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Culturological Approach to Education Anthropologization [Galina M. Kodzhaspirova]

*Man is not the whole of man. We go to him from afar.
Very far away. And by the way, during this time ...
until we go to him, much is to happen –
and you may not reach yourself.
M. Mamardashvili*

Keywords: *anthropocentrism, pedagogical anthropology, cultural studies approach, people, culture, education.*

Annotation: *he article describes the cultural approach to anthropologization education, culture and education relations, culture and human culture, human rights and education.*

Human problems are in sight of the whole system of science or scientific fields A man can be represented as a biochemical substrate, and as a psychophysiological substance, and as the subject of past - present-future. Versatility phenomenology personality, individual reflect objectively existing manifold manifestations of man. Problematic approach to understanding humanity, according to V.I. Vernadsky, let see it in different sociocultural and sociobiological measurements.

Steadily growing interest to the man visibly updated by the role and importance of pedagogics. 200 years ago Immanuel Kant in his "Anthropology Pragmatically" attempted to create a kind of test samples benefits for the course "Humanities", satisfies three main characteristics: anthropocentrism, integrity and pragmatism.

Modern society is rapidly moving to the anthropocentric - a condition in which the social processes that structure society and human life grow and close from the man, where the whole universe revolves around social rights. Recognition of the primacy of sovereign human person rights and freedoms - not the state, not the social groups - is the essence of this anthropocentrism.

A fundamental condition for the development of social integrity production and reproduction, the measure of all social groups is man intellect, creative energy, spiritual and moral forces development and enrichment.

"Anthropological way is the only way of knowing the universe ..." - these prophetic words N.A. Berdyaev anticipated the trend of modern scientific knowledge development. In the mid-twentieth century, the entire better become aware of the needs of special

anthropological installation, in the development of such thinking, which was originally built from the man, and then stick to purely anthropological principles in the interpretation of reality.

Anthropological principle becomes more intense methodological principle of pedagogical knowledge. Originally facing the man, to the objectives, ways, methods and conditions for its development, education as an area of humanities and social practices in the sphere of the principle could not exist outside the anthropological aspect. Firstly J.J. Rousseau tried to put holistic anthropology in the base of pedagogics in the 60-ies XVIII century. One hundred years later, in the middle of the XIX century, K.D. Ushinsky in Russia and K. Schmidt in Germany fully raised the question of the establishment of educational anthropology. As the formation of post-industrial society (in the West about 50 - 60s. XXth century) social cognition is becoming increasingly anthropocentric. This is all the more necessary when scientists (eg, Ashby, Price, etc.), discussing the problem of the science future, believed that while civilization progresses rapidly, the strength of educational influence on human intelligence remains unchanged.

People are natural, but does not live only in the natural environment, but also in the artificial, imply a supernatural world culture. Education can be considered as the primary method of culture translation, reproduction and generation. Each new generation and the new man will gain experience and knowledge through appropriation of culture. P.F. Kaptelev wrote that the educational activity is not only alive activities closely related to the direction of social life, but also the activities based on science, imbued with a mentally - cultural elements, requiring serious thorough preparation. In terms of general scientific culture is socially progressive creative activity of mankind in all spheres of life, consciousness, which is the dialectical unity of the processes of objectification (the creation of values, norms, symbols, systems, etc.) and disobjectification (development of cultural heritage, aimed at the transformation of reality, to transform the wealth of human history in the inner richness of personality, on the comprehensive identification and of man essential powers development).

Everyone goes through the process of inculturation, because without it one cannot exist as a member of society. The concept of "socialization" and "inculturation" overlap in content, because people are both mastering the elements of socio-cultural environment: cultural space - time functional objects, technology activities, regulatory entities (E.A. Orlova).

Being in cultural and creative space the individual learns self-determination, development of a vital position, discovery of new knowledge and tolerance. Culture, according to M.K. Mamardashvili, helps to "put themselves into question", find out what it is that you are more concerned with what you're excited about, what is to be angry."

Philosophical anthropological approach brings insight into the culture the features of the man himself. Various features of the cultural process directly deducted from human nature. Culture thus estimated as detailed phenomenology person. The first anthropological interpretation of the phenomenon of culture was given in 1871 by E. Taylor, defining culture as a combination of knowledge, art, morals, law, customs and other features inherent in man as a member of society, while he shared the prevailing at the time of installation of positivism and evolutionism, but culture as a social phenomenon cannot be evacuated from the man biological nature.

What takes place in the culture formation, what cultural studies education, what culture is education? Any society is a cultural unity, within which education develops and functions as its component, determined by translating the cultural context of semantic structures. Of course, formation depends on the culture in which it exists. It serves the purpose of preserving and transmitting cultural values, to ensure the identity of national cultures and their interaction, pluralism, respect for the formation of the different national and ethnic cultures. Education is an important spiritual component of human activity, providing different aspects of human life (intellectual, labor, artistic, social, etc.), its formation, maintenance, dissemination and implementation of cultural norms, values, knowledge embodied in the components of culture. One of the many characteristics of social culture are education, teaching, reading.

Currently a scientific direction of quality and value processes and phenomena of education is starting to develop - *Cultural education*.

Cultural Approach is a set of methodological techniques, providing an analysis of any sphere of social and mental life (including education and pedagogy) through the prism of the backbone of cultural concepts such as culture, cultural patterns, norms and values, and way of life, cultural activities and interests, etc. (N.B. Krylov). Cultural Approach changes the idea of the fundamental values of education as only informative and cognitive and removes narrow scientific focus of its content and principles of construction of the curriculum, expanding cultural and anthropological foundations of education.

Cultural education considers education and its development from the standpoint of:

- personal growth (self-determination, self-development, self-actualization) through the development of structures of cultural activities, cultural change of personal creative experience, communication and cultural dynamics of communication, the evolution of social circle;
- cultural level increase (i.e., the quality and degree of value content) some educational processes, systems, communities;
- development and growth of education as a sphere of culture in general, changes in socio-cultural context of education (its subject, information and media of subject, models, forms and mechanisms of the organization).

In every civilization at certain stages of its history develops its own culture education.

Culture of Education is the organization of life and student learning (nurture and develop) in accordance with the objectives and the level of development that has been achieved by mankind in a specific historical period of pedagogical interaction in the world and the culture. Being a carrier of culture of the age, everyone is quite the culture of a social group, a certain layer of society. Teacher is a living representative of one of the layers of culture, he carries a personal insight into the culture, traditions and opinions reproducing social group he represents. *Culture education is a holistic set of certain theoretical positions and ways of their implementation in education. It combined teaching experience and knowledge, that had taken place in the history of education.*

World Culture History suggests that the diversity of education systems is always consistent and the variety of philosophical concepts of education. Virtually every

philosophical system in varying degrees, reflected the problems of education. For example, a philosophical understanding of education in Russian culture formed by the intersection of domestic and synthesis of tradition, dating back to the times of Kievan Rus, and the European one, which takes into account all the achievements of the Enlightenment and classical German philosophy.

With all the variety of existing educational models, in principle, it is possible to agree with the approach, which considers the model of *two types of educational practices, one of which focuses on the process of socialization and its adaptation to the existing socio-cultural system, and the other - to create a humanistic environment of personal development as a free self-determination.*

In the cultural conception of education the ultimate goal of education is the development of human culture and cultural rights, based on universal values, global and national spiritual culture, capable of self-determination in the world of culture and cultural identity, having a high level of self-awareness, self-esteem, independence, self-discipline, the ability to orientation in the world of spiritual values and environmental situations in life has an independent judgments, combined with respect for other people's opinions. Culture education can be represented as revealing sense teaching. The teacher can choose certain orientation, but their values and choices due to the cultural context (i.e. the type of educational institution, national and historical and cultural features of society, etc.) and contain normativity.

Dealing with such complex systems as people in education and education situation it is not given enough attention to the application of *synergetic approach.*

Synergetics deals not only with nonlinear, unstable systems, but also considers the complex, evolving and open systems. Open systems are those that communicate with the external world of matter, energy and information.

From the standpoint of a synergistic approach it is possible:

- *suitable combination of factors controlling the development of personality* (team), taking into account the human "variable", and the nature of the situations in which flows educational activities; dynamic variations changing the value orientation in education, i.e. replacement of the existing authoritarian style of management on the value-rational, more humanistic;
- *self-organization and self-development* through continuous and active human interaction with the educational environment;
- *understanding the conventions of teaching doctrines* and understanding that pedagogical laws are probabilistic in nature (Prasolova E.L.)

When considering self-organization and self-development we have the need to look into this issue as freedom in education.

In social anthropology *freedom* is defined as *a conscious person's choice (subject) of the case (lines) in relation to their behavior as external circumstances and the state of their spiritual world, a person's ability to "go" beyond the actual situation and design a different situation otherwise its internal state, and organize practical activities to achieve this otherwise.* Manifestation in the pedagogical process of essential powers of man, *as the activity, initiative, personal responsibility for their performance, personal commitment, creativity,* allows us to select as the characteristics of pedagogical interaction *the degree of*

human freedom in education. Disclosure of the possible scope of self-determination rights in education (both teachers and students) will allow, on the one hand, show the movement of a person on the path to spiritual ascent, a full expression of individuality; on the other hand - to designate samples pedagogical actions that are typical for a particular educational situation.

In recent years the tendency to focus on a more important role of the individual in the relationships and interactions with the outside world is enhanced (K.A. Abulkhanova-Slavskaya, A.G. Asmolov, A.V. Brushlinskii, I.A. Dzhidaryan, M.S. Kagan, D.A. Leontiev and others). These ideas are continued developing by the students, employees, successors of S.L. Rubinstein, philosophers and psychologists who hold humanistic orientation. These radically changing approaches to education change its culture.

In foreign philosophy and psychology, this approach is also well known (R. Ardila, J. Bugental, Abraham Maslow, Carl Rogers, and others). The principle of freedom and initiative underlies all humanistic educational systems (Rousseau, Pestalozzi, Tolstoy, Dewey Kapterev, Wentzel, etc.)

In numerous humanistic theories of the past and present, from Kant to Sartre and Rogers, man appears not as a dependent and as an independent, autonomous, truly free being "reason in itself." Kant stated: "The need is an external peace, freedom is the world of man." This idea has been fundamental in the works of Berdyaev, S. Frank, A. Maslow, Carl Rogers and others.

In domestic pedagogics in 80-s years of the last century there was a term *freedom-capability* as a pupil's activity on self-realization, the ability to autonomously nonconformist existence, the ability to build their fortune independently, to cooperate with the world, to realize their own life purpose cognised, exercising one's individual option (O.S. Gazman). It is the *freedom-capability* that integrates a man as a whole, allows him to build a harmonious existence.

Approaches to the analysis and understanding of the various educational models essence, developed by cultural studies education, allow us not only to describe the actual processes taking place in education, but also to predict new, as yet undiscovered by science facts. They can serve as an instrument of cognition phenomena education. Specialist education is able to identify the phenomena of education using information modules that make up the core culture of meaningful education, i.e. recognize the type of culture of education and, therefore, to determine the axiological orientations in education.

The last decade of XX century is characterized by the appearance in the pedagogical literature new terminology, such as "cosmic education", "noosphere thinking", "global education", "spiritual development", "biosphere centered approach in environmental education", "antropoekosofiya", "space consciousness", etc. It fixed representation of domestic and foreign teachers, humanist philosophers, cosmists scientists, specialists in various branches of knowledge about the "cosmic" as human harmony with the cosmos and human unity of micro-and macrocosm.

Axiological approach to the analysis of educational activity allows the diversity of ideological orientations generalize by seeing what the phenomenon is given absolute priority - God, Nature, Logos, society, man. Thus, variations in educational activities can be

distinguished naturecentrism (cosmocentrism) geocentrism, logocentrism, sociocentrism (culture), anthropocentrism.

Ideas of pedagogics anthropologization, as we know, found reflection starting with the works of J.A. Comenius. Anthropological approach to pedagogics was actively developed by K.D. Ushinsky, a whole galaxy of teachers in pedagogical areas: A.F. Chamberlain, C. Hall, M.D. Baldwin, V.M. Bekhterev, P.P. Blonsky, L.S. Vygotsky, M. Bass, A.P. Pinkevich and many others. R. Steiner, Montessori, S. Hesse consistently professed and actively defended these ideas. In the second half of the twentieth century the contribution made by Soviet scientists B.G. Anan'ev, Sh.A. Amonashvili, B.F. Crowbars, L.V. Zankov, V.V. Davydov and others. *Anthropological approach to educational activities is worldview, epistemological, theoretical and practical orientation of the man as its primary purpose and value.*

The bases of pedagogical anthropology are not only the question of the man essence, but his decision that should identify ways and means of identity formation, the terms of this process. One of these conditions is education as the universal form of the human way of life.

Thus, culture and education are in close mutual penetration, conditionality and dependency. Knowledge of the culture essence brings a deeper understanding of the education role in it. Learning the fact, features, possibilities and limits of education largely determines the development and direction of the culture or those of other people, of a civilization and the culture of education itself. Education can be defined as the occurrence of a child in the context of contemporary culture. But such an occurrence is not accomplished without the help of adults, especially without the help of teachers who possess professional skills to enter the child in the context of culture.

This vision of the educational process raises a number of problems:

- does the teacher own modern culture;
- whether the teacher's social group at the level of culture;
- how to link cultural values with the subject content;
- what methods, ways to introduce the student to the culture;
- whether it is possible to describe the content of contemporary culture, etc.

All human mental functions, directing and organizing his activities, according to L.S. Vygotsky cultural-historical theory, have their deepest roots not within human individual, not the inside of the body and personality. It is in communicating, in people relation to each other, things and ideas created by humans.

Education promotes internalization of cultural prescriptions, combining internal makings of a child with an active self-development facing their external circumstances, leading to the first successes and consolidating their successors. Unacceptableness force pupils to assimilate information, meaning and personal value which elude their consciousness and alien to their senses. School is not only to protect against destruction, neglect, distortion of cultural heritage and its duty to provide that same increment culture that promotes humanity to a decent life. Teacher is infinitely important not to reproduce themselves in their wards, and strive to ensure that students have surpassed the teacher, become better, more perfect. Teachers, creating school cultural creative environment enriched themselves in a professional, creative and personal plans. This is due to the inevitable expansion of the overall cultural outlook and the ability to go beyond the limits of their academic subject. The teacher

is able to realize their interests and abilities, which still has not been claimed. In addition, he is forced to seek new ways of working, new culturelogical adequate educational content. School gradually becomes an open system that encourages the use of new ideas, methods and forms of work.

The role of the teacher in the learner-oriented pedagogical interaction is mainly escort. He provides the expansion of educational spheres to each student, i.e. their activities to create, design and develop personal educational products and the subsequent comparison of these products with cultural analogues; he equips students' technology activities and relevant ways of working. His mission is to help each student in building individual learning paths that correlate with accepted human achievements, and directed to their increment. This approach is used in Nature-correlative (protective accompanying) pedagogics which protects the individual development of the child from external natural, inherited dependencies. According to E. Fromm, It means esurience freedom from heredity, hindering full development, from the needs and habits and from social influences. Such an action is determined by the nature of teaching as a social facilitation. It is this type of pedagogical interaction ensures the formation of readiness for self-paced individual formulation of problems and their resolution, develop their creative potential, the ability to act and live in substandard conditions in a rapidly changing world.

Consistent practical implementation the idea of freedom requires largely convey many of the functions of the pedagogical process to the pupil. Subject position of the child in the planning, evaluation and control of the educational activity is implemented in such forms of learning how to play, in the form of self-employment under the supervision etc.

Meaning the uniqueness, activity, responsibility, independence and individuality of man as the subject of his own activity, the question about the extent of pedagogical intervention in his complex world raises. Perhaps, as A.V. Brushlinskii pointed out, true education is a co-creation of human values in the course of joint activity of subjects - the educator and students. It is in this co-creation of the most common forms, and therefore especially solid foundation of spirituality, based on which one chooses and makes his way of life.

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