

# Polydisciplinarity of humanitarian knowledge: university literary school discoveries in the context of modern processes

## Polidisciplinaridad del conocimiento humanitario: descubrimientos de la escuela literaria universitaria en el contexto de los procesos modernos

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#### ABSTRACT:

The key task of the article is to consider topical issues of synthesizing different areas in humanitarian knowledge. It is these processes that lead to the evolution of the productive phenomenon of polydisciplinarity. As the central object of consideration, the authors depict the theoretical and methodological concepts of one of the oldest schools in the humanities of Russia – Kazan school of academic literary studies, whose origins date back to the first decades of the 19th century. The set of these factors finds direct continuation at different levels of the education system. All this directly determines the structure of the study. The first section is devoted to general introduction to the problem and substantiation of the research methods necessary for the subsequent analysis. The focus of the

#### RESUMEN:

La tarea clave del artículo es considerar temas tópicos de sintetizar diferentes áreas en el conocimiento humanitario. Son estos procesos los que conducen a la evolución del fenómeno productivo de la polidisciplinaridad. Como objeto central de la consideración, los autores describen los conceptos teóricos y metodológicos de una de las escuelas más antiguas de las Humanidades de la escuela de estudios literarios académicos de Rusia – Kazan, cuyos orígenes se remontan a las primeras décadas del siglo XIX siglo. El conjunto de estos factores encuentra la continuación directa en los diferentes niveles del sistema educativo. Todo esto determina directamente la estructura del estudio. La primera sección se dedica a la introducción general del problema y fundamentación de los métodos

second section of the article is the main concepts of the leading representatives of the Kazan school of academic literary criticism: from the first scientific and methodological developments of N. Bulich and A. Kamkov in 1850s – 1860s to the pedagogical essays and articles of A. Arkhangelsky and A. Georgievsky in the first two decades of the 20th century. The goal of the third section of the article is to study the genesis and evolution of the principles of polydisciplinary continuous personality-oriented education at the present stage of topical discussions. The fourth and fifth sections of the article are devoted respectively to a brief systematic review of the previous stages of approbation of the research (section four) and the final set of general methodological recommendations and perspectives (final fifth section).

**Keywords:** polydisciplinarity, synthesis of psychology, pedagogy and literary criticism, system-complex approach, principle of psychological and pedagogical integrity, principle of complexity of Humanities, eidetic techniques, modern civilizational processes

de investigación necesarios para el posterior análisis. El enfoque de la segunda sección del artículo son los principales conceptos de los principales representantes de la escuela de crítica literaria de Kazan: desde los primeros desarrollos científicos y metodológicos de n. Bulich y a. Kamkov en 1850s – 1860 a la ensayos pedagógicos y artículos de a. Arkhangelsky y a. Georgievsky en las dos primeras décadas del siglo XX. El objetivo de la tercera sección del artículo es estudiar la génesis y evolución de los principios de la educación continua polidisciplinaria orientada a la personalidad en la actual etapa de las discusiones tópicas. Las secciones cuarta y quinta del artículo se consagran, respectivamente, a una breve revisión sistemática de las etapas anteriores de aprobación de la investigación (sección cuarta) y al conjunto final de recomendaciones y perspectivas metodológicas generales (quinta final sección).

**Palabras clave:** polidisciplinaridad, síntesis de la psicología, pedagogía y crítica literaria, enfoque sistema-complejo, principio de integridad psicológica y pedagógica, principio de complejidad de las Humanidades, técnicas eidética, civilización moderna procesos

## 1. Introduction: The general context of the problem and a set of research methods

The interaction of various fields of knowledge is a constant companion of mankind. The absence or insufficient attention to the phenomenon of polydisciplinarity in different periods of history and culture has been transformed and is still turning into a serious threat to the very integrity of our civilization (Slavin 1988).

In the course of implementing the principles of polydisciplinarity, two tendencies are equally undesirable and dangerous. On the one hand, this may include a radical attempt to completely synchronize the novelty and the complex of the old traditions. On the other hand, retrograde, "freezing" tendencies are fraught with distortions, as they are characterized by a complete or significant rejection of any innovations.

It is a noteworthy fact that the more complex is the comprehension of the problems of culture and education, the more universal is the vision of the question. A number of aspects go far beyond the scope of one national culture, one state doctrine. The problem acquires the character and scale of intercultural, interactive, universal (in the context of the dialogue of pedagogy and psychology – see: (Kamneva and Annenkova 2015); the dynamics is well traced at the present stage in a recent collective monograph: (Theoretical and practical aspects of psychology and pedagogy. Under the scientific editorship of I.V. Andulian, 2017))

In Russia, the methodological and general theoretical aspects of the issues of "multi-disciplinarity" were considered at the turn of the 17th – 18th centuries, and especially actively in the first century of modern time.

For the purpose of the article, the interest is the period from the last third of the 19th century to the beginning of the 20th century. It was at this time that scholars of liberal arts took an active and fruitful participation in the unfolded debates.

The representatives of the Kazan school of academic literary criticism did not abstain from the debate about acute problems. Discussing this area is considered relevant by the authors of the article for a number of reasons.

Firstly, the unique poly-position of the Volga region at that time provided multidimensionality of Kazan researchers' view on the problems of education in the focus of the dialogue of various national cultures, which gave a possibility to raise a mega-issue about the synthesis of

historiosophical traditions of the West and the East.

Secondly, it was the Kazan literary critics who were among the first in Russia to raise the question of the complexity of the approach to the phenomenon of culture in the course of its development and interpretation in the education system. It is a noteworthy historical fact that as early as 1900 – 1926, there was a special polyscientific "Pedagogical Society" at Kazan University in which philologists played a significant conceptual role (for more details see: (Khabrieva 2003)).

In 1980s, a special scientific group was established at the Faculty of Philology of Kazan University, engaged in the study of the phenomenon of Kazan academic literary criticism of the 1810s-1820s. In the first decades of the new, 21st century, within the framework of several grant-projects, a general political characterization of literary philology in our region was revealed in the context of general trends in the humanities (Voronova and Pashkurov 2014). At the same time, collective monographs that have no analogues were issued, in the sections and chapters of which the genesis and evolution of regional literary studies at Kazan University for more than two centuries of its history are described (Russian literary criticism at Kazan University (1806 - 2009). Under the scientific ed. L.Ya. Voronova, 2011; Voronova, Pashkurov and Sidorova, et al., 2016).

The scientists who are members of the research group have established fruitful contacts with colleagues not only in Russia but also abroad (Germany, Switzerland, Italy). An illustrative example of general dynamics is a monograph devoted to the phenomenon of newspaper criticism; it was created in collaboration with German and Swiss scientists (Die Literaturkritik in der Zeitung..., 1996).

The determining method of research used in the article is the method of historical and functional analysis. Its main purpose is to reveal the genesis and evolution of the problem in the context of the sociocultural dynamics of society. The involvement of the data of system-complex methods is necessary for considering strategies for interaction of sciences representing different fields of knowledge: literary criticism, science, pedagogy and psychology. A comparative-typological method is necessary for the study in the course of comparing the two periods that are of interest to us – the second half of the 19th – the early 20th centuries and the turn of the 20th – 21st centuries. Special general methodological conclusions are drawn in the final part of the article on the basis of the analysis.

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## **2. Polydisciplinarity as a psychological and pedagogical problem in the mirror of the concepts of Kazan school of academic literary criticism**

The central task of the article is to identify the general theoretical and practical-methodological highways in the consideration of the problem of polydisciplinarity as an integrated system in the legacy of Kazan literary scholars-enlighteners of the second half of the 19th – the early 20th centuries. The materials of our research are articles, essays, reports and public lectures by such well-known philologists and teachers as Nikolai Bulich, Alexander Kamkov, Alexander Arkhangelsky, Eugene Budde, and Alexander Georgievsky.

Reflecting on the ways of humanitarian knowledge and education in transitional epochs, Kazan literary critics have put forward several fundamentally new general principles since the middle of the 19th century.

The first of these is ***the principle of psychological and pedagogical integrity***.

Alexander Kamkov, a remarkable philologist, graduate of Kazan University and an inspector of the gymnasiums of the Kazan Academic District, proposed such a general methodological formula: "An introduction to literature is the presentation of general concepts from psychology about the soul and its abilities: cognitive, desirable and the ability of feelings" (Kamkov 1861, p.134 ).

The inner world of man acts as a starting point, important in the subsequent processes of upbringing and education. Further, it is thanks to it that the progressive movement towards the cognition of the world and its laws is going on. In this connection, attention should be turned to the following thesis of the author: "... should develop all the abilities of the soul and pay special attention to the surrounding objects ..." (Kamkov 1861, p.136).

The psychological origins of the problem are clearly manifested in the danger of distortion. Thus, one of the leaders of the Kazan literary criticism direction, Alexander Arkhangelsky, stresses that it is precisely the obscuring of the role of the humanities and their interaction in culture that generates in the end "the most bitter disappointment in the degree of intellectual and moral maturity of our youth ..." (Arkhangelsky 1901, p.1) (for more details on the concept of A.S. Arkhangelsky and his colleagues see (Voronova 2013)). In this context, for the first time, the question of the role of the phenomenon of reading for the moral formation of the human person is holistically posed: "... limiting reading, removing from the student's hands the book of an outstanding writer ... we ... discard the reader's soul from the moral height to which it would be raised by its poetic inspiration, ... into the material situation of everyday reality ..." (Voronova, 2013, p.97).

The first way out of the situation is the second method proposed by literary critics-methodologists: ***the principle of the complexity of the science of literature with other sciences of the educational humanitarian cycle.***

The closest associate is linguistics, based on the methodology of teaching the mother tongue. A. Kamkov, admitting the commonality and affinity at a certain stage of the methodology of studying the language and literature, nevertheless immediately emphasizes their principal difference: "When teaching literature, unlike language, practice must have preponderance over theory ..." (Kamkov 1861, p. 130).

Almost half a century later, in 1916, one of the successors of the Kazan literary school, Alexander Georgievsky, extended the vision of his predecessor to *complex ideas about the moral and educational significance of literary works as a whole*: they "... have an ability to excite imagination, moral or aesthetic sense..." (Georgievsky 1915, p. 2).

The philosophical-metaphysical approach goes on logically to the *aspects of ethnographic analysis*: for the scientist-humanist, as A. Georgievsky is convinced, it is necessary to study "... the history of the human spirit and national civilization, ... to see the movement of ideas and life" (Georgievsky 1915, p.2) .

So, consistently, including through the connection of the ethnographic aspect, the science of history enters into the philologists' and literary scholars' sphere of consideration. The fundamental relationship of the two sciences, according to A. Georgievsky, is that "The method of the history of literature is essentially a historical method ..." (Georgievsky 1915, p. 1).

Moreover, the material itself, literature itself as an object of study at different levels of genesis and evolution of man's personality is "... both past and present ..." (Georgievsky 1915, p.1). The super-task is to show how literature, the art of the word, reflects and displays the history of the country and its culture, the dialogue of different cultures in civilization: "to fully embrace" the field "of ... all human life, all its moods and events ..." (Arkhangelsky 1908, p.1).

At the same time, unilateral sociological approach is unacceptable, as it seeks to directly and unambiguously correlate the phenomenon of literary culture and historical and social life: "... the historical moment of culture is not yet a moment for the history of literature," A. Arkhangelsky concludes (Arkhangelsky 1908, p. 55). As an illustrative example the philologist gives the erroneous judgment of a number of predecessors that the disintegration of the Moscow state in the 17th century led to the final crisis of literature in this era.

An expansion of ethnographic principle application in the humanities can truly be considered the first positive solution. Immediately due to it there appears an orientation towards the conceptual, philosophical vision of the overall picture. First of all, this is stipulated by the fact that literature "... reflects all the national psychology ... and the world outlook, and the moods,

and ideals of the people ...", and in all this one must look for "... the abundance of deep and life ideas ..." (Georgievsky 1915, p.4)

The third general methodological principle brings us back to the general problems of psychology. Using the current modern terminology, one can speak with a considerable degree of certainty about the **threshold of the eidetic technique** in the development of the Kazan literary criticism of 1850s – 1920s. Of fundamental interest are the observations by Eugene Budde: "The result of the study of poetic works is a series of mental pictures, a kaleidoscope, in which a person and his past, rich in instructive examples, are visually reflected..." (Budde 1887, p. 2 – 3) (in general about the scientist: (Andreeva 2009; Voronova 2009)).

The fourth principle to some extent contrasts with this, but at the same time complements everything: **the principle of dynamics / alliance of the humanities with the modern state of society**. As Alexander Arkhangelsky emphasized, in any contexts one should not forget "... the question of the degree of applicability of this or that (...) ideal to the living needs, demands and general conditions of the environment ..." (Arkhangelsky 1901, p.13). In general, all this leads to the problem of creating the inner world of man, since it is necessary to give "... a serious, informative food of curiosity and independence ..." (Georgievsky 1916, p.111). In modern historical and theoretical studies, this principle is successfully used by scientists when examining, for example, the literary culture of the "Silver Age", in the context of which a number of processes of the literary thought of the beginning of the 20th century are significant for the present study (Shamina 2016; Sibgatullina and Krylov 2016).

It was Alexander Kamkov, who in the middle of the 19th century applied the fifth principle – **the principle of the so-called "dialogue with the studied material"**. More specifically, the philologist-methodologist tested the holding of extra-curricular classes in one of the gymnasiums in the form of regular literary conversations with the students.

The curator teacher being present, these classes, according to the methodical report of the organizer himself, combined several key levels of educational and upbringing work:

- a) commented reading of a certain "... remarkable phenomenon ... in the history of literature" (Kamkov 1861, p.139);
- b) critical analysis and parallel discussions;
- c) students' speeches including the reading of their works and the subsequent discussion (Kamkov 1861, p.138 - 139) – and, finally,
- d) students' general "development of thinking" as a mega-result of the entire preceding process (Kamkov 1861, p.140).

Nevertheless, it is true that A. Arkhangelsky significantly warned that during the study of the picture of genesis and the development of literary culture in its interaction with other spheres of humanitarian knowledge, scholasticism and abstract classification are unacceptable. It is conditioned by the fact that in the history of literary culture "... there are no strictly and sharply defined "directions". ... Directions ... not only went in parallel, but also collided, sometimes hostile, more often – converging and even merging one with another ..." (Arkhangelsky, p.75).

It can be seen that the principle of complexity, described above in a different context, is reflected here in the methodological interpretation aspect.

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### **3. Strategies of modern levels of education: development of experience of traditions**

Turning to the present, it is worthwhile to note that now promotion of a new holistic concept of lifelong education and its implementation in practice has become one of the world trends (Yutsyavichene and Yutskevičius 1986). Person-oriented learning and constant self-education are among the main practice applied results of the implementation of the phenomenon of polydisciplinarity at the present stage. General crisis of the humanitarian and educational

sphere, as well as international cooperation with a view to successfully overcoming it, significantly stimulate everything (Kumbs 1970). A key decision is the person-oriented technologies of teaching and development (Andreev 2000).

However, the material base of the proposed educational-methodological and psychological programs (even more than before) does not keep pace with economic and technological development, market laws, and information change. The social and psychological problems aggravate the situation (Kuzmin and Semenov 1979; Yeager 2017).

Modern psychologists and educators in this regard propose an idea of the so-called "advanced education" (Novikov 2000). Its implementation is carried out in three aspects: a leading level of education in relation to the current problems of society; advanced training of personnel in new promising diverse professions; self-development of the individual in the process of training and professional activity.

According to the latest psychological and pedagogical views, it is necessary to reorganize the processes in the humanitarian sphere in such a way that a person in the modern world would have not only professional knowledge formed, but also an advanced certain knowledge, skills, personal qualities that would allow mastering new technologies quickly and effectively in further public, educational and other activities (Nazarova 1997; Pedagogical Management and Advanced Teaching Technologies: Proceedings of the Second St. Petersburg International Scientific and Methodological Conference, 1996). Pedagogy of creative development and self-development of the individual as a clue to mastering modern progressive civilizational methods and means is the most important vector (Andreev 1996; 22).

When solving the problem of organization of continuous human education, the tasks of humanizing and democratizing education are simultaneously given priority (Louis & Murphy 2017; Lednev 1990). An idea of the civilizational evolutionary motives of all processes is also significant (To Improve Learning. An Evaluational Technology, 1970).

Tendencies of humanization and humanitarization of education can be traced in world androgogy (M. Knowles, R. Smith, D. Brundage, D. Mackeracher), domestic and foreign humanistic and neo humanistic pedagogy and psychology (R. Burns, J. Bruner, A. Combs, A. Markova, A. Maslow) (Ilyina 1973; Postaluk 1989; Bruner, 1996; Combs, 1965; Markova 1977; Maslow 1943).

One of the pressing problems in general is the problem of creating a continuous *unified system of education throughout man's life*. In this case, the individual can make a choice in accordance with individual needs and characteristics, as well as the prospects for the development of society. At the heart of this should be such principles as: humanization, differentiation, integration of basic and related disciplines, as well as the integration of theory and practice; wide application of new information technologies, the formation of a fully developed creative personality.

The key concept of continuing education in modern interpretations of polydisciplinarity is, first of all, characterized by the requirements of:

- *integrity*, i.e. not a mechanical increase in the elements, but a deep integration of all subsystems and processes;
- *maximum individualization and differentiation* of the content of the processes of education that ensure the realization of the idea of personal orientation in education (Lobanov 2002).

The phenomenon of continuing education has its own specific features in connection with the acute problems of humanitarian education, and philological education in particular (Kim 2015; Kuzennaya 2007; Melnichuk 2013). «The situation in higher philological education, despite the obvious problems, doesn't attract such wide public attention, as the teaching of Russian language and literature at school. The goals of the school program and a list of required reading for over two years are the subject of active discussion in the professional environment and in special commissions of the government. However, to solve these problems without addressing

to the ones of higher education in the sphere of Philology is impossible» (Bushkanets, Mahinina, Nasrutdinova and Sidorova, 2016, p.1231).

In the general civilization plan, all this substantially activates the role of the mnemonic principle in literary culture in general: «A more complex function of literary culture is mnemonic. It is associated with the phenomenon of accumulation, preservation and modification of cultural and historical memory. In its turn, the types of the mnemonic role of literary culture can vary depending on the area to which they are directed / oriented (Pashkurov and Razzhivin 2016, p.159).

The principle of integration becomes very important in the general processes. At the level of university philological education, for example, an example is the development of courses combining linguistic and literary approaches to the coverage of various phenomena: the courses of philological analysis of the text, the disciplines that reveal the problems of the writer's language (idiolect), the relationship of language and thought, the specificity of the national and the gender picture of the world.

One of the practice oriented tasks of the dynamically developing phenomenon of polydisciplinarity is the creation of a system of continuous and additional humanitarian education for specialists of various profiles, which is important for the development of the regional economy and culture, and the formation of a humanistically oriented person.

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## 4. Approbation

When accumulating and studying the research material a multi-step approbation was carried out:

a) in the collective monographs:

- Russian literary criticism at Kazan University (1806 - 2009). Under the scientific editorship of L.Ya. Voronova, 2011. Kazan, pp.: 230;

- Voronova L.Ya., Pashkurov A.N., Sidorova M.M. et al., 2016. Russian literature in the perception of the Kazan intelligentsia of the 19th - the early 20th century. Kazan, pp.: 396;

- Theoretical and practical aspects of psychology and pedagogy. Under the scientific editorship of I.V. Andulian, 2017. Ufa, pp.: 202.

b) in the series of publications in leading scientific journals in Russia ("Scientific notes of Kazan University", "Philologos", "Philology and Culture", "Modern problems of science and education");

c) in a number of international journals included in the Scopus database:

- Voronova L.J., Pashkurov A.N., Razzhivin A.I., Sabirov R.B., Muslimova N.N., 2015;

- Razzhivin A.I., Komar N.G., Pashkurov A.N., Sabirov R.B., Muslimova N.N., 2016;

- Bushkanets L.E., 2016. Problems of Modern Higher Education in the Sphere of Russian Philology and the Ways of Solving them (on the Example of the Situation in Kazan Federal University)

- Bushkanets L.E., 2016. **The Concept of Higher Philological and Pedagogical Education in the Tatarstan Republic.**

d) at international scientific conferences:

- The 2nd International Forum on Modernization of Teacher Education: Annual Conference (IFTE: The 2nd International Forum on Teacher Education: annual conference). Kazan, May 19-21, 2016.

M.M. Sidorova is the author of the doctorate thesis "N.N. Bulich as researcher of Russian literature", in which the literary, pedagogical and methodological views of the founder of the Kazan school of academic literary criticism are presented in the vast context of the genesis and evolution of Kazan philological school.

N.N. Muslimova is the author of the doctorate thesis "Pedagogical conditions of optimization of professional training of pharmacists-organizers in the process of post-graduate education". The theoretical and methodological basis of it was the study of the concept of continuing education in modern conditions.

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## 5. System perspective

The complex study that was carried out gives us grounds to make the following key promising conclusions:

1. One of the most important landmarks in the system of polydisciplinary humanitarian knowledge should be ensuring of an avant-garde, not rearguard, character in relation to the society development strategies.
  2. The main theoretical and methodological foundations of the whole system are the principles of complexity and integration.
  3. The idea of advanced education is an applied practice-oriented aspect of the problem. Here, priority is given to such provisions as:
    - a) the immutable consideration of the principle of the synthesis of natural, exact and humanitarian sciences "under the guidance" of such disciplines of the general cycle as philosophy, psychology and pedagogy;
    - b) self-development of the individual in the process of training and professional activity.
  4. In the process of creation / development of specific application knowledge priority should be given to the vector of formation of personal knowledge, skills and personal qualities, such as: ability to navigate the vast information space, mobility and competence, initiative and high culture of work, continuous improvement of the system of ethical and axiological creed (Kazan literary critics of the turn of the 19th – 20th centuries in this regard, were one of the first to speak of eidetic principles of upbringing), the need for continuous education, creativity and professional growth.
  5. The priority task of society and the humanitarian system as a center in this case is the creation of a harmonious continuous paradigm, the development of a strategy of continuous education as sustainable algorithms of person's creativity and spiritual and intellectual growth.
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