

**Institutionalization of the individual in the educational interaction.
Problems of existence and coexistence**

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Abstract

Institutionalization of the individual in the educational interaction. Problems of existence and coexistence. – The emerging newest paradigms and concepts of education, conditioned by the transformation of the world educational space, require a new system of institutionalization of the individual, in which the educational reality is reflected through new ways of philosophical theorizing. In this connection, the concepts of “existence” and “coexistence” as the relation between the individual and social forms of being are introduced into scientific discourse of the modern philosophy of education. The axiological orientation of these phenomena is connected with the modern view of the postmodern human being and the essence of the processes of democratization and humanization of social life.

Keywords: life-meaning values, institutionalization of the individual, existence, coexistence, multicultural education

Klíčová slova: hodnoty smyslu života, institucionalizace jednotlivce, existence, koexistence, multikulturní výchova

Topicality of the problem under consideration is associated with radical changes in the life of Russia, which updates its education system, while actively joining the system of international relations. Under these conditions, there takes place a process of constant changes in the status of the individual, there is a variety of approaches to solve his/her life problems. The changeable field of life-meaning values, goals and models of existence, in principle, depends on the answer to the questions: “What do I live for?” or “What do I want from life?” Are there many people who are able to precisely answer these questions? For herself or himself, the person probably knows exactly what she or he wants.

As it turns out, the overwhelming majority of Russians want to live in a beautiful, comfortable space, build humane relationships with the surrounding world, but at the same time, remain independent, self-sufficient and rather well-off. From the individual ideas about a decent existence, there is formed a single image (standard) of well-being – all that gives a feeling of happiness, success and longevity. The integration of the subjective socially individual and the socially common is based on the ideographic concepts of “existence” and “coexistence”, including the diversity of life relations between “I”, “Others” and “We”.

In modern educational interaction, the cognitive desire of the person in the new forms of institutionalization leads to revision of cultural traditions, ideas about the appropriate – sometimes contrary to the socially approved norms and rules. The value-oriented ideal of a modern specialist requires from education the formation of consistent positions in the dynamics of individual and social values. Such a need for a socio-philosophical analysis

means for education the necessity to develop a new system of institutionalization of the individual based on the criteria of life-meaning values, including the concepts of “existence” and “coexistence”.

Russian thinkers of the twentieth century V. V. Rozanov, S. I. Gessen, B. S. Gershunsky and S. Sharmisdr assure us that the most positive learning outcomes may not make sense and even have a negative significance in the conditions when the life-meaning values of society and human being, based on the phenomena of individual and social order, are ignored. Authors such as R. Buber, R. Bell, G. D. Gachev, E. S. Zair-Beck, B. L. Wulfson, M. S. Kagan, M. Krueger-Potratz, while studying the problems of cultural identity based on life-meaning values, mark the desire of the modern man to understand afresh the way of life, lifestyle, mentality, traditions in education and upbringing.

It is noted that the efforts of European education are aimed at achieving a synthesis of cultural-specific cognitive styles, the awareness of the individual of his/her belonging to the world space, the discourse of his/her own relevance in the space of the value-meaning universe of culture and other tendencies of overcoming the mono-cultural Eurocentric orientation, while using the experience of non-European peoples. In this context, we can talk not only about multicultural, but also transcultural education, the goal of which is to achieve an adequate perception and appreciation of the world by the individual: the unity of the formal-abstract, independence of the environment thinking based on direct experience and the sensory perception, which is typical of the Russian society.

Discussing the problems of existence and coexistence within the framework of institutionalization of the individual, one has to turn to the social-philosophical approach, since this approach reveals the ambiguity of the connection of the man with society. Considering also “axiological contradictions at the level of the life-meaning values of the individual and society, we find that individuals with different essential characteristics can manifest their aspirations in different social systems in opposite value orientations”.¹ In this connection, we need an axiological approach in the study, since it opposes a non-dialectical opposition of the interests of the individual to the interests of society and the state.

Consider the problem of value institutionalization of the individual as a guide to the formalization of new social relations during the transition from informal relations (associations, agreements, negotiations) and unorganized activities to the creation of organizational structures with a hierarchy of power and regulation of the relevant activities. A new sociocultural situation requires from education, in a special degree, the development of people’s ability for rational self-determination at the individual level, as well as the ability to cooperate their social activities and resolve conflicts. In this regard, it is topical to talk about the synergistic processes of transition from self-governing and self-organizing phenomena to the organized and controlled ones.²

This generally requires placing emphasis on the life-meaning values of the person and society and requires from education the possibilities of transition from socially significant needs to the meanings of the individual level in the open or free learning space. We refer to

¹ YAKOVLEVA, I. V. Axiological Contradictions of Modern Education and Socio-Cultural Realities. *Philosophy of Education*, 2018, no. 4 (77), pp. 103–113.

² STEPIN, V. S. (ed.). *New Philosophical Encyclopedia*: in 4 volumes. Moscow: Mysl, 2010, p. 2816.

such conditions of organization as “education with a human face”, which is able to generate new knowledge about the person and create opportunities for the development of a new vector of an education paradigm, based on joint efforts of social philosophy and philosophy of education, revealing and discussing such concepts as “value inversion”, “life-meaningful values”, “value synthesis”, “value neutrality”, “civil self-consciousness”, as well as the values of individual existence and collective coexistence.

The defining principles of modern multicultural education are based on continuity (the ability to translate the national culture, to provide openness to other cultures), diversification as a “law of necessary diversity”, since the more heterogeneous the ethnic and diverse sub-ethnic compositions of a society are, and the more complex and asymmetric is its culture, the higher are its chances of survival, it is also more stable and viable. In the conditions of multiculturalism, the most difficult aspect is the preservation of cultural integrity (possession of cultural capital, the interiorization of generally significant patterns of activity and behavior).

We believe that the principle of three-dimensional (stereoscopic) picture of the world (scientific description of the world) will help overcome the psychological, sociocultural, historical and geographical localization of communities, whereas the principle of multilingualism (dialogue of cultures, intercultural communication, the role of foreign languages, awareness of belonging to a planetary cultural community) and variability (rejection of uniformity and unification) will contribute to the possibility of creating regional knowledge of socio-cultural development, which already affects the Russian civil identity.³

A multicultural system of training and upbringing, taking into account the cultural, ethnic and religious specifics of students, built on the ideas of preparing the younger generation for life in a multi-ethnic and multicultural environment, will create the opportunity to become a citizen of the world in a broad sense, provided it relies on the *life-meaning values* expressing the ultimate foundations of human existence, relating the person to the world, these are ideals, basic life guidelines, principles specific for each person and for each historical type of culture.

This concept characterizes the vocation, purpose, task of any person: to fully develop his/her abilities, to make personal contribution to history, to the progress of mankind and culture. Such a property of human nature is a value for survival and is characterized by: experiencing one’s significance and importance in relationships with other people; interest in life and people; optimistic worldview; sense of purpose; perception of one’s place in the world as a necessary foundation; acceptance of reality as a blessing, despite all its contradictions, conflicts and inversions.

In the late twentieth century, the discussion and understanding of life-meaning values acquired an exceptional importance, since the process of rapprochement between countries and peoples began in the world, a powerful migration of population took place. Russia was

³ KHAZOVA, L. V. *Conceptual Foundations and the Experience of Modernizing Education: Humanistic and Humanitarian Aspects: Scientific Publication*. Krasnoyarsk: KSTU Publishing House, 1997, p. 184; SHCHEDROVITSKY, P. G. *Essays on the Philosophy of Education*. Moscow: Experiment, 1993, p. 154; MAGOMEDOVA, Z. S. (ed.). *Multicultural Education as a Factor of Harmonization of Interethnic Relations. A collective monograph*. Makhachkala: Alef, 2015, p. 244.

also no exception, where about 150 people and nationalities traditionally live. This number has now grown significantly due to the influx of refugees from the former Soviet republics seeking employment in Russian cities. As a result of active migration processes, Russian educational institutions have become multinational, uniting students from different ethno-cultural traditions.⁴ In essence, the already appeared space, which includes a set of heterogeneous information-search systems that are in a state of interaction in the form of educational communication and educational activities, is a kind of polyphonic formation, which is based on a dialogue of cultures, cross-cultural interpenetrations, formed, in particular, by the modern information space.⁵

The phenomenon of globalization poses before the philosophy of education a challenging task of educating young people in a multicultural environment, developing the ability to communicate and cooperate with people with different life-meaning values belonging to different cultures and religions. The transformation of value processes in education has a focus on openness, the ability to quickly respond to the needs of man and society, which means that one of the most important means of upbringing will be the creation of a system of targeted interactions of philosophical and pedagogical experience in the aspect of the formation of the systemic abstract-theoretical thinking in order to perceive and understand the meanings of “existence” and “coexistence”.

A critical analysis of the cultural core of the individual human life activity indicates that *existence* is a fact that determines the beginning of life and goes through life, characterized by borderline situations (love, suffering, fear, delight, anxiety, guilt, etc.), in which the nature of existence is revealed. Existence is due to socio-historical being, determining the position of man in society.

The foundations of social life-meaning values were laid by the philosophers of Antiquity, considering first the *coexistence* in art and aesthetics as a combination of classical and romantic principles. The simultaneous joint existence of people is based on a variety of ways and forms of social existence, first of all, it is the law of relations between the states with various social systems, which implies: rejection of war as a means of resolving disputed issues between states, adherence to other principles in the relations between states formulated in international legal documents.

The agreement with antinomic positions can be peaceful, harmonious, simultaneous, joint, long-lasting, depending on the conditions of coexistence, based on functional necessity. Of great interest is the intrapersonal human ambivalence; F. M. Dostoevsky saw it in coexistence in one soul of an ideal and meanness, believing that to understand this balance is to understand the person. In general, we draw the conclusion that the connectedness of phenomena, which predetermines existence or coexistence in the aspect of dependence, subordination, conditionality, appears as the relation between the effect and the cause.

The modern Russian philosophy of education sets for itself the task of analyzing the trends of world and national education in the context of globalization, the degree of its

⁴ KULIEVA, I. R., MIKHAILENKO, N. A., OVCHINNIKOVA, T. S., POSPELOVA, S. V. *Activity of an Educational Institution in a Multicultural Education*. Saint-Petersburg: A. S. Pushkin LSU, 2015, p. 132.

⁵ TARATUKHINA, Yu. V., ZHAROV, V. K. *Phenomenology of cross-cultural education*. Moscow: Yanus-K Publ., 2016, p. 54.

influence on the development of personality with developed reflection, while relying on axiology as one of the methodological philosophical sciences, as a branch of social philosophy, which not only reflects on a worthy existence, but also concerns with inducing the person to such existence. In the words of Aristotle: "...our science does not aim at a theory (knowledge) like other sciences, (...) because we do not reason to know what virtue is, but to become good people: otherwise our science would be useless."⁶

In reality, the essence of the person is manifested in his/her existence (biopsychosocial phenomenon), first of all, it is the ability to transform oneself on the basis of one's own significance through understanding one's being in the world; therefore, the study of the concept of "existence" reveals the very essence of human existence. Therefore, the development of the human being, his/her integral formation is always connected with the natural abilities, the social environment and his/her internal "I" (interests, will, aspirations, etc.).

According to the thought of the Russian philosopher N. A. Berdyaev, "the mystery of knowledge and the mystery of being are hidden in the human being. (...) It is the human being that is the mysterious being in the world, incomprehensible from the world, and only through the human being a breakthrough to being itself is possible. (...) Such an anthropologism should be increased in its capacity, since it is initially ontological."⁷

An anthropological search in Russian traditions has always been based on the study of spiritual guidelines. Unfortunately, today our society has no clear ideas about what kind of person it wants to form. For example, in the 19th century, the Russian intelligentsia formed the image of a "hero of one's time"; in the 20th century, it was the builder of communism, the man of labor; in the 21st century, no such search takes place, but there are standards and formalized educational samples. A common place for these images will be goal-oriented upbringing for maintaining the proper balance between existence as the natural, unconscious, vital and coexistence as the organized, conscious, optimally promoting positive development. These ideological positions have always complemented each other, whereas building an upbringing system that promotes the merging of such components is necessary in the modern period of social development.

The globalization of the modern world, PR technologies and the culture of postmodernism have created new ideologemes and principles, under the influence of which the life of the modern person and his/her worldview are organized. There is no doubt that purposeful destruction of defense systems (in the form of stable forms of statehood, values of national culture, traditional manner of life or lifestyle) leads to a loss of immunity, degeneration of a particular people first into population, then the emergence of a "mass human type".

With a closer look at the consequences of the destruction of traditional economic and social institutions, mass conflicts, terrorism, entertainment hypertrophy, it becomes obvious that the cause of such transformations is the human being him/herself. We are the owners of

⁶ FEDYAEV, A. P. Aristotle and Perspectives on the Development of Science: Metatheoretical Analysis. *Bulletin of Kazan State University of Culture and Arts. Philosophy*, 2015, no. 2, part 1, pp. 38–44.

⁷ BERDYAEV, Nikolai Alexandrovich. *Experience of Paradoxical Ethics*. Moscow: AST; Kharkiv: Folio, 2003, p. 701.

the unique, invaluable pedagogical heritage of L. N. Tolstoy, F. M. Dostoevsky, K. D. Ushinsky, V. A. Sukhomlinsky, A. S. Makarenko, P. F. Lesgaft, B. G. Ananyev and others. The main axiological lesson left to us by our great ancestors is as follows: the human being is the subject of upbringing, and the mission of education is to make the human being moral, to learn to overcome one's naturalness and instincts. Morality is the education of feelings, as well as the knowledge about the norms of being, which are formed between decently living people, and the idea of a decent existence is formed from knowledge of one's life mission, of what is "Motherland", "family", "health", "friends", "fame", "responsibility", "talent", "meaning of life", "creativity" and "wealth".

In the 21st century, the flight from reality and the forced, constantly updated socialization is connected with the lack of humanistic principles in a global society of atomized egocentric consumers. In this neurotic space, the existence of the developing "I" largely depends on the family, parents and school. Of course, the school is more of a "standardized" institution, in which marginal manifestations are a priori excluded. Nevertheless, the significance of the "Other", the significance of the assessment of any "I" in school is much higher than in society.

Therefore, the possibility of institutionalization of the individual within the framework of educational interaction, in general, lies in the formation of a consistent individual and social reality, the characteristics of which indicate the limited nature of Russian education in solving the problems which the society faces. Therefore, the content of the philosophy of education must necessarily include the ways to solve basic life-meaning problems, especially the question of the sense of community (which means coexistence with each other and for each other, allied behavior in social and cultural relations, citizenship and patriotism, education of the feeling of self-esteem).

It should be noted that it was the traditional model of education in our country that gave rise to the so-called "mass human type", which, thanks to the developing mass media, the development of standardization and the need for commercial success, is embodied in a demonstrative anthropocentrism, i.e. in an individual closed only in his/her own existence (aspirations, interests). Unfortunately, the anthropological crisis also generates a crisis situation in education, which is aggravated by the culture of postmodernism, in which people do not have access to the real Logos as a structure of the concepts of truth in a comparative aspect. Under their influence, there takes place a change in the logic of human behavior, noncritical borrowing of values from the outside, which forms social paradoxes that acquire greater reality than reality itself ("the subject is equal to the object", "the object controls the subject", "the subject creates the object", "no object – all is a subject").⁸

In many ways, the consciousness of the subject is determined by the information and those who form it. It should be noted here that the mass culture plays a positive role in the development of society, for example, the interest in legal, moral and organizational regulation of information, national objectives and political guidelines. All this has powerful capabilities for the formation of mentality, public opinion, group perception, etc. Moreover, if we take into account that the impact of mass culture is included in all spheres of human activity (the so-called informal, that is, natural, areas of educational activities, which include local society,

⁸ YAKOVLEVA, I. V. *Axiology of Education and the Problems of Studying Modern Man*. Novosibirsk: Publishing house of the NGPU, 2018, p. 183.

mass media, recreational and cultural institutions, family, neighbors and place of work), then it can be noted that the phenomenon of mass culture is a powerful and effective-educational social process.

Based on such a point of view, it is important to bear in mind that philosophical theorizing in the field of education has been historically carried out in accordance with the two main models of the world and the main projects of science. Among them N. M. Churinov distinguishes the model of the world and the project of science, developed by the first teachers of wisdom, medieval sophists, and the model of the world and the project of science, developed by the dialectics of antiquity.⁹ Each science project and model of the world was further developed substantially, although by now the distinction between these models has been erased, which is why philosophical anthropology cannot come about, especially in the field of public education, when implemented in accordance with the given strategies of modernization and reforms. It is also necessary to take into account that each project of educational science should have a set of value standards, and therefore, when theorizing in the field of philosophy of education, it is necessary to give an account of the implementation and satisfaction of the spiritual and material human needs based on life-meaning values.

Our research confirms that in the framework of the discussion of the institutionalization of the individual in educational interaction, both ancient and new standards of theorizing are in demand. For example, today, more than ever, two theoretical traditions contradict each other, they confront and influence each other: "...in Western Europe, at the level of understanding theoretical exotics, the ideals of dialectics were revealed, while in Russia, the ideals of metaphysics".¹⁰ Many attempts to combine both theoretical traditions and create philosophy of education in Russia at the expense of metaphysics and dialectics were not crowned with success.

Therefore, in the new space of socially divided and individual consumer relations as different manifestations of life-meaning values for Russia, we believe that it is not enough to establish the rules of society (dialectics), rather, the law should be an expression of blessings that all society recognizes as life-meaning values (metaphysics). In this regard, education as a mechanism of value-based institutionalization of the individual based on metaphysical laws (harmony with the surrounding world, recognition of the role of personal responsibility, self-improvement or continuous growth of professionalism, ability to express one's creative potential, make careful, thoughtful choices, because the events resulted from them create the future) is responsible for creating a sense of community for freely existing solidarity in diverse social relations, for placing an accent on the life-meaning values of human being and society.

⁹ CHURINOV, N. M. *Perfection and Freedom*. Novosibirsk: Publishing House of the Siberian Branch of the Russian Academy of Sciences, 2006, p. 213.

¹⁰ *Ibid.*, p. 216.

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