

SCTMG 2020**International Scientific Conference «Social and Cultural Transformations in the
Context of Modern Globalism»****IDEAS OF EDUCATION IN THE SPACE OF CULTURAL
MEANINGS**

Sorokoumova Svetlana Nikolaevna (a), Romanov Alexey Alekseevich (b), Barkova Valentina
Vasilievna (c), Stolbova Elena Alexandrovna (d), Tsilitskiy Vitaliy Sergeevich (e)*

*Corresponding author

(a) Federal Scientific and Clinical Center for Resuscitation and Rehabilitation, 25/c2, Petrovka Street, Moscow,
Russia, 4013@bk.ru

(b) Ryazan State University named after S.A. Yesenin, 46, Svobody Street, Ryazan, Russia,
a.romanov@365.rsu.edu.ru

(c) Chelyabinsk State Pedagogical University, 69, Lenin Avenue, Chelyabinsk, Russia, barkovavv@cspu.ru

(d) Chelyabinsk State Pedagogical University, 69, Lenin Avenue, Chelyabinsk, Russia, stolbovaea@cspu.ru

(e) Chelyabinsk State Pedagogical University, 69, Lenin Avenue, Chelyabinsk, Russia, tsilitskyvs@mail.ru

Abstract

Nowadays, the key task associated with the development and renewal of education is the transformation of the living space in which the younger generation is developing and the rest of are living, motivating the educational space that determines the process of self-realization of each person and the development of the integrity of personal being. The orientation toward a personality, as a social value, is the goal of transforming the cultural paradigm of modern Russian education and a real way of reviving the once-lost spiritual integrity of Russian education. In this regard, philosophical discourses between the various semantic components of culture, at one time, contrary to the nature of evolution, appearing as the motherly bosom of Homo Sapiens species it is necessary to rethink the conceptual frameworks of the basic universals of culture, which have rooted into the paradigmatic foundations of rationality of classical type. The phenomenon of educational activity in the fields of cultural meanings of being, goals and aspirations is among these universals. The priority of the social value of education is reasoned by the fact that it contributes to the improvement of the social structure of society, its effective activities and ensures the stable development of the whole society. At the same time, the nature of the education system is determined by the corresponding type of culture, changing together with it. Therefore, it is the harmonious interaction of culture and education that ensures the production, transfer, assimilation and consumption of knowledge and values.

2357-1330 © 2020 Published by European Publisher.

Keywords: Culture, cultural meanings, educational activities, educational paradigm, paradigm synthesis.



This is an Open Access article distributed under the terms of the Creative Commons Attribution-NonCommercial 4.0 Unported License, permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

1. Introduction

The modern globalizing world is characterized by economic flexibility, technological complexity, information explosions, moral insecurity and insufficient level of national security. On the fields of educational activity and the trajectories of its development, a person acquires the worldviews of being, the frame of goals, knowledge. The crises of civilization development, focusing on a specific person, spiritual, value-semantic motivations of his activity, significantly distort the internal measure of freedom of presentation of a person in a diverse subjective activity with others, which causes an acute existential deficit and a crisis of self-identification. The situation is aggravated by the fact that the technologies of classical rationality, on which the organization of educational activity continues to be based under the conditions of radical changes in economic, political, ideological, socio-cultural fields, are not able to successfully respond to the challenges of the time, the need to change the purpose of educational activity, rethinking its capabilities and the very nature of knowledge (Burbules, 2006). Thus, the methodological foundations of modern education need to be reviewed. Moreover, this process should go “with the retention of the positive”, while preserving the theoretical potential, with emphasis on the implementation of the principle of mobile efficiency.

2. Problem Statement

Educational activity, as the focus of the cultural meanings of human existence, has long been the subject of study of various sciences and knowledge systems. Philosophy, trying to comprehend this phenomenon, to formulate its significance for overcoming a person's obsessive feeling of the finiteness of being, to form a culture of vitality of readiness to live and work in a rapidly changing world, focused theoretical and methodological reflections on the following positions: culture-human-society. Since there is no initially given way of understanding the relation of these positions, they eventually matured into the eternal questions of philosophy that have developed into a complex of opinions, hypotheses and theories. In the 21st century these eternal questions, absorbing the challenges of the modern era, have acquired new relevant aspects. The reflection of these difficult questions required expanding the range of philosophical interest in the phenomenon of educational activity and its interaction with other subsystems of human life (David & Julian, 2002).

The first who reflected on the essence of the phenomenon of education was Plato. In his fundamental work “The State” at the beginning of the seventh book there is a dialogue between Socrates and Glaucon about enlightenment and lack of enlightenment. The myth about cave here symbolizes the very "human nature." Socrates believes that a meaningless life is not worth living. He decides to devote all his strength to the identification of the meaning of life and reveal of the mechanisms of this mystery of being.

Georg Wilhelm Friedrich Hegel stated that the essence of the prototype is something during the formation of which the educational activity begins to move. He wrote that man, on the one hand, is a natural being, driven by his desires and acting according to them, and on the other – spiritual and rational being. In the last case, he does not naturally exist in the form he should be. The essence of educational activity he saw in man overcoming his initial subjectivity of behavior, the immediacy of lust, as well as

the subjective futility of feeling and the arbitrariness of desires, in the elimination of natural simplicity (Hegel, 2019). Moreover, such liberation is a hard work: a person must work hard on himself in order to overcome his subjective shortcomings. An uneducated person is a child who builds his behavior directly on the data of his feelings.

Here the particular prevails, while the universal acts as a potential opportunity. On the contrary, an educated person is devoid of infantilism. He does not emphasize his particularity, since his behavior follows the universal properties of things. Continuing the topic, Max Scheler (1994) states that educational activity is a cumulative image of human existence, which in a symbolic sense unites all its components: physical, mental and spiritual. Mastering the cultural meanings of being is an inexhaustible task according to Kant. It is a problem without any solution. However, this insolubility is not due to their imagination, but due to the fact that no one has been given to pass them through. However, depending on the aspiration to them, a person is only capable of becoming a person. Culture is impossible without these inexhaustible goals and objectives. It is an activity aimed at the implementation of unconditional goals and objectives, and educational activity is the institutionalized outpost of such activity.

Humanitarian knowledge emphasizes the versatility and multifunctionality of educational activity, its role in the integration of all relevant trajectories of the development of cultural meanings in human life, characterizing its importance on the culture, society and personal space of an individual.

3. Research Questions

This research is aimed at the study of convergence of postmodern interpretations of the phenomenon of educational activity, transforming the methodology of the approach to its organization and the educational values of classical and non-classical rationalities, based on a synthetic approach to the problem of education and changing the paradigmatic framework of the philosophy of education as a whole.

4. Purpose of the Study

The purpose of the study is to explicate the phenomenon of educational activity in the structure of human life in the projections of three threshold forms of its implementation – existential, cultural and social.

5. Research Methods

The methodological basis of the research was presented by the fundamental methods of epistemology, which allowed identifying the historical laws of the functioning of educational activity as a phenomenon of cultural meanings of human being, its role in the development and improvement of society and human (Weiler, 2003).

The philosophical ideas of synergetics developed became the basis for the understanding of cultural meanings as complex self-organizing systems of meaningful manifestation of being and the determination of the features of their nonlinear dynamics in the system of educational activity. The design paradigm and reflexive method became decisive in the methodology of this study.

6. Findings

Education as an activity that ensures self-realization of a person in a dynamically changing world, in each concrete historical period of time has its own characteristics. First of all, as Mamardashvili (1989) notes this is due to the fact that man is the only creature that is in a state of constant rebirth. This makes it possible to pose the question of the temporal relationship of educational activity with real pedagogical practice, to state the key aspects of the interaction of education with the sociocultural codes of eras that presupposes an interdisciplinary approach to the understanding of this type of activity from the standpoint of philosophical, cultural, sociological, and pedagogical knowledge.

Educational activity, absorbing the typological features of a person's temporal being, epochal cultural details of his life-meaning needs, reveals the genesis and evolution of his own theoretical and practical realizations in a series of historical types of classical, non-classical and post-non-classical ways of organizing one's being in their paradigmatic continuity.

Educational activity, carrying out the objectification of the world of culture in human thought through meanings, considers them as filter intermediaries in a person's relationship with the world and himself. Sense is usually understood as a cluster of meanings that forms a certain representation of reality. Deleuze sees it as an event in which a clash with being takes place on the principle of "disjunctive synthesis."

Hermeneutics, the phenomenology of Husserl (2004) with his transcendental ego, which carries the phenomena that perceives constituting acts of meaning, became an early discipline that directly addressed the topic of meaning. Meaning as an event, being born on the plane of social reality, its communicative sphere, means that its ontology is social and sense-event should be considered as the fundamental foundation of sociocultural transformations, and meaning-value as a mechanism for the preservation of the memory of sense-event.

The content of educational activity is taken from the consequences of the development of culture and the effective use of its meanings. The process of desubjectivation and objectification of cultural meanings in educational activity is the implementation of a dialogue of cultures, during which a person joins other cultures, its other semantic worlds, which in their living integrity are understood as a way of being of human society and an individual in history. Education, as an institutional reproduction of culture and the meanings of its being in educational activities, has been formed historically into a certain system of management of this activity, within which differentiate depending on the age of students and the level of training goals, objectives of educational knowledge, attitude to church and state, to various subsystems of society: management, organizations, personnel, etc. The formation of a person's identity is the ultimate result of the implementation of educational activity and its cultural meanings. In order to translate this desire into reality, it is necessary to rethink constantly the principles of the organization of educational space and educational environment and to change priorities in the value scale of educational activity and its cultural meanings respectively.

In order to enhance understanding of the meaning of education and trust in it in modern conditions, first of all it is necessary to break the hermeneutical circle of theoretical legitimations of the former content of education. Only the penetration of a person into culture will allow experiencing the existential world of society and its difficult concerns from within. Human is potentially infinite in the subjective

variants of his self-realization. In the system of a specific culture in the process of socialization and enculturation, he perceives individual phenomena as his “other being” and, with their help, objectifies and completes himself. A person acquires his professional and human vocation, as well as the responsibility for its fulfillment, in the specific cultural context of time. Ilyin (1990) precisely remarked that in order to understand one’s vocation it is necessary to see the best in oneself as a projection from the outside, to make sure that your essence is “not limited by personal limits,” but “the radiation and energy of a truly Higher and Perfect Principle, which man faces” (p.35).

Only in this case, he finds his image, putting hum above the surrounding natural world, gaining the strength "to be a creator in the world." The essence of lifelong education, one of the main tasks of modern education philosophy is to develop the need for oneself to look at own world from the side, to learn to make it better and share the experience of own self-organization with others. The study of the laws of the functioning and development of educational activity, its links with other spheres and institutions of society, educologization of modern society will indicate turning it into an educational community - the largest sphere of human activity on the globe. The formation of education as a companion of a person for his whole life will allow being positioned from the point of view of educational activity, research, project activity and the formation of innovation.

7. Conclusion

Educational activity, as the focus of the cultural meanings of human existence, has long been the subject of study of various sciences and knowledge systems. Philosophy, trying to comprehend this phenomenon, to formulate its significance for overcoming a person’s obsessive feeling of the finiteness of being, to form a culture of vitality and readiness to live and work in a rapidly changing world, developed theoretical and methodological reflections on positions: culture-man-society.

Since there is no initially given way of understanding the relation of these positions, they eventually matured into the eternal questions of philosophy that have developed into a complex of opinions, hypotheses and theories. The reflection of these difficult questions required expanding the range of philosophical interest in the phenomenon of educational activity and its interaction with other subsystems of human life.

References

- Burbules, N. C. (2006). Rethinking dialogue in networked spaces. *Cult. Studies – Critical Methol.*, 6(1), 107–122.
- David, H. J., & Julian, H. S. (2002). Educational technology, research and development. *Pro-Quest Ed. J.*, 50(2), 65–77.
- Hegel, G. W. F. (2019). Vvedenie v istoriyu filosofii. Lekcii po estetike [Introduction to the history of philosophy. Lectures on aesthetics]. *Nauka logiki. Filosofiya prirody*. Exmo.
- Husserl, E. (2004). *V setyah fenomenologii. Osnovnye problemy fenomenologii* [In the networks of phenomenology. The main problems of phenomenology]. St. Petersburg Publ. House univer.
- Ilyin, I. A. (1990). *Filosofiya i zhizn'* [Philosophy and Life]. Philosophical discussions of the 20s. *Philosophy of worldview*. Moscow.
- Mamardashvili, M. K. (1989). Thought in Culture. *Filosofiya nauki*, 11, 75–81.
- Scheler, M. (1994). *Izbrannye proizvedeniya* [Selected works]. Moscow: Publ. House Gnosis.
- Weiler, K. (2003). Hope and History: What do future teachers need to know? *The Radical Teacher*, 65, 11–17.