic skills, willingness to use them in various areas of professional activity) [8].

Pedagogical conditions for effective formation of the culture of dialogue of cadets, according to the researcher, are the following: cadets' awareness of the value-semantic meaning of the culture of dialogue for successful professional activity; development of knowledge about the essence of dialogical interaction and the way they are applied in professional communication; building peda-

gogical work on the basis of principles of humanistic orientation, value-semantic dialogical interaction, personal and creative activity; use of forms and methods of organizing the educational process on the basis of dialogue and dialogical interaction (polemic, discussion, dispute, debate, and soliloquium) [8].

In conclusion, we note that this article analyzes researchers' basic approaches within the framework of pedagogical science to the problem of developing the communicative culture of cadets receiving higher education at educational organizations of law enforcement agencies and military universities. The problem of developing the communicative culture of cadets as a component of the professional and general culture of the future specialist includes several aspects, such as development of professional and ethical culture, professional communication culture, business interaction culture, culture of dialogue, interethnic communication culture; formation of the intercultural interaction experience; aesthetic education of cadets.

Conclusions

Thus, the analysis of dissertational research (Pedagogy) on the problem to form the communicative culture, the culture of communication of cadets shows that this problem is of great importance for training a future officer, a highly professional specialist. Such a specialist is guided in his/her professional activity by ethical norms and rules, standards of professional communication and behavior, universal values, is able to build dialogical communication.

It can be stated that the authors of all the studies presented in this article pay attention to the definition of pedagogical conditions to form the communicative culture of cadets. As the main pedagogical conditions for working in this direction, we note the following: professional communicative and ethno-cultural competence and a high level of communicative culture of teachers, commanders; orientation of pedagogical work on humanistic principles, value-semantic dialectical interaction, normative legal acts; intensification of search and creative activity of cadets in educational, service and cultural and leisure activities; use of various forms of educational work, active teaching methods close to the real situation of professional activity.

After analyzing works on the problem of forming a culture of inter-national communication of cadets, we can conclude that work in this direction involves the formation of a respectful attitude to all participants of communication and interaction, regardless of their nationality. This attitude should be based on principles of dialogical communication, constructive business interaction, free from the influence of cultural and ethnic stereotypes, taking into account the specifics of customs and traditions of representatives of different nationalities and cultures.

The effectiveness of the professional training of cadets – future officers is ensured by the orientation of the educational process to humanistic ideals, high moral universal values of equality, justice, constructive cooperation of representatives of various peoples and cultures.

The success of the cadet's future professional activity, emotional-value and aesthetic attitude to it depend on the level of the cadet's communicative culture. Aesthetic attitude to professional activity is characterized by freedom, harmony and is a way of self-expression of a young person's personality.

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INFORMATION ABOUT THE AUTHOR

IRINA V. CHEREMISOVA – Doctor of Sciences (Psychology), Associate Professor, professor at the Department of General and Pedagogical Psychology of the Academy of the Federal Penitentiary Service of Russia, Ryazan, Russia, irinarusa@inbox.ru, <https://orcid.org/0000-0002-1085-3715>

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