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# Typological characteristics of the intercultural humanitarian educational technologies

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## Abstract

The core idea of this research is the creation of a complete picture of intercultural humanitarian educational technologies for the purpose of correction of pedagogical self-image and self-attitude of teachers and students in order to reach the goal of harmonization of individual and transpersonal communications in the sphere of education. During the analysis, the author discovered the transcultural humanitarian nature of the mentioned issues and summed up its essence in a number of points. The author highlighted a special quality of the humanitarian educational technologies, which is manifested in the cognitive human abilities to learn and to teach in cross-cultural circumstances. As for teachers, these human abilities are educational charisma, personal educational space, special vibrant energy and speech, developmental inspiration and aspiration, over-rational behavior and individual interactional system. For students that means the ability to consciously use their essential learning and creative powers in a daily ever-progressing nonstop developmental process. The author proved that a system of educational sources is formed by cross-cultural texts, which possess numberless shades of human existence. Such system is the key content in application of the intercultural humanitarian technologies. The subject of this study is, first, the issue of values, meanings, self-understanding, self-awareness, self-perception, self-cognition, self-development and the ways of interaction between people from a cross-cultural perspective. Based on the reflexive approach, the author developed an intercultural typology of the humanitarian educational technologies. The "subject-subject" and the "subject-object" models of educational interaction were chosen as the main characteristic and criterion for the creation of the typology. The author conducted an analysis of the "open" and "closed" models of educational interaction in order to describe their technological status based on the reflexive approach, and thus, proved the danger of forced educational rationing. In relation to the existing cross-cultural norms and conditions, the author identified the importance of the ability to get into the reflexive and dialogical positions both by teachers and students.

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## 1. Introduction

Humanism as a universal cross-cultural value. A humanistic attitude is based on the recognition of essential human needs, such as individual freedom, happiness and continuous creative evolution or destructive involution, which cannot be ignored as it is one of the basic human instincts. The aspiration to penetrate into the depths of the human world gradually forms the humanitarian paradigm, which has been known from the Socrates time in the West, and which developed, mainly, in the Renaissance period. An individual human being with his/her own inner multidimensional psychic space and unique cognitive process are the main values and focus in the context of cross-cultural humanitarianism. This is important for international pedagogics as science and practice, because a humane attitude to reality arises in its depths, as well as other basic processes of humanitarian education. The basic qualities of intercultural education are equality, dialogic foundation, unconditional perception, reasonable trust and open unbiased consciousness. The main purpose of such education is the development of an individual as a transcultural human being with a positive, friendly attitude to the world. With regard to higher educational institutions, the cross-cultural processes are conditioned by the creation of a free learning environment in order to discover, open up and develop the essential learning qualities of students with respect to individual inclinations and diverse multitude of the social, institutional and cultural contexts. In other words, this would mean a creation of all necessary conditions for an ongoing self-cognition through impartial and spontaneous resonance with the surrounding diverse world in all its unpredictable cross-cultural manifestations. For a teacher by vocation, the transcultural individual development would mean a spiritual process of the collective impersonal self-cognition in the ever-becoming existence adorned with individual mind-streams of various consciousnesses having various degrees of awareness. In the modern educational dimension of the impermanent ever-globalizing world, these cross-cultural phenomena require sincere involvement, understanding and creative over-rational interaction. Therefore, the humanitarian paradigm is based on interactive research technologies, which use the languages of natural human communication. A cross-cultural interactive educational space is a basis for a humanitarian interaction of various conscious and unconscious elements of students' and teachers' individual psychics. This process of educational interaction generates alternative creative visions of the world and develops the ability to resonate with others on deeper and broader levels of a multidimensional educational space, which gives rise to unbiased attitude and deep faith in universal human values.

Humanitarian educational technologies are cross-cultural by nature and they should be aimed at harmonization of one's inner and outer worlds by discovering and acquiring pure living knowledge. This knowledge should become personal and, subsequently, lead to a harmonization of relations of an individual with other living beings and forms of life. In this educational process, an individual should learn to respect other individual dimensions of living beings applying the ethics of non-violence and non-interference at any level, let alone trying to extend one's views over somebody else based on egocentric ambitions. And of course, an individual should learn, where, when and how he/she should interfere or even is obliged to, otherwise there would be harm and failure to fulfill one's moral duties, which should be known in the process of pedagogical training beforehand, of course. One should learn to find proper ways and skillful means of communication and collaboration staying positive and polite, tolerant and friendly, kind and loving in the unconditional universal sense, of course. Therefore, the author defines the humanitarian educational technologies as a logical sequence of actions reflected at the level of professional consciousness. This sequence reflects the way of achieving a specific objective, repeatable and harmonious in relation to specific conditions, situations and circumstances. The cross-cultural humanitarian nature of educational technologies is manifested in the following items:

- Its essential need is intercultural dialogue
- It uses improvisational creative ways of intercultural perception and cognition
- It can develop only in the conditions of proper ecological quality and cross-cultural flexibility of education
- Its necessary precondition is openness and anti-manipulative behavior
- Its characteristic feature is focus on the present moment
- It is conditioned by a clear visualization of perspectives to develop the tactics and strategy of their attainment