

THE LEARNER'S EXPERIENCE OF SOCIAL INTERACTION IN THE CONTEXT OF WORLD OUTLOOK CRISIS IN HUMANITARIAN EDUCATION IN RUSSIA

A EXPERIÊNCIA DO APRENDIZ DE INTERAÇÃO SOCIAL NO CONTEXTO DE CRISE MUNDIAL NA EDUCAÇÃO HUMANITÁRIA NA RÚSSIA

LA EXPERIENCIA DE INTERACCIÓN SOCIAL DEL ESTUDIANTE EN EL CONTEXTO DE LA CRISIS DE PERSPECTIVAS MUNDIALES EN LA EDUCACIÓN HUMANITARIA EN RUSIA

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ABSTRACT: The relevance of the research is determined by the growing need for an updated methodology, theories, and technologies of social reproduction of the human being in the conditions of the worldview crisis of humanitarian knowledge and education in Russia. The aim of the study is to develop theoretical and methodological foundations and technological support for enriching the experience of social interaction used by future specialists in the humanities as a source and means of forming their worldview. Systemic, cultural-historical, comparative analysis and modelling are used to meet the aim of the study. Based on the results, the essential characteristics of the studied experience are determined; the acceptance of individual experience of social interaction as an integrative basis of the results of humanitarian education is argued. Conclusions are made about the methodological prerequisites for developing the pedagogical concept on the enrichment of social interaction experience for humanitarian profile students.

KEYWORDS: Humanitarian education. Experience. Social interaction. World outlook crisis.

RESUMO: *A relevância da pesquisa é determinada pela necessidade crescente de uma metodologia, teorias e tecnologias atualizadas de reprodução social do ser humano nas condições da crise da cosmovisão do conhecimento humanitário e da educação na Rússia. O objetivo do estudo é desenvolver fundamentos teórico-metodológicos e suporte tecnológico para o enriquecimento da experiência de interação social utilizada por futuros especialistas em humanidades como fonte e meio de formação de sua visão de mundo. Utiliza-se a modelagem sistêmica, histórico-cultural, de análise comparativa para atender ao objetivo do estudo. A partir dos resultados, são determinadas as características essenciais da experiência*

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estudada; defende-se a aceitação da experiência individual de interação social como base integradora dos resultados da educação humanitária. São feitas conclusões sobre os pré-requisitos metodológicos para o desenvolvimento da concepção pedagógica sobre o enriquecimento da experiência de interação social para alunos com perfil humanitário.

PALAVRAS-CHAVE: Educação humanitária. Experiência. Interação social. Crise de visão de mundo.

RESUMEN: La relevancia de la investigación está determinada por la creciente necesidad de una metodología, teorías y tecnologías actualizadas de reproducción social del ser humano en las condiciones de la crisis de la cosmovisión del conocimiento humanitario y la educación en Rusia. El objetivo del estudio es desarrollar fundamentos teóricos y metodológicos y soporte tecnológico para enriquecer la experiencia de interacción social utilizada por los futuros especialistas en humanidades como fuente y medio de formación de su cosmovisión. Se utilizan análisis sistémicos, histórico-culturales, análisis comparativo y modelos para cumplir con el objetivo del estudio. Con base en los resultados, se determinan las características esenciales de la experiencia estudiada; Se argumenta la aceptación de la experiencia individual de la interacción social como base integradora de los resultados de la educación humanitaria. Se concluyen los prerrequisitos metodológicos para desarrollar el concepto pedagógico sobre el enriquecimiento de la experiencia de interacción social para estudiantes de perfil humanitario.

PALABRAS CLAVE: Educación humanitaria. Experiencia. Interacción social. Crisis del panorama mundial.

Introduction

The sphere of education, being an integral part of civilizational culture, is fully exposed to the regularities and factors of civilization development. Moreover, education performs the function of anticipatory reflection of this process in its goals and content, providing preparation of the younger generation for life in the conditions of the future. There is the great risk for this society to face a crisis of world outlook foundations in the medium-term perspective to the extent that the development strategy of national systems of humanitarian education anticipates and adequately considers the development trends of society and ethno-cultural features of this process.

One of the leading trends in the modern world education system is its globalization, the involvement of most national systems in the process of integration and thus the expansion of the common educational space. To understand the direction and driving forces of this process, it is necessary to identify some system parameters: the carriers of properties and characteristics of the integrity of the elements forming this system. Their definition implies two levels of system analysis of the elements: the level of national education systems, which are part of the

global system, and the level of the globalizing world education system. The determining factor of differences between national educational systems is the level of socio-economic development of their states. The same factor is the leading one for the process of their integration into a unified educational space.

The different degree of economic development characteristic for the subjects of these relations, which determines the types of tasks facing national systems of education for the reproduction of domestic productive forces, is typical for market relations. Under the conditions of global concentration of capital, the boundaries of national economies are blurred leading to the emergence of a single center of power among the leading economies and financial market players, implementing their own meanings and interests. The pretensions to the role of the world regulator of all spheres of human life naturally come into systemic contradictions with the interests and meanings of other subjects of these relations, not ready for the role of external management objects assigned to them. An imaginary sovereign makes great efforts to suppress the subjectivity of individual states not only at the level of defending their national interests, but also at the level of their ethno-cultural identity, explaining this through that cultural diversity in the modern world hinders human progress. The sphere of education cannot be outside of these growing contradictions: it experiences the same external pressure, the imposition of educational models and market values sometimes incompatible with the traditional models and values of national educational systems.

The global systems of "elite education" and "education for the masses" serve not only the interests of global financial structures and oligarchic clans, but they are also a powerful tool for further social division strengthening economic and social inequality in the face of growing competition and shrinking employment. The pace of technological and informational development of society is accelerating. This poses a challenge for education system to accelerate the formation of human beings throughout their lives. The goal is its preparation for labor activity in conditions of deep and rapid structural changes in employment area and social order for productive forces. Principles of economy and accessibility of education determined the choice of education development strategy in favor of orientation on situational requirements of an employer to the detriment of humanistic component of education of the young generation entering its professional activity in the era of aggravation of global contradictions and growing uncertainty of the future.

The world outlook crisis is manifested in the fact that the ideals, values, beliefs, knowledge of society and the people forming it do not correspond to the complexity of current tasks to overcome the instability of modern civilization. A world outlook will acquire the

function of a society stabilizer only if most social institutions, including education, aimed today at the development of a human consumer, would change the main vector of its reproduction. The development strategy implementation "requires a new world outlook and ideological support, which have always been included in the sphere of education" (LEPSKY, 2014). The system of education, as a social institution, becomes dependent on general civilizational conformism, which is becoming a synergetic attractor that integrates the essential features and trends of the consumer society. Acting in favor of the liberal-market ideology, education reproduces a consumerist world outlook that generates unrestrained consumption and infantile idleness, reducing the value of man to his material well-being and condemning him to a continuous cycle of labor for the sake of consumption. This leads to a crisis in the spiritual and moral sphere of an individual, the development of which is the traditional mission of education in the humanities. Overcoming the crisis of education in the humanities requires clear world outlook and methodological foundations of its research, new ideas and educational strategies. As one of the alternative means of improving the professional education of future specialists in the humanities sphere, we consider the enrichment of their experience of social interaction, which contains a basic world outlook component.

Research Objective

The aim of the study was to develop theoretical and methodological foundations and technological support for the process of enriching the experience of social interaction of future specialists in the sphere of humanities as a source and means of forming their world outlook.

Methodology and research methods

The methodological basis of the research was the theory of system approach and the basic principles of dialectics contributing to the definition of manifestations and factors of crisis phenomena of world outlook nature in society and humanitarian education. Empirical data on the state of the world outlook of students were studied using systemic, historical and comparative methods, the essential characteristics of the world outlook, its concepts and types in humanitarian knowledge. Conceptual bases of overcoming world outlook crisis in education by means of enrichment of individual experience of social interaction between students were also studied.

The world outlook crisis of humanitarian knowledge and education

The current state of humanitarian education is significantly influenced by the level of development of socio-humanitarian knowledge, the objective need of society for humanitarian specialists, and the attitude of representatives of technical and economic professions to humanitarian knowledge. The XXI century declared by UNESCO as the century of humanitarian knowledge in science and education, has not lived up to expectations. After a series of devastating wars, which showed the true scale of internal threats to humanity, the end of the Cold War, which emerged at the end of the last century, revived the scientific search for new conceptual foundations of interaction between large and small social systems. This, according to I. Wallerstein, the founder of the world-systems approach, ensured the priority of humanitarian knowledge development in science (WALLERSTEIN, 2004).

Determination of the goals and meanings of modern humanitarian education is impossible without a general idea of the subject field of humanitarian knowledge located between a person and the world, or, more precisely, in natural-science, social, and intrapersonal knowledge areas. The methodology of cognition of each of them is characterized by types of relations between a subject and an object of cognition, positively coinciding with the periods of development of the scientific methodology assigned by V. S. Stepin (2003). The objects of natural-science cognition are separated from their researcher occupying the position of an observer focused on objective truth (classical period). Social objects, processes and phenomena are approximated to their cognizer included in social systems and communities, clarifying objective laws and conditions of object development, and constructing means of object change with respect to these conditions (non-classical period). The object of the intrapersonal sphere of cognition coincides with the subject of cognition. The relations between the object and the subject are built on the subject-subject basis with the value-semantic orientation of research (post-nonclassical period). Having noted the increased emphasis of research in the period of post-nonclassical scientific rationality on communicative processes of the subjects forming reality, V. E. Lepsky highlights the problems of "polysubjective interaction" and "polysubjective environment" (LEPSKY, 2014). The basis of such classification is the type of interaction; it is applicable also for levels of social interaction experience (object-subject, subject-subject, polysubjective levels) (KOVALENKO, 2017).

Modern socio-humanitarian knowledge faces the methodological problem of the objectivity concerning studies of socio-humanitarian reality based on natural-scientific notions. According to I. S. Valitov, "all attempts to judge socio-humanitarian phenomena on the basis

of natural-scientific notions are doomed to failure because a human being is more a product of collective labor and collective conscious and reflected interactions than of biological interaction" (VALITOV, 2003).

In modern conditions, the application of traditional social science concepts and theories built on hypotheses and proofs of their consistency becomes unproductive. The problem of the new Russian identity, which does not fit into the existing cultural and historical models of the West and the East, sets the humanitarian knowledge the task of holistic comprehension of the emerging geopolitical situation and the place of the Russian world in it (VALITOV, 2003).

Under the conditions of aggravating geopolitical contradictions and Russia's increasing isolation from the Western community of developed countries, the range of economic, political, social and cultural problems is greatly expanding; the solution to this problem is possible only on the basis of modes of social interaction, partnership and dialogue. Russian society is increasingly in need of modern and effective humanitarian ideas, projects of radical social changes, new target orientations and social meanings. Analyzing the results of historical studies of Russian meanings over the past millennium, A. A. Irkhin deduces "their three contexts demanded by the absolute majority of the population: 1) the demand for a great power; 2) the demand for social justice; 3) the demand for a strong central authority to implement the first two goals"⁴. Having made its civilizational choice at the beginning of the XXI century to integrate into European, Western civilization, Russia has adopted Western social models and liberal values, largely contrary to the traditional values of the Russian world. The West chose to cooperate with Russia by making it an enemy, closing the door to integration.

The social institution of education, which is a fundamental condition for the formation and development of "humanity" in man, was under threat. The recent "color revolutions" and the "Arab Spring" have shown how easily large groups of young people can become obedient instruments in the hands of protest movement organizers using modern social technologies. This control over the public consciousness of young people leads to the penetration and spread among them of extremist ideas and symbols that take on the contours of a newfangled subculture consisting in protest behavior and self-affirmation. A clear deficit in the youth environment of socially approved and individually acceptable forms of joint activity creates favorable conditions for the involvement of adolescents in dubious network communities.

Outdated forms of school and university state-patriotic education do not find an active response in minds of the younger generation. The contradiction in the essence of patriotism

⁴ See more at: <https://www.cont.ws>. Access: 10 Jan. 2021.

between a love for the homeland and for the state becomes more and more evident in the system of patriotic education. The feeling of love for the native land, for the place where one grew up, and for the people surrounding, is born on an individual, personal level and is a manifestation of the origins of "humanity" in a human. The formally organized process of cultivating in students a sense of love for the state and the authorities at the level of planned classes is compulsory in nature and is more aimed at forming loyalty and obedience to the existing authorities. At the same time, the reforms of Russian education, the liberal strategy of which was established in the Noughties of this century, continue to develop, bringing its crisis state to the level of a threat to national security.

The accelerating dynamics of social processes requires the humanitarian thought to analyse them in a timely and profound way, to determine the regularities of the on-going changes, the degree and mechanisms of their conditionality by the phenomena of traditional cultures and the emerging global world order. Humanitarian knowledge was not ready for holistic, prognostic analysis and world outlook dialogue under the conditions of the spread of relativistic "views in the philosophy of science and in the philosophy of culture". According to V. A. Lektorsky (2015), this manifests itself in "the absence of common truth and the presence of each concept and system of views with its own truth and reality, its own criteria of evaluation" (Relativism as a Disease of Modern Philosophy). The need to overcome the self-containment of the branch humanitarian knowledge is caused by the aggravation of "the problem of recreating the spiritual and moral potential of man and society" (ARUTYUNYAN, 2019). The image and model of a technogenic person (FRANK, 1996), who is able to solve modern economic and production problems productively and rationally, is taking root in humanitarian knowledge; this leads to the blurring of the essential function of education - the socio-cultural reproduction of man. The narrowing of the educational result to the level of competences, which, according to the developers of modern educational standards, are prospective requirements for a human being in the conditions of uncertainty, global challenges and spontaneous self-development, set the vector of educational reforms in Russia. The advanced focus of education on preparing a future human being for socio-cultural and innovative activities under conditions of uncertainty and uncontrolled self-development of social and biosocial systems is becoming increasingly declarative in nature. The educational practice subordinated to bureaucratic procedures of regulation and control demonstrates "total ruptures of the deep ontological integrity "man - world outlook - education - culture" (ARUTYUNYAN, 2016).

At all times, systemic changes in education have had a significant impact on the state of society, culture, economy of individual countries and "the cultural matrix of their development, including human development" (LYUBIMOV, 2014). Exploring the causes of the world outlook crisis of modern man, V. Kargopolov considers it in the historical context of the system crisis of the New Age following the crisis of the ancient world during the transition to Christianity, and during the transition from the Middle Ages to the New Age. Drawing on the treatise of the great Spanish thinker Ortega y Gasset, *Around Galileo*, the author considers the cognitive paradigm as the basic determinant of these crises. As its progressive potential is exhausted, it comes into conflict with the new reality. So, science, which has been considered as a secondary way of knowledge after theology and philosophy before the Renaissance, gained the highest authority from the 17th century displacing "faith in God and divine revelation, which was the main ideological content of that epoch" (KARGAPOLOV, 2014). The transition from faith to science marked the transition from a man of faith to a man of thought, who achieved, thanks to the scientific method of knowledge (DESCARTES, 1640), an unprecedented flowering of sciences, crafts, and the scientific and technological revolution.

In accordance with the requirements of science, the world outlook of modern man should be characterized by certainty, clarity and unambiguity of views on the world in comprehending reality as a whole. However, in real life, the situation is the opposite: there are no clear and unambiguous value orientations; evaluation criteria are blurred; double standards are implemented instead of generally accepted rules and norms of life; law and state protect the interests of the ruling minority; the working majority is further removed from the real management of public life losing basic life orientations. The educational paradigm of the twentieth century has exhausted itself and, as Einstein said, that we cannot solve problems at the same level at which they were formed. There is an urgent need to change strategic educational benchmarks and transition from unsustainable basic models of production and consumption to models of sustainable social development based on respect for the environment (not only natural, but also social), achieving mutual understanding and social stability, a just world order. The World Declaration on Higher Education for the XXI century focuses education on strengthening the functions associated with the service of society and the application of interdisciplinary and transdisciplinary approaches to the study of problems and contradictions of social reality.

The new cognitive paradigm can lead out of the world outlook crisis of understanding supercomplex social systems and restore the social reproduction of a person of decency and worthy of high mental qualities of being honest, kind and generous, respectful of others and

able to reckon with their interests. It consists (KARGAPOLOV, 2014) in the transition from the domination of the scientific and rational method of knowledge to the power of vital reason in a true understanding of the essence of man and the meaning of his existence.

Individual experience of social interaction as an integrative basis for the results of humanitarian education

The crisis of world outlook bases is even more acute in pedagogical scientific knowledge, which solves the problems of education and human development. It becomes cramped within the classical disciplinary matrix with its rigidly defined network of prescriptions of conceptual, methodological and instrumental nature. An important place in this process takes the problem of a holistic picture of the world, symbolic generalizations, highlighting mechanisms, civilizational meanings, and threats of globalization processes. Pedagogical science is actively searching for the basis and forms of integration of the educational result, providing the opportunity and ability of students to understand and predict the modern processes of transformation and contradictory movement of centuries-old economic and political institutions and the state that do not fit into their traditional models. A special role in the methodology of this process belongs to philosophy, which previously solved such problems rather unambiguously at the rational world view level. Modern philosophy is characterized by a wide range not only of alternative approaches to the forecast of the development of globalizing systems, but also "options for seeing the states and ways of further global movement from the perspective of different civilizational cultures" (STAROSTIN, 2015). According to A. M. Starostin, "the problem of the basis and specificity of philosophical and ideological thinking and knowledge is entering a new round of its development and influence" (STAROSTIN, 2015). In the "West-East-Russia" coordinates, the civilizational approach, or civilizational paradigm, is becoming quite thorough and significant in various philosophical currents. The studies of the civilizational identity phenomenon carried out by the author and his scientific school convincingly demonstrate the productivity and prospects of discursive-cognitive and civilizational-axiological directions of philosophical development in Russia, in the West, and in the East. This should also be fully applied to philosophical ideas about human social experience, including the social interaction experience.

In psychological studies of the problems concerning social interaction among young people there is concern about the impact of cyberspace on the emotional nature of interaction. The subject of research is more often social intelligence, which includes abilities (MAYER *et*

al., 2016), personality traits (PETRIDES *et al.*, 2007), social, emotional, cognitive skills and motivations (ESNAOLA *et al.*, 2017).

P. Bar-On studies emotional and social competencies, skills and abilities as part of emotional intelligence, reflecting the effectiveness of a subject's understanding and expression of self, understanding others and interaction with them (BAR-ON, 2006). J. Mayer and P. Salovey considering emotional and social intelligence highlight the management of own emotions as a significant factor in interpersonal interaction (DEWEY, 2001).

Broader approaches to understanding experience proceed from the intensions of the performed activity: both cognition and transformation of the external world (cosmic experience), or mastering of the internal, personal world (experience of spiritual transformation). The content of experience is a variety of operations, actions, conditions, algorithms, methods etc., which form a "cognitive situation" in their systemic organization. It is a situation of mental reflection of activity, taking various cognitive forms (sensations, knowledge, motor and emotional memory, competence, states of consciousness, techniques of action etc.). A. M. Starostin singles out a set of essential values of experience, acquiring the meaning of functions in certain contexts and system formations. Experience is considered as: knowledge, method of obtaining knowledge, value, base of problematization, criterion, tool of goal setting, tool of internal regulation, base of generalizations, and system of techniques. This far from complete range of meanings (functions) of experience and the limiting nature of this category, but it allows us to consider "experience" at the philosophical level as one of the integrative bases of the results of human education.

As applied to the realities of social interaction, individual experience contains cognitive, philosophical, reflective, religious, spiritual, moral, thinking-activity, regulatory and other types of experience formed in human social practice. A special role in the formation of a learner's world outlook as a holistic concept of her

ideas about the surrounding world and the location of a person in it belongs to philosophical experience covering and consciously including knowledge, impressions, images, patterns, norms, regularities, laws of external and intrasubjective origin. The goal is to problematize the investigated social situations and relations in their fullness and integrity (STAROSTIN, 2015).

The experience of philosophizing determines the contours and depth of the individual's world outlook, gives it systematic and rigorous world outlook positions and judgments. Academicism and subject-centrism of teaching philosophy in higher school, unfortunately, does not form an operational level of understanding and distinguishing different types of

philosophical discourse, different models of philosophical logic of identity, contradictions, and similarity of real-life situations of interpersonal and business interaction. Because of this operational barrier, the process of becoming and developing students' critical thinking, their ability to systematically construct multidimensional models of complex social objects and social self-determination in a changing society is hindered.

The philosophical category of "experience" reflects integrity and universality of human activity, uniting knowledge, abilities, skills, feelings, will, and is defined by J. Dewey "as sensual-empirical reflection of the external world as interaction and result of such interaction" (DEWEY, 2001). The basic model of individual experience of social interaction allows providing its system integrity based on close functional connections between elements of the subsystems forming it in social practice: activity, consciousness and personality. From this point of view, the experience of social interaction is reflected in three personality substructures conditionally performing in our concept the function of form-carriers of its activity content: the value-meaningful (core) component; the thought-activity component; the regulatory-activity component. The contents of the components are functional elements of managerial activity: goal-setting, decision-making, regulation of joint activity. Integral functions of experience components in social interaction as a system of higher order are, respectively: world outlook, reflexive and regulatory.

Enriching the experience of personal social interaction

Formation of experience of social interaction, being the primary basis of personality socialization, proceeds in the period of adolescence spontaneously, haphazardly, without purposeful influence of teachers. Its individual elements are the subject of education, training and upbringing within the disparate formation of social competences and development of some cognitive, motivational and behavioral characteristics of students. Personality is

the ability of a person to act as an autonomous carrier of universal experience and historically developed by mankind forms of behavior and activity and is represented by three hierarchical levels: the level of nuclear structures, the level of personality attitude to the world and the level of expressive-instrumental structures (LEONTIEV, 1993).

The experience of social interaction is reflected and accumulated in these structures in the corresponding mental forms, forming conditionally delimited above mentioned components. Their hierarchy makes it possible to model the orientation of their functional-regulatory relations - from internal nuclear substructures to external expressive-activational

substructures. Taking into consideration the bilateral orientation of these connections (ANOKHIN, 1984), the reflection of social practice in the individual's consciousness occurs in the opposite direction from the expressive-instrumental structures involved in a social situation to its core. In the intermediate sphere of relations with the world there is coding and decoding of elements of social reality at the level of sign systems and intellectual-activity constructs, expressive reactions and behavior of a personality, their selection, evaluation, forecasting and making regulatory decisions in the framework of value and semantic imperatives of a personality.

Simultaneously with the operational-regulatory process of personality behavior in a social situation in this sphere, there is interpretation, selection and restructuring of experience elements (knowledge, skills, possession of ways) and further to their concentration up to the level of nuclear elements with the subsequent involvement in the nuclear structures of personality, or their sending to information masses of memory as irrelevant for a situation, or their displacement and utilization (forgetting) (KOVALENKO, 2019).

Relying on the provisions of G. P. Shchedrovitsky's system-mind-action approach (SHCHEDROVITSKY, 2010), we believe that enrichment of individual experience of social interaction is a purposeful process of its reflexive formatting, differentiated saturation of structural elements of experience with schemes of knowledge, thought-activity and other intellectual-activity constructions with their subsequent concentration and integration into the value and semantic substructures of personality. Formatting of individual experience of social interaction is carried out based on its value and semantic matrix formed by basic values in coordinates of goals, means and meanings of social interaction (KOVALENKO, 2019).

In the process of experience enrichment, a conceptual field of social interaction is formed in the consciousness of a learning person in the form of a system of concepts reflecting and concretizing values, goals, meanings, interaction strategies, ways and means of regulation of social behavior and joint activity. The students' mastery of such a system of concepts sets the cognitive field of experience, conceptualizes the social intellect, and forms the subject and process knowledge of social interaction and the language of this subject area.

Forms of expression of concepts in social interaction are diverse: in natural language they are denoted by terms, names, definitions, in the language of graphic analysis of social situations they are denoted by signs, labels, pictures, diagrams and other graphic forms. The form of expression of the concept is also body language: gestures, facial expressions, body movements and other non-verbal means of communication.

One of the mechanisms of improving the individual experience of social interaction is "enrichment of the value foundations of human existence changing in the modern world with unprecedented speed and significantly influencing this very existence, transforming the social reality" (BAYEVA, 2003). A person forms his/her social space, a social field penetrated by interdependencies of interacting subjects based on the established individual system of values and meanings of life (EGOROV, 2020). The enrichment of the studied experience is also carried out by means of forming the complex of praxiological skills on choosing algorithms of system analysis of a situation, development of strategies and variants of actions in the conditions of different types of dependencies and unauthorized, undesirable influence; and also skills of making regulatory decisions (STAROSTIN, 2012).

An important pedagogical task of enriching the learner's experience of social interaction is mastering the ways of self-organization of own activity and joint regulation of interconnected activity based on control algorithms, mastering the ways of emotional and volitional regulation of their states, establishing and maintaining trusting relationships.

Along with improving the elements of social interaction experience, the process of its enrichment fulfils the meta-function of developing subjectivity, co-existence and reflexivity of the learner's personality.

Conclusion

Sustainable development of society in the long-term perspective is largely determined by the ability of humanitarian education to foresee and adequately reflect the trends, regularities, ethno-cultural features of this process in its goals and content and to prepare the younger generations for life in the conditions of the future. Contemporary Russian humanitarian education is unable to fulfil this social function due to its crisis condition manifesting itself in the absence of clear ideas in humanitarian knowledge about the regularities and strategies of developing statehood, civil society, economy, and culture in the conditions of globalization. Also, part of the problem lies in the vagueness and uncertainty of educational goals, in the low quality of the process performing social reproduction of the person of the future.

A significant factor in the crisis of humanitarian education is the dominance of externally set function of educational services. These services are oriented to the requirements of an employer to the detriment of the humanistic component of educating a subject which is to command his/her own life, capable and ready for creative transformation of social environment, and for consolidation of the Russian society. Under the conditions of

implementing competence-oriented educational standards of higher education, the problem of system integrity of the educational result is acute. This result should ensure productive learning of social experience of previous generations and development of individual experience of effective interaction with small and large social and biosocial systems in conditions of uncertainty and increasing complexity.

As such an integrated educational result, we propose the social interaction experience of future specialists in the humanities sphere, which we understand as a dynamic, multilevel, systemic, personal and activity formation, which is a mental trace of human experience of social practice. Its elementary forms are the corresponding biosocial subsystems of personality. Formation and development of this experience proceeds in the traditional educational process spontaneously, unconsciously without purposeful pedagogical influence and monitoring.

The conceptual bases of enriching individual experience of social interaction based on its value-semantic matrix, conceptual field of social interaction, and regulatory-communicative resources of a personality are proposed. The mechanisms of reflexive formatting of experience, differentiated saturation of its elements by intellectual-activity constructs and ways of actions, conceptualization of experience elements and their integration into the stable personal substructures in the conditions of the multi-subject cultural-educational environment are to be used.

The provisions stated in the paper are a part of the theoretical and methodological basis for building a pedagogical concept on enriching the social interaction experience of a future specialist in the humanities sphere.

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How to reference this article

KHARKOVSKAYA, E. V.; POSOKHOVA, N. V.; EFREMOVA, N. V.; MIROSHNICHENKO, E. V. The learner's experience of social interaction in the context of world outlook crisis in humanitarian education in Russia. **Revista on line de Política e Gestão Educacional**, Araraquara, v. 25, n. esp. 6, p. 3568-3584, Dec. 2021. e-ISSN:1519-9029. DOI: <https://doi.org/10.22633/rpge.v25iesp.6.16117>

Submitted: 08/04/2021

Required revisions: 11/08/2021

Approved: 17/11/2021

Published: 30/12/2021

Processing and publication by the Editora Ibero-Americana de Educação.
Correction, formatting, standardization and translation.

