

# The process of humanitarian education of students

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**Abstract.** The purpose of the present article is to substantiate approaches to the formation of the humanitarian vector of training students as future professionals in various fields of activity. The humanitarian vector sets the direction of the students' professional training. In terms of substantive aspect, it is considered as a worldview and praxeological phenomenon associated with the awareness, comprehension, and assimilation of the value foundations of Russian society and the individual, as well as with the further practical implementation of the internalized value attitudes of the individual. As a form and a way of existence of this content, the humanitarian vector represents a consolidating, centripetal force of social medium, acting as a spiritual synergistic attractor. Based on the sociological data, the authors consider the contradictions existing in the axiological space of the country, which have significant impact on the worldview maturity of young people. The key concept in the work is spirituality, which is considered as an integral phenomenon. The novelty of the work is associated with the substantiation of the thesis about two projections of spirituality: extrovert (objective-rational) and introvert (subjective-intuitive). The conclusion of the study indicates that the main functional purpose of the humanitarian vector is the worldview maturity of the individual as the goal and result of the students' humanitarian education process. A qualitative indicator of worldview maturity is bridging the gap between what should be and what is in the subject's moral consciousness and behavior.

**Keywords:** humanitarian education, humanitarian vector, worldview maturity.

## 1 Introduction

The humanitarian focus of the existence of the man of today has become the basis for his survival in the global world. During the pandemic associated with the spread of the COVID-19 coronavirus, the importance of humanitarian interaction between states and ethnic groups has become particularly relevant.

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In this regard, the issue of humanitarianization, as an objective factor of positive historical development, which is of exceptional importance for the survival of humanity in general, becomes particularly relevant.

A large number of works deal with the problems of studying the humanitarian aspects in various spheres of social life.

For example, in the article “Borderless collaboration is needed for COVID-19 – A disease that knows no borders”, K. Mohamed emphasizes that international cooperation seems to be the best tool to contain the spread of SARS-CoV-2. Besides the humanitarian goals of this cooperation, scientific cooperation is also needed [1].

Similar ideas are expressed in Cheryl Hiu-Kwan Chui's work “Converging humanitarian technology and social work in a public health crisis: A social innovation response to COVID-19 in Hong Kong” [2].

The idea of international cooperation is no less relevant in the education system, especially in the context of the current epidemiological situation. Thus, in the article “International student exchange program: A unique experience of nursing in different cultures”, the authors emphasize the importance of sharing experience and knowledge, especially in the context of medicine and current problems related to health care [3].

Humanitarian aspects in contemporary education are considered in the thesis “Chaos in the academy – a history of and challenges to liberal education” by Larry Creech. This thesis explores the chaos of knowledge reproduction and transfer, as well as the humanities education at the university, and its continuing relevance and value in a chaotically developing society [4].

A similar attitude is stated in the work of H.P. Dominguez, whose research offers a special way of understanding the courses of humanistic education for students of the humanities, and encourages college professors to look for various alternatives to promote meaningful learning based on the interaction between students and teachers [5].

Professor D. Riley, in her work “Aiding and ABETing<sup>†</sup>: The bankruptcy of outcomes-based education as a change strategy”, emphasizes the need for global cooperation in the education system, the expansion of student exchange programs, and the development of global cooperation and the global economic market in general [6].

Apparently, this topic is inexhaustible in its content, because it underlies the life of people and the various forms of their interaction with each other.

## 2 Methods

The promotion of humanitarian values is of particular importance in the educational track, since an important task of educating the young generation at this historical stage of the development of society is to overcome socio-philosophical worldview contradictions and to form the feelings and qualities necessary for integration into today's social medium. Understanding the spiritual foundations of various types of activity within the framework of developing a synergistic attractor becomes particularly relevant. Thus, the Military University, a leading humanitarian military university of Russia, has introduced the discipline “Spiritual foundations of mercy” to improve the level of competence of military specialists. The authors of the course note that the modern picture of the world is experiencing a paradigm crisis, which actualizes the problem of considering the spiritual foundations that can become a response to various challenges and threats to the country's security [5, 7].

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<sup>†</sup> ABET - Adult Basic Education and Training

### 3 Results

The most popular form of social activity among students is volunteering, which is based on a sense of compassion for one's neighbor and charity.

Thus, the Russian Public Opinion Research Center, when presenting at the end of April 2020 data from surveys of Russians about their readiness to assist people in quarantine and their evaluation of volunteer activities in the unfavorable epidemiological situation, noted that every second Russian (50%) supported further development of volunteering, and the same number (50%) would like to maintain and develop the practice of volunteering and mutual support between people [8].

In their content, humanitarian values represent spiritual and social education, while in their form, they are an integral part of the mechanism of uniting society into a single axiological whole.

The affirmation of humanitarian values in the social medium is directly related to the priority of spirituality in the public humanitarian consciousness. Spirituality is inherent in the human being. It correlates with the moral qualities of the individual, with good upbringing, education, the ability to distinguish between good and evil, and independent decision-making [9: 128].

Spirituality in the existential being of a human is represented by emotions, feelings, and volitional states, forming an internal characteristic of a person, and has several levels of manifestation: personal, i.e., self attitude; social – attitude to other people, and the surrounding world in general [10, 11].

Despite the priority of the formation of humanitarian consciousness and the affirmation of humanitarian values, some existing objective contradictions do not allow this process to be properly implemented. Thus, the Director-General of the Russian Public Opinion Research Center, V.V. Fedorov, when speculating about the perception of the pandemic by the younger generation, notes that “young people do not have much immunity to fakes and the skill to distinguish them, ...while the victims of the coronavirus pandemic are mostly old and sick, the victims of the “infodemia of fear” are young and healthy” [12].

Thus, spirituality can be viewed in two aspects:

- extroverted spirituality as a rational understanding of the objective world and the search for a personal place in it, which is significantly subjected to manipulative technologies (for example, the virus of false information in social networks, which has an exponential growth), harming the process of adaptation of the individual to various socio-cultural conditions;

- introverted spirituality as an intuitively comprehended side of subjective reality, associated with interiorized value experience, ideas about one's own personality, and relationships with other people, which is more adequately reflexive, since it is directly associated with the authentic, emotional, and volitional traits of the personality.

The main goal of students' humanitarian education is forming worldview maturity aimed at overcoming the narrow professional training of future specialists at educational institutions.

Worldview maturity is formed in the course of familiarizing the individual with the spiritual and moral foundations of human existence in combination with natural and scientific, social, religious, political, economic, and other knowledge [13].

The core of worldview maturity is reflexive thinking capable of distinguishing between good and evil at the phenomenological level and overcoming the deontological gap between what should be and what is in the moral consciousness and behavior of the subject.

In antiquity, Archimedes used to say that by finding a spot of support, one can move the world. Worldview maturity is also a spot of support – spiritual, reflexive, having a huge creative beginning for a person.

In this regard, it is appropriate to turn to the current understanding of the concept of patriotism as an important value and the basis of social life. The outcomes of sociological studies show quite contradictory, formulaic, poor in their epistemological content ideas about their country in the minds of the Russian young generation [14: 86].

Even though the vast majority of young people consider themselves patriots, they define the essence of patriotism quite abstractly as “love for the country”. Thus, when answering the question what it means to be a patriot, generalized stereotypical semantic constructions, such as “country” – 47.8%, “people” – 11.6%, “territory” – 7.5%, and the symbolic construct “Homeland” – 20.1%, prevailed. Responses also reflected emotional states, namely, “to love” – 41.1%, “to respect” – 14.8%, and “to be proud” – 4.7% [14: 84]. At the same time, patriotism must have a specific embodiment. Abstractions cannot be translated into action for the benefit of society [15: 135].

## 4 Conclusion

The process of humanitarian education of students is conditioned by cultural and historical practice and includes humanitarian values of spiritual life, socially recognized, state-significant, and vital for the individual and society. Humanitarian training at higher education institutions is aimed at forming reflexive thinking and worldview maturity of the future professional-specialist, as well as a citizen and patriot of their country.

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