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EDUCATION OF MAN OF CULTURE BY MEANS OF BELLES-LETTRES

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The article deals with the analysis and characteristics of the definitions “culture” and “man of culture” in the philosophical and cultural literature. The pedagogical approach to education of man of culture by means of belles-lettres is substantiated.

The author proposes the principles of cultural pedagogy based on the education ultimate objective – education of man of culture, as well as on the statement saying that culture is a regulatory and protective mechanism guaranteeing human vital activity. Belles-lettres having positively transforming effect on man and the world is regarded as one of the means of educating man of culture and as a component of spiritual culture.

Key words: Culture, man of culture, education, belles-lettres, sense, catharsis.

Statement of the problem in general aspect and its relation to the important scientific and practical tasks. Modern life in all its diversity, globalization processes in all spheres, civilization disasters in their different manifestations needs an individual being not so much technocratic (as it was until recently), not just having innovative thinking (which is often emphasized by modern investigators), not only having planetary thinking

(which is, certainly, actual), as man of culture – a bearer, translator and creator of the nation cultural fundamentals and universal values: moral, intellectual, aesthetic, legal, environmental, healthy, economic, and civic culture; linguistic, professional, personal cultural interaction, and the like. In our opinion, precisely such a person is able to have an innovative thinking, which is new in the conditions of rapidly changing life and to possess planetary thinking – understanding all the threats to humanity on a planetary level, the “fragility” of life on our planet, the “fragility” of man and the mankind.

Scholars and experts do not leave the efforts to find universal and new means of education in general and education of man of culture in particular. The answer seems to be on the surface. The best time-tested and supported from the position of science and pedagogical practice ways are science and art and, particularly, belles-lettres. But what do we need to do to educate a man of culture, and not anti-culture? This question remains in abeyance.

The aim of the given paper is to analyze and determine the definitions “culture”, “man of culture” in the philosophic and cultural studies literature and to provide rationale for pedagogical approach to the education of man of culture by means of belles-lettres.

The analysis of recent research and publications in which a solution of this problem has been started and on which the author relies. There are a lot of definitions of culture in the science. Particularly, E. Taylor consider culture to be a complex of knowledge, beliefs, laws, customs and other abilities and skills acquired by man as a member of the society; J. Ortega y Gasset perceives in culture some social forms and ways of ennoblement of a human being biological potencies; Karl Marx defines culture as the materialized essential forces of man; for M. Heidegger culture is a condition and way of the supreme values realization by the higher human quality cultivation; according to P. Gurevich, culture is a perceived work of the spirit to perfect everything around man; G. Frantsev defines culture as whole body of the material and spiritual values; E. Markarian considers culture to be the way of human activity. [14]

Modern philosophy regards culture as a completely anthropological concept, essentially connected to the phenomenon of man (V. V. Bagatskii, A. A. Belik, I. D. Donnikova, L. I. Kormych, V. M. Rozin, A. V. Romah, L. A. Sanduk, etc.). I. D. Donnikova considers culture to be a human saving way of existence; L. I. Kormych and V. V. Bagatskii think culture to be a way of human activity oriented on the mastering the world; A. V. Romah supposes culture to perform the function of man beautification, and “man of

culture” is regarded by the philosopher as social and moral value; all the diversity of culture definitions are brought to the three most common in the scientific literature determinations groups – sociological, axiological and ontological by L. A. Sandyuk.

Y. V. Bondarevskaya, G. V. Dvortseva, V. V. Knyazeva, O. V. Romah, G. P. Shevchenko, and others have referred to the analysis of the definition of “man of culture” and problems of man of culture education in their works. With it, the problem of educating man of culture by means of belles-lettres remains unexplored.

Main research material presentation with full explanation of the obtained scientific results. *Sociological definitions* focus on the factors of a certain society organization and formation. For the sociological approach it is typical such vision of culture: “culture is persistent beliefs, values and behavior norms organizing social relations and making possible collective interpretation of hands-on experience” (V. Beckett).

Axiological definitions (axiology is philosophical doctrine about the nature of values) emphasize that culture is material and spiritual values complex created by man in the process of his life.

Ontological definitions (ontology is philosophical doctrine about existence) consider culture to be the form of *human self-realization* in all its diversity. Here culture appears to be not the perspective of human life, but the form of existence, the reality beyond which the boundary of human presence in the world comes. Culture is *a way of human existence*. [14]

So, culture comprehension is a priori impossible without dealing with the problem of human essence and existence in fact as with human being beyond limits of culture (I. A. Donnikova). Poly-essential man, capable at creatively-destructive self-realization, needs the way of being, guarding human life, that is culture. [8, p. 63]

Culture and man in some way form a single whole: culture “lives” in people, in their creativity, activity, feelings; people, in turn, live in culture. Culture, on the one hand, constantly puts man in conflict and situations he has to resolve, on the other one it gives him tools and instruments (material and symbolic), forms and ways (“culture begins with the rules,” says Levi Strauss), helping man be equal to these situations. The development of culture and man is a single process of nature assimilation, development of tools, instruments, forms and methods of activities, social institutions. [12]

Culture performs the function of man improvement, as culture bearing objectivity of its different types serves to the satisfaction of various human needs: material, vital, spiritual, and social. In this regard, it is often extremely

significant the process itself rather than the result of participation in culture genic activities. It is the one which can give a man a sense of great self-realization, self-sufficiency, self-actualization, a sense of craftsmanship and artistic freedom. [13]

Culture, on the one hand, directs human activities; and on the other hand using the given models it spiritual-meaningfully defines, brings under regulation and controls human activity in all its forms. Thus, continuous cultivation of reality by a man, in addition, involves the identification and production of new opportunities for values development, and, on this basis, improvement and beautification of human life conditions. In this case, culture, as originally predetermined aspect of humankind existence, “is necessitated” by another extremely important point: the necessity of blocking the inhumane phenomena. The matter concerns the development of culture as socially-moral norms. [13]

Culture congruity and culture decoration of man, that is, his ability to master, to create, to transmit the values of culture is completely natural process, moreover, every person, developing, with the increase of years becomes more cultural, that is, within his eyeshot besides purely professional and other everyday values the values of culture plateau are actively involved. Not by chance there is an aphorism saying: “the age of man is the sum of culture.” [13]

Man standing out as the creator of culture (some cultural samples) at the same time is the creator of his personality, the creator of new, constantly increasing needs, new skills and qualities – abilities of “man of culture”, “culture genic creativity was the basis of his activity.” “Therefore, the personality form of culture constantly flows and creates the objective one and the objective form requires the personality form improvement. Exactly in this process a “man of culture” is formed; and through this man all the surrounding is improved and socially regulated.” [13]

Therefore, culture truths are worthwhile only becoming a part of human vital activity. Thus, J. Ortega y Gasset considered culture to be a tool, an instrument helping a man in his life. Man is often compared by the philosopher with people meeting the ship accident: in order to be saved, he needs something to hang on, and he catches at culture, its principles, values, ideas. In fact, by the philosopher, culture is a system of beliefs. [10, p. 144]

Cultural studies explain that the development of man in culture reveals itself in the main forms: firstly, in his cultural and creative activity; secondly, in the assimilation of cultural wealth; thirdly, in the personal demonstration of culture. In the latter case the matter concerns culture as the boundary and

limit of effective human activity. It is perceived and presaged as a defense mechanism; let us say, in revival of national culture, in adjustment of economy, in saving the environment. Thus, the culture reveals itself foremost in everything ensuring human vital activity. This is especially important in the conditions when social character of human activity has become to present in universal forms. That is, *culture is nothing but the most universal characteristic of the world of man and man's relation to the world.* [10, p. 144–145]

So, the man of culture is a personality who lives, develops and is formed in culture, being the object of culture influence and its supporter, simultaneously translating and creating culture.

If we consider education to be “the convergence of man to culture” and culture to be mankind social experience, its material and spiritual values, man of culture will be a bearer and creator of these material and spiritual values. Let's mention that our theoretical interests are concerned with the place of culture in human life in the modern socio-cultural space, based on European and universal values.

The conclusions of the researchers defining man of culture as a well-conducted and educated one impress. In other words, the purpose of education is exactly man of culture. So, the Doctor of Pedagogical Sciences, professor Ye. V. Bondarevska notes that, “despite the significant transformation of University ideas from the universal culture-originative and science-developing content of its activities to professionally-oriented and pragmatic-designed content, University, as before, remains in the modern world as the center of science, education and upbringing of man of culture.” [5, p. 28]

Professor G. P. Shevchenko, well-known in scientific and educational world as a researcher of art-aesthetic and spiritual education of the younger generation, whose scientific school is widespread on the territory of all Ukraine, defines education as the process of human creation, culture creation, and spirit creation. She emphasizes that “culture determines the measure of man perfection, his education, good manners, attitude to the world.” [18, p. 298]

The man, “whose mind has been developed in dialogue with science, always has the advantage over the man ignoring it. The neglect of science denotes indifference to the modern life, its tasks, the lack of skills to think by its dimensions.” [10, p. 271] But the mere knowledge is not enough to form man of culture. Man must have good manners (= moral = cultural), otherwise knowledge can acquire destructive forms of expression.

In addition, knowledge cannot be separated from life; otherwise it makes no sense. Graduates of schools as well as higher educational establishments often note that they have lack of applied knowledge, their “personality meaning”, that is, values which, according to the remark of Doctor of Linguistic Sciences, Professor Y. I. Swatko, transform the life of knowledge bearer on the CULTURAL FACT. Defining education in the World of Man in the aspect of education philosophy, Y. I. Swatko emphasizes: “... firstly, European philosophy will always continue to be the love of wisdom as vitally embodied (not abstract!) knowledge, and secondly – the life itself in the World of Man has a fundamentally *personal* – actually, human dimension.

That's why this new “space to live” is revealed as CULTURE, or an expressive mythology of the World of Man. In fact, only in culture man is “always at home” because nothing else but itself and things determined through it are here at all. Therefore, modern philosophy of education must necessarily solve the problem of unification, synthesis of knowledge and life – like personality colored, that is *value* KNOWLEDGE and personal expressive, that is *cultural* LIFE.” [15, p. 182]

However, art and belles-lettres as art form are the ways and means of “ascent of man to the culture” and his self-knowledge in the culture. “... science, literature, art rise to something higher – to the culture. They are its constituents. They have a common goal: to solve the question of man's place in nature and his relation to the universe, about the purpose of life.” [10, p. 271–272]

“The ultimate and highest purpose of art is not in itself, but in the perfection of man and society. Therefore, art progress is often seen in the development of its humanistic principles.” [7, p. 25]

A. A. Andaralo, considering humane pedagogy as the path of ascent to culture and world restoration, stresses the fundamental importance of spiritual culture for man, his development and formation in particular and the world existence in general. “Culture awakens, makes free, cultivates Man in a human being, opens Eternal in temporary, Infinite in limited, General and Whole in private and partial. The ascent in the internal culture is the growth in humaneness, and therefore, in the ability to feel, to think and to act in enlightened, pure and perceived way. The spiritual dimension of Culture awakens the multidimensionality in man, and takes him out to the Space multidimensionality. Consciousness, expanded, ennobled and refined by Culture, opens the innermost depths of Spiritually-material Reality, an inexhaustible diversity of Universal Existence behind the external side of things and phenomena.” [1]

Just belles-lettres as a component of spiritual culture and as a means of humane pedagogy in the best way, in our opinion, has to solve problems mentioned above.

Among the polyphony of functions performed by belles-lettres the most important one is its capability to dialogue. L. Tolstoy wrote: "In order to define art accurately, first of all we have to stop looking at it as a means of pleasure, but consider art to be one of the conditions of human life. Considering art like this, we cannot fail to see that art is a means of people communication between themselves." [16, p. 84] It is not possible to imagine a man, his life without communication. Through communication man develops, is formed, asserts himself, learns the world, people and, at first-hand, himself. "Being in culture, communication in culture is communication and being on the basis of the work of art, in the idea of the work of art." [4, p. 291]

L. Tolstoy had an appreciation of art as a means of bringing people together, overcoming enmity, disunity, savagery, as a means of education of feelings, and hence, man himself. According to L. Tolstoy, without art "people would be even wilder and, which is the most important, isolated and hostile." [16, p. 84] Great classical author of belles-lettres of the nineteenth century could not assume that people in the twentieth and twenty-first century will be so far from his guidelines.

So, if you follow in L. Tolstoy's path, you should direct your eyes to the best examples of art, literature at all stages of human development, to be saved from the destructive influences from the outside and destroying yourselves from the inside. That is, literature in company with education as culture components appears to be a boundary, a protective mechanism ensuring the human activity. But literature should be ridded of ideological influence, of emasculation for the sake of ideology, as it was in the Soviet Union. Literature should become a "school of life", "science of human being" that in artistic images and in different art forms (epic, narrative, poetic, dramatic) presents a holistic world of holistic man. This task contributes to the poly functionality of belles-lettres, and its special place among other types of arts (what was discussed in the previous article).

"Reading is an aesthetic basis of other artistic communication" (Yu. Borev). [6] Unfortunately, modern students and young people read a little, they are far advanced in their ability to find all necessary information, but not always they treat it skillfully, and belles-lettres lost its important place on behalf of information technology. In my life I have met some people who have never or very seldom read belles-lettres. It is sadly, but among them there is a teacher-physicist and a choreographer, that is, people

educating younger generation and sharing their limited experience. There are some people which being already in conscious age and conditions, due to certain reasons, and often under the influence of society, understand their closed mind in this matter, and they have sharply raising need to read belles-lettres. They realize that precious time is lost, but they have a great desire to make up leeway. Those who possess educated art needs to read and they are stable, have more opportunities to develop themselves comprehensively and harmoniously.

On the one hand, a master – a literary artist, artistically and creatively person – creates an artistic product (literary writing). On the other hand, the reader consumes an artistic product (literary writing) created by a writer or poet.

The first one (a writer, a poet-artist) is a bearer, a translator and creator of culture of his time, his social class, his nation, his tradition, a creator or successor of a certain literary style, literary form, and the like. He creates culture through artistic expression. The other (a reader) uses artistic product (an artwork). During this process education and formation by means of culture and in culture translated by an artist occurs.

By K. D. Ushinskyi, "the art of education is based on science. Being the great and complex art, it is based on variety of great and complex sciences; being an art, except knowledge, it also requires abilities, appetite; and being an art it seeks the ideal, which is always attempted to be achieved but is never achievable: the ideal of perfect man." [17, p. 15] Thus, literature as the art of word should be a powerful tool in improving man, being educated and formed, because it gives a lot of examples of relationships, communication, education, life problems, situations of moral choice, actions, a variety of images, and the like.

Literature educates as pedagogy, it forms the world along with science. If "culture is a way of human activity for the world acquiring." [10, p. 3] then books, according to the remark of Ludwig Feuerbach, are the glasses through which we see the world. [10, p. 160]

If the matter concerns art, first of all, we are talking about aesthetic-artistic category – aesthetic sense, aesthetic image, aesthetic attitude, beautiful and ugly, ideal, imagination, fantasy and the like. And, accordingly, all this is formed in man, being educated, through the meeting with artwork, and definitely makes a positive influence.

At the same time, the literature is better than other types of art reveals meanings that sciences don't often give. "Workmanship doesn't save an artist, if he has nothing to say to people. Task for meaning can be a task to

many, but not just one artist. It can be all mankind problem.” [11, p. 25] By M. M. Bakhtin, meanings are the answers to the questions. “What doesn’t give an answer to any question, for us, is deprived of meaning.” [2, p. 26] The task for meaning is also the task for the conscience (V. Frankl, D. A. Leontiev). Here an artist acts as not an isolated individual, but as a subject of artistic culture, creating it.

And to get in our social experience, the meanings have to take an art form, which is familiar to us. [3, p. 406] “The meaning received by the recipient from an art work is always its own meaning dictated by the context of his own life and his personality, but not the meaning initiated in the structure of the work; however, the structure of the work is built by an artist – consciously or unconsciously – in such a manner to transmit or, more precisely, to give people an absolutely specified meaning.” [11, p. 31]

Filling with meanings, or answering vital questions, belles-lettres makes its ennobling, catharsis educational influence. The reader thinks, reflects, feels, cries, laughs, feels blue, admires, is worried, empathizes – lives an empowered conscious and emotional life.

I. M. Karpenko, considering education as a spiritual catharsis of the individual, insists that “only catharsis ensures the preservation of holistic personality and the integrality of educational influence simultaneously at the level of consciousness, feelings and behavior. In addition, synchronous, holistic detection of all three components of the spiritual catharsis (purification, sophistication and exaltation of the man)” is implemented namely in the pedagogical aspect. [9, p. 151]

Both artistic-aesthetic needs and creation needs are related to the belles-lettres. If the literary artist creatively self-realizes, composes an artwork, and, in fact, creates art culture, then the recipient doesn’t just perceive, assimilate, read an artwork, but he creatively reprocesses everything the author offers, in his mind, in his intellectual activity; and a transformation in feelings and behavior happens. In addition, a man, delighted at literature, having sustainable art need, tries himself in creative activities; and he usually has developed imagination, fantasy, intuition and the like.

Conclusion. Thus, it is revealed that:

– the main, or more precisely, the ultimate goal of education is the education of man of culture;

– man of culture is the personality living, developing and being formed in the culture (becoming cultural), playing the role of an object of culture influence and its bearer; the personality simultaneously translating and creating culture;

– culture is a regulatory and protective mechanism ensuring human vital activity;

– belles-lettres as a part of culture makes its transforming influence on a man and the world.

Belles-lettres makes human life interesting, rich and cultivated: it gives the meaning (meanings), develop artistic-aesthetic and creative abilities, aesthetic sense, imagination, moral qualities, language; it enriches the vocabulary, forms the world view, promotes the development of both imaginative and logical thinking, ability to dialogue, discursiveness of thinking. It contributes to the knowledge of the world, history, self-knowledge through reflection and catharsis, defining its place in the world. Therefore, it forms and educates in the culture and by the culture Man of Culture.

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ВИХОВАННЯ ЛЮДИНИ КУЛЬТУРИ ЗАСОБАМИ ХУДОЖНЬОЇ ЛІТЕРАТУРИ

С. С. Рашидова

У статті подається аналіз і визначення дефініцій «культура», «людина культури» у філософській та культурологічній літературі та обґрунтовується педагогічний підхід до виховання людини культури засобами художньої літератури.

Пропонуються засади культурної педагогіки, обґрунтовані кінцевим завданням освіти – вихованням людини культури, а також положенням про те, що культура виступає регулятивним і захисним механізмом, що гарантує життєдіяльність людини. Як один із засобів виховання людини культури і складова духовної культури розглядається художня література, що робить свій позитивно-перетворюючий вплив на людину і світ.

Ключові слова: культура, людина культури, виховання, художня література, сенс, катарсис.

ВОСПИТАНИЕ ЧЕЛОВЕКА КУЛЬТУРЫ ПОСРЕДСТВОМ ХУДОЖЕСТВЕННОЙ ЛИТЕРАТУРЫ

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В статье дается анализ и определение дефиниций «культура», «человек культуры» в философской и культурологической литературе и обосновывается педагогический подход к воспитанию человека культуры посредством художественной литературы.

Предлагаются основы культурной педагогики, обоснованные конечной задачей образования – воспитанием человека культуры, а также положением о том, что культура выступает регулятивным и защитным механизмом, гарантирующим жизнедеятельность человека. Как одно из средств воспитания человека культуры и составляющая духовной культуры рассматривается художественная литература, которая осуществляет свое позитивно-преобразующее влияние на человека и мир.

Ключевые слова: культура, человек культуры, воспитание, художественная литература, смысл, катарсис.

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PSYCHOLOGICAL PECULIARITIES OF SPIRITUALIZATION OF PEDAGOGS AND STUDENTS PERSONALITY AND THE CONDITIONS OF THEIR EDUCATIONAL ACTIVITY

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The article highlights the nature of the content and process of spiritualization, there are given two of its kinds that are of either relatively normal or extreme nature of the social situation in society and education system and classification in three dimensions – I – socio-psychological and individual, II – active and III – age-related. Thus, the first measurement of the spiritualization suggests the ways that relate to individual substructures such as: psychosociality, communication, direction, character, identity, experience, intelligence, psychophysiology and psychosomatics. Spiritualization must have activity character and relate to the age group of the teaching staff and students, giving them certain additional group and individual features. Based on this classification there may be offered a program of spiritualization of individual teachers, students and conditions of educational activities.

Keywords: *Content and process of spiritualization, its kinds, classification according to dimensions, sub-structures, activity components, levels of age development, spiritualization program.*

Spiritualization of the experience of pedagogs and their conditions of educational activities is seen as an active process and the result of the comprehensive presentation of their positive content of ideal activity of the