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SOCIAL SECURITY AS A MODERN PEDAGOGICAL PROBLEM

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Abstract

The article studies social security as a pedagogical problem of society in globalism. The authors assume that social security is associated with human education. This concept is disclosed in the context of humanitarian pedagogical methodology. The author pay attention to the essence of social security as an individual and personal category in the holistic development of an individual. Social security is also considered as a socio-philosophical category, denoting the state of protection of an individual, his vital values, etc. At the present stage of education, there are prerequisites associated with the design of a humanitarian education model in the context of an anthropological approach. They provide opportunities to solve issue of social security at the individual-personal level. The article highlights educational process features in the humanitarian model of education, focused on the development of subjective reality, formation of self-consciousness experience, dialogical relations and culture. The authors talk about the importance of the personality formation, experience of self-awareness and study of its subjective reality. Such experience is accumulated during principle implementing that allows building the educational process in a certain way. The textual-dialogical principle is understood as such experience. It means that the educational process is based on a dialogue with the text as a copyright-addressed message. The result of the implementation of this model is an important contribution to the development of social security. Prospects of the present study are related to the approbation of conditions for the implementation of textual-dialogical technology in high schools and colleges.

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Keywords: Social security, personal identity, humanitarian education model, textual-dialogical principle of education.



1. Introduction

The modern level of human civilization development is characterized by crisis in all areas. The systemic crisis in political, economic, educational and other spheres has become protracted. It has the severity of negative processes. There is a social polarization of Russian society, the conflict between people and the criminalization of social relations, the violation of the ecological balance between nature and men. There are the contradictory processes of reforming social systems, the growth of people's distrust of state and social institutions. As a result, there was an unprecedented gap between these social institutions and a man. Tension, conflict, crisis, uncertainty of the future, facts of deformation of consciousness and behavior of people are indicators of a low level of social security.

Such a situation is world-wide. The development of information technologies complicates the situation because propaganda and manipulation of mass consciousness are intensifying. In the context of globalization, the possibilities of information technology progress are expanding. However, at the same time new threats to human security are deepening and creating; the scale and pace of marginalization are increasing (Zerkalov, 2012). In the opinion of Harari (2018), there is a threat of "hacking" that comes from governments and corporations trying to "crack a person." Based on the knowledge of human biology and the capabilities of computing technology, they impose "the goods you buy, the places you visit, the words you are looking for on the Internet" (Discussion, par. 4-7). All these factors aggravate the issue of social security and the survival of our civilization.

2. Problem Statement

The problem of social security requires a holistic vision and a comprehensive solution. A fundamentally different view of it is needed. It allows realize the underlying causes of everything that is happening in the world today. In fact, there is an increasing contradiction between living and non-living systems, which can be removed by a new type of education aimed at developing people's self-awareness. A bright example is the tragedy in Kemerovo, when many children died. And this is not just an example of improperly created systems, but a fact that shows a low level of mass consciousness, when "not grown up" adults discover their cowardice, ignorance, and the highest degree of unawareness. The tragedy revealed not only social problems. First of all, it showed inner fears and limitations of people. It showed that the main threat of the 21st century for humanity is people themselves, who are constantly in a state of psychological protection and a search for protective mechanisms. It is known that protection mechanisms are aimed at eliminating traumatic information arising in interpersonal communication by distorting or eliminating the "psycho-traumatic elements" of interpersonal communication from the zone of active awareness (Maikov & Kozlov, 2007).

3. Research Questions

At present, an individual has been divided from familiar ties and relationships. It has faced significant limitations in the possibilities for self-improvement and self-realization, and an infringement of his rights and virtues (Pugin, 2003). In such conditions a special type of personality is formed. It is called a "transformant" (Bodalev & Ganzhin, 2000). A "transformant" is a person who can live in any unstable

society, in any transitional era. His life has a constant change in his social status, an instability of living conditions and social roles, a discord of social identification (Pugin, 2003). Today, it is important to be aware of himself and develop in accordance with the evolution of human consciousness.

In our study, social security is a pedagogical problem. It is connected with the peculiarities of human education. It is believed that, in the first place, such security comes from the structure of society and the conditions set from outside (Dementev, 2000). However, we focus on the internal side of the problem – the humanitarian one. The question is not about the social systems that “kill” a person, but about a person himself. It is the who person was “torn” between the external and internal worlds. Those systems and technologies that have emerged today do not correspond to the development level of a masses consciousness.

As Steven (2003) believes, there is a growing danger in any area, in which human exposure is possible. This danger hides forms of manipulating people’s minds and a psychological violence against them. And a modern man needs to clearly understand such concepts as: “zombie”, “brainwashing”, “mind control”, “psychological violence”. The problem of social security is also associated with the problem of social potential, which is understood as the accumulation of necessary resources for the reproduction and development of their vital forces and creative abilities (Chernikova & Cherdantsev, 2015). As a result, the problem can be seen from different points of view. However, it includes the issue of humanity.

The study of social security as a pedagogical problem involves finding answers to some questions. They concern a refinement of the methodology, a clarification of the key concept and its essence, an understanding of the value-target orientations, a content and an educational process aimed at creating experience that ensures a person to be a living embodiment and a subject of social security. Social security is usually considered as a part of national security. In a broad sense, this phenomenon is associated with the society security and considers all spheres of human activity. In a narrow sense, social security implies the sustainable development of society, whose function is the reproduction of the human race (Pugin, 2003). A state as “security” was defined for the first time in the 12th century as “a calm state of mind of a person who considers himself protected from any danger” (Goncharenko & Kutsenko, 2005, p. 98).

The problem of social security is closely related to the problem of fear as the most important mode of human existence, the inner spiritual world organization of a man, dated back to the very first attempts of people to understand their destiny (Zerkalov, 2012). Today there is a sufficient extensive material about the individual, about his being in the social environment in philosophical literature. The concept of social security is identified with other types of security, for example, political, economic, spiritual, etc. (Pugin, 2003). Also, the view of social security prevails in terms of global and national problems. As the analysis of the works shows, there are actually no studies of social security in pedagogy and at the level of understanding an empirical personality. Most of the works lack a systematic approach to the problem. Despite the diversity of approaches to the study of social security, the conceptual and theoretical foundations of this socio-philosophical category are in their infancy (Pugin, 2003)

4. Purpose of the Study

The method of theoretical analysis of research clarifies the essence of social security. Many researchers emphasize the value characteristics and the balance of interests of social actors as basic social

safety indicators (Kashnik & Bryzgalina 2013). The papers deal with a socio-philosophical category denoting the state of protection of an individual, his vital values, rights and freedoms (Pugin, 2003). Basically, it means the facts of external threats. And in fact, there are few studies that consider a person himself as a source of threat to himself and from these positions pose the pedagogical problem of social security. Here it is necessary to look for research methods in the field of integral, interdisciplinary knowledge.

All social systems and institutions are created by people who are at a certain level of consciousness development. And the facts of insufficient level of people's consciousness allows say that a modern man lacks certain knowledge that allows live in a safe world. It turns out that the threat of social security is created by the education lack of a person in the human plan itself. This means that today we need to turn to such a methodology and methods that can help "measure" humanity as a special type and result of education.

According to Slobodchikov (2005), a kind of anthropological turn is being made. Everything that happens to a person has a crucial role in the existence of society and culture, in the global dynamics of the modern world. The society crisis, according to Aurelio Peccei, "is inside a human being" (Peccei, 1995). Fromm (1994) also believes that due to a person's misunderstanding of himself, a mixture of so-called "benign aggression" and "malignant aggression" arises. It creates the basis for destructive human behavior. Therefore, the solution should proceed, first of all, from its inner essence, from the inner change of the person himself. Nowadays, in Cyberia (Timothy Leary) there is a need for the psychology of individual navigation and responsibility for one's actions (Timothy, 2001).

We have analysed a pedagogical reality, school and university practices, the management of educational organizations, professional activities of teachers and educational activities of children in the Republic of Kalmykia. The analysis proves that the existing education system does not cope with its "human-forming" function. They studied the possibilities of implementing a holistic self-human education. It affects the increase in social security with experimental methods, which are used by the authors in universities and schools. The criterion of such education is not what a person knows and remembers, but that really determines his behaviour, allows him to take a proactive stance, to move from automatic regulation to conscious regulation and to realize his human potential. This is an education that gives a person a knowledge of his own subjective reality as the ability to stand in a practical attitude towards his life (Slobodchikov & Isaev, 2013).

Analyzing pedagogical research, we paid attention to the fact that a new model is being searched for. It includes the values and meanings of the very being of a person, as a subjectness and subjectivity of a particular person. In particular, the author of noospheric education Maslova (2002) believes that it is necessary to resolve the contradictions of the educational system, among which are the inability to see the true deep-seated ones, i.e. nature-related or bio-adequate educational objectives; lack of awareness of the pedagogical community about the modern achievements of science. The problem of education of a person, who would be ready to solve the issue of social security at the level of an individual and personal result, is most likely solvable in a pedagogical anthropology as "a holistic and systemic knowledge about the person raising and educating about the person as a subject and object of education".

In our study, the method of modelling is used. It is based on the idea of becoming a complete person (Ananev, 2001). It was important to clarify the conditions that ensure this integrity. The integrity of a person is caused by the very situation of his life activity: on the one hand, by different spheres of his being (the fullness of human life), on the other – by the process of evolution of consciousness (self-consciousness). We pay attention to the scientifically grounded pedagogical “work” with the internal structures of the personality consciousness, with relations as attention objects, with the phenomenon of subjective reality.

Once people were afraid of the forces of nature and of each other. Today, when people have curbed the elements, stepped into space and created a rich information-technical environment, fears have not diminished. The nature of human fears and the internal self-perception has changed little against the background of external cardinal changes. The struggle of a person with another person, the illogicality of his behaviour, the ill-considered actions and the growth of tension in society are consequences of those “wars” that continue to take place inside a person of the 21st century. And in this case, pedagogy is important methodological conclusions of psychology, which can suggest how to follow the strategy of eliminating the basis of conflicting or hostile relations through the restoration of mental integrity and increasing the level of individuation, which form a micro, macro, megasocial group (Brevde & Kozlov, 2002).

5. Research Methods

The analysis identifies trends that exist at the present stage of development of pedagogical theory and practice. They are associated with the design of a humanitarian model of education in the context of an anthropological approach and with the possibilities of solving social security issues at the individual and personal level.

The experimental work was revealed that the possibilities of implementing a holistic self-human education, which influences on an increase in social security. They are associated with the implementation of a humanitarian educational model and humanitarian educational technologies aimed at learning the self-identity experience and the study of the development of its subjective reality. We have developed a principle that provides such experience. This is a textual-dialogical principle (Belova, 2007). It means that the educational process is based on a dialogue with the text as a copyright-addressed message, which has its own language of self-expression. The text is the subject area of education. Texts are everything that allows expand the dialogue between the author and the addressee. There the personality itself, its appearance, behaviour, act of action, word, product of activity act as certain “messages” that require a dialogical “reading.” The training session is seen through the prism of such texts, when we can designate the behaviour and inner experiences of a person in a sign. And then, for example, the experience of fear associated with presenting oneself in public or communicating with other people can be materialized in an image and be accessible to a reflection. As such textual-dialogical activity unfolds as a part of the study of a school subject, a person accumulates experience in perceiving oneself as a subject of self-consciousness and the subjective world. A person who is well aware of himself and understands human nature, develops, metaphorically speaking, “social immunity”, which allows solve problems of social security both inside himself and in the outside world.

The main result of education in the humanitarian model of education is the experience of self-consciousness, dialogical relations and cultural creation (Belova, 2007). An example of a “safe person” who is ready to solve social security issues both at the individual and social levels, can only be a humanely educated person. He is aware of himself, capable of engaging in dialogue with the Other, and exists in culture as the author of products, which have value to others. To grow up such a person is possible in terms of health-saving technologies (Iashina & Sidenko, 2012). We include the textual-dialogical technology among them.

6. Findings

The work on the implementation of a humanitarian model of education at the Kalmyk State University and at the Kalmyk Medical College allows draw the first conclusions. At the first stage, the following facts were revealed: the lack of a “conscious presence” in the learning situation, facts of insufficient development of the ability for self-reflection, a monologue and an uniqueness in the perception of the Other, anxiety and low self-esteem. The purpose that we set in working with students and undergraduates is connected with the possibilities of translating the objective material of certain subjects into texts that require dialogical interaction. In particular, a system of dialogical educational situations, questions and creative tasks was included into the professional educational program for undergraduates in the direction of “Pedagogical education”. This system allows the undergraduates to study the phenomena of their own perception, attention, emotions and feelings, and self-esteem. The focus of attention is shifting from the subject to the personal attitude to the subject and to his own perception. The nature of the question-response relationship in the educational process is changing. “Who threatens whom in our world?”, “How am I dangerous / safe for myself and others?”, “My consciousness as a habitat for me and other people”; “A man. Is it a poor creature? Does he have the right?”, “Human nature”, “What do I know about my fear?”, “How do I influence the increase or decrease of anxiety in the world?”, “Terrorism as a product of human consciousness” – a search for answers and a discussion provide with an experience of a broader vision and an understanding of the need for self-development.

The first classes with students in the textual-dialogical technology mode have already allowed notice that students have an increasing interest in studying themselves as a carrier of consciousness and as the author of their education. It can also be stated that interest in research work and in the future profession has increased. The perspectives of our research are related to the approbation of the conditions for the implementation of textual-dialogical technology in high schools and colleges.

7. Conclusion

Traditional education, focused only on the subject study and on the assignment of extra-subject experience by students, does not ensure the formation of an integral person as the main condition for the social security of society. We intend to carry out our further studies in the direction of clarifying the design issues of the educational environment. It would allow schoolchildren and students to become the subject of creative activity, where the idea of social security is cultivated and the personality is its carrier. Today an interrelation between the safety of the educational environment, the social climate and the level of

interpersonal aggression in schools has been discovered (Goldstein & Young, 2008). It is important to understand individual's influence possibilities on the safety of the educational environment, in which it develops. The results of modern foreign studies show that interpersonal aggression is associated with several components of the adolescent's perception of the school climate (Kozlova, 2012). It means that the issue of social security as a pedagogical problem should be considered in relation to the issue of the phenomenon of personal perception.

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