



CONCEPTUALIZATION OF THE EXPERIENCE OF THE INDIVIDUAL IN THE EDUCATIONAL SPACE IN THE LIGHT OF SCIENTIFIC RATIONALITY AS A PROBLEM OF PROFESSIONAL IDENTITY IN GLOBAL AND SOCIOCULTURAL DYNAMICS

CONCEPTUALIZACIÓN DE LA EXPERIENCIA DEL INDIVIDUO EN EL ESPACIO EDUCATIVO A LA LUZ DE LA RACIONALIDAD CIENTÍFICA COMO PROBLEMA DE LA IDENTIDAD PROFESIONAL EN DINÁMICA GLOBAL Y SOCIOCULTURAL

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abstract

As a problem, professional identity associated with the educational space is investigated from the position of belonging to professional groups. The contradictory state of education in the modern world actualizes the problem of identity in the educational space from the perspective of classical modern European rationality with its focus on the scientific forms of cognition, knowledge. The current situation in the world educational space is developed in the ambiguity of the idea of the world, which is expressed in the crisis of universalism and cognitive integrity: the place of rational knowledge in culture is replaced by mythic ideas. The way of thinking exists independently of the individual. The transfer of thinking is a learning task. However, at the present stage, with a sharp increase in the amount of information reported, the emphasis is on formalizing of the educational process, rather than constructivizing. The teacher's responsibility as a carrier of scientific rationality, which primarily defines the universal meaning of human activity in the transmission of social experience and knowledge, is growing. The level of education of a person is a measure of implementation of the possibility of his/her formation, taking into account the dichotomous nature of the individual's socialization and professional identity based on it. Such a holistic perception of the world will allow gaining a deep understanding of the essence of things, fitting science into the cultural context of modernity.

Keywords: conceptualization, personality, education, scientific rationality, professional identity.

Como problema, la identidad profesional asociada al espacio educativo se investiga desde la posición de pertenencia a grupos profesionales. El estado contradictorio de la educación en el mundo moderno actualiza el problema de la identidad en el espacio educativo desde la perspectiva de la racionalidad europea moderna clásica con su enfoque en las formas científicas de cognición, conocimiento. La situación actual en el espacio educativo mundial se desarrolla en la ambigüedad de la idea del mundo, que se expresa en la crisis del universalismo y la integridad cognitiva: el lugar del conocimiento racional en la cultura es reemplazado por ideas míticas. La forma de pensar existe independientemente del individuo. La transferencia de pensamiento es una tarea de aprendizaje. Sin embargo, en la etapa actual, con un fuerte aumento en la cantidad de información reportada, el énfasis está en formalizar el proceso educativo, en lugar de constructivizar. La responsabilidad del profesor como portador de la racionalidad científica, que define principalmente el significado universal de la actividad humana en la transmisión de la experiencia y el conocimiento social, está creciendo. El nivel de educación de una persona es una medida de implementación de la posibilidad de su formación, teniendo en cuenta la naturaleza dicotómica de la socialización del individuo y la identidad profesional basada en ella. Tal percepción holística del mundo permitirá obtener una comprensión profunda de la esencia de las cosas, ajustando la ciencia al contexto cultural de la modernidad.

Palabras clave: conceptualización, personalidad, educación, racionalidad científica, identidad profesional.



Introduction

In a well-known epistemic situation, when a subject interacts with the object in thought, a problem situation arises. Later, with the recognition of cognitive motive, the implementation of standard methodological procedures (hypothesis testing, etc.) contributes to the transformation of a problem situation into a problem or a task. Thus, the problem becomes the subject of any scientific research. The transformation of a problem situation into a problem is carried out within the framework of a disciplinary subject field through the procedure of problematization via defining the interpretation of the meaning and function of the problem in activity and thinking. In a broad sense, as a problem, professional identity associated with the educational space is investigated from the position of belonging to professional groups. The result of such a relationship forms the property of the human psyche, which identifies itself with the person/group person on the basis of the "incarnation" of professional properties of the group (signs that distinguish professional groups). Thus, identity [on the basis of education] is the property of the human psyche to express ideas about his/her belonging to professional groups in a concentrated form; identification of oneself with a person, who embodies the qualities inherent in professionals and groups.

Basic concepts and definitions

The contradictory state of education in the modern world actualizes the problem of identity in the educational space from the position of global and socio-cultural dynamics. On the one hand, the education of the XX century was one of the most important fields of human activity; on the other hand, the exponential expansion of education, which took the form of an "educational explosion", and the change in its status, were accompanied by exacerbations of various problems in this area, which was understood as a global education crisis, manifested in particular in aggravating quality problems and relevance of education, efficiency and productivity of the educational system, and, therefore, in exacerbating the problem of its financing and management in the 1960s. Thus, in recent decades, radical changes and formation of a new educational system have taken place in this area in the process of searching for the ways to overcome the crisis of education.

The development of modern world education is based on the classic modern European rationality with its focus on the scientific forms of cognition and knowledge. But the sociocultural situation of

recent times is formed in the ambiguity of the idea of the world, which is expressed in the crisis of universalism and cognitive integrity.

It is well known that, due to the high social status of science, its fundamental principles and its methodology significantly influence the worldview and way of thinking not only of the scientific community, but also of society as a whole: they contribute to the dissemination of ideas of rationalism, sanity and confidence in society in the future. The value of scientific rationality and its influence on other fields of modern culture has always been determined by such knowledge, which gives confidence to mankind in the possibility of acquiring qualities not naturally inherent to it: ability to regulate natural and social processes in accordance with their goals, changing reality of their being at the same time.

Culturologists point to the fact that modern scientific knowledge is contrary to general notions of common sense, which culturally and politically support the communicative ability of people [1, p. 278-292] alienable at the level of theoretical knowledge systems by the power of scientific abstractions. Such a natural contradiction in the spirit of saying "science is for all, but not all are for the science" turns into anti-scientism sentiments in society. The place of rational knowledge in culture is replaced by mythic ideas [2, p. 261-277]; therefore, a person loses cultural self-understanding. Intensive scientification of reality leads to the fact that the ordinary, "profane" consciousness perceives scientific and technical artifacts as a kind of "black box", and the experience of knowledge acquires the magical structure of the ritual. Thus, it is not difficult to find syncretic mental structures belonging to seemingly completely different, incompatible forms of consciousness - science and mythology - in the system of spiritual culture. And the mythological consciousness itself concentrates on such metaphysical problems (secrets of birth, death, fear, love, freedom), formal and logical rational explanation of which is not always satisfactory.

It is known that the original cycle of education, both in phylogenesis and in ontogenesis, is "learning by example". The transfer of knowledge and skill is carried out at the preverbal level here. With the development of language and through thinking, this primary structure becomes more complex and complemented by rational components that contribute to the optimization and effectiveness of educational efforts.

In pedagogical terms, it is extremely important that thinking is not an individual psychological (especially physiological) phenomenon, but a socio-historical phenomenon, a product and a method of spiritual production of a co-operative person. The system, in which thinking arises,



consists of the human society and the objective world, where the production activity of people unfolds [3, p. 117]. Thus, the way of thinking exists independently of the individual. But in this case, the transfer of the way of thinking is the task of learning. But since the transfer of the way of thinking fell out of the tasks of learning in its completely direct and immediate formulation, the problem of the content of education can be stumped with a sharp increase in the amount of information reported at the present stage. The teacher's responsibility as a carrier of scientific rationality, which primarily defines the universal meaning of human activity in the transmission of social experience and knowledge, is growing.

Of course, the teacher's personality is determined not so much by pedagogical theory, as by other cultural and social determinants, the influence of which occurs unconsciously for himself/herself. Naturally, under certain conditions, the teacher is able to selectively and critically treat these determinants, but the economic situation of recent years, in particular, aggravates the crisis in the quality and relevance of secondary education to a certain extent. For the most part, future applicants are taught not in line with the conceptual core of the philosophy of pedagogy, that is, teaching of the formation of pedagogical idea expressing the essence of education; our teachers, who are in economic need, simply do not have the time and mental strength to do so. And the essence of this idea, according to Hegel, is in such a transformation of the child's soul, as a result of which the child shall be brought to the knowledge and the desire, to the assimilation of the universal. And the majority of applicants do not have the "desire" to master rational knowledge, that is, products of people's mental activity, faithfully reproducing objective properties and relations of reality, translating disparate ideas into the form of universality and transmitted as a stable basis of practical actions. From our point of view, the first priority task of the university and, first of all, the teaching corporation, shall be a change in attitude towards the academic case and the student community. Again, we assert in a simplified mode that trouble has become firmly established in these two areas in the recent years: the students do not discover what shall be included in everyday knowledge of a little bit literate person after 9 sessions. For example, what century is the European Enlightenment applicable to? The thinking of an individual student also often represents the meager functioning of the forms of ideal activity of society, the construction of their sentences in communication is extremely simplified, and the material presentation gravitates toward intentional language forms. Thus, the students - yesterday's schoolchildren - reveal a psychological rejection of stencilled teaching methods as a result of scientific traditions in fact.

Quite clearly in their axiological scale, their priority is religious, mystical values, and scientific rationality traditionally occupies one of the last places.

Moreover, paroxysmal convulsions are regularly visible to all, regularly shaking the programs of elementary, secondary and higher schools and, finally, the gloomy results of sociological studies of education. Therefore, is the rational education of the last decade just a social myth? Should we speak about the crisis of education in general, and not just higher?

Methods

It seems difficult for us to accept such pedagogy, which sees the source of failures in the student, in the educated one. "Unsuccessful contingent" - all we heard or said this shameful phrase relating to the student group, course. But is it properly addressed? Don't we deal with the teacher's indifference to his/her work? with deprofessionalization? the situation, where he/she professes the wrong pedagogical principles, if he/she professes them at all? Student life remains alien, incomprehensible environment for many of us. We scare and avoid contact with it. It mental features, the range of uniting problems are largely incomprehensible to us. Something could be attributed to the general problems of the generation gap, social exclusion, but what does this give us as teacher and do we have the right to be satisfied with this explanation?

Formally, the problem is seen as follows:

- in a state of well-organized structure of the educational process, cyclical transmission of knowledge took place without an emphasis on the objective functions, giving knowledge a universal ideological status and activity meaning to all its agents;
- the paradigm shift in education took place without the attention from science, society, state to the role of the personality of a teacher, professor of a higher educational institution as a carrier of rationality;
- measures were not taken to ensure that the content and teaching methods were oriented towards solving the problem of transferring and shaping the way of thinking, since the main focus was not on the constructivization of the learning process, but on formalization;

This can result not only in the crisis of higher education, but also in the destruction of a single social reality as a basic one. Both the destruction of professional identity, and the decadence of professional culture of the individual inevitably become the derivative of such a problem situation. In this situation, organizational success seems to be put on the second plan, and our training concerns - at the first one. It is necessary to transfer the learning process from passive to



active forms. The mass classes shall be replaced with individualized forms, impersonal examination of knowledge - with a continuous process of demonstration and student testimony of active creative comprehension of knowledge and scientific problems. Standard sad uniformity: a monologue lecture and a report seminar with a variety of dynamic classes, a free-structured structure of training courses, which allow fully implementing the academic freedoms of a teacher, guaranteed by the law on education. We are accustomed to be guided by the well-known old principle: not a man for knowledge, but knowledge for a man; not a man for school, but a school for a man. At some point, it turns out to be the opposite. Knowledge was acquired by innumerable generations of ancestors, and not only the results of intellectual efforts, but moral deeds merged in it. In this sense, the knowledge, science are moral, and in order to come into contact with their adequate essence, a person shall rise in moral tension, prepare himself/herself to be worthy of communication with science. The same situation is with the university. It is, first of all, a cultural and moral value. But it is anxious that our communication with it is often destructive for it, both literally and metaphorically. For many, to the shame, it remains a continuation of a street, a pub, a courtyard bench, or something even worse. And they, instead of leaving vulgarity, moral dirt, unworthy thoughts, words, vile deeds and feelings in front of the faculty, bring them inside, thereby insulting human dignity in themselves and desecrating the spiritual heritage of others, trustfully left in our care. Perhaps this is the specific nature of individual universities, where education is often reduced to learning: formalization and averaging of teaching, aimed at memorizing the final truths by the students?

Perhaps we are not aware of any external force, any method that can change the situation, besides the individual moral duty that compels one to think, to live, to act contrary to the mass refutation of easy unworthy existence. Thus, our own example is presented not only in the initial cycle of education, but also forms that spiritual aura, the cultural and mental space, in which every person, who enters into life, inevitably falls. Its unobtrusive educational influence on a person is enormous and even specially organized events can hardly be effective without it. Let's try to live in harmony with it.

University education is one of the most important factors in the cultivation and transmission of innovative models of consciousness, thinking and activity into a society. The university shall be ready to take into account the specific attitude of students to the traditional model of rationality and to act as an intellectual elite structure, the experimental platform of society in defining the holistic scientific worldview as a socio-cultural

factor in the "return" of the human world, taking into account modern realities, in this regard. Such a holistic perception of the world will allow gaining a deep understanding of the essence of things, fitting science into the cultural context of modernity. And the degree of growing into culture, the level of education of a person is a measure of implementation of the possibility of its formation, taking into account the dichotomous nature of socialization of a person and identity based on it: on the one hand, it's about the need to subordinate a person to the law of the whole, and on the other hand, it is about the inadmissibility of socialization of a person's inner world, the need to preserve individuality.

How did it happen the deterioration of the socio-psychological atmosphere in relation to the rational methodology, the creation of which as a major component of the world outlook was still hoped by thinkers of the New Age and the Enlightenment?

It is known that the dominant of rationality is associated with some generally significant cultural values, thereby determining the scientific dynamics:

- absolute truth as a research program of the unconditional authenticity of the science of the New Age;

- the Cartesian principle of free thinking in the designation of the obvious postulates of human thinking;

- Kant's apriorism in the relativity of an objective result; disappointment in Hegel's rationalism, the "Procrustean bed" of which did not house the achieved knowledge with its symbolic redundancy no longer.

As an alternative of rationality criterion, Russian philosophy, represented by A. S. Khomyakov, I. V. Kireyevsky, proposed faith, indicating the way of achieving truth not through reason, but through self-awareness of one's own spiritual integrity in the process of spiritual production [10].

But given that science is nothing but refined rationality, serious anxiety can cause the state of scientific picture of reality and the methods used here: science concepts cannot integrate into the spiritual world of a rationally thinking person, demonstrating the crisis of their philosophy. As it became known, such a state of stagnation of fundamental science in recent decades is a natural consequence of the methodological shift that occurred at the beginning of the XX century, when the cognitive attitudes of scientists were based on speculative doctrines of simplicity (invariance) and reduction of reality to mathematical abstractions. So, for example, a rollback to the proto-scientific archaic occurred in the case of the quantum-relativistic paradigm: the concepts and methods of modern physics were taken from the very ancient Gnostic doctrines.

The process of continuous spiritual production is



also present in education. What if a systemic crisis of science, religion and education caused the devaluation of moral and spiritual values at the beginning of the third millennium? Perhaps it is now that education has to eliminate the deepening gap between knowledge and faith, forming a “worldview synthesis” of a single material and spiritual space of the World.

We touch here almost imperceptible matter - the matter of social consciousness, which requires very careful handling. Perhaps, in this regard, we are still reaping the fruits of the economic crisis and state impotence of the “nineties” - this is a natural result of the inadequacy of our basic science as a source of the world outlook and methodological component of knowledge.

Of course, some plague of irrationality is present as a mandatory feature even in fundamental physics. But the mythology of “new scientific rationality” has spread in the social background of immoralism in science politics. According to it, the boundary between the irrational and rational is blurred, and the paradoxical nature of the theory has become almost a criterion of its adequacy to reality [1]. Thus, not “the obvious is incredible”, but the “incredible”, paradoxical is presented as “obvious”, although every paradox is evidence of a concept error. Unfortunately, people begin to recognize for truth not what is true, but what is understandable. Of course, a person learned to connect in thoughts those things that he/she found to be interconnected in reality still in a lower mental state. However, such a connection is perverted, if one accepts the conclusion that an association in thought shall assume the same connection in reality. The analogy of such transcendental deduction is found in the philosophy of Parmenides. Moreover, the changes in mentality that are taking place, in our opinion, can be reduced to the fact that samples and associations of deep memory (archetypes) emerge from the depths of consciousness, the abilities, which were inherent in people of archaic eras or limitedly developed in the “spirit laboratories” of various spiritual systems, are revealed and rediscovered. One way or another, the socio-psychological background in the XXI century turned out to be such (not without the influence of science) that it is the irrational component of modern theories that gives them a high social status. All this deprives us of the remnants of self-criticism and creates a vicious circle of irrational myths and a torn human consciousness. Thus, two inherent features of the modern worldview — irrationalism and eclecticism — have always been the essence of the recent social and psychological background. This unexpected ideological inadequacy is completely abnormal and tells us the prospect of inevitable demythologization. Unfortunately all this is not obvious for most of us.

It is obvious that the syncretic development of pedagogical thought with an increase in the rationality of the learning process depends on the form of rationality in the following areas:

- 1) the construction of sensual-visual knowledge to highly abstract (from opinion to knowledge);
- 2) the growth of rationality as the antithesis of the lack of rationality, sometimes combined with a low threshold of suggestibility and low criticality (bias towards the reproduction of knowledge reduces the quality of education of rationality among students, bias in the opposite direction is fraught with dilettantism);
- 3) the increasing role of rational behavior as opposed to uncontrollable emotionality (self-regulation of emotionality by the ability of foresight based on a rational basis; understanding of expediency);
- 4) the formalization of rationality (knowledge shall be formalized in the ordered language structures).

Therefore, it seems essential to determine the psychologically acceptable and critically meaningful idea of rationality, which could determine the semantic relationships of science, giving rise to the professional identity of the individual. Alignment of logical rationality with the laws of a person’s spiritual world when designating the leading values, a certain impersonal component of an era, the character and inner meaning of which largely reflects the mentality of human, individual and social, it is quite possible to combine the new principles of the scientific ideal and empirical reality in consciousness without transforming science in an arbitrary set of rules [7].

Conclusions

Thus, in the educational process of a higher education institution, it is assumed that the projection of what is already fixed in science is much more than the constitution (and design) of what is not yet fixed in culture: the student’s mastering of various kinds of techniques that generally have no precedent on some cultural counterparts, in order to develop thinking means to build their own project of professional activity. In this case, when achieving a holistic worldview, the academic subjects will perform the function of providing special self-discovery (self-determination) of the student and the teacher in the professional field, acting as the foundation and means of social and cultural design, the formation of professional identity in the educational space, and the culture ceases to be just a cognizable object: the implementation of culture is now within the horizon of conscious design. The



formation of these structures of thinking involves the development of following aspects by a student:

- motivational and meaningful self-determination,
- conceptual-semantic immersion,
- reduction to the phenomenon (understanding)
- development of conceptual interpretation and practical action,
- imitation and behavioral immersion in the historical socio-cultural integrity of the socio-cultural contexts.

Constitutionalization as one of the possible forms of cognitive act shall, in one way or another, be based on the following principles: "a collection of scattered knowledge cannot form science, the science is only where there is an idea unifying knowledge" [5]. It seems to us that the possible principles of designing a pedagogical system in the context of the proposed rationality are as follows:

1. The principle of value determination, implying the amplitude values of the values of students for their goal-setting and ways to achieve goals.
2. The principle of integrity, understood by us not so much as the coexistence of various subjects of the pedagogical process, but also as their active action, carried out simultaneously and permanently at all levels of the pedagogical system and aimed at implementing the students' basic values, fulfilling their desires and interests.
3. The principle of "variability of truth", the essence of which depends on the result of the value-paradigm self-determination of each of the subjects of the pedagogical process.
4. The design of pedagogical systems is considered from the point of view of "pedagogical hermeneutics", that is, the key concept in the analysis of pedagogical phenomena and processes is the meaning, and the basic operation of its description and interpretation is the understanding.
5. The recognition of dialogue as the leading communication method, being the "assemblage point" that brings together all the other principles. The processes of formation and development of a new educational system are becoming more active in many countries. Thus, apparently, there is a global transition to an innovative type of sociocultural change, when the main thing is not the assimilation of previous recipes and knowledge, but the preparation for life, adaptation in it with the least losses for the individual. Only in this case, the knowledge becomes relevant and, as experience shows, the demand for knowledge is the guarantor of its assimilation. In other words, we live in a time that does not flow from the past, but as M. Heidegger says, "it comes from the future". Alvin Toffler, a professor at Cornell

University, wrote that launching a person into the future without taking care to protect him/her from a collision with changes is like launching astronauts to the Moon undressed. And we find difficulty to quarrel with this statement. On the other hand, the main feature of education as the creation of a social image in which a person is called to implement his/her intentions is already unconditional integrity, integration of human abilities for adequate interaction with the environment. Despite this, they have not yet learned to look at education as a broad social phenomenon that goes far beyond purely pedagogical, professional, cognitive activity and predetermining possibilities of development, supported by competent human participation of all other spheres of social life. Therefore, now more than ever the education system shall not be limited to the task of training; education shall include a person, in the words of the German teacher F. Froebel, "in the past, the present and the future of culture". Thus, identifying the overall global dynamics of the forms and content of professional identity in the educational space, we believe that the state of crisis of the above-mentioned identity is partly associated with the breaking of moral and spiritual values. Thus, the experience of overcoming it is still seen in the transition from formalized, distance professional training to the need for the university to participate in constructing a basic social reality in a sociocultural system that ensures full development of the individual, toward which the educational system gravitates by definition.

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