

Cultural Discourse in the Technical University on the Topic of Spirituality and Human Values

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Abstract. The theoretical study aims to substantiate the motivation to study the block of humanitarian disciplines in a technical university through the concepts of spirituality and universal values. The objectives of the study are to uncover the most essential features of spirituality that determine the specifics of human values as well as to summarize the main theoretical approaches to understanding the essence and content of human values in the spiritual development of the world in domestic and foreign researches. The hypothesis of the study suggests that the notion of spirituality is a complex interdisciplinary concept that will affect the rise of the cultural and intellectual potential of future graduates. In the research, the following theoretical methods were used: analysis, synthesis, comparison and systematization. The achieved result is the classical expression of spirituality in the form of the concept of the trinity of Truth, Goodness and Beauty, an axiological triad, which is formed in the process of the whole life of an individual whose principal feature is its integrity, continuity and multicomponent complexity.

One of the most important aspects of the educational policy of higher education is to ensure the high quality of professional training of university graduates in modern conditions. At the turn of the century cultural and historical features of the development of society introduced changes in the educational environment of the university. Russian education has come to the fact that it has become necessary to expand the subjects of the humanitarian block by introducing a new discipline “Culturology” which was assigned the role of enhancing the cultural and intellectual potential of future graduates which, in turn, should have affected the rise in the economy, science and technology.

The high status of the university and the fundamental importance of technical education are inextricably linked with the quality of higher technical education and the combination in the educational process of the traditions of classical education including not only technical disciplines, but also humanitarian ones and new progressive technologies, methods and achievements in the scientific and educational environment. The word “Culturology” comes from the Latin “cultura” – cultivation, agriculture, upbringing; from ancient

Greek – thought as the cause. That is why it is a collection of scientific knowledge united by a social and humanitarian profile in such disciplines as Cultural history, Art history, Psychology, Religious studies, Sociology and Philosophy. These disciplines demand to themselves the most worthy relation of future highly professional graduates who owning modern technologies and underwent the process of socialization in society providing durability of social system and relying on continuity of generations. Such an approach implies that students should assimilate generally accepted standards and establish interpersonal relations through active activities related to spiritual and physical growth through the realization of their life potential and active participation in the socio-economic, political and cultural spheres of society.

The humanization of technical education brings us closer to an understanding of the introduction of these subjects into the educational process in the universities. Today an important problem facing a technical university teacher is to raise the level of training of students in the humanities as many students are not ready to study such humanities as Culturology, Philosophy,

Sociology, Russian Language and Speech Culture, Psychology and others. As a result, the teacher takes time to interest them with his subject; to suggest a student to think about the need to study a given subject; to help to develop a positive attitude to this subject; open the culture and traditions of their people through the prism of classical cultural heritage of society as a whole.

The word “spirituality” is the key when choosing an interdisciplinary concept considered from the point of view of cultural, historical, axiological, personal-activity, acmeological and systemic approaches. This discussion with students of technical universities will allow raising the subject of “Culturology” to the level of universal human values, regarded as an innovative idea containing a creative meaning. The world of spiritual values is many-sided and inexhaustible. It is difficult to accommodate the institutional framework of conceptual and scientific categories. “Eternal” questions are solved at the individual level of consciousness and are expressed in a person’s ideas about the world, about himself, about life goals and guidelines, in other words, they form the value-semantic content of cultural being of the person himself.

Modern society has greatly complicated the search for human destiny making destructive elements not only in the phenomena of the material world but also in the spiritual world in the consciousness of the individual. Skepticism, indifference, “the absence of a value system in the spirit of which the new generation is being brought up,” the human feeling of the futility of life, of his “uselessness” became a characteristic feature of the time of the end of the 20th century [1, p. 40]. Taken into consideration these processes, modern cultural science (with all the differences in schools and directions) in the research of the spiritual sphere actualizes the problem of the self-worth of the human person. In general, today in the understanding of scientists it’s not important to have the idea of man and humanity but its refraction through the individually unique, inner world of the personality which should be emphasized in conversation with students arguing that spirituality is the highest quality of human life. [2, p. 20].

Modern researches of spiritual issues are characterized by different approaches and accents (A.I. Arnoldov, D.I. Dubrovsky, M.S. Kagan, S.B. Krymskiy, E.S. Markaryan, V.M. Mezhuiev, L.N. Stolichev, E.V. Zolotukhina-Abolina, etc.).

In most works spirituality is understood as a kind of holistic value education that combines the main spheres of human spiritual activity. In these articles [3; 4], spirituality is considered as an attribute of an individual aspiring to the formation of a personality in modern society. Scientists distinguish types of spirituality: theorism, ethism, aestheticism (V.G. Fedotov), its specific historical forms: myth, religion, philosophy, science, law, politics, ideology, morality, art (E.P. Nikitin), which in their unity constitute the spiritual culture of the society. However, these concepts are not identical. If the philosophers consider spiritual culture as a particular “section” or “layer” of culture synthesizing all forms of cultural activity of people the spirituality is all-encompassing-universal feature of culture; it’s always a fullness of being the opposite of any absolutization of any of its subsystems [2, p. 24].

Spirituality is determined not only by the subject of reflection and distribution of the spiritual labor of man, as by the aims and values of human society. It embodies the great humanistic ideas, striving for eternal moral truths. Spirituality is the highest quality of human life, a kind of absolute that asserts spiritual values as the main foundation of human existence.

The value basis is the common denominator of all cultural phenomena, their internal meaningful unity. Justifying this approach, P. Sorokin wrote that every great culture is not just a conglomerate of various phenomena that coexist, but connected with each other. The dominant features of the fine arts and science of such a unified culture, its philosophy, religion, ethics and law, its basic forms of social, economic and political organization, most of its traditions and customs, its way of life and thinking: all of them express its fundamental principle, its main value in their own way. It is the value that serves as the basis and foundation of every culture [5, p. 429].

Thus, taking as a basis the foregoing statements, we can define spirituality as a universal category which will be an expression of the highest human values developed by the whole history of world culture.

Universal spiritual values are the main meaning from which all the arguments of a person of a certain culture create. Thoughts of scientists of higher guidance are caused by these landmarks, which is why it hampered their analysis and rational justification [6, p. 13]. In this sense, characterized by the statement N.A. Berdyaev who noted that nothing can be said about the

value of words because the value must precede the judgment, does not depend on the judgment [7, p. 8].

Nevertheless the analysis of modern cultural and philosophical research, the study of the history of axiological thought allow us to highlight the most significant features that determine the overall specificity of human values.

Higher spiritual values have a fundamentally «non-instrumental and non-utilitarian» (E.V. Zolotukhina-Abolina), unselfish character. They are valuable not because they serve something other than themselves; on the contrary, everything else acquires meaning and significance when these values appear.

The main criterion for determining the highest spiritual values is the «principle of universality» (M.S. Kagan), general significance expressed in the ability of value consciousness to form the foundation of the universal worldview. Spirituality introduces a person to what is higher than himself, his own life; it is always – going beyond the established norms and standards.

Higher virtues appear as something uncovered, inexhaustible, so superior to the most individual that he feels himself only a moment of this great and mighty integrity [6, p. 15–16]. Aspiring to the highest sense of existence, they make a breakthrough of human consciousness into a beautiful future for the sake of this future [8, p. 96]. Therefore, higher values are experienced as something infinite and sublime.

Values cannot be fully translated into the rational language of conceptuality, because their full existence and awareness is determined not by analytical procedures, but by the «religion of the heart». That is why the highest values have always easily acquired a sacral form – it is in tune with their inner spiritual essence. To rationalize universal values thoroughly and finally, to decompose them analytically, to explain exhaustively, explaining «fragments» and «elements» means reducing their meaning and distorting it [6, p. 16].

In human society a whole system or hierarchy of values is developed but spirituality tends to be absolute. According to D.I. Dubrovsky, the

hierarchical organization of value intentions can be figuratively represented in the form of a slightly truncated cone. The higher the rank of the values which a person has, the smaller the number of values will be. At the highest levels of this «cone» there are some positions but their number increases as the movement occurs down [9, p. 98].

The system of values is not static but historical in the sense that in each specific context of time it is determined by the achievements of a given society in the field of culture, by the ideas of the epoch about the meaning of life, spiritual and moral ideals. Some of them undergo evolution, but the deep essence of spirituality is humanity. It has remained unchanged.

Spiritual values overcoming the obstacles of time ongoing historical barriers with total regimes and tyrannical dictatorships concentrate in themselves the humanistic potential of all past ages and civilizations. Thus, the spiritual ideal of mankind, having a concrete historical character, has at the same time pronounced universality.

In modern scientific literature exploring the content of universal values, three higher spiritual principles are defined: cognitive, moral, and aesthetic which found its classical expression in the concept of the trinity of Truth, Goodness and Beauty. It is this axiological triad, the principal feature of which is its integrity, continuity that is the basis of high spirituality [10, p. 216].

So, culturology being the young, developing scientific and academic discipline is inextricably linked with other humanities and technical sciences and the authors relying on cultural discourse consider the problem of professional and spiritual development of students through a discussion about the spirituality and values of the society. Activity of cognitive activity, inclusion in informative process of all categories of students, increase in motivation to training, assistance to development of thinking, mental and creative abilities at students are not the full list of questions which can be solved in the course of a discourse in technical university about spirituality and universal values. Students come to eternal moral ideals which are the main basis of human existence by means the adoption of spiritual values.

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Культурологический дискурс в техническом вузе на тему духовности и общечеловеческих ценностей

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Ключевые слова и фразы: высшее образование; духовность; культурологический дискурс;

культурология; студенческая молодежь; технический вуз.

Аннотация. Данное теоретическое исследование ставит своей целью через понятия духовности и общечеловеческих ценностей обосновать мотивацию изучения блока гуманитарных дисциплин в техническом вузе. Задачами исследования являются попытки раскрыть наиболее существенные признаки духовности, которые определяют специфику общечеловеческих ценностей, а также обобщить основные теоретические подходы к пониманию сущности и содержания общечеловеческих ценностей в духовном освоении мира в отечественных и зарубежных исследованиях. Гипотеза исследования предполагает, что понятие «духовность» является сложным междисциплинарным концептом, который влияет на подъем культурного и интеллектуального потенциала будущих выпускников. В процессе исследования применялись следующие теоретические методы: анализ, синтез, обобщение, сравнение и систематизация. Достигнутым результатом является классическое выражение духовности в виде понятия триединства Истины, Добра и Красоты, аксиологической триады, формирующейся в процессе всей жизни индивида, принципиальной особенностью которой является ее целостность, неразрывность и многокомпонентная сложность.

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