© Olga A. ZHEGLOVA

jeglovaa@inbox.ru

THE FORMATION OF STUDENTS` HUMANITARIAN CULTURE

SUMMARY. The article describes the content and methods of teaching humanitarian subjects at higher school that form students` humanitarian culture. The correlation between the humanitarian culture level and the level of developed linguistic personality is shown.

KEY WORDS. Humanitarian culture, linguistic personality, hermeneutic approach, cultural linguistics, psycholinguistics.

Contemporary education proclaims the idea of great humanistic meaning with its view of human beings as the highest valued form of existence. The main purpose of education in this sense is personality development which leads to a change in the challenges a teacher faces. One of such challenges is to familiarize students with humanitarian culture: *the harmony of the culture of knowledge, feelings, and communication with creative actions. Humanitarian culture is characterized by the richness of a person's inner world as well as the evolution of his spiritual needs and creative actions. Humanitarian culture in its deepest sense expresses the humanistic orientations of a personality* (E.I. Shiyanov)[1].

Although modern researchers describe humanitarian culture as a complex multidimensional phenomenon, scientists still don't have unanimous consent about its structure and components. A.S. Zapesotsky believes that humanitarian culture contains axiological, ontological, praxeological and artistic layers. The humanitarian culture of a personality is manifested in personal spirituality which in its turn consists of intellectual, moral, philosophical and active components. [2]. N.I. Eliasbergh mentions axiological, cognitive and practical components within the structure of humanitarian culture, and describes its functions as standard regulation, culture creation and socialization [3]. T.N. Polyakova suggests adding a communicative component to the list mentioned above. She describes humanitarian culture as a holistic phenomenon with interlinked and actively developed components [4; 99]. N.G. Sykorskaya defines the humanitarian culture of a person as integrative personal formation. It consists of communicative, emotional, cognitive, motivational and conative (imperative) components in which axiological orientations and personal features are integrated. They express truly human traits inherent in the culture common to all mankind: knowledge, feelings, communication, and creative activity. [5]. E.I. Shiyanov defines humanitarian culture as the harmony of the culture of knowledge, feelings,

communication, creative actions and value-oriented qualities as the most important trait of this notion[1].

Taking into consideration the diversity of approaches to the study of humanitarian culture we believe that all researchers correlate humanitarian culture with common human culture which depends on the native language that defines the richness and associative variety of national culture. According to Levi-Straus, "Any culture may be looked upon as an ensemble of symbolic systems, in the front rank of which are to be found language, marriage laws, economic relations, art, science, and religion. Language is the means by which Culture is transmitted, but both are visible manifestations of the same underlying mental processes; therefore Linguistics can be used as a tool to analyze culture [6]. While learning cultural codes of a certain language, a certain worldview of a person is being formed. Thus, we speak about the formation of a linguistic personality. We suppose *the development of humanitarian culture correlates with the degree of development of linguistic personality.*

Modern scientists define different types of linguistic personality: ethnic semantics (S.G. Vorkachev), semiological personality (A.G.Baranov), Russian linguistic personality (Y.N. Karaulov), linguistic personality of western and eastern cultures (T.N. Snitko), etc. German scientist Johann Leo Weisgerber was the first who directed his attention to the linguistic personality. Russian linguist V.V. Vinogradov described definite linguistic personalities. In his turn, Y.N. Karaulov combined human abilities with the peculiarities of produced texts and described a three level model of linguistic personality: *verbal-semantic, cognitive and pragmatic.* Linguistic personality exists within the Culture that is reflected in a language, forms of social consciousness (both scientific and every day), behavioral stereotypes and norms, and artifacts. The uniqueness of the model is that the linguistic personality is depicted entirely contemporaneously and instantaneously. According to Y.N. Karaulov and his followers these levels are considered to be stages in the linguistic personality development process [7].

G.I. Boguin developed the model of linguistic personality, which describes a human being in terms of his 'readiness to produce statements and create and perceive speech', i.e. the process of linguistic personality development is shown on the basis of the analysis of a person's discourse. The "Linguistic personality" of a person as a native speaker is evaluated by his ability for speech activity, i.e. the combination of mental and physical characteristics of the individual that allow him to produce and perceive speech [8].

The researcher describes five levels of the developed linguistic personality. Each level corresponds to the readiness of the speaker to make spoken statements (*level of accuracy, level of interiorization, level of richness, adequacy of choice and adequate synthesis*). The index of discursive cognitive development is the main criteria of the developed linguistic personality.

So, G.I. Boguin's linguistic personality model is based on the idea of developing linguistic personality in terms of his/her speech.

To determine the correlation between the level of humanitarian culture and the level of linguistic personality we connected N.G. Sykorskaya's approach to

humanitarian culture (the values and qualitative traits of a personality are reflections of humanitarian culture, which in its turn consists of communicative, emotional, cognitive, motivation and conative (imperative) components) with Y. N. Karaulov's tri-level model of linguistic personality. It's necessary to mention that this correlation is rather complex as every level of linguistic personality is characterized by certain traits of humanitarian culture. For example, various degrees of communicative, emotional cognitive, motivational and conative (imperative) components of humanitarian culture can be met at a verbal-semantic level. It seems beneficial to uncover patterns of correlative relationships of pedagogical tools in the pedagogical search context that could be used as an effective mechanism for the psycho-pedagogical component of humanitarian culture formation.

The *verbal-semantic* level of linguistic personality generally correlates with the *communicative* component of humanitarian culture, which is based on communication. Communication as a multi-faceted, multi-functional and synergy control system is the tool of knowledge that forms the consciousness and self-determination of the individual in his thoughts and actions. The ability to communicate is manifested in an individual's need for communication, the availability of communicative skills, and the maturity of empathy. Mastering humanitarian and sociocultural knowledge is closely connected with the formation of a global and individual worldview in a person's mind. *Cognitive* aspects of humanitarian culture formation have strong links with the concept of secondary linguistic personality that is reflected in languages (texts) and through languages (Y.N. Karaulov).

The *cognitive-motivational* component of humanitarian culture reflects a combination of the values, beliefs, motives, knowledge of various conceptual systems like global worldview and the ability to compare these systems with the worldview of his linguistic society and decode, update and construct meanings of the "humanitarian cultural text."

The *conative* component of humanitarian culture characterizes an individual from the perspective of his/her activity and efficiency. It reflects a commitment to excellence which requires a mobilization of the necessary hard work, perseverance, confidence, efficiency, and creativity. All these correspond to the *pragmatic* level of linguistic personality. The latter includes goals, motives, interests, guidelines and intentionality. An individual on this level is able to comprehend real activity in the world.

The *emotional* component of humanitarian culture expresses "mental health" and ties all the components of humanitarian culture together with the levels of linguistic personality.

The correlation described above provided grounds for designating the developed linguistic personality (a mastered, socially accepted natural language, which will allow it to proceed to the cognitive level, involving the systematization of a "worldview" that reflects the hierarchy of values) as one of pedagogical goals during the process of University education. Such achievement will open the way to personal freedom of choice in forms of expression and raise it to the pragmatic level by

combining goals, motivations, interests, attitudes and intentionality. This will also allow the individual to move on to comprehension of actual activity from speech activity.

The formulation of such a goal predetermined the enrichment of the content and methods of education. It's a well-known fact that a linguistic personality inhabits the world of text and its formation is active discourse. A text in its wider meaning is the basis of social and cultural communication, which in its turn is a living space for humanitarian culture. Studying at the University level, students have a good opportunity to improve their reading skills and understand texts of different genres, make counter texts, and develop their communication culture as well as their linguistic personality. The amount of reading and the very habit of reading authentic fiction develops a sense of language in an individual whereas different text reading leads to the realization of different types of the Russian language in different situations, which allows one to develop the skills of speech improvement and its self-control [9].We suggest including in the content of humanitarian subject education the study of various cultural texts using the rules and methods of cultural linguistics, psycholinguistics, and hermeneutics in order to comprehend the historical, philosophical, cultural and linguistic phenomena, along with the general pedagogical methods, and apply the methods of linguistics, hermeneutics, psycholinguistics

Thus, we propose the implementation of *problem-based learning* with *hermeneutic* techniques and practices, which are specific interpretive research methods for studying human phenomena reflected in texts. We believe these techniques and methods are useful as communicative and behavioral skills necessary for successful professional and intercultural communication and can be more fully formed by texts (as composed in an individual's mother tongue as well as in foreign languages). These texts contain background knowledge of social and cultural and professional specifics which create in student's minds new connections and the combination of existing human elements of professional knowledge and culture, i.e. they create new knowledge necessary for successful communication with representatives of both the native and foreign societies.

We see the practical implementation of the basic provisions of the hermeneutic concept as a general scientific practice of understanding and interpreting human phenomena based on works of A.F. Zakirova in the use of interpretive techniques: dialogue with the author of fictional or publicistic text, expansion of the context, provocation of a conflict of interpretations, mereological reasoning, the making of metaphors in etymological analysis, the breaking down of metaphors, ignoring the law of the excluded middle, composing 'counter' texts and self-dialogue, etc. [10; 209-223]. Thus, we adapted the hermeneutical techniques and practices to the conditions of the formation of humanitarian culture in the process of language study: both foreign and native. We consider it necessary in determining the problem issues or designing educational and cognitive tasks to focus not only on logical and rational contradictions but also on paradoxes and mismatches based on artistic and aesthetic knowledge (empathy in the studied material (text), its figurative representation).

The study of the authentic works of famous British writers T. Hughes "Tom Brown's Schooldays" and Charlotte Bronte's "Jane Eyre" can serve as an example of expanding the context of the pedagogical reality development of students "Psycho-Pedagogical education"(specialty "Psychology of Education", Tyumen State University). These novels were the basis for the discussion of conflicts among adolescents in schools in Britain and Russia in the past and present. In analyzing the issues raised in these works, from the pedagogical point of view, students focused not only on the artistic techniques of the authors to describe the school, classroom behavior and emotions of students and teachers, but also the works of famous teachers and psychologists. Next, comparing the past and present, students commented on similar situations in both domestic and foreign education using modern domestic and foreign periodicals as well as their personal experience. Thus, comparing and interpreting the teaching material of different styles and genres, students do research work and at the same time (according to A.F. Zakirova) 'live' pedagogical knowledge on the emotional and sensory level. [10;151].

We believe that the *heuristic method* combines well with cultural linguistics (in the form of content analysis, i.e. the interpretation of the specific professional, everyday concepts and notions, cultural valued behavior, and framing analysis). We believe the *heuristic* method combines well with the linguistic-cultural method (as content-analysis, i.e. the interpretation of professional and every day concepts and notions, behavioral characteristics with the cultural value orientations, and frame-based analysis), and with *psycholinguistics* (survey in the form of an open interview, linguistic reconstruction of culture, context-based surveillance technology, reflection, and compilation of vocabulary in order to minimize the educational dictionary).

For example, after viewing the film "Dead Poets Society" during ESL class, students had to compile the list of methods and techniques the main character, a teacher, used in order to raise students' interest in his subject. Giving their comments on the teacher's actions, the students marked linguistic, behavioral, and cultural differences between Russian and American students.

Along with the aforementioned methods, it is useful to apply the *research* method in the form of individual or group projects, creative presentations, essays, cross-cultural analysis, and articles. The combination of these methods not only diversifies the educational process but also allows the resolution of important problems in developing students' linguistic identity and their humanitarian culture. These methods facilitating the development of text perception and text building skills develop the gift of words and give birth to the "language individuality" of a student (M.M. Bakhtin).

For example, studying the basis of humanitarian psychology first year students of the Psycho-Pedagogical Education department*, and the Special Education

---

* Experimental work carried out on the basis of Tyumen State University in the Institute of Psychology and Pedagogy. 60 students of 050400 "Psycho-Pedagogical Education" field of study "Psychology of Education" and 050700.62 "Special (defectological) Education" took part in the experimental research work.

department in their ESL classes get acquainted with the works of A. Maslow as the founder of humanistic psychology. Studying the original text "Toward a Psychology of Being", it is necessary to direct students' attention to the structure, formation mechanisms, and content of the text. Students have to convey the information component of text and make the chronology of events and the plan at this stage. The next stage is devoted to the lexicon of the text: students should highlight all polysemantic words, idioms, metaphors and aphorisms used by the author. Work in pairs or groups is also productive. Students determine the contextual meaning of the selected language and pick synonymous variants (or the equivalent) in the native language. They should use previously acquired knowledge, and then complete the text of the original work using all possible lexical and grammatical means. We suggest comparing different translations of one text made by either senior students or professional translators as one of the assessment tasks. Students have to choose the best variants that transfer not only the factual information but also reflect the cultural and individual uniqueness of the author of the work. Poor translations are also subject to a sort of "peer review." What could affect the inaccuracies in the translation? It is necessary that students are able to find the following errors: inaccuracy in metaphor communication, absence of similar structures in Russian, mismatching of correlative units (i.e. units that express a similar meaning or reflect the same real-world objects) in native and foreign languages. The final test at this stage should consist of an authentic text including not only the content but also the atmosphere and mood.

At the text building stage students have to come up their own texts with an issue similar to the authentic text. This stage requires enormous self-study work and students must read different texts on the given topic; it also requires work with dictionaries and a completion of individual vocabularies. It is necessary to supply all students with an assessment scale that includes the following items: content (narrative logic of the topic), grammar (sentence structure), lexis (use of terms, metaphors, idioms, value orientations, and personal meanings). If an oral presentation is in the form of a speech or report the assessment scale should include manner of speaking (confident and free speaking, voice timbre, gestures and interaction). As students mention, this type of activity not only increases knowledge in the professional field and the motivation to study foreign languages, but also, when transferred to other disciplines, facilitates better understanding and learning.

As T.N. Polyakova noted, education is the direct type of culture that is intended to promote the development of human values as a necessary condition for the survival of modern civilization. This is why the performance level of education expressed in qualitative characteristics can correlate with the level of humanitarian culture formation in the public consciousness. The accumulated experience of humanitarian culture may serve as the answer to the "Challenges of the XXI Century" [4; 88].

We believe that the educational process organized according to the aforementioned conditions will increase the level of students' humanitarian culture. This will affect the development of the student's spiritual world (including their worldview, behavior, moral and spiritual values, and moral wholeness), and will contribute to the

transformation of the individual into the subject of cultural creativity, reflected in the students' desire to develop and self-actualize. The latter prepares students for creative activity in mastering and the creation of social and cultural experience. A person with a high level of human culture can effectively communicate on interpersonal and cross-cultural levels. Thus, a person with the qualities listed above can successfully integrate in the changing multicultural world.

<div align="center">REFERENCES</div>

1. Shijanov E.N. Theoretical basics of pedagogical knowledge humanization: thesis abstract... doctor of pedagogical science. Moscow, 1991. 33 p.

2. Zapesockij A.S. Humanitarian culture as the factor of individualization and social integration of young people: thesis abstract... doctor of cultural science. St. Petersburg, 1996. 426 p.

3. Jeliasberg N.I. D.S. Likhachev and humanitarian culture of a personality. Through the prism of the life and work. Humanitarian culture of a personality — The major purpose of contemporary education: monograph. St. Petersburg: Sojuz, 2008. 114 p.

4. Poljakova T.N. Humanitarian culture of a personality — The major purpose of contemporary education: monograph. St. Petersburg: Sojuz, 2008. 114 p.

5. Sikorskaja N.G The development of teacher's humanitarian culture as the formation of his professionalism: thesis abstract... candidate of pedagogical science. Stavropol, 1996. 172 p.

6. Levi-Stross K. Structural antropology. Moscow: Progress, 1984. 460 p.

7. Karaulov Ju. N. Russian linguistic personality and objectives of the study // Language and personality. Moscow, 1989. P. 3-8.

8. Bogin G.I. The model of linguistic personality in its relation to the versions of the texts thesis abstract... doctor of philological science. Leningrad, 1984. 31 p.

9. Sirotinina O.B. Social and linguistic factor in the development of linguistic personality // Linguistic personality: social linguistic and emotive aspects. Volgograd; Arkhangelsk: Peremena, 1998. P. 3-9.

10. Zakirova A.F. Entering the hermeneutic circle... The concept of pedagogical. Moscow: Humanitarian publishing center VLADOS, 2011. 272 p.