

Cultural Directionality of Theory and Practice of Social Work

Michael S. Zhiron, Dmitry A. Kulabukhov, Elena I. Mozgovaya and Julia A. Grebenikova
Belgorod State University, Pobeda St. 85, 308015 Belgorod, Russia

Abstract: The study is about the cultural orientation of the theory and practice of social work in contemporary Russia, the practical experience of the faculty of socio-theological faculty of Belgorod State National Research University of Creation of the Scientific-Educational Center of Socio-Cultural Research.

Key words: Social work, culturocentrism, values, cultural identity, modernization of society

INTRODUCTION

Social work in the system of social protection of the population is an integral part of society for all stages of its existence and development there are always certain social categories and groups which cannot provide their vital needs without mentioning of the needs of higher level. The aggravation of social problems of contemporary Russian society (guarantees of social protection of the disable people, large families and low-income families; paid special education and medical care) suggest the need for productive interaction and dialogue of the institute of social protection of population with the institute of state, the institution of family, the institution of socialization (Volkova and Besschetnova, 2013).

The multidimensional nature of the identified problems requires substantiation of theoretical, methodological and technological approaches to build its own conceptual model of social work and as a type of activity and as emerging science. With this aim researchers and practitioners actively review philosophical, logical-epistemological foundations of social work, its ethical, historical, psychological, pedagogical, legal and sociocultural aspects; problems of development of social and technological culture; analyze the assessment of the implementation of social technologies, the diversity of forms of interaction between social work and sociology.

Cultural orientation of the theory and practice of social work is due to several factors. Among the most important of them is the traditional poli-containing of cultural identity of Russia, the complex processes of socio-cultural dynamics of the beginning of the twentieth century, during which previously binding codification of society, structural hierarchy of existence disappear, there is a multiplicity of cultural identities and the right of self-identification. Therefore, cultural ("contextual") the

competence of a social worker, involving the understanding of the socio-cultural environment (knowledge of cultural patterns, technology and the symbolic objects of all nationalities which live on the territory of modern Russia, the ability to use this knowledge in their practical work) is an integral part of his professional competence along with conceptual, integrative, adaptive and interpersonal (Hinduka, 1996).

According to the research of Dowel and Shallow (1995), it is necessary to distinguish two aspects of cultural competence: individual and institutional. Individual competence includes the understanding the social worker of the distinctive features of their culture and the culture of clients and their influence on existential, psychological, ideological, social characteristics, life and behavioral organization of continuum of everyday life. Institutional competence characterizes cultural awareness of social services and its ability to work in multicultural conditions. And in this regard of course, E. Kassirer is right that postulating single world of culture but not less than and O. Shpengler is right, emphasizing that the development of culture is inseparable from each nation, each region, each epoch. In the framework of the common spiritual values culture preserves the uniqueness of the sub-cultures of separate nations, regions and social groups. And cultural communications would not progress, only the development of culture of specific region, specific community can provide the highest degree of active individuals in spiritual creativity.

This circumstance actualizes the necessity of creation of registry of culture of the region on the territory of which the social service works. Its primary purpose is to take account of the cultural compound of population. As the analysis shows that the solution of this aspect of the problem in the last decade is greatly complicated because of the existence of mixed and boundary forms of culture which caused by:

- Large-scale and diverse forms of migration processes, unauthorized actions of the massive resettlement of people in Russia from the territory of the former union space
- Existence of cultural poliformism shown in numerous lifestyles of new social class and socio-professional groups that do not have the traditions of the organization and regulation of life, its normativity, structure, style, level
- Destruction of traditional values and traditional mechanism of socialization of generations and as a consequence of the refusal of the majority of the population from the norm social, ethical, linguistic, cultural
- Be able to organize the absorption of typical models of behavior, value systems and ways of cultural activity in social groups with their unique subculture; identify interfering the client's cultural stereotypes and help him to make new patterns
- Have knowledge about the entropic potential of cultural conflicts, its generative elements, practical forms of realization
- Know the methods of prevention and resolution of cultural conflicts on the basis of the principle of "minimum necessary solidarity" (A.R. Radcliffe-Brown)
- To be able to realize the creative potential of the individual and lead the culture of human in accordance to the objective requirements of the society

MATERIALS AND METHODS

Methodology is based on the philosophical and cultural analysis of scientific works that allows to trace the genesis of theoretical and methodological approaches to the social work formation as a kind of activity and a kind of science. Philosophical and cultural approach revealed some basic features of social work cultural orientation, proved the researchers approach to problems solution which arouse in a process of future social workers education. Cultural and anthropological method helped to analyze problems and perspectives of social work development under the globalizing world.

Main part: Indeed, now a days, we are forced to reckon with the presence of plurality of postmodern "forms of life" (L. Wittgenstein) which are generated by the crisis of cultural identity, the growth of social differentiation, the contradiction between the conventional elements in the culture and institutional regulatory. We must not discount the fact that in Russian society socialization of persons of retirement age is extremely weakly institutionally provided, require material adjustment of accepted measures in all its periods that is founded by a number of factors. So in the past man took some structure of cultural values that was not changed for several centuries, adjusting the orientation of many generations. Currently, during one's life several cultural epochs alternate that it implies the ability of man adapt to dynamics of time. Therefore, social workers should:

- Have an idea about the main stages of cultural adaptation, the essential semantic filling of its content of those personal and cultural characteristics that intensify or facilitate the process of collision of an individual or group with a new socio-cultural reality

RESULTS AND DISCUSSION

New humanist educational paradigm confronts an important task before the education system: to prepare intelligent, thoughtful, creative person with his own position and rationally self-organizing activity (Elkanova and Chedzhemova, 2013). The volume of the knowledge is not only main but the ability of disposing of it. The level of intelligence of the graduate is also characterized not only by the amount of knowledge in a particular subject and the ability to make the right decisions in a non-standard environment. It's not only about preparing of a thinking, educated, competent professional but also the formation of the man of action, who is ready to adequate perception of changes in all spheres of social life.

The outstanding patriarch of domestic humanitarian thought Lihachev argued that culture is education, science, art, attitude to each other and to nature. Outside of a culture human existence is deprived of meaning on the planet. At the first culture is the morality, according to the thinker. In the ethical aspect, he considered and Russian national culture, for "without historical memory-no traditions, without tradition-no culture, without culture-no education, without education-no spirituality without spirituality there is no personality, without personality-no people (Volkov, 1997).

Not accidentally, the greatest Russian painter, writer, humanist N. To. Roerich claimed that the thought of Culture is a gate to the future and it's hard not to agree with it because the culture opens the door to a man's soul, illuminates his way makes a physically and mentally healthy, helps you to find yourself in the spiritual and social improvement. In the realities of contemporary culture is perceived not only as the totality of material and spiritual values which are created by mankind and exactly as it sounds, the word, "cult" the worship of "ur" light.

Moreover, the semantic field of the word “culture” includes a range of meanings, ascending to the “cultivation” and “accordance”. They have an indication of a kindred character, at first glance, the concepts “culture” and “education” stand far enough away from each other. Culture as “the cultivation in a broad sense, involves the necessity of cultivation relevant person”, corresponding of the specific social requirements which are arise from the dominant value system. The process of enlightenment of human directs to the conscious assimilation of this system of values in the socio-humanitarian aspect and education involves the formation of personality, appropriating system of values in a cultural context.

Speaking of “culture” of abilities which in its implementation is the act of freedom of the entity, Immanuel Kant calls a “talent development”, do not using, however, the word “education”. Kant considered the main guiding force of the culture of a “moral law” which lives or must live in each person. Culture in the opinion of the philosopher, performing of toolkit, preparation of a man for the implementation of moral duty. Gegel (1971) on the contrary, speaks of self-education and education when raises the same question about the features of relation of yourself.

Wilhelm fon Humboldt fully realizes of the difference of meaning of the words “culture” and “education”, claiming when we say “education” in our language, we mean something high and rather internal and exactly the kind of understanding that is harmonically poured on the perception and nature, beginning from the experience and feeling “total spiritual and sensual aspirations” (Humboldt, 1985).

Thus, education as a social and cultural phenomenon is a process of self-recreation, development and synthesis of the spiritual possibilities of man, his essential powers. It aims at establishing and improving of spiritually rich personality, formation of a man as the creator of culture, approval of his social values (Kharchenko *et al.*, 2014). Within this universal sociocultural phenomenon the development of management technologies of cultural and communicative processes of educational, scientific, artistic, educational, leisure activities is rather productive from the perspective of two components:

- Cognitive stage (assimilation of cultural universals: language, symbols, social norms, rules, traditions, spiritual and cultural values)
- Productive stage (practical mastering of socio-cultural “code” of spiritual values, norms and patterns of life, its conversion into its own needs, interests, values)

Meanwhile in the conditions of modern crisis society this process suggests a more flexible and constructive view of its nature due to the existence of two mutually exclusive trends. The first is based on the assimilation of real habits and customs of the environment according to the principle of action “as everybody”. This way as a rule, excludes focus on examples of high culture as the ideal models or lays tragic contradiction between ideals and reality. Hence, the nihilism and cynicism are as the life orientations. The second trend involves selective attitude to the existing environment, the desire to own arrangement of the world with an account of the values learned. In this case, the energy of overcoming and creation activates, contributing to the exit from the crisis and spiritual development of the individual.

Of course, today these two trends are real and need to be taken into consideration when organizing the educational process. We see the way of solution of the problem in the creation and maintenance of situation and inclusive democratic discourse in student’s environment which is based on tolerance and respect for other point of view and its owner. And this is achieved only in the dialogue process, forms, procedures and content of which are determined by the intellectual, cultural, spiritual needs and interests of students, the logic of the free search for the truth and argumentation of your own rightness. Otherwise the professional sense of the existence of the teacher is mitigated, the essence of which lies in the unity of knowledge and teaching (Saltseva, 2013). And the awareness of the teacher, developed a conceptual ensured performance of the subject of discussion, experience, knowledge of educational technology and instructional systems do not always provide the quality and outcome of communication.

The paramount importance obtains the ability of the teacher’s self-organization, occurrence into other positions and the logic of existence. The acquisition of skills, development of bases of such procedures and are implemented in communication of the students on the basis of personal communicative active-oriented method which is constructed, taking into account the actual demonstrated skills, aptitudes and talents of the individual (Zhigalev *et al.*, 2014).

Practical experience of the professors and teachers’ work of faculty of socio-theological faculty of the Belgorod state national research university proves the effectiveness of scientific-practical conferences, “round tables”, scientific discussions, reports, seminars-disputes, business games, seminars-trainings, blitz-tournaments, lectures-shows, discursive space of which gives you the opportunity to hear each other, to come, to consensus about the general instrumental and target values of culture.

Practice of regular open and free discussion of the most important problems of the University socio-cultural life in the student forums, press-conferences, placement of information in the University's mass media, organization and stimulation of informal communication of professors, teachers, postgraduates and students in the process of cultural-leisure and artistic-creative activities promotes self-realization, development of its pedagogical, artistic-creative, communicative, business culture, process of continuous objectification of knowledge and personal experience.

With the opening of the research and training center of socio-cultural research which represents a polyfunctional value universe that implements the tasks of research, problem-analysis, socio-cultural and socio-rehabilitative measures, we associate the development and testing of scientific, pedagogical and creative projects and programs students of socio-theological faculty.

CONCLUSION

So, the scientific research direction of Center provides a theoretical and practical exploration of the traditions of Russian folk and Orthodox culture, revealing its pedagogical and moral potential (scientific research and expeditionary practices, the work of the students of scientific society, the preparation of reports, research articles, term and diploma works, work of practices-seminar "School of a young family", round tables, scientific conferences).

Problem-analytical direction aims to study the cultural preferences of the student youth, its valuable ideals and orientation (holding of the measurement of the source value of preferences and orientation of youth, questionnaires, surveys, observation, analysis, study and generalization of the experience educational and socio-cultural institutions).

The direction of socio-cultural activity of the centre provides the creative work of the student clubs and studios, holding of days of culture, holidays of national and orthodox calendar, creative meetings with authentic teams, individual folk artists, workers of culture, art, education, religious and public organizations.

Social and Rehabilitation work of Research-Educational Center is aimed at the prevention and elimination of anti-social manifestations in the student's environment (organization and holding of youth actions "For the purity of the native language",

"No drugs!", "Youth and time", "Youth culture", meetings with veterans of the Great Patriotic war, labor, public leaders of youth organizations and movements, figures of science).

In the basis of this project as we believe, a new cultural and educational idea is compared with the opportunities and conditions of its implementation in a particular socio-cultural environment (Zhirov and Zhirova, 2012). Under this concept the totality of the components of the research-educational Center (organizational and practical, methodical, scientific, educational) "adjusts", contributing to a dynamic "recognition" of accepted rules, norms, values, culture, operating in the socio-cultural environment of the institute, city, region, country.

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