MULTISUBJECT PERSONALITY DEVELOPMENT AS A PROMISING AREA OF EVERYDAY SOCIAL AND CULTURAL ACTIVITIES AND ADDITIONAL EDUCATION FOR ADULTS

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ABSTRACT

Based on presumption of insufficient vocational training for adults, the author focuses on the possibility of restructuring the system of additional vocational training for adults. As a result, the author considering improvement in this area, states it is necessary to take into account unavoidable mental transformations of participants carrying national self-consciousness.

UDC & KEYWORDS

■ UDC: 008, 009, 304, 374 ■ CULTURAL STUDIES ■ INVERSE PROCESSES ■ TRADITION ■ EDUCATIONAL PRACTICES ■ MULTICULTURALISM ■ MULTISUBJECTS

INTRODUCTION

Nowadays Russian education cannot provide a clear (that is, avoiding the use of „area specific“ terminology) answer to the main question - to whom is it addressed, on which subject is it oriented, from whom and what results does it want to achieve? Today cultural scientists, as well as teachers, face a question of utmost importance of who is ready to be responsible for the consequences of transformations of basic values and objectives, for social processes, and for creating major institutions? What qualities should possess a person who is actively and purposefully involved in educational practices for adults? I think one could answer these questions only if the mission of education is set up as a priority form of state policy to ensure the integrity and spiritual security of the nation, but not only as a mission „requiring serious modernization“ of a new „service area.“ At the same time, it would have been useful to ensure that applicants for the new entity status are obliged to constantly provide support while participating in the educational and socio-cultural practices of their own „multiculturalism“ as a perspective socio-cultural strategy of supporting national self-consciousness of Russians under the conditions of increasing globalization of the new century. However even on this issue there is no consensus among professionals. On the one hand, there are statements of the heads of governments of several European countries that recognition of multicultural policy „did not meet expectations“. These statements were shocking for the world community during the past months. On the other hand, there is a very controversial recent statement of the President of Russia in Ufa at the meeting of the State Council. During the meeting he stressed the need to further support development targets of multicultural state policy. At the same time, today we witness serious transformational processes related to, first of all, the European anthropocentric enlightenment of the world outlook. „In the perplexed “present” unintentionally disappear not only world and human images, but also are eliminated points of support, benchmarks and goals for the future: where a present man is headed, who is ruining “history logos”... anthropocentric culture project, which has launched innovative processes in the life of European society and has

become unnecessary in the modern real world. Why a „man“, by placing himself at the world center and by proclaiming the idea of complete modernization, for the first time in the development of European civilization becomes a problem as the subject of its history?” (Kruglov, 2011, p.3).

In this cultural context there is a clear Kruglova's diagnosis (2011) of the current time, „the ideology of modernizing the culture (and as a consequence education (italic emphasis is added by E.K.)) is directly related to the processes of dehumanization and deceneration of modern society“.

In this regard, it is admissible that the definition of the new content of „education“, and especially „additional education“ (for children and adults) should basically be focused on the development of a multicultural (culturological) and social component, because it is a multicultural and social component that contributes to the appearance of a man who would be willing to participate in educational practices and who would be interested not only in self-cognition, but also in the dialogue with the other. This willingness to cooperate requires mastering several life strategies, learning new behavioral models, sometimes even facing risk. Hence, he must be ready and capable of using own potential and re-sources in strengthening horizontal linkages in society. Such a choice for direction of education for adults in Russia is consistent with the current development stage in Russia, as „... the traditional Russian culture directs an individual to two social configurations – a genealogical/family tree and hierarchical pyramid of power/subordination. The behavior described above is a way of transferring alien structures to the field of own organic (italic emphasis is added by - E.K.)“ (Yakovenko, 2010). In this context, the research problem is to find a clear definition of a target humanitarian benchmark for practices of education for adults, which directly affects the specificity of quality of life and development of human resources of new generations in Russia.

Outlook to problem solution approaches

The development of modern philosophy of education, Russian cultural science and anthropology is motivated by the desire to solve a central problem of science: „What should be an appropriate representation of socio-cultural reality“ especially „in changing conditions of everyday life?“ What research results should be used for applied purposes and „made available to the public while solving actual problems ... – of mass education ... The central research question is “What is happening?”“ (Orlova, 2010, pp. 621). While presenting a report to humanities teachers and methodologists from the training system in the Academy of training and professional retraining of workers in education (APKiPPRO) (December 19, 2012, Moscow), the head of the development team of educational standards A. Kondakov once again stressed that subjects of educational practices need to develop the so-called „mnogoyaynost“ (according to A. As-molov). The latter defines it as: „We have not only mnogoyaynye but also

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multiple membership. Everyone is a member of the nation, country, various communities ... We have a mixture of archetypes and roots of different worlds. There are parameters given to you directly or through the questions posed to you - generation next, generation Pepsi, and do you remember Pelevin „Generation P“? All this is search for identity. But whose?“ (Novayagazeta.ru, 2008). Indeed, search for opportunities and mechanisms to create in educational and everyday practices conditions for adequate existence of the subject of culture in situations of „challenge“ by different identities and own „multisubject“ statuses is the sufficiently clear humanitarian perspective, targeted direction in teaching cultural studies, because „... today we are in circumstances where a person's identity number increases dramatically. In addition to a civic identity there are also political, regional, professional, social, gender, ethnic, religious, network, family, etc identities. The variety of identities is one of the key problems on which current education has to focus“ (Kondakov, 2012).

The author's long time experience in education for adults shows that today there is a need for serious scientific and methodological support for the mentioned „multisubjects of national development“ on the path of development and transmission of social and cultural mechanisms that facilitate mastering of qualitatively new adaptation strategies of a human to the consequences of systemic transformations. It also should serve as promotion and psychological and pedagogical support in the consciousness of successful, positive examples similar to multisubjects of educational practices aimed at implementation of basic principles of a national development strategy through own active dialog interaction (social, religious, ethnic, gender, age, etc.) in everyday practices. For example, development and promotion of appropriate management techniques against risky factors in pedagogic community is the work to which, in particular, the system of „further vocational education“ for adults must be reoriented in upcoming years. Namely from these transformational systemic consequences are now the middle- and old-aged generations most insecure. Therefore, one could argue that programs of additional vocational education for teachers, including the informal, must offer subjects new opportunities of socialization and effective behavior, responses to the consequences of systemic transformations in the national culture.

Mental transformation as a character of multisubject

For what risk, in which kind of interaction should the declared multisubject-member of transformational systemic processes be prepared? Following the research logic, which was set in recent years, about the interdependence of all levels of transformational processes, their risk properties, it is important to consider all changes in Russia in the spectrum of „five problematic and thematic blocks reflecting different levels of social and cultural dynamics of Russian society ...“. They include „civilization processes in post-totalitarian Russia, socio-cultural transformations of modern Russian society; ethno-cultural identities of post-Soviet Russia; cultural and anthropological modifications of contemporary reality in Russia, artistic and cultural practices in Russia at the turn of the twentieth century“ (Kondakov, 2005, p. 750). Thus, while developing this area of cultural studies, Igor Yakovenko (2010) suggests adopting a rather strict, controversial, and painful but justified position. It is particularly important to emphasize that without following this position specialists of education for adults in the new century are unlikely to deal successfully with such complex problems. „The task of changing mental foundations is associated with interrupted social and cultural succession

and approval of alter-native cultural environment. This work may be successful only if the vector of changes corresponds to the logic of historical process ... Only in this case it is possible to overcome historical inertia“ (Yakovenko, 2010). Hence, the main functions of the educational system at all levels and forms, including the system of additional vocational education for adults, must be search for the conditions and mechanisms that would ensure reduction of mental risks and trauma, but most importantly, help increase „the chances to survive“ and develop „competitive potential“ of the subjects of education throughout their life. For example, following the remark of Igor Yakovenko (2010), nowadays it is possible and necessary to try in the work of educational practices for adults to remove the negative consequences of the first stages of reform as an ineffective implementation attempt of „... different strategies directed to modernization of elite and the whole society. In all circumstances, a transformation strategy should pursue „approved is primary and discarded is secondary“ serving as an indispensable condition for qualitative transformation. This is not related to defamation or harassment. Rather it is about creating a situation of valuable differentiation between what is being approved and what is being left behind“.

Thus, „multiculturalism“, which is typical for postmodern culture and in the new context determines the leading quality of the subject, can be defined as an indicator of the need for efforts to develop forms of life activity in a parallel existence of several cultural traditions. Therefore, „the multicultural subject of educational practices“ should express willingness and need to be active and proactive in the process of modeling „various situations of intercultural communication reproducing the model of cultural dialogue, which is a real and productive way of organizing value-semantic space as a multicultural, open, and at the same time, integrated and unified. Meanwhile, multicultural integrity inevitably appears ... an intertext, in which a complex configuration of intercultural interaction is placed, a kind of matrix of an ongoing dialogue of cultures“ (Kondakov). The fact of awareness and positioning of these and other needs and settings (alternative to traditional) as demanded personally be members of educational practices for adults is the first step on the path to a mature personality in mastering alternative models of understanding, diverse skills of thinking activity (critical, heuristic, and dialogic), which contribute to further consolidation of new settings and value structures.

Conclusion

So, let us summarize some results. „Cultural studies of additional vocational education for adults“ now represents the searched type of interdisciplinary discourse and adequate culture-centric paradigm of education. Overview of problems of the current state of practice of additional education for adults, thus, highlights the prospects of the last as „metanoia way (mind conversion)“ and an expansion strategy of forms of everyday cultural and vocational educational practices. The identified benefits of any form of additional education is that it can uncover resources for personal communion of multisubjects „to the world of freedom and spirituality even in constantly changing conditions of unstable development of society and civilization“ (Protocol, 2011). In this sense, the concepts of cultural education can and must become an imperative and, at the same time, a serious alternative to global deadlocks of continuing operations of reformers for cultivating behavioral models in the consciousness of Russians, which are inherent to generations of the past century of industrial development of society and

a „consumer“ of this century, because they are both exhausted as a special model of a human and society.

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