



И. М. Лаврухина, И. В. Глушко

Универсализм versus профессионализм как результаты образования

«Ум (талант, способность и т.д.) представляет собой естественный статус человека, норму, а не исключение» (Э.В. Ильенков) – именно такого рода размышления отечественных философов, но только со знаком вопроса, можно представить в качестве некоторой предыстории и/или гипотезы настоящего исследования результатов образования в современном постиндустриальном обществе. Является ли предлагаемая в современной отечественной педагогике модель образования на основе компетентностного подхода актуальным, достаточным и жизнеспособным основанием для необходимого обществу «нормативного» типа личности? Анализ соотношения универсального и профессионального знания, универсализма и профессионализма в образовании осуществлялся с использованием философских парадигм универсальности и дискретности, возрожденческого идеала всесторонне развитого человека, а также идей универсального и отчужденного человека. Для решения поставленной задачи использовались описательный метод, методы анализа и синтеза при формировании суждений; социологический арсенал методологии деятельностного подхода и концепций социальных типов личности. В результате показана необходимость приведения внутреннего мира человека, системы его знаний и компетенций в соответствие с возросшей системностью и сложностью современного мира. Обосновано, что такую возможность предоставляет система антропологических оснований, традиций фундаментальности и универсальности отечественной педагогики, позволяющая органично освоить лучшие достижения западной компетентностной модели образования.

Ключевые слова: универсализм, профессионализм, образование, философия, педагогика, компетентностный подход, личность

Ссылка для цитирования:

Лаврухина И. М., Глушко И. В. Универсализм versus профессионализм как результаты образования // Перспективы науки и образования. 2019. № 5 (41). С. 10-19. doi: 10.32744/pse.2019.5.1



I. M. LAVRUKHINA, I. V. GLUSHKO

Universalism versus professionalism as results of education

"The mind (talent, ability, etc.) is a natural status of a person, a norm, not an exception" (E. V. Ilienkov) – namely this kind of reflection of Russian philosophers, but with a question mark only, can be represented as some background and/or hypothesis of the present study of the results of education in a modern post-industrial society. Is the model of education proposed in the modern Russian pedagogy based on the competence approach a relevant, sufficient and viable basis for a "normative" type of the personality necessary for the society? The analysis of the ratio of universal and professional knowledge, universalism and professionalism in education was carried out using the philosophical paradigms of universality and discreteness, the Renaissance ideal of a many-sided person, as well as the ideas of a universal and distracted person. To solve this problem, we used the descriptive method, methods of analysis and synthesis in the formation of judgments; a sociological range of the methodology of the activity approach and concepts of social types of the personality. As a result, the need to bring the inner world of a person, the system of his knowledge and competencies in line with the increased consistency and complexity of the modern world is shown. It is proved that such an opportunity is provided by the system of anthropological foundations, traditions of fundamental nature and universality of the national pedagogy, and allows organically mastering the best achievements of the Western competence model of education.

Key words: universalism, professionalism, education, philosophy, pedagogy, competence approach, personality

For Reference:

Lavrukhina, I. M., & Glushko, I. V. (2019). Universalism versus professionalism as results of education. *Perspektivy nauki i obrazovania – Perspectives of Science and Education*, 41 (5), 10-19. doi: 10.32744/pse.2019.5.1

Introduction

In modern society, an intellectual life rages, and according to the number of symposia and conferences, proposed innovations and implemented reforms the problem of education appears to be the most important. It is assumed that the worldview force that helps to solve this problem correctly will be philosophy, which, according to historical tradition, should determine for people the right way of life, the right way of thinking and the right forms of relations. The theoretical tools with which the desired model of education should be formed are supposed to be developed in pedagogy.

The question arises: may the philosophy pretend to play the role of driving force that shapes the meaning and purpose in the minds of people? Is this task of “distinguishing the evil from the good” realizable fundamentally? The XXth century has tried to eliminate from the philosophical knowledge the moral component, in the face of scientism focusing the philosophy on a naked science. “However, the love of wisdom does not comprise a claim to the possession of wisdom. It assumes that people deeply appreciate the wisdom and all their life devote to finding it.... This very search for wisdom... requires a great work, a measured way of life, the highest morality, sincerity, modesty, integrity, independence of judgment and other signs of generosity. Such qualities in the modern society are theoretically still valued, but practically less required, and modern philosophy does not take the trouble and courage to convince humanity of its enduring and incomparable value, because it itself doubts it” [1].

As for pedagogy, in our opinion, the model of education proposed by it turns out to be quite problematic, if we consider it for relevance, viability, and even more so, compliance with the above-mentioned ideals. In modern pedagogy, the competence approach has prevailed, partly realized in the term “professionalism”.

Therefore, the analysis and application of principles and ideas, perhaps born in ancient times, but containing the potential of the transition from “have” to “be a person”, seems to us relevant. Strange as it may seem, but a modern person has no other way to survive, except as to realize his potential generosity and “universality”. Accordingly, the confrontation between universal and professional in the formation of labor and cognitive abilities of a person becomes a more full and non-banal problem.

The purpose of this article was to find out how the principles of universalism and atomism work in education and upbringing, to discuss the formation of the type of personality that can meet the modern requirements of life and to identify the degree of effectiveness of the competence approach in education. The article also examines the ideological resource and the importance for the process of education and upbringing of the idea of a comprehensively and harmoniously developed personality.

Materials and methods

The analysis of the ratio of universal and professional knowledge, universalism and professionalism in education is supposed to be carried out taking into account the ideas developed in philosophy, applying them in an unconventional way. We will focus primarily on the philosophical paradigms of universality and discreteness (Miletus school and atomism in Ancient Greece, Neoplatonism, medieval realism, epistemological universalism of German

classical philosophy), the Renaissance ideal of a many-sided man, as well as the ideas of a universal and distracted person (Marx).

Two opposite paradigms in philosophy – universalism and atomism – are opposite ways of explaining natural phenomena. These attitudes of thinking are studied in detail in different historical periods in connection with the formation of different pictures of the world. But the principles of universalism and atomism can be used in the analysis of the processes of education and upbringing. At the same time, the declared opposite of universal and professional education turns into an insufficiently studied topic.

Philosophy since its birth has sought to create a social and personal ideal by which a person could be guided from birth to death. This ideal was realized in the idea of a many-sided personality. The formation of the ideal of a many-sided and harmonious personality in Ancient Greece and the Renaissance was a prerequisite for changing the status, content and nature of education: secular, humanitarian and vocational education was valued on a par with wealth and power.

The tendency of combining education and upbringing with productive work under a certain, private-property method of social production generates a special type of personality, a “partial person”.

Marx's “universal person” should logically be recognized as the most appropriate type of personality today, and the ability to think independently is proclaimed the goal of modern education. Then there is the problem of creating a “normative” type of personality and an effective model of formation of a modern specialist. The competence approach, as declared, is suitable for these purposes. However, this issue requires a more careful discussion.

Accordingly, this sequence of ideas and methods determined the structure of the article.

Results

Universalism assumes that the essence of the parts of the cosmic whole is generated and determined by the whole itself (the descent from the whole to the parts). Atomism, on the contrary, considers the whole itself as consisting of elements (atoms), which in their various combinations set and define the whole (the ascent from parts to the whole).

The paradigm of universalism seems to correspond more fully to the specifics of philosophical knowledge, since it gives a more complete and objective knowledge about the universe and its parts. However, as usually happens, the advantages continue in the drawbacks: the universalism turns into the uncertainty of knowledge and the inability to take into account special characteristics of individual objects. However, the paradigm of atomism allows obtaining more rigorous knowledge.

It is obvious that the cornerstone for universalism and atomism is the idea of a different ratio of the general and the singular, parts and the whole, which could be very fruitfully used in the analysis of many processes.

The metamorphosis of the principle of universalism in the application to the processes of education can be demonstrated by the following example. One of the historical forms of universalism was medieval realism, represented by Augustine, Eriugena, Anselm of Canterbury.

The dispute about the nature and ontological status of the universals (namely, whether there is a common to the individual things, in the things themselves as the essence that determines them, or after the things as their names) realists decided in favor of the common

as the reason for the existence of individual things. Then the knowledge of the Whole ensures the correct knowledge of its parts. Is it possible to apply the same logical course in the ratio of universal and professional education? Does not educational universality ensure the improvement of the quality of professionalism?

Another example from the history of universalism is Kant's cognitive universalism. A priori forms of perception and thinking, in fact, are necessary conditions for the construction of objects of our knowledge, "things for us". The same idea: is it possible to have a quality professional education without a prior and successful system of universal education?

The dialectical connection between the similar and the special does not imply primitive forms of unification: the general principles of universal knowledge cannot ignore the peculiarities of professional knowledge. The most acceptable form in which such a connection can be taken into account is humanistic universalism. "The main subject of humanistic universalism is a person whose essence is potential universality, and the main contradiction is between this universality and real specialization.... The universalization of knowledge will increase over time, reflecting and stimulating, on the one hand, the movement of modern scientific and humanitarian consciousness from the earthly to the cosmic dimension, and on the other hand, the processes of social integration of states and nations on the basis of the establishment and development of universal interests and values" [2, p. 95, 98].

In ancient Greece there was an ideal of a comprehensively and harmoniously developed personality formed in the process of education. Pythagoras and Plato insisted that wisdom is intrinsically linked to virtues, that morality is a necessary condition for achieving happiness and the true good. The argument between Socrates and Menon about the essence of virtue and the ways to learn it is instructive in this sense. Menon as separate virtues distinguishes courage, wisdom, prudence, generosity and, first of all, ability to reach the benefit. The good itself is conceived as the accumulation of wealth as an opportunity to achieve honors in the state. And Socrates responds: "As you can see, it is necessary that always and everywhere this profit was accompanied by justice, prudence, honesty or any other part of virtue. If it is not, then it will not be a virtue, even when the good is achieved" [3, p. 585].

Ideally, the comprehensive development of the personality of the Renaissance all-roundness received a new interpretation: an external beauty is harmoniously linked with the possession of various kinds of art. The ideal of "homo universalis" was "comprehensively educated, fluent in sciences and crafts, knowing many languages artist...It...was determined primarily by the actual position of the artist in the system of culture of this era. The artist acted as a mediating link between physical and mental work. Therefore, in his work the thinkers of the Renaissance saw a real way to overcome the dualism of theory and practice, knowledge and skills that was so characteristic of the entire spiritual culture of the Middle Ages" [4, p. 295].

The humanistic orientation of the ideology of the Renaissance manifested itself in the secular nature of education and a new system of values: a person was understood as the most perfect creation of nature (anthropocentrism), his independence, intelligence, enterprise were valued. It is important to note that the humanitarian and natural science spheres are not separated by a gap at this time. The norm is the possession of several professions, extensive knowledge from different fields of activity. An example of this in Italy is Leonardo da Vinci (artist, sculptor, architect, doctor, mathematician, optician, engineer, designer); in Germany – Albrecht Dürer. Education was valued not less than wealth, power and gentility, and the humanitarian component was obvious. The usual professional activities were research and commenting on ancient texts, linguistic analysis of the Latin and Greek languages, presentation

of the results in their own treatises, diplomatic work and the creation of samples of political documentation, the development of new pedagogical ideas.

The approaches to education have also changed: education began to focus on the formation of socially significant qualities that can bring practical benefits, at the same time developing the mind, body and morality, there was even an attempt to take into account the individual characteristics of children (for example, the “House of Joy” by Vittorino de Feltre).

The humanists of the Renaissance (T. More, T. Campanella) spoke for the first time about the need to combine education and upbringing with productive work. This topic was a serious development in the understanding of the fully developed personality of Karl Marx. The person of the Communist future, the personification of such a person, is preceded by a “partial person”, inevitably generated by the private-property organization of social production. From the point of view of Marx, objectively, with the development the human activity is divided into areas (mental and physical labor, for example), and the process of labor is divided in functions. “Essential human forces” are divided between different groups of producers, each activity is increasingly specialized and closed within itself, so formed “professional cretins”, in fact, highly qualified specialists in their field of activity. “Professional cretinism is both a consequence and a condition of the commodity-capitalist way of division of labor, division of property. The clown who amuses the audience in the circus is forced to train himself as a clown all day long, not knowing the leisure, otherwise he will not stand the competition with other, more diligent clowns... And so he is always and everywhere - just a clown. He has no time or energy for anything else. The very same bourgeois society makes with a banker and a highly-paid waiter, and an engineer, and mathematician.... Therefore, professional cretinism turns here not only into a fact, but also into a virtue, into a norm, even into a kind of ideal, into the principle of education of the individual, to correspond to which everyone tries not to sink to the very bottom of society, not to become a simple, unskilled labor force” [5, pp. 131-132]. And the role of an “intermediary” as though seeing “common interests” is played by a politician that is as spontaneous in his actions. It turns out that the “big machine” of capitalist production turns a living person into a “detail”, a “screw”, which is used until it is completely worn out.

However, according to Marx, with the disappearance of private ownership of social and human wealth, this type of personality must die, and in its place there will be a fully, harmoniously developed personality, a “total-developed individual”. And this is not a kind of a universal person, doing everything a little, and therefore nothing in particular. Marx knew perfectly well that one person could not master the entire mass of professions, to develop all the professional abilities. “The point is that every living person can and should be developed in relation to those common (“universal”) abilities that make him a Person (not a chemist or a turner), that is, in relation to thinking, morality and health - to the modern level. The all-round development of the personality presupposes the creation for all people without exception of real conditions for the development of their abilities in any direction. Such conditions, in which everyone could freely go in the process of their general education on the cutting edge of human culture,... and then freely choose what part of the front of the struggle with nature for him to concentrate his personal efforts: in physics or in technology, in poetry or in medicine... To be developed so that – in need or desire – he could easily and not tragically move from one activity to another, it is easy to master the technique of “private” activity – is not a utopia. It is necessary to have universal, fundamental bases of modern culture. Then “particulars”, “technique” are mastered without an extraordinary effort” [5, p. 136-137].

The advantage of a fully developed individual is that he understands both the general task and his special role in its solution, so the coordination of joint activities with other such individuals is not difficult.

The formation of a harmonious and many-sided personality with the development of society becomes the main goal of modern education. However, is not this ideal “a brilliant mirage, leading many into the heart of the desert”? In the history of the emergence of a “Renaissance personality” was associated either with a “passionate explosion”, or with a special period in the development of scientific knowledge characteristic of the Renaissance. Today this type (can do it all can) is extremely rare as the exception to the rule. Today, “the most important feature of a formed personality is the developed ability to choose and select... And he is forced to do this always by the lack of something... We cannot choose “one hundred roads and one hundred ways” at the same time due to lack of life time. ...But the ideal of “many-sided” (“harmoniously”) developed personality, serving us for a long time a false guide, does not allow us to develop this skill. A person who is not adapted by nature to become a “Titan of Rebirth”, being brought up in this way, is crippled and turns into a mental freak” [6].

As a result of attempts to form this most comprehensively developed personality, we get the so-called “educated”, who knows everything superficially, and therefore vulgar.

Meanwhile, the law of advanced development of human quality and public intelligence, the quality of educational systems in society has not been canceled. It is obvious that for this it is necessary to bring the inner world of a person, his system of knowledge and competencies in line with the increased system and complexity of the world. Then there is the problem of a necessary, “normative” type of personality.

The problem of personality is one of the central concepts not only of humanistic pedagogy (which was the traditional domestic psychological and pedagogical school), but also of the whole system of social and humanitarian sciences. The structure of personality is formed as a result of self-consciousness and awareness of objective social reality, and above all, the developed system of social norms, values and ideals.

One of the first typologies of personality proposed social anthropologist, an American, R. Linton. He introduced the concepts of modal and normative personality. The normative (according to another typology – ideal) personality expresses the cultural ideal of a given society, integrating the totality of those features that an individual should strive to acquire. A modal personality is the average, the most common in society real type of personality. According to Linton, the social distance between the normative and modal personality serves as a measure (indicator) of the stability of society: the smaller this social distance, the more stable and integrated the society. In stable societies, individuals, under the pressure of culture, tend to take social positions close to the normative. In unstable societies, this pressure is easing, and the distance between normative and modal personalities is increasing [7].

According to another typology, there are cultural and historical types of personality: each era generates a specific historical type of personality, depending on the prevailing values that determine a human behavior. For example, the so-called socialist type of personality was based on quite clearly formulated Soviet values and ideals, projected, among others, on the education system, namely: the unity and harmonization of social and personal interests; work as the main value and condition of personal expression; high civil and political activity; formed a system of reasonable needs; instinct for the new, etc.

Russian sociologist V. A. Yadov, in addition to the normative and modal types, also identifies the basic type of personality – the one that most corresponds to the modern stage

of social development, is associated with the system of social, legal and moral norms and is reflected in the constitution, laws, different types of worldview, etc. [8]. Characteristics of the basic type of personality answer the question: what criteria must meet the individual, so that society can develop most successfully?

Unfortunately, with regard to modern Russian society, we can state the absence of a normative system of values and social ideals, which would be the basis for the normative type of personality. To date, there is no answer to the question of what worldview, as the basis of the structure of the individual, we want to form with the help of the education system. The main obstacle is the fact that society does not have values that unite different social strata, and there is no unity of goals and social ideals, as it was, for example, in Soviet times. What type of person can be considered normative for modern Russian society: a “new Russian”, a “poor but honest”, a “spinning like a squirrel in a wheel to provide for the family”, a “personality of the entrepreneurial type”, or some other type of personality?

It is obvious that the basis of the worldview of the normative personality must necessarily be marked by ideological rods, “attractive to all generations of Russians and justified for the development of society ideological guidelines, coupled with moral, historical, religious, legal and other “kinship”. The abovementioned, for example, may be the targets of civil society, such as the principle of human development and elevation” [9, p. 16].

It cannot be said that the Russian social and humanitarian community does not make any attempts to formulate such value-normative ideals. Thus, the last decade has been marked by intensified attempts to promote Orthodox values, which also affected the education system [10].

In the last 20-30 years in the pedagogical literature, like mushrooms after the rain, theories grow reviving the ideal of a many-sided personality in the ancient Greek sense. The use of ultramodern terminology does not change the essence. Noospheric education, noospheric non-classical pedagogy, “eudemonic” and “aesthetic” pedagogy, the core of which is the ancient Greek “kalokagathia principle” (the principle of the unity of the beauty of the body and the perfection of the human spirit), the teacher-creator as realizing this principle [11].

Some experts believe that “the ideal to which education should strive from the point of view of national interests (in order of priority) and national security interests is a many-sided spiritual and moral person, a patriot, a citizen, a class specialist in his field. Whether the current education system meets this ideal is an open question [12, p. 18].

Discussion of the results

The purpose of education is to develop the ability to think independently. An important question in this regard is whether the competence approach in education is suitable for the formation of independent thinking.

The essence of the competence approach that determines the content of modern education is the integration of knowledge, skills and abilities. The main idea is to prepare a new generation of workers, easily adapting to the rapidly changing, new conditions of production, able to adapt to the changing conditions of professional activity through self-mastery of new competencies and abilities necessary for a wide range of professions.

The Council of Europe at the Symposium “Key competences for Europe” (Berne, 1996) defines five so-called “key competences”: 1) political and social competences; 2) intercultural

competences; 3) communicative competence; 4) social and information competence; 5) personal competence (as a capacity for self-development). Focusing on the “key competences” (just defining this very “universality” of the specialist), domestic pedagogy defines the concept of “competence” as “the general ability of a specialist to mobilize in professional activity their knowledge, skills, as well as generalized methods of action... Competencies can only manifest themselves in a specific activity situation. Unmanifested competence is a hidden possibility” [13, p. 30-31]. In other words, such an employee should be ready for continuous professional growth, social and professional mobility.

In the early 2000s, the typology of competences proposed by I. A. Zimnyaya became widespread in Russian pedagogy and psychology. This typology, in our opinion, is an attempt to adapt the recommendations of the Council of Europe to the traditions of the national psychological and pedagogical school. The author comes from the first group of competencies (these are competencies related to the person as a person, the subject of activity, communication) - health, value and semantic orientation in the world, citizenship, self-improvement, self-regulation, self-development, personal and objective reflection.

The second group includes competencies directly related to human activity (competence of cognitive activity, competence of activity, competence of information technologies).

The third group consists of the competence of social interaction and communication [14, p. 24].

Such an attempt to adapt Western recommendations to domestic education is still at the stage of declaring the presence of value-semantic orientation, but not its fullness, content. How should it be defined, formed, what should be its basis? What kind of values and meanings are we talking about? But it is the values and meanings that not only form the basis of the worldview, but also set the vectors of self-improvement and self-development of the individual.

We agree with the authors who believe that there is a need for modernization of the Russian education system, determined by the trends of globalization. However, it is necessary to minimize the possible risks of the consequences of globalization – such as unification of education and the problems of reducing its quality, focus on the interests of the market at the expense of academism, the disappearance of national educational traditions, etc. [15, p. 286].

In fact, there was a strange metamorphosis: the appeal of domestic pedagogy to the ideas of Western liberal pragmatism and humanistic psychology turned into the transfer of educational activities in the category of “educational services”, the unification of the educational standard. The competence standard focuses on universal skills, in fact, replacing the education of the individual by development of a set of competencies.

Conclusion

Summarizing the main results of the reforms in the field of education in Russia over the past 15-20 years, we can state the erosion from the education system of its essential and ultimate goal - the formation of a man as a personality. But this goal was formulated in the national psychological and pedagogical science, based on the fundamental classical principle of education - the unity of education. The loss of the humanistic component of education inevitably led to a change in the subject-oriented strategy of education: the subject is increasingly seen not as a person engaged in self-development, but as an “entrepreneur himself”. The purpose of education is directly derived from the educational

results, evaluated not in terms of internal components of the educational process, namely - personal achievements of the student as the main subject, and from the standpoint of economic efficiency and competitiveness, as the external characteristics of the educational process, which threatens to destroy the educational achievements of the national pedagogical school. The way out of this contradiction, in our opinion, is not an uncontrollable assimilation of the Western competence model of education, but in solving the problem of organic embeddedness of its best achievements in the system of anthropological foundations, traditions of the fundamental nature and universality of national pedagogy.

REFERENCES

1. Grayskaya G. Philosophy and Philosophy (For the World Philosophy Day). Available at: <https://www.beesona.ru/id17729/literature/52493/> (accessed 11 August 2019)
2. Garpushkin V.E. Universalism as a Paradigm of Philosophy: Past and Prospects. *Philosophy and society*, 2008, no. 2 (50), pp. 89-98.
3. Platone Menone. Cratylus // Plato. Collected edition in 4 volumes V.1. Moscow, Mysl Publ., 1990, pp. 575-681.
4. Dolgasheva M.V. The problem of Formation of the Personality of a Perfect Person in the Artistic Heritage of the Renaissance. *Siberian pedagogical journal*, 2009, no. 10, pp. 294-299.
5. Ilienkov E.V. About Idols and Ideals. 2 ed. Kyiv, Chas-Krok Publ., 2006. 312 p.
6. Nazarenko E. Once more about a many-sided personality. Available at: <https://live-and-learn.ru/catalog/article/eshchye-raz-o-vsestoronne-razvitoy-lichnosti/> (accessed 11 August 2019).
7. Linton R. *The Study of a Person*. N.Y.; 1936; Linton R. *The Cultural Background of Personality*. N.Y.; 1945.
8. Yadov V. A. About Dispositional Regulation of Social Behavior of the Personality // *Methodological problems of social psychology* / ed. in-chief E. V. Shorokhova. Moscow, Nauka Publ., 1975, pp. 89–106.
9. Glushko I.V., Zueva T.M. Specificity of Ideological Influence On the Functioning of Power in Modern Russia. *Society: politics, economics, law*, 2019, no.1, pp.12-16.
10. Lavrukhina I.M. "Is There Such Science As Theology?": On Religious and Secular Education in Russia. *Bulletin of the Don State Agrarian University*, 2015, no. 4, vol. 2, pp. 100-108.
11. See, e.g., Subetto A.I. *Life as a Unity of Creativity, Health and Harmony: monograph* / Ed. by Pulyaev, V.T. Saint-Petersburg, LOIRO Publ., 2016. 265 p.
12. Mironov A.V. Education and National-State Security of Russia. *Humanitarian of the South of Russia*, 2018, vol. 7, no. 6, pp.16-25.
13. Shishov S.E. The concept of Competence in the Context of the Quality of Education. *Standards and Monitoring in Education*, 1999, no. 2, pp.30-34.
14. Zimnyaya I.A. Key Competences as an Effectively-Targeted Basis of the Competence Approach in Education. Moscow, Research center of problems of quality of training of specialists, 2004. 42 p.
15. Staryghina A.M. Global Trends in World Education as a Reason for the Modernization of the National Educational System. *Human, social-economic and social sciences*, 2015, no. 2, pp. 284-287.

Информация об авторах

Лаврухина Ирина Михайловна

(Россия, г. Зерноград)

Доктор философских наук, профессор
кафедры гуманитарных дисциплин и иностранных
языков

Азово-Черноморский инженерный институт
ФГБОУ ВО «Донской государственный аграрный
университет»

E-mail: Lavruhina_i@inbox.ru

ORCID ID: 0000-0002-7631-7667

Глушко Ирина Васильевна

(Россия, г. Зерноград)

Доктор философских наук, доцент, профессор
кафедры гуманитарных дисциплин и иностранных
языков

Азово-Черноморский инженерный институт
ФГБОУ ВО «Донской государственный аграрный
университет»

E-mail: glu-ir@mail.ru

ORCID ID: 0000-0002-0107-025X

Information about the authors

Irina M. Lavrukhina

(Russia, Zernograd)

Doctor of Philosophy,
Professor,

Professor of the Department of Humanities and Foreign
Languages

Azov-Black Sea Engineering Institute

Don State Agrarian University

E-mail: Lavruhina_i@inbox.ru

ORCID ID: 0000-0002-7631-7667

Irina V. Glushko

(Russia, Zernograd)

Doctor of Philosophy,
Associate Professor,

Professor of the Department of Humanities and Foreign
Languages

Azov-Black Sea Engineering Institute

Don State Agrarian University

E-mail: glu-ir@mail.ru

ORCID ID: 0000-0002-0107-025X