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MECHANISMS OF FORMATION OF HUMAN CULTURE IN EDUCATION

Abstract. The relevance of the research problem lies in the necessity of an axiological approach to the formation of the personality in education and the task of strengthening the ideal image of the function. The aim of this article is studying and understanding the culture of personality formation mechanisms in relation to future specialists. The leading method of research was the theoretical analysis of philosophical and cultural approaches to the cultural formation of the personality and to the content of human culture. Content analysis was based on the philosophical and cultural concepts of V. S. Bibler, M. Buber, J. G. Herder, I. Kant, L. N. Kogan, D. S. Likhachev, A. Schweitzer, M. Scheler, and others. The experiment method was the experimental realization of formation stages of the future specialist as a person of culture, which allowed revealing the positive role of cultural mechanisms in this process. The result is the stages of human culture formation as well as mechanisms for their implementation. The article may be useful for specialists of the educational sphere, social philosophers, and culturologists.

Keywords: culturally-congruent mechanisms, value-semantic mechanism, identification, value-oriented approach, ideal-forming function of education, person of culture.

Introduction. The relevance of the article lies in the problem of identity formation – a human being as a person of culture in professional education. The relevance rests on important philosophical and cultural studies of the state of culture and education. The author sees the cause of the current social crisis in ignoring the view of Kant concerning man as the main goal and value of existence (Kant 1965). This understanding defines the true humanism of society, the principles of coexistence in cultural and historic succession. In this respect, globalization is an ambiguous idea of social dynamics with the danger of breaking up native culture and the development of anti-social phenomena. The loss of traditional socialization weakens the mental resistance of people – the main indicator of a normal person – and provokes individual and social upheavals. The containment of negative processes can

be achieved through education, which, according to J. G. Herder, should develop a humane society (Herder 1977). H.-G. Gadamer (2004) interprets education in close connection with the concept of culture as a specifically human way of transforming natural inclinations and capabilities. Today, however, the number of teachers with a low level of general culture is increasing, the number of educational institutions where education is a formality is growing, and the cultivation of personality has been reduced to a minimum. All this is a source of social evil (Benin 2013; Bibler 1990; Kuptsov 2009). An important means of influencing the personality in its development is language, the way of understanding knowledge as the attainment of thought in its meaning.

Methodological Framework. Theoretical analysis of philosophical approaches to the human being in culture, as well as analysis of the understanding of the image of man of culture in contemporary society reveals a particular understanding of the socio-cultural ideal of personality. The analysis showed that the modern person is experiencing difficulties of cultural identity in education. Similar processes are occurring all over the world (Danchai-ool 2014). For example, Erich Fromm wrote about the alienation of teaching and the impossibility of developing a humanistic society with this approach to personality development (Fromm 1993). In Russia, one of the important causes of these phenomenon in recent decades has been the contradictions in educational policy and in strategies of education. So, on the one hand, scholars and reformers insist on the leading role of education in the development of society, but on the other hand, the reform of education in many cases actually results in an increase in the ‘fixed knowledge’ scholastic model of teaching/learning. This process leads to a weakening of the competence approach to the formation of a specialist. In addition, adopting the idea of educational services reduces the social role of the teacher and their position on the main subject of education. Meanwhile, the uncertainty of the young generation in their valuing of self-determination suggests that the ideal-forming function of education is currently very weak, although strengthening cultural orientations in society is impossible without the strong role of education.

The theoretical part of the study. The author associates the changes with the new philosophy of education, which needs to take into account the achievements of philosophical anthropology in its study of the quality and role of man in the industrial world (A. N. Berdyaev, A. Moles, J. Ortega y Gasset, S. Snow, A. Toffler, V. Frankl and others). The author believes that the improvement of personality formation in education is

possible only through strengthening cultural meanings. Studying the correlation of culture and education allows highlighting the important position of the philosophy of culture, where modernity appears as the ‘time of culture’ (Neretina, Ogurtsov 2000) with man as is its main subject (Arnoldov 1997; Gurevich 1994; Fukuyama 2002, et al.). Since the second half of the XX century, the definition of the problems of culture as the main problems of the time, in the author’s opinion, helps show the important aim of education in the formation of ‘a person of culture’, as V. S. Bibler (1990) calls it, a special phenomenon which is born in the dialogue of cultures; L. N. Kogan (1993) sees the person of culture as the major figure of modernity, the ideal of a humane society. Culture is a text, and an adequate reading of the text is related to the understanding and development of language as a main instrument of human cognition and its development on this basis. Attention to language and speech practices in education as a field of formation of the culture-subject identifies the important essence of the cultural mechanisms of the process. The study of personality in cognition, accordingly, must take into account the achievements of linguists in this area (A. N. Leontyev, Yu. M. Lotman, et al.).

Discussion of issues of cultural identity formation in education is associated with the image of the modern ‘person of culture’, and of its analysis in philosophy and in cultural studies. This paper presents the image of ‘the person of culture’ as an important evolutionary ‘breakthrough’ to the meta-logic of values, contrary to the view of the postmodernists about the leveling of values in public life, because only from this meta-logic comes the realization of the value of life as a way of revealing human potential in a free and moral choice; it is the moral ‘self’-becoming in the social being. Analysis of the evolution of identity cultural models in education shows the importance of this logic; it takes into account the socio-cultural factors of the development of education and the evolution model of a cultural person in it (Baboshina 2001; 2003). In addition, the analysis reveals that the key to evolution is connected with the internal differences of ‘culture’ and ‘non-culture’, which appear, according to M. Weber, as the ‘semantic image’ of the world (Weber 1919). Unfortunately, today this aspect of life is being neglected due to the impotence of the spirit, which is associated with the weakening ability of a person to have faith. The strengthening of the spirit is associated in this study with the development of faith in the optimistic perception of the world, or in salvation, according to A. Schweitzer (1992). In this sense, the author shares the views of M. Scheler (2009) on understanding the process of identity formation. Education is seen as the development of human abilities for ‘inside-self being’. Today, this process is undergoing

a crisis which E. Erikson (1950), defining it as an identity crisis, declared to be the main problem of our time.

The sad result of the lack of cultural identity, according to W. Krauss (1994), is nihilism as a negation of the meanings of evolution. Krauss assesses the situation as a position of extreme cynicism. The author of the present study sees an optimal way out of the spiritual dead end, in accordance with the logic of these conclusions, in the necessary differentiation between civilization and culture as part of its spiritual function – the approach of O. Spengler (1991). This difference emphasizes the importance of axiology in the cultural process. The works of renowned scholars of the twentieth century – M. M. Bakhtin, V. I. Vernadsky, A. N. Drob-nitskii, D. S. Likhachev, E. S. Markaryan, and others – draw attention to the fact that, in a cultural life, values act as regulators of cognitive and reflexive activities. This point is important for the transformation of the cultural meanings of the past into the present, and for the discovery of new meanings.

Continuing this logic, the author has come to understand the fact that a person becomes cultural to the degree of their ability to understand the cultural significance of being (to value meaning), and this ability is not developed without special education. From this perspective, the ideal-formative function of education is not to pressure the emerging consciousness, and the development of knowledge of the ability to perceive values captured in the word above all. The ability to understand the ‘value of values’ of culture as a text of past, present, and future largely determines success in the formation of personality. In the implementation of this complex Meta-cultural function lies the mission of the teacher as facilitator, and a special Meta-quality is all it asks of the teacher.

Such education is important in achieving the unity of spiritual and intellectual formation, because the general meaning of a value-oriented worldview is in the fact that it defines the ideal as the highest good, the basic principle of life (Dilthey 1996). Its axiological essence stands against the crisis of values, which leads to the alienation of real and true values, the distortion of the view of the world, the illusion that life events come unhampered as one wishes, resulting in uncontrollability and catastrophe (Baudrillard 1998). A meta-semantic education develops social and creative discontent and, therefore, defines ‘a person of culture’ who, according to L. N. Kogan (1993), is involved in a constant process of self-realization in cultural activity. The cultural dialogue is built on value attitude, ‘reciprocity’, on ‘the spiritual element of life’ (Buber 1995). The meta-logic eliminates the contradiction between personal and professional development, avoiding the emergence of

‘soulless professionals’ – a danger of the market era (Weber 1919). Meta-education contributes to the development of social and creative activity and leads to the formation of the individual as a person of culture or a figure who, in the opinion of L. N. Kogan (1993), performs continuous self-realization in cultural life.

As units of consciousness the author defines the value attitude toward the world on the basis of faith in oneself and others, which, in accordance with the interpretation of A. Schreider (1999), is understood as the ‘free act of an individual’, often more important than the cult of reason, leading ‘to the neglect of conscience’. This ideal-forming process is associated with correcting the errors of enforcing in public opinion the idea that everything in man comes from the bottom up, and that only being determines consciousness (Batishchev 1991). In addition, as shown by the present analysis, the weakness of the value approach often lies not in the approach itself, but in the inability to understand the diversity of values and the situations defining them; the confusion leads to a false freedom of choice. The paper also considers that a more important question is not the number of values, but the ability to assess the value of a phenomenon in the moment of reality as co-being: ‘the spirit is not in me, it is between me and you’ (Buber 1995: 37). Thus, according to M. K. Mamardashvili (1992), values are either ‘present’ or ‘absent’, and it is meaning-building education that can develop the readiness in an individual for making decisions in uncertain situations.

Experimental research. Through many years of study, the author has identified the stages of professional formation as the implementation of the meta-logic of culture of a person in education, its value meanings being the introduction of a person into professional culture as the world of universal (I in the World) and individual (I am) meanings and their relationship (I – You, We). **Practical methods of studying the formation of culture identity** were as follows: observation, assessment of personality itself, and testing (the study of anxiety, empathy, values, future professionals, etc.). **Methods of formation of the subject of culture** were: extrapolation as the immersion of the individual in a new cultural and educational situation, adoption of value solutions, creative experiment, and dialogical interaction in the knowledge.

Study location. On the basis of the specific provisions listed, the culturally-congruent mechanisms in the formation of a professional were developed and implemented in Kurgan State University (2000–2016). The study was conducted among future teachers of mathematics, informatics, physics, chemistry, geography, future speech therapists, social teach-

ers, teachers of additional education (the experimental group consisted of 870 people in total).

Results of the first experiment: the statement of the problem of the cultural formation of the future professional. The summative assessment (1995–2000) showed that the traditional knowledge-accumulating model of learning has little effect on professional identity. Thus, students in the first years demonstrated little identification with their profession (6.8%); in addition, more than half of the graduates had little confidence in their abilities, despite their knowledge of theory (up to 54%). 67% of the respondents did not reveal the self-image of a specialist, 35.3% of them did not consider themselves to be professionally suitable; up to 15.3% of the respondents were not confident in the success of their professional life. In all the students, the leading integrative qualities of ‘the person’ of culture’ (agency, openness to dialogue, creativeness and humaneness) were on the low or, more rarely, middle level of development (Baboshina 2013). There was a clear underestimation of ideal-forming role of the teacher. More than half the students showed a decrease in life values in a detailed attribution. This data also confirmed the findings of L. Rubina (1991) on the need for social support and altruistic aspirations of students; thus, academic success is not always considered a key to success in life and does not increase prestige among peers.

The logic of the experiment and the mechanisms of the process. The logic of the first part of the formative experiment. Scientific experience in the development of the individual as ‘a person of culture’ was conducted in accordance with the identified stages of the Meta-logic of a person’s culture in relevant education as a philosophy of human development in culture (see above). So, the stage of immersion in the professional culture was carried out through the initial study of its values as ‘value for itself’ serving the self-knowledge of man in the form of ‘I like you’. Its shape – ‘being for itself’ – was determined, which led to the discovery of the abilities and interests of the individual as ‘self search’ in the area of professional culture, the development of cultural needs and of finding one’s own niche. Socio-cultural identification occurred as a process of exploring the boundaries of personal freedom and professional responsibility; the goals and values of life were considered important for the professional reality. This process was accompanied by the mechanism of emotionally developing the cultural meaning of the students’ knowledge: sensory perception and emotional and rational experience of value-oriented actions based on personal understanding of professional meaning. The mechanism is implemented in situations of surprise and in emotional and mental uncertainty

aimed at awakening a spontaneous reaction of revelation. Here the idea of D. S. Likhachev (2015) is conspicuous, as important social culture is based not on a rational, but on an emotional basis – it is associated with feelings of love, loyalty, the idea of patriotism, it is brought up on a deep sense of the past as ‘theirs’. Special attention in the study of value was attached to the word as the carrier of the values of the native language. Attention to the internal and external structure of the word has led to studying cultural forms of language as a position for constructive communication in education.

The logic of the second part of the formative experiment.

At the stage of active dialogue and creativity, the formation of the socio-cultural identity of teachers was achieved through the creation of dialogue spaces ‘between’ in the creative event due to the opening of ‘I’ with ‘we’. The teacher acted as facilitator of a dual process – events ‘you help me’ and ‘I help you’ – leading to the discovery of the value of knowledge in a professional sense. In the development of the dialogues, creative tasks were used, training the formation of identity and personal growth and comparing oneself with people of other cultures. All cases revealed that students consciously choosing individualism often could not recognize the collectivist orientation in itself. In the end, the manifest and the mixed individualistic-collectivistic priorities were typical (from 25% to 53%). The analysis was performed with the help of a specially developed questionnaire-quiz based on Harry Triandis’s studies of individualistic and collectivist societies.

Experience shows that the growth of individualism among young people is stimulated, in particular, by external, often negative factors (‘fashion’ for the psychology of the owner of PR-technologies, etc.). Education needs a change of position. Study of the native mentality opens the way to a deeper and more natural outlook of a person that contributes to the development of ‘polycultures’ as a position of respect for every national context (language, customs, traditions). Extremely important is the attention to social ideals, when professional values are correlated with values of national and educational culture as a condition for the social responsibility of the teacher, which gives the integrity of their personality. The confirmed view of S. L. Rubinstein (Rubinstein 1976) was that education as the development of intelligence or a type of conduct affects the ability to make decisions. For the development of the value of a behavior mechanism for understanding a text while working with learning material was applied: from the initial emotional perception of the text’s meaning to the identification of its cultural significance. Another educational mechanism was the reflexive feedback perception of the educational problem as cultural: understanding of the educational sense as the primary initiation of professionalism, a vision

of meaning in a cultural context, a reflexive return to the understanding of personality recognition (value increase) and development of a desire to seek the truth.

The logic of the third part of the formative experiment. Here it was established that the social and cultural identity of the individual as a seeker of truth is achieved through the development of their faith in the importance of solving professional problems as problems of the meaning of life. Knowledge was understood as a unit of cultural experience transformed into personal meaning. The process of spiritualizing knowledge as the opening of 'meta ideas' was effecated through a mechanism of co-existence, of harmonization of social and professional roles: coexistence was defined as 'I see you' creating the enriched 'we', where the understanding of 'meta ideas' was achieved through the introduction into consciousness of the general educational sense. At the stage of self-realization and self-expression ('anthropization', the definition of the author) a self-concept of teachers was formed. The basic mechanism was the formation procedures of the responsible values and educational solutions designed for a value-oriented perspective. In practice, it included activities in which students took on the role of teachers, gave lectures, conducted seminars, workshops, and conferences. This experiment showed that the coexistence of mechanisms is the key to successful social development of the individual.

An example of the key experiment results in establishing a professional as a person of culture. Some of the important results of the specialist formation based on the example of students mastering social work (2005–2016 graduation, 143 people) are presented further. By the end of the experiment 65.7% to 97.8% of the students noted the positive impact of the environment, 47.5% to 74.1% noted the influence of the teacher's personality. In the first years of study, the students singled out certain key traits in identity (gender, social role, social background), yet were unable to build a holistic image of themselves or see fulfillment in their profession. Upon graduation, there was a positive dynamic in the development of the qualities of a 'person of culture'. In the graduates of 2005, the index of identity-based identity – changes from below average to above average. A similar pattern was observed in the graduates of 2006, 2014, and 2015. The graduates of 2007, 2008, and 2009 showed an even greater increase – three-level dynamics; positive dynamics of other indicators was also observed. The arithmetical mean of personality development in the growth index was as follows: positive social self-esteem – 30.8%, social status and role – 29.4%, self-actualization – 43.3%, self-image as a teacher – 41.2%. The combined index of identity increased by 26.6%, the index of identity

by 32.2%. Indicators of being open to dialogue and of humanitarian culture were measured as the level of sociability, ability to resolve conflict, empathy, tolerance. The value of professional position of the individual (humanist, authoritarian, methodical, formal position) and the understanding of the teacher's role and of self-teaching abilities were studied; all the indicators were a level or two higher by the end of training. It was proved that in the teacher's cultural development harmonizing personal goals, life plans, and social professional ideals is very important. A typical vitally important direction for students of all disciplines was discovered. Initially, the students linked the meaning of a perfect life with a desire to do good, to change the situation, to leave a positive mark; the true meaning of life was associated with relationships, parenting, good education and a good job; the absolute meaning of life was associated with self-realization and creativity. By the end of the study, students did not change the purpose of their life and filled it with concrete vision, plans, projections, and personal content. At the same time, the number of students linking the life prospects of their professional activities to the realization of personal potential increased by more than a third. It was confirmed that the meaning of life among students varies depending on the situation, age, status, interests, and on what distinguishes their views from the 'student' perspective (Bubnova 1999). In interpreting their responses, the author relied on the opinion of L. N. Kogan (1993) who emphasized that the meaning of life is not its speculation or abstraction. However, the author of the present research believes life's general understanding is a necessary step in the development of personality at this age.

The recommendations based on the results of the study find application in programs of personal development, the development of the humanitarian culture of a specialist, the humanization of the educational environment (T. R. Zulkarneev, E. A. Korosteleva, L. V. Pavlova, L. R. Saitova, S. V. Sokolova, E. I. Furtiva, D. A. Yakovlev, etc.), and in the humanities (V. L. Benin, T. R. Dneprova, M. I. Dubovik, E. D. Zhukova, V. I. Kirikova, S. I. Morozova, E. Stoyanova, R. N. Fatkullina, etc.). Research publications are recommended for students in electronic catalogues or virtual reference services of scientific libraries in the educational institutions of Russia and the neighbouring states. As a result of the research, the author came to conclusions that facilitate the understanding of the development of 'human culture' philosophy in education. The formation of a specialist as 'a person of culture' is a manifestation of the essence of self in the profession through personality development in special conditions of the cultural spaces of communication. Several steps can be highlighted: (1) determination of value-for-yourself professional phenomenon as a cultural phenomenon, its general

and special values based on the value-for-all; (2) realization of one's abilities in the field of specialized culture, first as 'being-for-itself', then 'being-with-others'; (3) appearance of 'me-being-for-others' as a manifestation of professional attitudes, immersion into the circumstances that require personal and professional discoveries. It can also be noted that the culturally-congruent mechanisms of the formation of 'a person of culture' help implement the idea of holistic education more fully. By the end of the experiment, the students increased personal self-esteem as future professionals and realized the cultural significance of future professional activity – *more than 75% showed the ability to build professional self-concept*. An important indicator is the development of professional thinking of the personality associated with the development of the concepts and competence of speech.

Conclusion. Mechanisms of culture formation of a future specialist proved their effectiveness in practice. **Recommendations.** Theoretical analysis of the holistic formation of human culture was an understanding of the need to preserve common cultural meanings in vocational education. Cultural development of professional identity is manifested as a gradual immersion of a person in the sense of the profession: the stage of engagement (value for self), the stage of active dialogue and creative activities (space between them), the stage of professional and cultural self-determination (self-concept). **Acknowledgements.** The study was carried out in the framework of the research project of the Ural branch of the Russian Academy of Education on the topic 'Model of formation of human culture in vocational education'.

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