

**HUMAN CENTRICITY OF EDUCATION:
CONTRADICTIONS AND MEANINGS**

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Abstract. Human centrality is determined by an understanding of the value of knowledge preservation and transmission. An adaptive and successful person is socially demanded by modernity. Reforms of the education system suggest that changing the content and methodology of learning processes is possible on the basis of the principle of the organized centrality of relations between teachers and students. The organized centrality meanings converts the education field into a market type of sociality.

The education system correlates with the realities of life: if society is conservative, the education system functions within the framework of traditions. If society positions itself as «progressive», ready for reforms, the education system is filled with new meanings, focusing on the social order: the formation of a citizen open to innovations, creative, able to work with information; make independent decisions, capable of communication, etc.

Human centrality of education is historically determined; each element of the process has passed the selection of culture, the test of time and common sense for availability. The organized-centric orientation is justified by management structures and market needs, where benefits are understood and welcomed, but the risks associated with the loss of education as a cultural basis for the functioning of society are not counted.

An educational service changes the relationship between teacher and student. The interaction of the master and adept acquire the meaning of communication between the seller and the buyer. The incompatibility of the quality improvement goal of education and the methods for achieving the goal (pursuit of ratings, technical re-shaping of educational programs, and mechanical increase of publication activity) is obvious. The pedagogical practice is limited by standards, instructions, dependence of the teacher's work on the amount of «funds attracted by him». The process of acquiring knowledge and personality self-disclosure of the student and teacher is left out of this activity. This creates a threat to the social order of society: the positions of interaction between the teacher and the student are violated; the

requirements for fulfilling the «indicators» block the meanings of the process of social inheritance, transfer training from the culture to the market relations. The process of transferring knowledge and experience takes on the characteristics of a bargain. The confrontation between human-centric and organized-centric meanings of educational processes reflects the dichotomy of culture and civilization.

The article examines the contradictions (incompatibility) of the organized-centric requirements and the traditional (culture-centric) values of education, based on enlightenment, familiarizing the younger generation with the eternal values of humanity that are part of the content of true knowledge. Using the methods of sociocultural and hermeneutic-semantic analysis, content analysis, the basic meanings of the traditional values of education and organized-centric positions that change these meanings are investigated.

The authors studied 11 documents regulating the work of the education system at the federal, regional and municipal levels. The units of analysis are the meanings of the distribution of managerial categories of the organization of the work of educational institutions, which are characterized by belonging to the «human centrality - organized centrality» dichotomy. The interpretation of value concepts of education as the acquisition of knowledge and the management process has become the central procedure for hermeneutically semantic analysis. The sociocultural analysis fixes the social «binding» of the functioning of the processes of human-centric and organized-centric education subsystems. It is based on the search for sociocultural contradictions - points of social tension.

Modern education is seen more in the categories of pragmatism than unselfishness and service. Modifying the value core of human centrality, reformers introduce the gene of economics into the structures of pure knowledge. Such a genetically modified product also generates knowledge, but in their perverted form. This is no longer a service to the values of Truth, Love, and Mercy. In the Russian pedagogical community, the idea of a successful professional as a person is actively cultivated; the meaning of his career is to achieve high «indicators», victories in professional competitions that are indirectly related to the socialization of new generations. The existing education system today cultivates dependence on the success of all participants in the educational process, stimulates activity buildup to enhance the image of an educational institution, and conflicts with the goal of educational processes. Focusing on the success of professional activity is associated with a loss of logic in the fulfillment of the mission of educating the young generation. Today the graduate is an effective consumer, ready to work in the organizational structures of

society. For a merciful, generous man and a woman capable of loving, there is no place in such structures. Representatives of the new generation will adequately address important organizational tasks. But can they love each other?

The authors emphasize the rationality of organized centrality as rules for organizing the learning process and controlling its financing. However, reforms bring a positive effect when they are not carried out based on reason, but with the help of reason. Such a position means a balance of human-centric processes meanings of knowledge transfer and organized-centric structures that regulate these processes. At the same time, the primacy of the person-centered orientation of education is preserved: the preservation of the national and cultural traditions of the functioning of the institution of education, the formats of interaction between the teacher and the student.

Keywords: Human centrality and organized centrality of education, educational services, culture-centrism

Introduction

Human centrality cultivates a meditative type of knowledge, respect for true knowledge, based on enduring values. This actualizes the value-oriented role of education, designed to transfer social experience, develop skills of social competence. The mechanisms of values and knowledge translation are tradition and social inheritance.

Education is a means of familiarizing a person with fundamental knowledge, ideals, and values. In these traditions, E. Durkheim defined the function of education - bringing ideas of humanism into human souls (Durkheim, E. 2007: 40). The personality of the new time is self-sufficient, situational, and socially competent. The task of education is to provide such knowledge to a person.

The dynamism of modernization ideas keeps danger for the traditional meanings of education: the mystery of knowledge transfer from teacher to student is filled with the meaning of commerce, serving teachers with the needs of students and supervising organizations. The meanings of education are approved in the categories of orbital; lose their focus on the person.

The contradictions between economic centrism and «humanistic idealism» (Khagurov, T.A. 2011: 47) in the methodology of education are a projection of the state of society and its culture. The modern educational paradigm is the mainstream of designing «educational services». Since 1960s education is studied by economists, the effectiveness of investment in education is proved (Schultz, T. 1971; Becker, G.S. 1975). L. Yakobson, A. Sosnovskaya, and V. Morgunov investigate problems of pricing in the

market of educational services. The need for state regulation of the market for educational services is justified in the works of N. Gausner, G. Gutman, F. Kiselev. A new paradigm has emerged because of the integration of science and business, the increasing mass demand for education. The result is the transformation of education from the sanctuary of fundamental knowledge and scientific values into an enterprise offering effective products (Pokrovsky, H.E. 2005: 72).

Objectives / Purpose of the study

The ideals of a market enterprise are oriented towards increasing the efficiency (profitability) of education. The task is to maximize comfort for consumers. Proponents of the concept see such an approach as an incentive to improve the quality of education: competition ensures the «selection» of educational institutions, programs, and teachers. Education is no longer a socially significant benefit, which is guaranteed by the state to every citizen on the principles of equality, but a tool for obtaining social capital, power, and struggle for resources. The introduction of «effective contracts», «indicators», «professional standards» works on capital that does not serve the ideals of education. This is a tool on the «field of attraction» (Bourdieu, P. 2002). The elites dominating from the education system, possessing exclusive resources for the distribution of grants, establish qualifications in the form of formal «indicators» are entitled to social arbitrariness - a sharp change in the «rules of the game.» Additional qualifications and conditions for entering the community are introduced; laws are changed to the right of domination. If yesterday there were requirements of a certain number of articles of HAK for taking a rank position, and applicants learned how to fulfill them, today we need mandatory publications in foreign journals, tomorrow - manipulations with «quartiles». Borders between the discourses of opponents are drawn more rigidly; manipulations with the demonstration of symbolic capital become convex (economic levers, administrative resources, qualifying capital) (Shpak, L. L. (ed.) 2016: 33). The postulation of the goal of improving staffing is inconclusive. The enlightened public sees a latent (real) goal - the retention of the dominant power positions in the field of science and education that are not related to the processes of scientific creativity and the knowledge transmission. If society accepts this position, then education loses its essence - orientation towards a person. Human centricity from the semantic value core of the education process moves to the periphery, its place is occupied by meanings related to market values and consumer requirements.

Education becomes the struggle of «conservatives» with «reformers». The first associate education with the fundamental, the second - with efficiency. These polar views on the essence of modern education are incompatible.

The transformation of education from the sphere of culture and enlightenment into the sphere of services aggravates the crisis of the society fundamental institution with critical consequences for the entire social organism. The goal is to study the contradictions in the structural and semantic positions of education as a fundamental value and educational service.

Methodology

The meanings of human-centric education are initially determined by understanding the role of the school in the culture of society. The school in ancient times was considered the territory of knowledge transfer from the sage to the adept. In ancient Greece, the school was a place for elegant leisure of future citizens. Renaissance changes these meanings, turning the school into a place for learning. The ideal of an educational institution is the «school of joy» (Sukhomlinsky, V.A. 1974), a place where the teacher and students are included in the joy-learning process.

In all national traditions, the school served the state needs. Literacy and education were considered important instrumental values. But Knowledge as a terminal value has never been questioned. Knowledge preserved the meanings of the everlasting eternal values of Truth, Goodness, Beauty and Love. Modern science has comprehended education as a social institution, which «is at the same time a special kind of human activity in obtaining knowledge, skills and abilities, in the formation of its own personality» (Kogan, L.N. 1992: 73). With the advent of organized-centric meanings, the culture-centeredness of the education process has not undergone a semantic transformation. The effectiveness of the control of education processes is redundant. The foundation of educational processes is the action of the sociocultural mechanism of self-regulation through the norms of culture, the code of honor, and the value choices of the participants in the educational process (Shpak, L. L. 2006). Socio-cultural processes are self-sufficient, culture-driven; do not need the subjects of organizational structures.

The management of the education system involves organized-centric mechanisms. The effectiveness of education lies in its relationship with social structures, taking into account the influence of social conditions on education as a process, institution, and system (Zborovsky, G.E. 2000).

The application of the conceptual positions of a human-centric and organized-centric life support system helps to determine the meanings of education. Knowledge component determines the role of a person in the life of organizations (Logunova, L. Yu., Golovatsky, E. V., Mazhenina, E. A., Natyatina, N. V. 2018). The study is based on actual ideas about the philosophy of education, enshrined in the basic values of knowledge

transmission to young generations: service, love, and missionary work (Donskih, O.A., Logunova, L.Yu. 2019).

Results / Findings

The research results showed a conflict between the realities of the market and the traditions of knowledge transfer to new generations. Contradiction generates tensions on three levels:

– *material level* (process incompatibility). The market involves the purchase of knowledge as a product, but the process of transferring knowledge is fundamentally disinterested.

– *spiritual level* (subject incompatibility). The transfer and acquisition of knowledge is a painful process that requires physical tension (a requirement for perseverance, attention), but spiritual structures of personality. The blessing of education can be earned only through hard work. Relaxation and simultaneous tension in one physical and spiritual organism are incompatible.

– *sacral level* (value incompatibility). Universities, schools are transformed from the territory of storage and transfer of knowledge into a business structure. Knowledge-product prepared for sale is incompatible with the meaning of knowledge as layers of culture, created by humanity in the process of historical and sociocultural practices. Humanity does not trade knowledge. Man trades knowledge. But the point of contact is: knowledge is the property of the owner, regardless of whether they were bought or «acquired» in the process of self-denial, self-comprehension. This simplifies the logical operation of substituting a concept: if there is an owner of knowledge, then it may not necessarily be their carrier, just a buyer.

The consumer has the right to refuse service, is not obliged to bear responsibility for the purchased goods. As a result, the meanings of the educational process change: the notion «value of knowledge» is replaced by the cost of education, the teacher is ordered not to transfer knowledge, but to satisfy demand. Human-centric social codes of learning - the culture of transferring knowledge from teacher to student, their status interactions based on respect and love, are replaced by organized-centric rules based on the principles of control, qualimetricity of processes and management procedures. Managing the process of love is absurd, but you can regulate the processes of trade.

Discussion

Value above cost. Knowledge is higher than «competences» and «skills», which are limited by sociocultural experience. Knowledge is the value of culture, goes beyond the boundaries of human experience, community. Knowledge has no monetary equivalent regardless of terminal or instrumental characteristics. Human centeredness of the initiation of

knowledge means the way to comprehend higher values. Organized-centric elements ensure the process routine; regulate the interaction of structures and elements of the education system (regulations, official instructions, and regulations). The relationship between teacher and student is human-centric. The mode of their communication is organized-centric. Human centrality gives meaning, organized centrality - the rules of action. The main danger to enlightenment is the confusion of these centers, which leads to the loss of the semantic center of education.

The teacher and the student are the main link in the education process. In the organized-centric sense, it is a dyad of statuses, in the human-centric sense, the relationship of a master who preserves and transfers experience with a person who is ready to accept this experience. The «service» reverses the social order pyramid, forcing the teacher to take a subordinate position. This contradicts the meaning of social inheritance process, which defines the position of service for the student, protection for the teacher is filled with the teacher's love relationship to his students, the students' dedication to their teachers, and is built into the mechanism for transmitting experience to younger generations (Donskih, O.A., Logunova, L.Yu., 2019: 64-65). The task of the teacher is to instill a love of knowledge, diligence, to people. The rational component of learning determines discipline. The ideal is a balance of feelings and organizational learning rules. Regulatory acts regulating the education process in the Russian Federation show a clear bias towards organized-centric interaction. We explored the main categories of human centrality and organized centrality using content analysis procedures (Table 1).

Table 1 - The meanings and distinctions of the educational process in the categories of organized centrality and human centrality (content analysis, 11 documents)

Organized-centric categories and meanings		Human-centric categories and meanings	
Organized centrality of education	amount	Human centrality of education	amount
Educational services	133	Fundamental and academic characteristics	3
Efficiency, performance	63	Love of knowledge (curiosity)	0
Competence	61	Love for people (philanthropy)	0
Meeting the need for education	11	Love of activity, work	0
Tolerance	5	Transfer of knowledge and experience	0

The solution to the problem of the relationship between the value of knowledge and the cost of education lies in the balance between combining the human-centric core of education with the technologies of organizing the learning process. The decisive role of the traditions of the relations between the teacher and the student is possible with the technological support of the organized-centric subsystem.

Conclusion

The primary bases of education are feelings, the motivation for serving knowledge, and secondary ones are the rules for the work of educational institutions. Human centrism is based on the requirements of accessibility of education, the value of knowledge, which includes in its content the meanings of higher values. When combining feelings and responsibility, the principles of human centrism of the nucleus and the organized centrism of the elements of the education system are consistent.

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