

SCTMG 2023
International Scientific Conference «Social and Cultural Transformations in the Context of
Modern Globalism»

PERSPECTIVES OF PHILOSOPHY IN THE CONTEXT OF
WORLD CULTURAL AND CIVILISATIONAL CHANGES

Mustafa Isayevich Bilalov (a)*, Alilova Kalimat Mukhtarovna (b),
Askerov Alautdin Saditdinovich (c), Magomedalieva Karina Magomedovna (d),
Ibragimov Rustam Magomedovich (e)

*Corresponding author

(a) Dagestan State University, 43-a M. Gadzhiev St., Makhachkala, Russian Federation, mibil@mail.ru

(b) Dagestan State University, 43-a M. Gadzhiev St., Makhachkala, Russian Federation, kalimat2@mail.ru

(c) Professional educational private institution "Humanitarian and Pedagogical College". 13 "a" Askerkhanov str.,
Makhachkala, 367015, Republic of Dagestan, askerov963@yandex.ru

(d) Dagestan State University, 43-a M. Gadzhiev St., Makhachkala, Russian Federation, karina557@mail.ru

(e) Dagestan State University, 43-a M. Gadzhiev St., Makhachkala, Russian Federation, Ibr.rustam@gmail.com

Abstract

The article considers features and key elements of forthcoming reforms of philosophical education in Russia. This goal is achieved by identifying trends and basic constants of the emerging new world order, cultural and civilisational perspectives. In this case, Russia is given a status of Eurasian civilisation, and the ethno-confessional past and present of ethnic groups and nations inhabiting the country are taken into account as its cultural foundations. Based on a methodology of cultural dimensionality of education in general and philosophical education in particular, content components and structural outlines of the new philosophy of Russia, and in some perspectives of history of the post-Soviet countries are identified. A significance of a communitarian orientation of education, teaching collectivist principles by philosophy, a development of philosophical and worldview ideals of Marxist ideology are substantiated. Another significant block of philosophical knowledge in the new university philosophical education in Russia and the post-Soviet Eurasian space is related to the dominant irrational spirit of the population of a geopolitical space and a general global trend of irrationalisation of culture. According to the author of the article, the new philosophy needs a block of knowledge. It consists of the heritage of ancient philosophers of the East about a decent life, a noble citizen, freedom and responsibility, moral and physical health as opposed to transhumanist destructive practices in a sphere of gender relations, degradation of the individual and the disintegration of a family, human intelligence, etc.

2357-1330 © 2024 Published by European Publisher.

Keywords: Eurasian identity, irrational spirit, philosophical education, Russia, Sufi methodology, transhumanism

1. Introduction

The article considers features and key elements of forthcoming reforms of philosophical education in Russia. This goal is achieved by identifying trends and basic constants of the emerging new world order, cultural and civilisational perspectives. In this case, Russia is given a status of Eurasian civilisation, and the ethno-confessional past and present of ethnic groups and nations inhabiting the country are taken into account as its cultural foundations. Based on a methodology of cultural dimensionality of education in general and philosophical education in particular, content components and structural outlines of a new philosophy of Russia and in some perspectives of history of the post-Soviet countries. A significance of a communitarian orientation of education, teaching collectivist principles by philosophy, a development of philosophical and worldview ideals of Marxist ideology are substantiated. Another significant block of philosophical knowledge in the new university philosophical education in Russia and the post-Soviet Eurasian space is related to a dominant irrational spirit of the population of a geopolitical space and a general global trend of irrationalisation of culture. According to the author of the article, the new philosophy needs a block of knowledge. It consists of a heritage of the ancient philosophers of the East about a decent life, a noble citizen, freedom and responsibility, moral and physical health as opposed to transhumanist destructive practices in a sphere of gender relations, degradation of the individual and the disintegration of a family, human intelligence, etc. Narratives of postmodern philosophy are also needed to master new features of the modern world.

2. Problem Statement

Philosophers have their own tasks: how to make effective philosophical education and philosophical science. To solve problems of the article, we need to find out what are main trends of the world cultural and civilisational integrity, what is a cultural and educational policy that can be harmonised with a corresponding strategic and ideological policy.

3. Research Questions

The main aim of the article is to determine a content and contours of the new philosophy as a science and education. The following attitudes are proposed as research questions and finding promising features of the new philosophy. To begin with, philosophical education should be national-cultural orientated. The second important question is on what basis a formation of a cultural-civilisational identity of philosophical education should be. The third is what principles and factors of philosophical education should be predominant. The fourth is what tendencies of world culture and Eurasianism should be reflected in the content of philosophy. And finally, what educational and methodological effect should be expected from the new philosophical and worldview paradigm.

4. Purpose of the Study

The conflict global confrontation between the West and the East, which has been triggered by the Special Military Operation in Ukraine, is becoming more and more clearly visible; it takes on a shape of

violence of alien and hostile to the overwhelming majority of humanity value "innovations" of the collective West with traditional norms and ideals of different civilisational systems. The rampant aggressive culture and politics are causing tangible damage to the spiritual life of Russia and other major countries: China, India, Brazil, African and Asian regions. Russian ethnic groups and nations expect that the NWO will initiate the epiphany and moral purification of the national culture and education of the last 30–40 years. It will free them from shackles of the Bologna system and the USE, isolating our children and youth from the Internet vulgarity, enabling them to read books, and the scientific community will get rid of an engagement of the alien ideology. And most importantly, the Russian state will gain true sovereignty based on the national identity of its peoples.

5. Research Methods

We have taken analysis of a real state of social development, critical reflection of known empirical and theoretical materials of Russian philosophers, including the authors of the article, as a main methodological approach of searching and finding answers to the set goal and objectives of the research in this article.

When considering cultural trends in different civilisationally integral regions of the world, one cannot but take into account the following. The culture of Eurasian civilisation is promising for Russia, and in this context it is necessary to consider prospective contours of the reformed philosophical education. It should be world outlook and ideologically verified in accordance with goals of civilisational development. This function of philosophical education in the post-Soviet space of education and upbringing should be combined with a function of a strategic and theoretical direction of an emerging spiritual space to be adapted to the Eurasian concept of civilisational development (Bilalov, 2023).

Culture and civilisations are more or less stable bases of a spiritual and ideological policy. In a number of our works in relation to modern Russia, this problem has been considered (Bilalov et al., 2020). It seems that the same significant grounds for them exist in the experience of the USSR, their successor Russia, and other fraternal republics. Soviet education was communitarian-oriented; it was close to the education of collectivist principles: communal, sobor, jamaat and other community-type approaches. The development of philosophical and worldview principles was based on the Marxist ideology, on Marxism as a doctrine, which is still an integral and thorough scientific doctrine for mankind and world culture. Most of humanity in China, India, Latin America, Africa and other regions successfully cultivate Marxism in educational and cultural practice. The purification of this practice from odious features, a thesis of a hegemony of the proletariat, militant atheism, etc. will lead to a further spread of the ideology of renewed Marxism, their truly scientific authority in recent centuries.

An ethno-confessional factor seems to us determinant and significant in the content and contours of the reforming philosophical education (Zalibekova, 2020). Philosophy should include in its content the theoretical origins of Slavic and Turkic culture, religious philosophical fragments of Orthodox and Islamic teachings. A famous Russian philosopher, Professor V.N. Shevchenko, constantly emphasises an importance of the historical experience of Russia and the USSR for solving civilizational tasks of the future.

He writes;

Actual consciousness of the subject, both individual and society, is oriented primarily to the future. But the subject of consciousness constantly refers to the life experience, to his memory, so that this experience would help him in the future to solve vital issues and problems facing him today. (Shevchenko, 2015, p. 21)

Vladimir Nikolaevich repeatedly defended the Eurasian identity of Russia and the development of a national ideology as a main function of the renewed public philosophy.

A public philosopher should talk to people of any ideological orientation, convince them of the need to adhere to basic constants of Russian civilization. And if it has not yet been possible to identify them, then one must show in an accessible and reasoned way that their presence is a condition for the existence of active political life in the country, and therefore its dynamic development. (Shevchenko, 2023, p. 54)

In our opinion, a mandatory block of philosophical knowledge in higher education in Russia and post-Soviet Eurasian countries is connected with a dominant irrational spirit and the general global trend of irrationalisation of culture. Massiveness in higher education, reduction of society's requirements to its scientificity, wide penetration of all kinds of archaic, religious, artistic, mystical techniques and methods of creativity into science itself, have turned the eyes of education to irrational and irrational means of cognition. The cultivation of imagination, esotericism, ecstasy, mystical intuition, and many other various archaic forms of comprehension of reality are becoming relevant for modern philosophy. The time has come to cooperate in an educational process with theological education, to turn to medieval cultural values that have been rejected as an archaic value that is not appreciated at face. Attention to Islamic theological education is particularly significant in a number of national republics: Tatarstan, Bashkortostan, Chechnya, Dagestan (Alilova, 2020). To enrich a methodological potential of philosophy, ideas of the Sufi methodology are invaluable, which are now very effective in natural science and humanitarian cognition of the non-classical and the post non-classical.

Disclosure of specifics of a formation of general cognitive culture and varieties has proved itself practically-politically effective in the context of increasing a socio-political tension in the world and in the regions of Russia. An influence of Islam and Sufism, its mystical variety that is characteristic of the North Caucasus region, on cognitive culture has acquired political and practical relevance in those years. (Bilalov, 2022, p. 42)

Modern philosophy will become much more effective and truly humanistic if it shows respect for the spiritual life of ancestors.

Another strong argument turns philosophical education to the philosophical past. Philosophy should protect a spiritual life of students and pupils from harmful creeps of the so-called transhumanism,

which includes scientific discourse and experiments to change human nature (Lukov, 2017). Destructive practices in a sphere of gender relations, family disintegration, human intelligence, etc. cause an ever-increasing real threat of the neoliberal philosophy to the existence of the human race. That is why, a significant block of philosophical knowledge should constitute a heritage of philosophical knowledge of a decent life, noble citizen, freedom and responsibility, moral and physical health of the East (Confucius, Gandhi) and the West (existentialists Sartre, Camus, etc.).

Science now traces and studies profound changes in natural and social processes. Chaotic and absurd processes are becoming its subject, seemingly stable regularities are increasingly acquiring a character of general and probabilistic trends, dialectics is complemented by synergetics, an anthropic principle and a principle of universal evolutionism are becoming more and more important. In this regard, ideas of postmodernism: fragmentation of reality, decentration, denial of a single world order, deconstruction, contextuality, irony, simulation, etc., are of particular interest for achieving the goals of sustainable development of economic, political and cultural spheres. Despite all their negative extrapolations, they reflect real aspects of cosmic and social development, and the corresponding philosophy in a form of postmodernism narratives should help modern education to master this peculiarity of the modern world.

It should be borne in mind that the postmodern philosophy of Europeans is often undeservedly criticised in Russian philosophy. Some people do not consider this philosophy to be philosophy at all, deny its methodological function, and deny its logical and rationalistic depth. However, history, as methodologists note, has its own zest, "history as a certain spiritual phenomenon in general, as a certain type of narrative acquires, so to speak, its historicism, only in the context of personal recollection, only when it is immersed in the realisation of the basic, in fact, a level of human existence – being individual" (Pruzhinin & Shchedrina, 2015, p. 36). But "in the field of philosophy, the payback for ignoring the archive of the epoch...can only be ahistoricism" (Pruzhinin & Shchedrina, 2015, p. 19). And that is why in our understanding and research of postmodern philosophy, we cannot ignore living witnesses and figures of the epoch: M. Foucault, Derrida, Deleuze, J. F. Lyotard, Baudrillard and others. All the more so, their works mercilessly criticise modern capitalism and reveal a profound status of truth, which is revealed only through the genealogy of power. In addition to the original and productive ideas mentioned above, the work of postmodernists has an unconditional critical potential directed against the philosophy of neoliberalism. The very same, mainly American neoliberalism is guilty of generating hypertrophied individualism and egoism, with their transhumanist intellectual and political perversions. In addition, the most part of postmodernists defend political traditions of the leftist movement and key theoretical ideas of Marxism. Therefore, an inclusion of creatively heuristic ideas of postmodernist philosophy in a general course of renewed philosophy is highly demanded.

6. Findings

The answers to the research tasks set in this paper have made up 5 blocks of substantive and methodologically significant knowledge of philosophy. Its cultural dimension, focus on the Eurasian identity, communitarian and collectivist principles, a consideration of irrational tendencies of culture, and

strengthening a methodological function are substantiated in the article based on a sufficient amount of scientific material.

7. Conclusion

Undoubtedly, our reflections and conclusions are hypothetical. They are influenced by regional peculiarities of education and culture, and time is constantly updating key factors of social change. We hope that the authors' ideas will be in line with other recommendations and wishes for positive changes in Russian culture and education.

References

- Alilova, K. M. (2020). Islamic education in Dagestan at the present stage. *General Hist.*, 3, 31–36.
- Bilalov, M. I. (2022). Eurasianism, as a reformist ideology of Russia. *Contemporary reforms*, 5, 105–118.
- Bilalov, M. I. (2023). Cognitive Culture and Notions of Truth. *Voprosy Filosofii*, (9), 45-49.
<https://doi.org/10.21146/0042-8744-2023-9-45-49>
- Bilalov, M. I., Murat, K., Kalimat, A., Vakhit, A., & Aset, D. (2020). Public and Political Consolidation Of The Russian Society In Its Civilization Strategy. In D. K. Bataev (Ed.), *Social and Cultural Transformations in the Context of Modern Globalism» Dedicated to the 80th Anniversary of Turkayev Hassan Vakhitovich. European Proceedings of Social and Behavioural Sciences* (Vol. 92, pp. 3837-3843). European Publisher. <https://doi.org/10.15405/epsbs.2020.10.05.510>
- Lukov, V. A. (2017). Transhumanism. Encyclopedia of Humanities. *Enciclopedia Gumanitarnykh Nauk*, 1, 245-253.
- Pruzhinin, B. I., & Shchedrina, T. G. (2015). Cultural and historical consciousness in the context of modern methodology of historical research. *Proceedings of the 12th All-Russian Conference on Problems of Russian Self-Consciousness: Historical Memory of the People* (pp. 72–84). Makhachkala, Delta Press.
- Shevchenko, V. N. (2015). Historical memory of Russians as a subject of information influence of the West. *Proc. of the 12th All-Russ. Conf. Cultural and historical consciousness in the context of modern methodology of historical research. Problems of Russian self-consciousness: historical memory of the people* (pp. 305–317). Makhachkala, Delta Press.
- Shevchenko, V. N. (2023). What kind of philosophy Russia needs today? *Bulletin of Russian Philosophy Society*, 1-2, 48–77.
- Zalibekova, A. Z. (2020). Modern Russian education: the interrelation of ethnic and religious aspects. *Vestnik GGNTU*, XVI(1), 48–51.