General theoretical and philosophical aspects of modern education

Aspectos teóricos y filosóficos generales de la educación moderna.

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abstract

The article proposes an analysis of the new interdisciplinary field of research "philosophy of education". It provides an overview of the most important philosophical disciplines for education (ethics, axiology, hermeneutics, communication theory) and individual philosophical concepts (Humanism, dialogism, "I and the Other," understanding, "self-care", etc.). Modern scholars of cultural and social processes focus on the global education crisis, which in turn is associated with a general cultural crisis. The development of tolerance is an important task of modern education.

Rapid changes in the world around us, social relations, and ideological foundations prompt us to search for new approaches to educational problems. Therefore, the purpose of this article is a philosophical reflection of the educational process of Russia with a philosophical analysis of the foundations of culture, society, human self-awareness. Separate tasks that arise are the appeal to the axiological foundations of society, the application to the educational problems of refinements of social philosophy. Education concerns each individual individually, the totality of individuals forms a society, and depending on the development of each representative of the society, we can attribute this or that society to more or less developed ones. The philosophy of education provides a special way of understanding the problems of education as a sphere not only of pedagogy, but also of the social system in general, focusing on communicative processes. The basis of educational processes is communication, and its nature not only determines the optimality of the educational process, but also forms each individual personality.

Keywords: education, education system, philosophy, theory, educational programs.

El artículo propone un análisis del nuevo campo de investigación interdisciplinario "filosofía de la educación". Proporciona una visión general de las disciplinas filosóficas más importantes para la educación (ética, axiología, hermenéutica, teoría de la comunicación) y conceptos filosóficos individuales (humanismo, diálogo, "yo y el otro", comprensión, "autocuidado", etc.). Los estudiosos modernos de los procesos culturales y sociales se centran en la crisis educativa global, que a su vez se asocia con una crisis cultural general. El desarrollo de la tolerancia es una tarea importante de la educación moderna.

Los rápidos cambios en el mundo que nos rodea, las relaciones sociales y las bases ideológicas nos llevan a buscar nuevos enfoques para los problemas educativos. Por lo tanto, el propósito de este artículo es una reflexión filosófica del proceso educativo de Rusia con un análisis filosófico de los fundamentos de la cultura, la sociedad y la autoconciencia humana. Las tareas separadas que surgen son la apelación a los fundamentos axiológicos de la sociedad, la aplicación a los problemas educativos de los refinamientos de la filosofía social. La educación concierne a cada individuo individualmente, la totalidad de los individuos forma una sociedad y, dependiendo del desarrollo de cada representante de la sociedad, podemos atribuir esta o aquella sociedad a los más o menos desarrollados. La filosofía de la educación proporciona una forma especial de entender los problemas de la educación como una esfera no solo de la pedagogía, sino también del sistema social en general, centrándose en los procesos comunicativos. La base de los procesos educativos es la comunicación, y su naturaleza no solo determina la optimización del proceso educativo, sino que también forma cada personalidad individual.

Palabras clave: educación, sistema educativo, filosofía, teoría, programas educativos.

Introduction

Now for most countries of the world it has become clear that only a country that will ensure the development of education and make education one of the most important in public policy can claim key roles in the world community. European countries signed the Bologna Convention several years ago, provides for the convergence of their educational systems. Today Russia is on its way to the European educational space. Reforming education, creating new, modern educational programs is a condition for Russia to become on a par with Western countries, to be an equal partner in creating world history and developing the future of human civilization. And the task is not only to ensure the educational process, but also in its internal fullness.

Modern scholars of cultural and social processes focus on the global education crisis, which in turn is associated with a general cultural crisis. We are talking about such important world trends as "Revaluation of values" (the concept of F. Nietzsche), inherited by mankind after the world wars of the twentieth century, the genocide of nations, the Holocaust; global problems: terrorism, backwardness of third world countries, changes in the ecological state of the planet. The relevance of researching the trends of modern education is due to new questions that arise before education in connection with crisis situations in the world, namely: how education should develop in the future, what should be its strategic priorities and values, on what basis modern education should be based

METHODOLOGY

The problem of modern education has been dealt with by many researchers, however, the topic remains relevant for scientific discourse.

Begalinova M.S., Zeynalov G.G., Zaseeva L.T., Zhukotskaya A.V., Ovchinnikov D.E., Karshinova L.V., Dorozhkin A.M., Savrutskaya E.P., studied the main problems of development of the modern education system. they studied aspects such as a practice-oriented education, which, in their opinion, should be carried out by studying the conditions of instability, the mechanisms of the emergence of the new and self-organization. Meta-subjective and reflexive knowledge become relevant. The modern learning process can be represented through cultural analogies of the labyrinth, trials, travels; the method of cultural and historical reconstruction becomes universal.

Researchers such as Kiseleva A.V., Shtifanova E.V., Klimov S.N., Maslyanka Yu.V. studied the quality problem of modern education in the philosophical dimension. In their opinion, the innovative path of development of domestic education today is strongly associated with a competency-based approach. Universal and professional competencies are not a dogma, they are mobile and can be used in a number of professions.

Moskovchenko A.D., Khutorskoy A.V., King A.D., Suvorova I.M. defined the role of education as the most important in the development of modern society. One of the problems, in their opinion, is of a general nature and is connected with the possibility of separation of both natural-scientific and philosophical and socio-humanitarian subject knowledge from meta-subject and personal competences. The emphasis on the development of competences creates the danger of developing an "unknowing form of competencies" when the lack of subject knowledge is compensated by successful personal demonstrations (for example, the lack of differentiated substantive arguments becomes less significant in comparison with the developed skills of conducting public discussions).

Basic research methods are a comparative method; content analysis method, evaluation method, humanistic and sociological methods.

Results and Discussion

Modern education bears the fate of responsibility for negative trends in the moral and spiritual sphere of mankind. The root cause of this lies in the man himself, who has lost the ability to actively resist evil in all its manifestations, which has lost faith in spiritual values, the meaning of life, which has remained without reference points and without answers to the most important philosophical questions that science and religion are no longer able to give. Before mankind in general and individuals, new tasks arise, associated with a new type of civilization, rapid progress, globalization trends. "Being a doctrine of wisdom and a wise life, philosophy includes the doctrine of procedures and methods of inheriting, preserving and enhancing wisdom from generation to generation, from society to society. At the same time, the inheritance, preservation and enhancement of wisdom is the content of education as the socio-cultural basis of society. It, in fact, represents the human world "[6, p. 24].

"The question of the role of philosophy in the reproduction of the life of society can be posed so: what is the role of philosophy in the reproduction of the field of education. The essence of this issue is that the connections between the forms of institutionalization of the intellect, characteristic of the culture of the New Age, - philosophy, science, education - have been broken. Philosophy is no longer perceived as a source of a picture of the world, and therefore the function of transmitting a picture of the world, which

philosophy delegated to education and which made education a way of ascent of a person to the universal, lost its general cultural meaning "[7, P.390]. The interdisciplinary field of "philosophy of education" is the answer to the call of modernity, with the help of general philosophical categories, philosophical research methodologies, and the use of the development of applied philosophical disciplines should help the formation of public education at a high level worthy for the modern world. the crisis of the previous Soviet system of education, the problem of the transitional state of society, the inclusion of Russia in the Bologna process and the reform of education are the key problems of the educational process in Russia [14].

At the same time, the "philosophy of education" as a special area of research in philosophy and pedagogy is still being actively developed. "Person-oriented learning" affirmed the student's personality as the focus of the educational efforts of the entire pedagogical system, but came across an insurmountable obstacle: the impossibility of methodologically and technologically describing the activities of the teacher implementing this principle. It turned out that teachers capable of this can work in a mode of game unpredictability that is natural for children, which, on the one hand, removes all the contradictions in the "teacher-student" relationship and does not worsen learning outcomes, and on the other, it directly rejects "technological methodism" ". In this contradiction is the root of the problems of theoretical pedagogy and the foundation of genuine pedagogical competence "[4, P.81]. Rapid changes in the world around us, social relations, and ideological foundations prompt us to search for new approaches to educational problems. Therefore, the purpose of this article is a philosophical reflection of the educational process of Russia with a philosophical analysis of the foundations of culture, society, human self-awareness. Separate tasks that arise are the appeal to the axiological foundations of society, the application to the educational problems of the refinement of social philosophy (with a focus on the philosophical analysis of communicative processes and the relationship "I and the Other" as a ratio of personal and social), a comparison of Renaissance humanism and modern processes of humanization and humanization of education, as well as the definition of human self-development (Foucault's "self-education") as a determining factor in education.

Philosophical disciplines ethics, aesthetics, hermeneutics, axiology -

should provide education with the necessary cultural and intellectual development base. "The introduction, as a state educational priority, of a goal-oriented approach to the formation of" competencies "and" competencies "in order to

familiarize oneself with Western educational standards has caused a wave of more or less detailed interpretations of these terms. But the difficulty turned out to be that the western version of these concepts is based on their well-developed social-activity content that has no correspondence in our society. Therefore, the first attempts at the conceptual development of these terms do not go beyond the traditional methodological approach, when "competence" refers to ordinary professionalism or "methodism", i.e. "competence". This renews the old debate between the general cultural and professional directions in pedagogy "[4, p. 80].

A separate area of philosophical research is social philosophy, the task of which is the philosophical understanding of social processes. Social philosophy forms a theoretical image of the world, basing a person as primarily a social actor, whose actions are social and form general social processes. The educational process is a public process.

Although education concerns each individual individual, the totality of individuals forms a society, and depending on the development of each representative of the society, we can attribute this or that society to more or less developed ones. "In a situation where education has come to be seen as a service, the teacher pays the money for the service first of all to the student and only then (under certain conditions) the state. The laws of market relations dictate the choice of goods. But if the product is knowledge that the student does not yet have, but which he must buy, then the question naturally arises: how can he know if he needs it or not, and if necessary, what exactly and to what extent. He receives information that he needs certain knowledge from without, focusing on information about market conditions, which, as you know, are very unstable. And if we also take into account the fact that it's impossible to transfer knowledge acquired (or, if you like, acquired for money) at the same time - such a transfer lasts several years - then we must observe the mismatch of expectations of the benefits of the purchased goods (i.e. knowledge) and the reality in which the young man finds himself, leaving the walls of the educational institution. Naturally, when the expectations and result do not coincide, a problem arises that can be solved either by finding another profession that does not correspond to the education received, or by obtaining additional, so-called second, education (and sometimes a third, etc. - it all depends on the wallet "Customer") "[2, P.74]. Thus, the philosophy of education provides a special way of understanding the problems of education as a sphere not only of pedagogy, but also of the social system in general, focusing on communicative processes. The basis of educational processes is communication, and its nature not only determines

the optimality of the educational process, but also forms each individual personality. The study of communication processes in the field of education involves the study of the characteristics of the situation of the provision and acquisition of knowledge. Today, the theory of communication takes shape in a separate discipline and studies the diversity and complexity of communicative activity, even society itself is interpreted and explained through communicative processes. The first steps of a person in the world as a person and a creatively capable being are accompanied by an awareness of the freedom of their actions and their consequences [13].

The current crisis of culture is associated with the loss of humanistic moral values. The educational and upbringing process should now be aimed at reviving in society the value constants that philosophical axiology declares. This philosophical discipline explores the values for a particular society and for an individual. "The modern holographic model of the world, proposed by computer science on the basis of the absolutization of information, represents absolute chaos without any laws and cause-effect relationships, in the classical sense it denies the existence of the universe. We must learn to live in a modern nonlinear, chaotic life system, work in a nonlinear, infinite educational space. We have to create a new methodology and philosophy of formation of such a non-linear space. It is about building a new model of non-linear education and technology of spontaneous practice-oriented learning in this space. The main thing is to create a system of such training and give it a certain pace that meets the ever-changing requirements of an era where instability is the most stable phenomenon "[6, C.8]. All this speaks of the inextricable connection of the education system with the cultural traditions of society.

"Values ... is that category without which it is impossible to imagine the construction of a theory of both the individual and social systems ..." [1, p. 103]. values motivate human life and activity. The most important characteristic of the 21st century is the understanding of each individual as the greatest value. The views of philosophers, scientists, researchers of different directions - appeal to the individuality of each and the humanization of any world processes.

The main condition for the existence of the future and the possibility of progress is the individual development of the individual, and education, in that field, makes it possible for people to coexist in modern civilization on the basis of a humane attitude to each other and the environment. The famous philosopher-existentialist Albert Camus has an extremely perspicacious work on this subject - "Outsider." Camus offers the reader an image of a person, has lost a sense of humanity and a sense of life, it exists not as a subject, but as

an object - without feelings, without love, joy, sadness [12]. This person does not even feel bewildered by his formation, for she is an outsider - both for society and for herself. the challenges of our time stimulate the search for an answer to the question - does each individual act as a person today, as a free, moral and humanitarian person, or as the main character A. Camus? And what future can lead to modern negative trends in society and the loss of value guidelines.

Philosophy as a "love of wisdom" has a direct connection with pedagogy, which we can designate as the science of how to love, how to reach for knowledge, how to be human and in any situation not to lose one's humanity [9, 11]. Ancient Greek culture and philosophy, the cradle of all Western culture, gave this definition of "paideia." Philosophy from the very beginning of its emergence sought not only to comprehend the universe and to reveal the place of a person in it, not only to catch the eye on the external dimension of human existence, but also to open up to contemplation the inner world of a person - a world that is not just as interesting as the outside, but possibly even more diverse and mysterious, full of secrets for the man himself. Outstanding philosophers of the past noted the importance of the educational process and the provision of education. A special role was played by the Renaissance and the day of the Enlightenment (and French, and German, and English).

The issue of humanization of education is caused by problems in society and culture (cultural crisis). A return to the development trends of society, when in the center is a person, a person who is the highest value is the goal of modernity [10, 15]. It is the humanities history, philosophy, culturology, philology - that talk about a person as a spiritual being, focus on the ethics of communication, internal development and self-improvement. "Education as evidence of civil law and moral maturity offers an internal sovereignty of an individual combined with individual responsibility. However, since rationality and freedom are given to us only as premises of human nature, the task of upbringing is to develop their abilities as a cultural being, to teach the individual to use or meet his purpose. Therefore, the humanistic vocation of education is contained in the principle of the formation of each person as an individual form of universality, which has been consistently carried out from democratic positions "[5].

An outstanding representative of German classical philosophy and one of the most outstanding philosophers of the world, Kant, in the work "What is Enlightenment?" Calls the state of non-independence, subordination to the opinion of others the usual state of things - but for the time being. Enlightenment is the formation of a person as an independent person, guided by his own mind

and makes his own decisions. A great misfortune for a person not to find in himself the courage to be independent and stay forever in a state of childhood, in fact, means a lack of development [3, 8]. The ability to control oneself and the ability to self-development is the basis of the philosophy of Michel Foucault. We are talking about the concept of "Caring for oneself" or "the technology of oneself", which is based on that specific experience in relation to oneself, which forms knowledge about one's essence, as well as strict rules for controlling oneself on the hard road to perfection. "Caring for oneself" is knowing oneself, knowing one's own soul. This concept forms another, broader one - "culture of oneself", combining social and individual, internal development and external behavior. "Caring for yourself" should be based on reflection, analysis of one's own activity. Introspection is an important element of this practice, which is reflection on one's own actions and thoughts, shame on immoral, impure thoughts and a search for guidelines in future actions. Not to lose oneself in the world around him at a fast pace - this is a relevant setting for modern society, when the pursuit of financial condition or entertainment loses the main purpose of life. "Thirst for oneself" - this is almost lost the person's orientation to seek himself and relate to himself. Thus, spirituality is a quest, a practical activity. One schoolboy from a famous movie, when asked what is happiness in his work, wrote: "Happiness is when you are understood." The problem of understanding is considered in philosophy in the framework of philosophical hermeneutics. Understanding is driven by situations of misunderstanding when dialogue and communication are excluded. Understanding, mutual understanding - the basis of educational processes, where the central category is the meaning. the meaning embraces the interests of all participants in the dialogue, directs the pedagogical process to its search, restoration, installation. Depending on the installation, understanding and searching for the meaning of a successful or unsuccessful educational process.

Conclusions

Thus, how versatile a person is, how rich in nature is spiritual qualities or their makings, the disciplines that study and synthesize knowledge about it are so diverse. The philosophical justification of modern education will help achieve the level of education and upbringing that will be the key to the existence of mankind in the future and will overcome the crisis situation of our time in both education and culture. Each philosophical discipline - that is, ethics, or axiology, or hermeneutics - can contribute to the reform of education. The knowledge that

philosophy has is the result of the history of mankind for many centuries, starting with the Ancient Greece and Rome. Knowledge is both positive and negative, and his experience will help to make timely analysis and changes in modern education.

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