

Research article

# Anthropological dimensions of modern educational culture: theoretical analysis

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**Abstract:** This research article concerns the anthropological dimensions of modern educational culture, offering a comprehensive theoretical analysis that uncovers the intricate interplay between culture, society, and education in contemporary contexts. Drawing on anthropological frameworks, the study explores how cultural beliefs, values, norms, and practices permeate educational systems, pedagogical approaches, and the experiences of learners. Through an examination of diverse cultural contexts, the research illuminates the profound influence of culture on educational practices and outcomes. The theoretical analysis underscores the significance of recognizing cultural diversity within educational settings, emphasizing the need for culturally responsive approaches to teaching and learning. It highlights the role of education as a dynamic, culturally embedded process that evolves in tandem with societal changes. Additionally, the research offers insights into the ways in which education can serve as a vehicle for cultural preservation, adaptation, and the empowerment of individuals within their respective cultural milieus. Ultimately, this theoretical exploration of the anthropological dimensions of modern educational culture contributes to a deeper understanding of how culture shapes education and, conversely, how education can impact and transform culture. The findings underscore the importance of cultural sensitivity, inclusivity, and global awareness in fostering educational environments that reflect the rich tapestry of human cultural diversity in today's interconnected world.

**Keywords:** educational culture, pedagogical culture, pedagogical anthropology, philosophy of culture, freedom and democracy

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## 1. Introduction

The category of education in philosophy encompasses a multifaceted examination of the fundamental principles, aims, and practices of education. Philosophers in this field raise the questions about the nature of knowledge, the purpose of education, and the ethical considerations that guide educational practices. They explore how individuals learn, what constitutes valuable knowledge, and how education contributes to personal development and societal progress. This branch of philosophy also deals with the practical matters such as curriculum design, teaching methods, and the roles of teachers and learners (Gherab, 2022; Winch, 2012). Some ideas of connection between education and philosophy include emphasizing the importance of experiential learning and democratic education, highlighting the profound impact of philosophical inquiry on educational theory and practice (Beatty et al., 2009).

Furthermore, the category of education in philosophy also extends its purview to ethical concerns surrounding education. Philosophers address issues related to educational equity, social justice, and the ethical responsibilities of educators in shaping the character and values of learners (Feifei & Binti, 2022; Gamage et al., 2021). This ethical dimension of educational philosophy underscores the importance of considering the moral implications of educational decisions, policies, and practices, ultimately contributing to a more thoughtful and responsible approach to education in society.

The urgency of the problem is determined by the qualitative social changes that were caused by the spread of globalization processes to all spheres of life of a person. An important factor of social changes is the growth of role of education and culture in ensuring economic and social progress of the society, increasing their significant impact on people. The transformation of education into one of the decisive socio-cultural factors is related to information society, so-called knowledge society or education society that correspond with changes within the education system.

The beginning of the new millennium inevitably leads the world's scientists to search new philosophical priorities and models of life, which depend on the type of globalized society of the 21st century. According to some findings (Ferholt et al., 2020; Plumwood, 2006), the key to humanity survival is the need to seek agreement and mutual understanding between different cultures, peoples and their acceptance of deeply rooted civilizational differences.

Thus, the philosophical study of education always inevitably led to the development of a certain philosophical theory of culture that is actually the culture of an individual who builds himself as a person by means of education. Conceptualization of these meanings at the appropriate theoretical level of social connections are within the power of only philosophical knowledge (du Preez & de Klerk, 2019; Tafreshi & Racine, 2015).

At the same time, literature review (Carney et al., 2012; Meşeci Giorgetti et al., 2017; Woodrow, 2001) shows for a long time not only in the theory of culture and education, but in social sciences and in the humanities, in general, there were no intermediaries between purely theoretical research and the practical application of the obtained results, who would properly perform methodological and organizational functions. Such a function should be performed by philosophy, which acts as a worldview and methodological foundation, in particular, for research in the field of upbringing and education.

Today, philosophical theory (Papastephanou, 2021) and the history of culture (Meşeci Giorgetti et al., 2017) is not just a branch of philosophy or the highest level of cultural theory, but an original and very socially significant discipline that allows us to understand the strategic and tactical goals of science and culture-creating practice, according to which it is possible to implement policy in the field of culture, including including educational culture. After all, education is almost the most important direction of cultural development (Kalenda & Schwartzhoff, 2015; Rapanta & Trovão, 2021) due to its mass and intensity of influence on the individual, and because of the fact that this influence is carried out mainly in the period of personality development (childhood and youth), when young individual is most capable of perceiving cultural influences.

Today, there is no unified definition of personality as a carrier of culture (Saucier, 2022) and at the same time a subject of upbringing and education in general and, in particular, special educational culture (Holtmann et al., 2021). However, in most special theories, from social psychology to political science, the interpretation increasingly prevails personality as the bearer of a multiple identity, prone to dynamic, cultural transformations under the influence of internal and external factors (Kalenda & Schwartzhoff, 2015; Simkins & Lumby, 2002). It means that the anthropological problem of the educational process acquires a new position. And we do not see any coincidence that today social philosophy, sociology, psychology and cultural studies, including their pedagogical components, are experiencing a period of rapid prosperity and occupy an increasingly important place in the complex of human sciences (Weiner, 2003). Often, these sciences encounter forms of behavior of young people that deviate from generally accepted standards and that are traditionally considered formally deviant.

Since the attention is paid towards the issues of formulating the essence of the concepts of “education” and “culture” in scientific research, in particular Chadwick & Valenzuela (2008) consider education and culture as important factors of radical changes in social development from the point of view of the philosophy of education. At the same time, Sabucedo et al. (2019) examines the axiological component of cognitive activity and determines the prerequisites for creating the valuable potential of knowledge. Castelfranchi (2016) and Sharit et al. (2008) carries out a valuable interpretation of humanitarian knowledge in the context of the modern paradigm of education.

Some scientists (del Carmen Salazar, 2013; Tomé, 2022) reveal the features of the humanization of education as a modern requirement and defines the main provisions of humanitarian knowledge, others (Handzic et al., 2016) characterize the value aspects of the formation of social consciousness. Yildiz (2022), Piragauta and de Oliveira (2023) single out ethical principles and values of pedagogical activity. Biesta (2015) outlines the axiological and anthropological dimensions of education and determines the main trends in the formation of the teacher's moral and spiritual values. And it is worth mentioning that a number of reports (Carney et al., 2012; Meşeci Giorgetti et al., 2017) deal with investigation of the peculiarities of the influence of education and culture on the formation of personality in the context of modern realities of globalization. At the same time, the problem of the influence of education and culture on the development of society in the context of the formation of a valuable worldview, despite its relevance, has not been studied enough.

Pedagogical culture has been studied quite deeply and thoroughly in such aspects as communicative culture (Glazkova et al., 2020), linguistic culture (Byram, 2010), or ecological culture (Tolochko et al., 2023). But to expect from a student the same level of knowledge and, especially, valuable instructions as from a teacher means to ignore the specifics of his educational situation. Whereas the main active person in education is the one who studies, and accordingly, the educational culture must be present first of all in this person. This understanding of educational culture has not yet become the subject of special consideration, which determines the relevance of our research.

Also, we found that educational culture refers to the collective set of beliefs, values, norms, practices, and traditions that shape and influence the educational system within a particular society or institution (Bolat & Korkmaz, 2021). It encompasses the way people perceive and prioritize education, the goals they set for learners, the methods of teaching and learning employed, and the broader social and cultural contexts in which education occurs. Educational culture plays a pivotal role in determining the content of curricula, the expectations placed on students, the role of teachers, and the overall philosophy of education. It is deeply intertwined with the broader cultural (Holtmann et al., 2021), social (Ogutu, 2015), and historical context (Kaminsky & Curry, 1992), reflecting the values and aspirations of a given community or society, and it can significantly impact the quality and effectiveness of education.

The activity of a learner who is a carrier of educational culture starts from the philosophical and cultural study of the relevant actions of young people who are considered either positive or negative within a certain regulatory system of social life. Despite of a number of anthropological research on educational culture (Woodrow, 2001; Varenne, 2008), the problem of scientific development of educational culture is still not clear and needs detailed analysis.

Considering the current state of research on socially significant forms of behavior of young people and certain social groups of youth, it is far enough from the desired level of study, generalizations and effective practical recommendations, we proposed to draw the attention to some current problems of modern philosophical and pedagogical anthropology, which are considered in the context of the theory of culture.

Therefore, the *purpose* of the research is to reveal the essence, the main components and future prospects of the anthropological dimensions of modern educational culture on the basis of philosophical analysis.

The scientific novelty of the obtained results refers to the philosophical potential of the sociocultural analysis of educational culture, which determines the main anthropological aspects of the formation of this culture, and, therefore, cultural possibilities of the person who is studying.

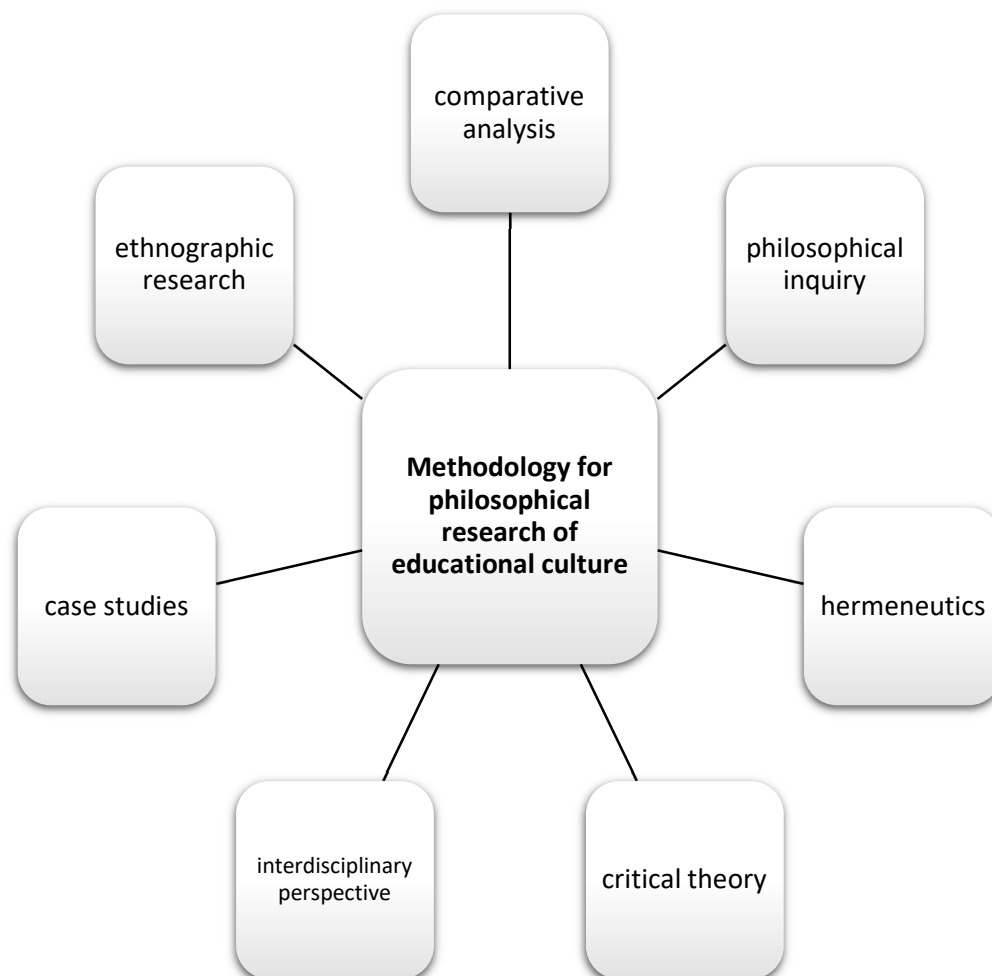
## 2. Materials and Methods

The methodological base for philosophical research of educational culture involves a combination of philosophical methods and interdisciplinary approaches to understand, analyze, and critically examine the complex aspects of education within a cultural context. Figure 1 shows the key elements of this methodological base. Let's analyze them in details.

- **Philosophical Inquiry.** Philosophical research in educational culture often begins with philosophical inquiry. This involves asking fundamental questions about the nature, purpose, and values of education within a specific cultural context. Philosophers may engage in critical reflection, conceptual analysis, and

the examination of underlying assumptions to gain deeper insights into the cultural dimensions of education.

- **Hermeneutics.** Hermeneutics is an important method in understanding the meaning and interpretation of cultural texts, symbols, and practices. Philosophers studying educational culture may employ hermeneutical approaches to interpret educational philosophies, texts, and traditions within a cultural context. This helps uncover the underlying values and worldviews that shape educational practices.
- **Critical Theory.** Critical theory, rooted in the works of thinkers like Theodor Adorno and Herbert Marcuse, is often used to critique the power structures and inequalities within educational cultures. Philosophical research may involve a critical examination of how cultural norms and values can perpetuate social hierarchies, leading to questions about social justice, equity, and transformative education.



**Figure 1.** The key elements of methodology for philosophical research of educational culture.

- **Interdisciplinary Perspective.** Philosophers studying educational culture frequently draw from insights in sociology, anthropology, psychology, history, and other disciplines. This interdisciplinary approach allows for a more comprehensive understanding of the cultural factors influencing education and facilitates the exploration of connections between philosophy and the social sciences.
- **Case Studies.** Philosophical research in educational culture often includes case studies that focus on specific cultural contexts or educational systems. These case studies enable philosophers to analyze real-world examples, identify unique cultural elements, and evaluate the implications of cultural practices on education.

- **Ethnographic Research.** Some philosophers may engage in ethnographic research, immersing themselves in educational settings to gain a deeper understanding of the lived experiences and practices of individuals within a particular cultural context. This method can provide rich qualitative data for philosophical analysis.
- **Comparative Analysis.** Comparative analysis involves examining educational cultures across different regions or societies to identify similarities, differences, and potential lessons for improving educational practices. This method allows philosophers to explore how culture shapes education and how education can, in turn, influence culture.

In addition, the methodology of the research refers to the philosophical theory of culture, on the basis of which a partial combination of conceptual and methodological apparatus of modern social philosophy and social anthropology for the purpose of analyzing educational culture.

The study was based on the principles of historicism (when comparing changes educational culture in historical dynamics), objectivism (to distinguish value characteristics of educational culture from its subjective evaluations) and tolerance (at consideration of cultural diversity represented in different cultural traditions).

We used the methods of comparative (to reveal the specificity of the educational culture of different social groups) and hermeneutic (to achieve an adequate understanding of cultural motivation of behavior of a person studying) and structural analysis (for identifying the main directions of educational culture research).

The course of the research of educational culture typically involved a systematic and multi-faceted approach to understanding how culture influences and is influenced by education. In the initial stages, we engaged in a thorough review of relevant literature, both in philosophy and education, to identify key concepts, theories, and debates related to the cultural aspects of education. This foundational step helps researchers develop a clear understanding of the existing discourse and informs their own research questions and objectives.

Following this, we employed various methodologies to examine cultural norms, values, and traditions that shape educational practices, explore the historical development of educational systems within a culture, or critically assess the impact of cultural biases and inequalities in education. Then we delved into case studies and ethnographic research to gain insights into the lived experiences of educators and learners within particular cultural contexts. Throughout the course of the research, we were engaged in critical reflection and dialogue, continually refining their understanding of how culture and education intersect.

Additionally, the culmination of philosophical research on educational culture involved the development of new frameworks, theories, or perspectives that contributed to the broader philosophical and educational discourse. We proposed innovative approaches to addressing cultural biases in education, offered normative theories of education grounded in cultural values, or provided insights into how education can contribute to cultural preservation or transformation.

This research serves not only to deepen our philosophical understanding of education within diverse cultural contexts but also to inform practical efforts to enhance the quality and equity of educational experiences for individuals from various cultural backgrounds.

### 3. Results

The foundations of sociocultural knowledge regarding the role of the individual in education are rooted in the belief that learning and development are profoundly shaped by social, cultural, and contextual factors. Researchers in this field draw upon various foundational principles and theories to understand the intricate dynamics between individuals and their educational environments (Carney et al., 2012; Spinola, 2021; Wetzel et al., 2019). They include social constructivism, cultural-historical context, zone of proximal development, ethnography, dialogical and collaborative learning, cultural identity. The study requires to analyze them in details.

**Social constructivism**, associated with theorists like Lev Vygotsky, emphasizes that individuals actively construct knowledge and meaning through interactions with their social and cultural surroundings. It posits that learning is a collaborative process where individuals engage in dialogue and problem-solving with others to internalize knowledge. Researchers



explore how these social interactions influence an individual’s cognitive development and learning outcomes.

**The sociocultural perspective** considers the historical and cultural context in which education occurs. It recognizes that cultural norms, values, and practices play a pivotal role in shaping educational experiences. Researchers examine how cultural factors impact teaching and learning, including language, communication styles, and cultural expectations, and how these factors influence the development of an individual’s identity and cognition.

**Zone of proximal development concept** is central to understanding the role of the individual in education from a sociocultural perspective. It refers to the difference between what a learner can do independently and what they can achieve with guidance and support from more knowledgeable others. Researchers use this concept to explore how social interactions and scaffolding by teachers, peers, or mentors can enhance an individual’s learning and cognitive development.

**Ethnography** is foundational in studying the role of the individual in educational settings. It allows for the exploration of lived experiences, social interactions, and cultural influences on learning.

The sociocultural perspective often highlights the importance of **dialogue, collaboration, and cooperative learning in education**. It investigates how peer interactions, group work, and collaborative problem-solving contribute to the development of an individual's cognitive and social skills. Similarly, it explores the role of discourse and communication in shaping learning outcomes.

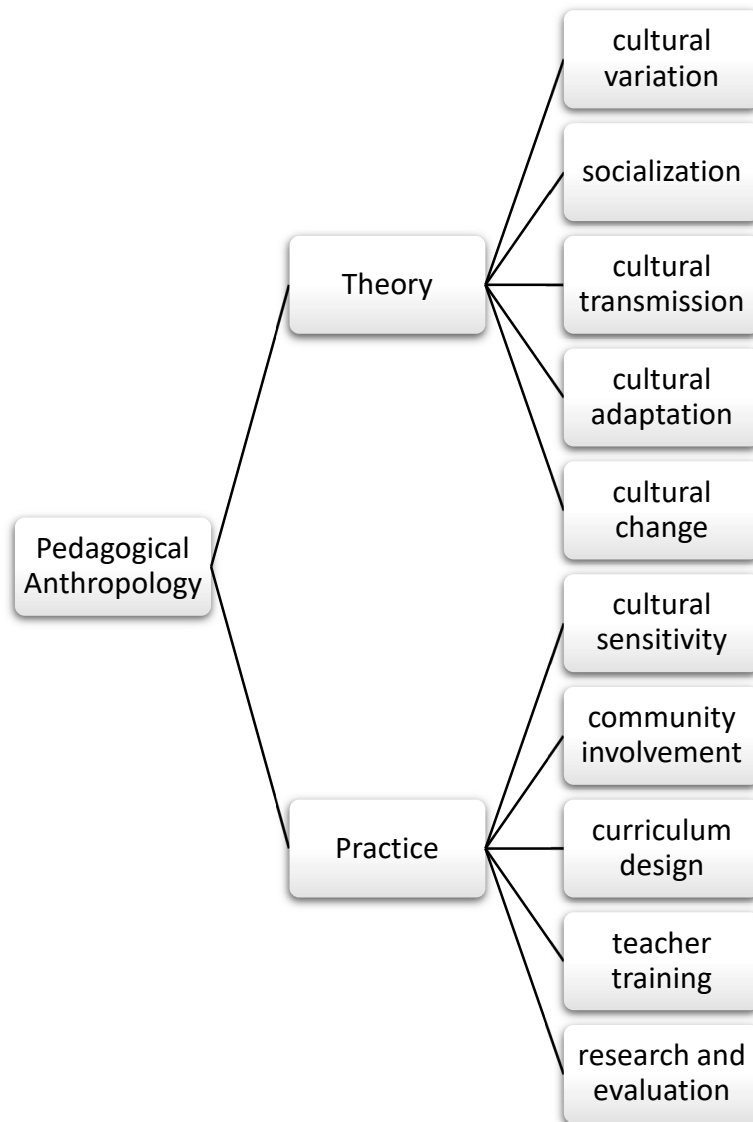


Figure 2. The structure of pedagogical anthropology



Understanding how individuals negotiate their *cultural identities* within educational contexts is a critical foundation in this field. Researchers explore how students' cultural backgrounds and identities intersect with educational experiences, including issues of identity development, cultural adaptation, and resistance to dominant cultural norms.

Thus, the foundations of sociocultural knowledge regarding the role of the individual in education emphasize the dynamic interplay between the individual and their sociocultural environment. We may employ these principles and theories to shed light on how social and cultural factors shape learning, development, and educational outcomes, with the aim of informing more culturally responsive and effective educational practices.

Further, we need to study pedagogical anthropology. We found that it is a branch of educational theory and practice that focuses on the study of human development, learning, and education from a cultural and anthropological perspective (Hill-Burnett, 1979). It seeks to understand how cultural and social factors influence the processes of teaching and learning and how education is embedded within broader cultural contexts (Chadwick & Valenzuela, 2008). Figure 2 explains pedagogical anthropology as both a theory and practice of educational culture and shows its structure.

Consequently, pedagogical anthropology is both a theoretical framework and a practical approach to education that recognizes the profound influence of culture on learning and development. It seeks to bridge the gap between theory and practice by promoting culturally responsive and contextually meaningful education for individuals within diverse cultural settings.

The philosophy of culture and pedagogical anthropology are two fields that share several similarities, particularly in their focus on understanding the intricate relationship between culture, education, and human development (Renshaw & Power, 2003). Table 1 shows the key similarities between these two disciplines.

**Table 1.** The key similarities between philosophy of culture and pedagogical anthropology.

Similarity	Characteristics
Cultural Perspective	Both the philosophy of culture and pedagogical anthropology adopt a cultural perspective in their analyses. They emphasize the significance of culture as a defining factor in shaping human beliefs, values, practices, and identities. Both fields recognize that individuals are deeply embedded in cultural contexts, and culture plays a crucial role in influencing how people perceive the world and engage in education.
Contextual Analysis	Both disciplines engage in contextual analysis. They recognize that cultural norms, values, and traditions are context-specific and can vary widely across different societies and communities. Philosophers of culture and pedagogical anthropologists investigate the local and global contexts in which education occurs and consider how these contexts impact educational practices and outcomes.
Interdisciplinary Approach	Both fields draw on insights from a range of disciplines. The philosophy of culture often incorporates perspectives from philosophy, sociology, anthropology, literature, and the arts to explore cultural phenomena. Similarly, pedagogical anthropology integrates knowledge from anthropology, psychology, education, and sociology to examine the cultural dimensions of education. This interdisciplinary approach allows for a more comprehensive understanding of the complex relationship between culture and education.
Human Development	Both fields are concerned with human development. The philosophy of culture and pedagogical anthropology consider how cultural factors influence the development of individuals, including their cognitive, emotional, and social growth. They explore questions related to identity



	formation, moral development, and the acquisition of cultural competence through education.
Ethical Considerations	Both disciplines delve into ethical considerations. They examine questions of cultural diversity, cultural relativism, and ethical dilemmas arising from cultural clashes in educational contexts. Philosophers of culture and pedagogical anthropologists are interested in how cultural values and norms intersect with ethical principles in education.
Critical Inquiry	Both fields engage in critical inquiry. They encourage scholars to critically examine cultural practices, ideologies, and assumptions within educational settings. Philosophers of culture and pedagogical anthropologists often question taken-for-granted beliefs and challenge dominant narratives to promote a deeper understanding of cultural complexities.

As a result, the philosophy of culture and pedagogical anthropology share common ground in their exploration of the intricate connections between culture and education. They both offer valuable insights into how cultural factors shape human experiences, including the ways in which individuals learn, develop, and engage in educational processes within diverse cultural contexts.

Social and anthropological factors are pivotal in shaping the formation of educational culture (Ogutu, 2015). These factors encompass the complex web of social and cultural influences that impact how education is conceptualized, practiced, and experienced within a particular society or community.

The findings show that social factors encompass the broader societal dynamics that influence educational culture. These include factors such as economic conditions, political ideologies, and social hierarchies (Duhs, 1998). Economic disparities, for example, can significantly impact the availability and quality of educational resources, creating inequalities in educational opportunities. Political ideologies can shape the curriculum and educational policies, reflecting the values and priorities of the ruling authority. Social hierarchies, including issues related to class, race, and gender, play a profound role in determining who has access to education and the extent to which educational practices are inclusive and equitable.

At the same time, anthropological factors refer to the cultural and human aspects of educational culture (Zhang, 2019). Anthropology explores the customs, rituals, traditions, and values of a particular community or society. In the context of education, anthropological factors include the cultural beliefs about the purpose of education, the methods of transmitting knowledge, and the roles of educators and learners. Anthropologists examine how cultural practices, language, and identity influence the way education is approached. They also consider how educational systems reflect and reinforce cultural identities and social cohesion. In essence, anthropological factors provide insights into the cultural context within which education unfolds, shedding light on a number of practices that define educational culture in a given society.

Therefore, modern educational culture refers to the prevailing beliefs, values, practices, and norms that characterize the contemporary educational systems and institutions in many parts of the world. While there is no single, uniform modern educational culture, several key trends and characteristics can be identified. Table 2 shows the optimal structure of modern educational culture and description of its structural components.

**Table 2.** The structure of modern educational culture.

Structural component	Explanation of its qualities
Technology Integration	Modern educational culture is marked by the widespread integration of technology into teaching and learning. Computers, tablets, the internet, and various digital tools have become integral to the educational experience. This includes online learning platforms, digital textbooks, and the use of multimedia resources in classrooms.





Student-Centered Learning	There is a growing emphasis on student-centered learning in modern educational culture. This approach prioritizes individualized instruction, active student engagement, and hands-on learning experiences. It aims to empower students to take ownership of their education and encourages critical thinking and problem-solving.
Diversity and Inclusion	Modern educational culture places a strong emphasis on diversity and inclusion. It recognizes the importance of providing equitable access to education for students from various cultural, socioeconomic, and ability backgrounds. Efforts are made to create inclusive classrooms that celebrate diversity and foster a sense of belonging for all students.
Globalization and Multiculturalism	In an increasingly interconnected world, modern educational culture often incorporates global perspectives and multicultural education. Students are exposed to a wider range of cultures, languages, and worldviews, fostering an understanding of global issues and intercultural competence.
Assessment and Accountability	Modern education places significant importance on assessment and accountability. Standardized testing, data-driven decision-making, and outcomes-based assessment are common practices. These approaches aim to measure student progress and hold schools and educators accountable for student performance.
21st-Century Skills	The development of 21st-century skills such as critical thinking, creativity, collaboration, and digital literacy is a central focus of modern educational culture. These skills are seen as essential for preparing students for the challenges of the modern workforce and society.
Lifelong Learning	The concept of lifelong learning is emphasized in modern educational culture. Education is no longer viewed as something that ends with formal schooling but as an ongoing process that continues throughout one's life. This is driven by the rapid pace of technological change and the need for individuals to adapt and acquire new skills continuously.
Environmental Awareness	There is a growing awareness of environmental issues and sustainability in modern educational culture. Schools and educational institutions often incorporate environmental education into their curricula, promoting environmental stewardship and responsible citizenship.
Flexible Learning Environments	Modern educational culture acknowledges the need for flexible and adaptable learning environments. This includes blended learning models, remote and online education options, and personalized learning pathways that cater to diverse student needs and preferences.
Well-Being and Mental Health	The well-being and mental health of students are increasingly recognized as important factors in modern educational culture. Schools and institutions are placing greater emphasis on creating supportive and emotionally safe learning environments and providing resources for students' mental health needs.

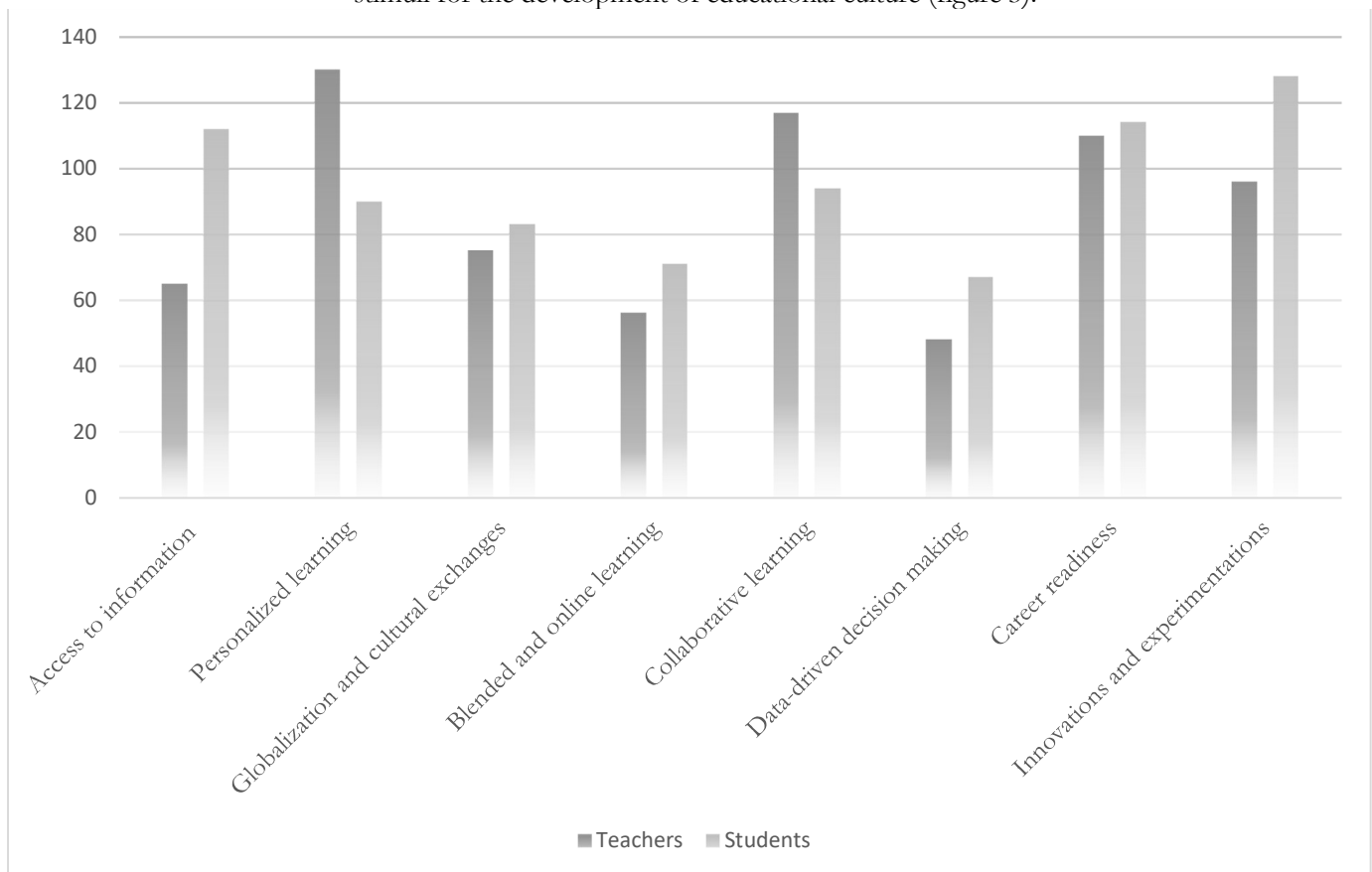
It's important to note that modern educational culture can vary significantly from one region or country to another, and it continues to evolve in response to changing societal needs and advancements in education research and technology.

Technological progress has been a powerful stimulus for the development of educational culture in various ways. It has transformed the methods of teaching and learning, reshaped the educational landscape, and influenced the attitudes and expectations of both educators and learners. According to some findings (Gamage et al., 2021; Gherab, 2022; Feifei & Binti, 2022), the stimuli for the development of educational culture include:

- Access to Information
- Personalized Learning
- Globalization and Cultural Exchange
- Blended and Online Learning
- Collaborative Learning
- Data-Driven Decision-Making
- Career Readiness
- Innovation and Experimentation

Obviously, technological progress has been a catalyst for the evolution of educational culture, transforming the way education is delivered, experienced, and understood. It has opened up new possibilities for teaching and learning, encouraged a learner-centered approach, and promoted cultural exchange and global perspectives in education. As technology continues to advance, it is likely to continue shaping and reshaping educational culture in the years to come.

The questionnaire showed that teachers and students have different attitudes towards the stimuli for the development of educational culture (figure 3).



**Figure 3.** Teachers and students' understanding of educational culture.

Thus, we may admit that technological progress has been a catalyst for the evolution of educational culture, transforming the way education is delivered, experienced, and understood. It has opened up new possibilities for teaching and learning, encouraged a learner-centered approach, and promoted cultural exchange and global perspectives in education. As technology continues to advance, it is likely to continue shaping and reshaping educational culture in the years to come.

## 4. Discussion

There were origins of the alternative personal approach to youth education at one time were embedded in humanistic psychology. Man as a self-valuable subject of his own life, he is free in his choice, decision-making, and strives for manifestation of independence and demonstration of responsibility, self-development and personal growth. All these properties characterize a healthy, normal person; they always exist in it as very real possibilities. From the point of view of human potential, the favorable conditions for education and training, are oriented to the personality and his life problems.

Humanistic philosophy in educational culture is a perspective that places the development and well-being of the individual learner at the forefront of the educational experience (Setiya, 2018). It emphasizes the belief that education should go beyond the mere transmission of knowledge and focus on nurturing the whole person. In this philosophy, the learner is seen as an active, autonomous agent capable of self-directed learning and personal growth.

Humanistic education values individuality, creativity, and self-expression, encouraging students to explore their interests, talents, and passions. It promotes a student-centered approach where educators act as facilitators, guiding and supporting learners in their quest for knowledge and self-discovery. Emphasizing positive relationships, emotional well-being, and the development of critical thinking skills, humanistic philosophy seeks to create a learning environment that fosters not only intellectual growth but also the development of empathy, ethical awareness, and a sense of social responsibility. Ultimately, humanistic education aims to empower individuals to become self-actualized, well-rounded, and socially conscious individuals who can contribute meaningfully to society.

The educational culture is closely connected with freedom and democracy and it is characterized by a set of values, principles, and practices that prioritize individual liberty, critical thinking, active citizenship, and inclusive decision-making within the educational system (Tamrat, 2020; Woodrow, 2001). This culture places a strong emphasis on preparing students to be informed, engaged, and responsible participants in a democratic society. The educational culture of freedom and democracy includes the following aspects:

- **Individual Autonomy.** In this culture, individuals – both students and educators – are granted a high degree of autonomy. Students are encouraged to take an active role in their own learning, make choices about their educational paths, and express their opinions and ideas. Educators are seen as facilitators of learning, empowering students to think independently and make decisions.
- **Critical Thinking and Civic Engagement.** Freedom and democracy in education emphasize the importance of critical thinking and active engagement in civic life. Students are encouraged to question, analyze, and evaluate information, policies, and societal issues. They learn to participate in democratic processes, engage in discussions on important social and political topics, and develop the skills necessary for informed citizenship.
- **Inclusivity and Diversity.** The educational culture of freedom and democracy values inclusivity and diversity. It promotes an inclusive and equitable learning environment where individuals from various backgrounds and perspectives are respected and valued. It recognizes the importance of understanding different viewpoints and experiences as an essential aspect of democratic dialogue and cooperation.
- **Democratic Decision-Making.** Educational institutions operating within this culture often incorporate democratic decision-making processes. Students and educators have a say in matters related to curriculum development, school policies, and other educational decisions. This practice helps students understand the principles of democratic governance and participation.
- **Free Expression and Academic Freedom.** Freedom of expression and academic freedom are cherished values in this educational culture. Students and educators have the right to express their ideas and opinions without fear of censorship or reprisal. This fosters an environment where diverse perspectives can be openly explored and debated.
- **Civics Education.** The curriculum often includes civics education, where students learn about the structure and function of democratic systems, their rights and responsibilities as citizens, and the history of democracy. Civics

education aims to prepare students to actively participate in democratic processes and understand the foundations of democracy.

- ***Social Justice and Human Rights.*** The culture of freedom and democracy in education aligns with principles of social justice and human rights. It seeks to address inequalities, promote fairness, and advocate for the rights and dignity of all individuals, reflecting democratic ideals of equality and justice.
- ***Open Dialogue and Debate.*** A hallmark of this culture is open dialogue and debate. Classrooms and educational institutions provide spaces for respectful discussion and debate on contentious issues. This encourages students to engage in civil discourse, consider multiple perspectives, and develop their argumentation skills.
- ***Community Engagement.*** Students are encouraged to engage with their local and global communities. Service learning, community service projects, and experiential learning opportunities are often integrated into the curriculum to help students understand their role as active contributors to society.

Therefore, the educational culture of freedom and democracy promotes an environment where individual freedom, critical thinking, civic engagement, inclusivity, and democratic values are at the core of the educational experience. It aims to prepare students to be informed, responsible, and active citizens who can contribute to the betterment of their communities and participate meaningfully in democratic societies.

Finally, personality, as an object of philosophical-cultural anthropology, is a complex and multifaceted concept that delves into the philosophical, cultural, and anthropological dimensions of human existence. This interdisciplinary approach seeks to understand how individuals' personalities are shaped by their cultural and societal contexts while also exploring the philosophical questions related to human nature and identity.

In philosophical-cultural anthropology, personality is viewed as a dynamic interplay between innate human traits and the cultural influences that surround individuals. It recognizes that while humans share certain universal traits and characteristics, such as the capacity for language and social interaction, the expression and development of personality traits are profoundly influenced by cultural norms, values, and practices. This perspective challenges the notion of a fixed, universal human nature and instead highlights the diversity of personalities and identities that emerge within different cultural contexts.

Furthermore, philosophical-cultural anthropology delves into the existential and philosophical questions regarding the nature of the self and personal identity. It explores how individuals construct their sense of self, the role of consciousness and self-awareness in shaping personality, and the relationship between the individual and their cultural milieu. Additionally, it considers ethical and moral dimensions, examining how cultural beliefs and values influence the development of virtues, character traits, and ethical reasoning within individuals. Overall, personality, within the framework of philosophical-cultural anthropology, serves as a rich and complex subject of study that bridges the gap between philosophical inquiry, cultural analysis, and the understanding of human nature and identity.

The main guidelines of modern pedagogical humanism as a carrier of the socio-cultural tradition consist in the recognition of the human personality as the highest value and in the statement that a person is the "measure of all things", i.e. accordingly, each person recognizes the rights to freedom, social equality, spiritual and physical development, realization of all her creative possibilities.

It was found that the idea of a person and his nature (biological and social) are present in most pedagogical theories and influence pedagogical practice directly and indirectly. Modern researchers of the historical and pedagogical process have a real opportunity to analyze and understand the fundamental philosophical and anthropological regulators of pedagogical theory and practice (Guay, 2022). A similar analysis is extremely important, as it allows you to see pedagogy in a cultural-historical light and show how and in what ways pedagogical knowledge about the formation of a human person influenced by science, religion, philosophy, policies etc.

The main indicator of the maturity of any science, including philosophy of pedagogy and pedagogical anthropology, it has self-awareness or science awareness as a special cognitive tool, with the help of which a person not only acquires new knowledge about the world, but also produces new ways to practically change this world. This is not always due to the desire to create something new, positive; often changes are caused by the desire to overcome something negative, something that has outlived itself, that slows down social development,



that prevents the transition to the new and desired. And naturally, pedagogical anthropology turns from an eclectic study into a philosophical discipline – philosophical and pedagogical anthropology – internally consistent and systematized on the basis of uniformed principles.

## 5. Conclusions

In conclusion, the anthropological dimensions of modern educational culture offer a rich and illuminating lens through which to examine the complex interplay of culture, society, and education in today's world. Through theoretical analysis, we gain valuable insights into how cultural beliefs, values, norms, and practices shape educational systems, teaching methods, and the experiences of learners. By recognizing the cultural diversity inherent in educational contexts, we become better equipped to address issues of inclusivity, equity, and cultural relevance in our schools and institutions.

This anthropological perspective invites us to reevaluate our understanding of education itself, emphasizing that it is not a static, one-size-fits-all endeavor but rather a dynamic and culturally embedded process that evolves alongside societies. It challenges us to consider the diverse ways in which education can serve as a vehicle for cultural preservation, transformation, and the empowerment of individuals within their respective cultural contexts. As we continue to navigate an increasingly interconnected world, an anthropological understanding of modern educational culture equips us with the tools to foster more inclusive, culturally responsive, and globally aware educational experiences for all learners.

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