

EDUCATION AND HUMANITARIAN CULTURE OF THE INDIVIDUAL AS CONSTANTS OF HUMANITARIAN SECURITY OF THE BELARUSIAN SOCIETY

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Abstract. The article discusses the current problems of humanitarian security of Belarus and the Belarusian society. The importance of the content and orientation of the humanitarian culture of the individual as an integral component of humanitarian security is emphasized. The problems of modern education are analyzed. The risks of total digitalization and "digital reductionism" in the pedagogical process are critically assessed.

Keywords: education; humanitarian culture; personality; humanitarian security; Belarusian society; social philosophy; digitalisation

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ОБРАЗОВАНИЕ И ГУМАНИТАРНАЯ КУЛЬТУРА ЛИЧНОСТИ КАК КОНСТАНТЫ ГУМАНИТАРНОЙ БЕЗОПАСНОСТИ БЕЛОРУССКОГО ОБЩЕСТВА

© Автор 2023 SPIN: 5799-1481 МИСЬКЕВИЧ Владимир Иосифович кандидат философских наук, доцент, кафедры Философии Белорусский государственный университет информатики и радиоэлектроники (Минск, Республика Беларусь, e-mail: uladzimirmis781@gmail.com) Аннотация.

В статье рассматриваются актуальные проблемы гуманитарной безопасности белорусского общества и государства. Акцентируется важность содержания и направленности гуманитарной культуры личности как неотъемлемого компонента гуманитарной безопасности. Анализируются проблемы современного образования. Критически оцениваются риски тотальной цифровизации и "цифрового редукционизма" в педагогическом процессе. Ключевые слова: образование; гуманитарная культура; личность; гуманитарная безопасность; белорусское общество; социальная философия; цифровизация

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The formation of an information and communication society leads to a total rationalization of all aspects of the life of society, on the one hand, and a deintellectualization and dehumanization of the existence of individuals, on the other. The Internet, artificial intelligence and robotics set the main trends in the restructuring of people's living environment, their communications, needs, value systems and inner world. Anthropomorphic robots, digital characters and chatbots are becoming a fact of social, virtual and psychological reality. In this regard, firstly, there are a number of ideological, socio-cultural and personality-psychological problems concerning the

status and roles of specific individuals in the emerging "other modernity" (W. Beck). Secondly, global transformations require a clear understanding of what kind of human and intellectual capital (resource) "we" (each single country) meet them with. It is obvious that only a healthy, intellectually and spiritually competitive society can provide an adequate response to the challenges and risks of a changing world. In the context of the problems that Belarusian society is currently facing, the issues of human capital — man and his ability for self-organization and self-determination in a changing world — are very urgent. Moreover, they are directly related to ensuring the national security of the country. Among the wide range of its components (economic, political, legal, technological, military, etc.), humanitarian security is of great importance. It is determined primarily by the quality of the country's social and human capital. Humanitarian security is most often understood as the state of protection of the life, health and well-being of the citizens of the state, the spiritual and moral values of society and the intellectual potential of the country, as well as the ability of society to minimize risks and potential threats. Among its constants are the spiritual and cultural heritage, the traditional values of society, the intellectual potential of the nation, as well as the rights of citizens to freedom of conscience and religion, national dignity, and ethnic, cultural and linguistic identity. Agreeing with such a contentious understanding of humanitarian security, we consider it necessary to emphasize the following point: in this approach, as it seems to us, one essential point is missed, namely, the internal readiness of the individual himself to make his own contribution to ensuring the national security of his country. In other words, the need-motivational and valuesemantic content of the orientation of the consciousness of the individual. In the chaotic situation of modern social synergy, we emphasize the urgent problems that are most directly related to ensuring humanitarian security and the development of the intellectual and humanitarian culture of Belarusian society. Firstly, it is the desynchronization of the needs of the labor market and the supply from the education sector. Secondly, the incompleteness of the process of reforming the education system, including the marginality of the status of the socio-humanitarian block. Thirdly, the personnel problems of the scientific potential of the country. Fourth, the curtailment of international cooperation and the participation of the Republic of Belarus in the Bologna process. Fifth, permanent brain drain. Sixth, the uncertain consequences and effects of the increasing virtualization of the being of the younger generation and youth. These problems require objective scientific analysis and cooperative efforts to solve them. Another fundamental challenge of our time, actualizing the problem of humanitarian security, is associated with the tasks of building a "knowledge society" in the Republic of Belarus, the digitalization of the economy, and socio-cultural space. The imperative constants of this process are investments in education and a person's professional training, on the one hand, and the cultivation of healthy needs, innovative thinking, and a patriotic worldview among young people, on the other. At the same time, the following factors pose a real threat to this process: destructive information impact aimed, among other things, at the destruction of traditional spiritual and moral values; undermining the information sovereignty of the Republic of Belarus, the right of people and social institutions to determine the rules of ownership, use and disposal of information resources themselves; forming a pluralistic national information infrastructure, and thereby ensuring information security. In these conditions, the issues of the content and orientation of the humanitarian culture of Belarusian society acquire new relevance and sound. The mainstream of the development of modern educational technologies is the focus on the formation of young people, first of all, digital and hard skills and the ability to work remotely. Socio-anthropoculturological courses are sequestered and remain in the curricula only as a gesture of

courtesy to the classical educational tradition. Meanwhile, knowledge about society and man and soft skills are fundamentally important for a person precisely as a Person – the bearer and continuer of the tradition of human existence in the world. It sounds, perhaps, a little pathetic, but only for such a well-mannered person can national interests have meaning in life. In the context of the above-mentioned processes, it is especially relevant to comprehend the humanitarian culture of the individual, since a person seeks and realizes himself in the universe of meanings generated by culture [1, p. 20–22]. Of course, a strict definition of this term is hardly possible. In the first approximation, the humanitarian culture of an individual can be defined as a person's understanding of life, his place in it, and the ability to self-determine, make decisions, act and respond. It is formed in the socialization processes of an individual on the basis of inherited bio-somatic and psychogenetic prerequisites and, ultimately, is determined by the humanitarian culture of society. In a broad sense, it is a value-semantic continuum of the existence of society. It embraces not only the known forms of spiritual culture but also the traditions, archetypes, and mechanisms of their historical translation. We emphasize the role and importance of this continuum of human images ("their own" for each cultural and historical type) and patterns of communicative actions. The most important link between the humanitarian culture of society and the humanitarian culture of the individual is the education system. Today, education involves more and more structures of society, its institutions, social groups and actors in its orbit. The educational subsystem institutionally penetrates into the deepest substructures of society, thereby making it a part of itself and forming technological and economic Философские науки 52 © INO «Institution of Forensic Construction and Technological Expertise», 2023 clusters around itself, niches of innovative development. The idea of lifelong learning becomes the dominant value in public consciousness. The ongoing processes are interfaced with a more general trend of digitalization of public consciousness and being. The digitalization of the educational space necessarily implies the formation of a personality adapted to life in an information and network society. However, here the question arises about the balance/imbalance of intellectual culture, digital competencies, and his humanitarian culture. There are two aspects to this problem: phenomenological and existential. Phenomenological is associated with methodological, didactic, structural and thematic, technical, information and communication, etc. aspects of the pedagogical process, and existential with the development of the entire potential of the "essential forces" of a person. The priority of innovative strategies of teaching and upbringing should be associated with the idea of understanding education as a "territory of advanced development" for the individual. Modern economic and socio-cultural trends, as noted above, imply an increasing immersion of the student in the information and communication environment, the widespread use of digital technologies, and distance learning. However, violation of the measure in this process is fraught with "digital reductionism". Among its threats are the formation of a one-dimensional, "digital" personality and the regression of its emotional and social intelligence, which are the most important components of its humanitarian culture [2, p. 217]. In this regard, we emphasize an important problem for the practice of education, namely, the need to take into account modern scientific ideas about the structure and principles of the brain and its ability to generate meanings and sign systems. Language is of fundamental importance in this regard. Neural networks and language situations mutually condition each other. Therefore, the language environment is the wave-particle continuum (words and meanings) that activates the work of the neural structures of the brain, promotes their differentiation, and facilitates the growth of complexity and the formation of a personal connectome. Based on the above, the following conclusions can be drawn: 1. The process of

socialization involves the immersion of an individual in a variety of complementary and stimulating the internal development of the brain language elements and games, and live interpersonal communicative interactions. Moreover, we are talking not only about natural languages, including foreign ones, but also about the languages of mathematics, music, plastics, and poetry. Each of them highlights its facet of the world, society and the individual himself, creating new connections in the connectome. And, what should be emphasized, the right hemisphere is "loaded" thereby, which is responsible for insight, creativity, imaginative thinking and vividness of impressions. 2. The brain is functionally asymmetrical. But this feature of his is almost entirely ignored by modern pedagogical practice. Responding to the challenges of the time, the education system functioning in a dissipative social environment should be "motley" (T. V. Chernihovskaja). That is, we need different types of schools and programs, creative teachers, freedom of pedagogical search, and a choice of forms of education. 3. Focusing exclusively on "lefthemisphere education" to the detriment of the development of the potential of other natural "essential forces" (Marx) of the individual is fraught with elementary degradation of man. Digital intelligence options are constantly expanding and multiplying. And quantitative changes, as we know, at some point turn into qualitative transformations (Hegel). Moreover, the jump can be stretched over time, and its very fact is judged only posteriori. That is, if artificial intelligence (in the form of, for example, ChatGPT) at some point "x" acquires the ability to set its own goals, then this will mean the loss of control over its functioning with unpredictable consequences. In the light of such a perspective, the issues of the inner content of the individual, his humanitarian culture, acquire special relevance and importance not only in theoretical but also in practical terms. Humanitarian culture is a value-semantic dimension of the existence of society and man. The attractors formed in it (both purposefully and spontaneously) determine the direction of social actions. That is why, the humanitarian culture of an ethnic group or a country should be considered not only an integral constant of the humanitarian security of society, but also the preservation of the human in a person [3].

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